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THE VOICE OF
VARAVARA MUNI

Dr. M. Vandergijl, M.A., A.A. M.D.
THE VOICE OF VARAVARA MUNI

BY

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13 March 2007

FOREWORD

It is a matter of great pleasure for me to write a Foreword to Dr. M. Varadarajan’s English translation of the celebrated work Upadesarattinamalai of Sri Manavala Mahamuni, appearing under the lovely title, THE VOICE OF VARAVARAMUNI. Considered as a re-incarnation of the great Ramanuja and Adi Sesha, this great saint and savant, who was born in Tirunagari, lived for 73 years (1370-1443) and pushed the Sri Vaishnava Religion and Philosophy to a new limelight. A person of great timidity and utmost humility, he overcame many difficulties in personal life. He had, as his devoted disciples, many scholars of great eminence. Some are known as Astadigajas and some, Navaratnas. He gave lucid commentaries on the Rahasya texts of Pillai Lokacharya like the Sri Vachana Bhushanam and Tattvatrayam, on other texts like Acharya Hrudayam, Jnanasaram and Iramanuja Nutrantadi. His independent works like Tiruvaymozhi Nutrantadi, Artiprabandham, Yatiraja Vimsati (in Sanskrit) and Upadesarattinamalai are famous and thought provoking. The Sri Vaishnava social organization which he effected in a very skilful way, the spread of his mission in life through his trusted “eight quarter-elephants”, the renaissance of the hymns of the Azhvars and their commentaries which he accomplished with amazing success and the emergence of the new dedicatory stanza “Srissailesa Dayapatram…” supposed to have been rendered by the Lord Himself in the form of a young boy. In the presence of a large gathering of Sri Vaishnavas, his organization of the Sapta Gotras and his revamping of the temple organization speak volumes about Manavala Mahamuni’s contribution
for the revitalization and spread of the teachings of Azhvars and Acharyas. His service to the Sri Vaishnava religion and philosophy, temple and society and to humanity at large, through personal involvement and through lucid expositions of the works of Acharyas and Azhvars should be written in letters of gold and studded with the choicest of precious stones.

The *Upadesarattinamalai* (Garland of the Gems of Instructions), which was authored by this great soul, consists of 73 stanzas set in an impeccable style. In the world of commentators he is known as “Visadavak-sikhamani” (Crest-jewel of those whose words are clear and lucid). We can note this clarity and profundity of meaning in the present work also. The intricate beauties, inner meanings and relevant anecdotes are highlighted by Pillai Lokam Jeeyar who was a descendant of one of the Astadigajas under Manavala Mahamuni. Now, for the first time, these are made available to one and all by my good, scholarly friend, Dr. M. Varadarajan, Associate Professor of Tamil, S.V. University, Tirupati. This work is sure to benefit all those who are handicapped by their ignorance of classical literary Tamil. Hailing from a family of traditional scholars, Dr. Varadarajan had his training in the traditional lore under the late-lamented Sri U. Ve. T. A. Krishnamacharya Swami. Author of many books, Dr. Varadarajan has carved out a niche for himself in the hearts of all Astikas in general and Sri Vaishnavas in particular.

I appreciate the spirit behind this effort of Dr. Varadarajan. He is driven by the desire to spread the message of Manavala Mahamuni and his able commentator, Pillai Lokam Jeeyar, among the common masses. Translating this work in English is a step in the right direction. I would urge all Tamil scholars to emulate of Dr. Varadarajan. Without any fear of contradiction, I wish to state that if at all the Visistadvaita system suffers due to lack of proper dissemination in the world at large, in comparison with other systems of thought, it is largely due to the reluctance of its exponents to come out with good, simple and reliable English translations of the great works embedded in Tamil. The Sri Vaishnava Scholars seldom go abroad and speak in English. Of course, nowadays there has been a change in this situation. But still, much lore is to be done to propagate this
system in the world outside. Their works are sealed books for others who do not know the language. They are not known even in the neighbouring States of Andhra, Karnataka and Kerala, much less in the Northern belt. The Rigveda says: "a no bhadrah kratavo yantu visvatah" (Let noble thoughts come to us from all directions). But now do they come? They do not fly by air. They have to come to people through a language that is known and understood by them. It is in this aspect that I welcome English translations of classical works in all religions of the world. Let people read them in the widely understood English language and be benefited. Otherwise, it would be sheer foolishness on our part to keep contented with our own limited circles and small pockets of admirers. Let our treasures be thrown open to one and all without any inhibition. Let the wide world know the value of our heritage. Let us also learn by the same token, what others have to say about their own heritage. Let us then compare our heritages and tradition with those of others and derive immense bliss. There is bliss in knowing one another. The Vedas say: "sam gacchadhvam, sam vadadhvam, sam vo manamsi janatam" (Come together, speak together, and know each one's mind).

It is with this spirit of wider communication and dissemination of our prized traditional texts that I welcome the present English translation of Dr. Varadarajan. I congratulate him for his noble endeavour, in which he has succeeded remarkably well. I do hope that in future also, he would share his deep erudition and traditional insights with those who are handicapped in a way, by their lack of knowledge of Tamil. I am of course, sure that the present publication will be welcomed by all seekers after knowledge, sincere followers of traditions and those who are concerned about the futurity of those traditions and their teachings.

M. NARASIMHACHARY
Sri
SRI MANAVALA MAHAMUNI SANNIDHI

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12.3.2007
An Appreciation

The Upadesa-ratna-maalai of Sri Manavaala-maha-muni (1370-1443 A.D.) (Maa-muni, for short) forms the penultimate book of Nitya-anu-sandhaanam, which is the anthology of Tamil Divya-prabandham (DP, for short) hymns of daily recital venerated in the Srivaishnava religion. The unbroken chain of successive preceptors (Guru-paramparaa) constitutes the rock-bed of the religion. Sri Vedantaachaarya (1269-1369) likens Sri Ramanuja to the gem-set pendant of this chain. “yati-raagena nibaddha naayaka-Sree”, mahatee Guru-pankti-haara-yashti: ” Also deriving from this precious chain of preceptors is Maa-Muni’s work under consideration, appropriately named the Upadesa-ratna-maalai (chain of instructional gemstones).

This work has received a fragrant vyaaakhyaanam (gloss) from Pillai-lokam Jeeyar. He explains Maa-muni’s considerations in composing the work. The advent of the Aazhvaar mystics is foretold in Srimad Bhaagavata Puraanam, as the blessed souls who, in the kali age, would appear in the Dravida regions and be solely devoted to the worship of Sriman-Naaraayana, the supreme Lord as identified in the religion of the Veda – “kalau khalu bhavishyanti Naaraayana paraayanaa; dramideshu cha bhoorisa: ”. The surpassing hymns of the Aazhvaar-s, in classical Tamil language, had gone into a brief limbo over the course of time, and were retrieved by the blessed Naatha-muni (823-917 A.D.) and compiled as the Divya-prabandham scripture.
The received life-account of each of the Aaazhvaar-s has its own poignant purpose (avataara-rahasyam) and their psalms are as rich in elegant diction as in esoteric profundity. The Aachaarya preceptor-savants, starting with Naatha-muni, responded to the scripture in great joy and adoration and sought to preserve and hand its wealth down the generations. Naatha-muni started the line of disciplined singers of these hymns, and appointed his two nephews to this precious service. His grandson, the grand Yaamuna-Aalavandaar, originated the mellifluous stream of the stotra-paatha literature, seeking to preserve the core Tamil hymns by rendering them into the lingua franca of Sanskrit. This manner of assiduous linguistic transcreation facilitated the spread of the unique Aaazhvaar message and poetry to all parts of the country.

The mystical hymns attempt to capture the other worldly sensation of the divine and therefore transcend verbalisms minted into terse and cryptic diction. These experiences needed to be rediscovered and illuminated so that they can be received, in their luminosity and aroma, even by unequipped seekers among mankind. The Aachaarya-s thus undertook to write commentaries (vyaaakhyaanam) highlighting the import and contextual relevance of each word and emotive phrase of the Tamil scripture, citing startlingly apposite authority (pramaanam) and parallelisms from the sacred canon in Sanskrit. It would be no overstatement to point out that the vyaaakhyaanam tradition has few parallels in world literatures of its kind.

In composing the present work, Maa-muni's object was not to write his own rahasya (esoteric) work in extensive prose but to make a versified prabandham highlighting the basic data on the Divya-prabandha order of religion. The saint, with due regard for easy grasp and sound mnemonics, has eminently succeeded in the aim, as is evident from the fact that the work is in favourite memorization of numerous devotees of the religion and is integral to the protocol of recitals (adhyaapakam) in the temples.
The entirety of Divya-prabandham is held to be animated by the single message of the pre-eminence of the Aachaarya-preceptor in guiding the seeker through theology to realization of the Absolute. Pillai Lokaachaarya aphorizes this tersely, Aachaarya-abhimaanamey ud-dhaarakam. Devotion to the preceptor elevates (450 Srivachana-bhooshanam). Madhura-kavi’s decad, included in DP, is devoted to his preceptor Nammaazhvaar and Tиру-arangattu-amudanaar’s centum to his preceptor Sri Ramanuja. Dr.M.Varadarajan, who has now presented his English version of the Upadesa-ratna-malai, THE VOICE OF VARAVARA MUNI, has himself pointed out elsewhere (Vainava Vazhi-t-tonral) that this work of Maa-muni constitutes the last of this genre of the prabandham trio on preceptor-adoration.

A brief note cannot do justice to the deep authenticity and the soft spiritual intimacy of Maa-muni’s Upadesa-ratna-maalai, but a single illustration will explain the eminence of this compact and enlightening work of hagiology. Religion is said to be the content of being at home in the universe and therefore postulates the supreme intelligent being who cares. It is, at the same time, a common though curious experience that the devotee lost in the depths of passion (which is the literal meaning of the name Aazhvaaar denoting the Tamil Srivaishnava mystics of the DP) seems to swap roles of himself as the protected (rakshya) and the Lord as the protector (rakshaka). This, in a sense, arises out of glimpsing the unity and beauty identified with the Lord’s creation, and seizing the majesty of cosmic passions, which transcend the pathetic finitude of human faculties, which cannot always save such positive perceptions.

When Vasudeva in chains had the vision of Sri Krishna born to him in the cell, he pleaded that the Lord conceal His divine form; and likewise Periyaazhvaaar sang loud blessings to the Lord as He appeared before him. This was the kind of outgoing concern for the Creator’s own personal weal that marks the Aazhvaaar community culture. In UR (Stanza 24), Maa-muni reveres the female divinity, Aandaal, as the single precocious inheritor of the Aazhvaaar anxieties (anju-kudi) sensibilities. This phrase of Maa-muni is applied as a high honorific to the Aazhvaaar-s.
Dr. M. Varadarajan aptly explains *anju-kudi* as the entertaining of anxieties regarding the well being of the Lord.

For working on Maa-muni’s *Upadesa-ratna-maalai*, Dr. Varadarajan is excellently equipped in the religious lore which he imbibed (through the oral tradition of *kaala-kshepa*) from the eminent traditional Scholar Sri Vaishnava Simham U. V. E. Nyaya Vedanta Vidwan Tirumalai Ananthan pillai Krishnamacharya Swami of Tirupati for over two decades. His several publications testify to his delicate insight and range of knowledge on the religion. The present publication *THE VOICE OF VARAVARA MUNI* will place in his debt many scholars who seek authentic reading on the Tamil Divya-prabandham order of Srivaishnava religion, but do not have direct access to the source works in the Tamil language.

T.E. Sampath Kumaracharya
PREFACE

In Sri Vaishnava Sampradaya, Manavala Mamunigal’s Upadesa Ratnamala finds a prominent place. This Prabandham has a lucid Manipravala commentary by Pillai Lokam Jeeyar Swami, a great grandson of Paravastu Pattarpiran Jeeyar Swami, who was one among the Astadiggajas of Manavala Mamunigal.

I learnt this Prabandham in my young age. I also had the good fortune of hearing the Kalakshepam of Pillai Lokam Jeeyar’s commentary on Upadesa Ratnamala at the holy feet of my Acharya late Sri U.Ve.Nyaya Vedanta Vidwan Tirumalai Ananthaanpillai Krishnamacharya Swami, Tirupati, a quarter century ago, i.e. from 13.11.1981 to 11.11.1982. Pillai Lokam Jeeyar’s commentary is elaborative for every hymn of Upadesaratnamala. Our Swami used to explain each word with so much of authority and relevance, besides explaining the meanings for rare quotations that were given in that commentary. This was a rare opportunity for those who joined me at the Kalakshepa Ghosti during that period. As advised by my Swami, I repeatedly read the commentary in the following years.

To mark the memory of 550th year of Manavala Mamunigal in 1993, I prepared a small booklet in Tamil entitled ‘Vainava Vazhisthondral Varalaru’ covering the gist of each hymn of Upadesaratnamala with Swami’s blessings. I published it with the foreword by the late Tamil Professor Sri U.Ve.C.Jagannathacharya Swami of Chennai.

Now, this book, ‘The Voice of Varavara Muni’ is the outcome of my three years constant study of Pillai Lokam Jeeyar’s commentary of Upadesaratnamala. In the interest of propagating his views on Sri Vaishnavism that purported in this Prabandham by Varavaramuni, I began to write this book in English. Although, the English translation with an Introduction written by Sri M.T.Narasimhiengar of Bangalore in 1910 is
available, I adopted his version besides attempting to give the crux of Pillai Lokam Jeeyar’s commentary for each hymn. This book opens with a brief biography of Manavala Mamunigal and his works.

I am really short of words to express my gratitude to the revered Professor M.Narasimhachary, President Awardee. Retd.Professor of Vaishnavism, University of Madras, Chennai, for his invaluable contribution in shaping the book in a way which elevates its value. I am deeply thankful for his prompt feedback in the form of meticulous corrections in a very short span of time from him and for his valuable Foreword. It is befitting to profusely thank and prostrate Sri U.Ve.Prof.T.E.Sampathkumaracharya Swami, Retd.Professor of Philosophy, Vivekananda College, and descendent of Acharya Sri Manavala Mamunigal,Srirangam, for his nice Appreciation.

There was considerable effort involved in making this work reachable to many by providing the hymns transliterated into English and Telugu besides original Tamil version. In spite of minor setbacks, I managed to bring out this book in the current form with the good deal of encouragement and innovative ideas given by my wife Smt.M.Kumuda Varadarajan and my son Chi.M.Ananth, BTech.

I thank the authorities of TTDevasthanams, Tirupati, for their munificent financial support in bringing out this unique book.

22 April 2007

M.Varadarajan
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LIFE AND WORKS OF MANAVALA MAMUNIGAL

1.0 Introduction:

The Vedic tradition is the main source for bhakti literature. Ṛṣis were superior to Grahas (householders) as they practise Ātmānubhava. Āḻvārs were superior to Ṛṣis as they got revelation of God, His nature, Divyamangala Vighraha and attributes, by His causeless grace. Āḻvārs, twelve in number, composed soul-stirring hymns called Nālāyira Divya Prabandham. The first three Āḻvārs called Mudal Āḻvārs travelled extensively and propagated bhakti through their hymns. Among them, Periyāḻvār is considered superior as he did benediction to the Lord. His foster daughter Āṇḍāḷ is superior to all other Āḻvārs as she inherited the sum total of bhakti of all Āḻvārs towards God and rendered many beautiful hymns.

Next to Āḻvārs, Ācārya Śrīman Nathamunigaḷ who emerged in the 9th century, rediscovered and propagated Āḻvārs' hymns among the masses. Following him, Uyyakkanṭaṉ, Maṇakkāḷ Nambi, Yāmukcārya and others enriched the theme of those hymns through their preachings. They are called Anuvarti Prasannācāryas; that means, they preached the doctrine of bhakti literature by adopting the role of a Śīṣya to a particular Ācārya(s).

Since the advent of Śrī Rāmānuja in the 11th century, this was dispensed with as he was moved by the sufferings of the people in this world and devised a method of easy approach to attain God and graciously preached it to those who yearned to know. Hence, he is called Kripāmātra Prasannācārya - with a view to uplifting souls who longed for relief from this world, he showered his grace by preaching the doctrine of bhakti. Under this category, there were some Ācāryas who wrote texts and some who did not. The interpretation of Vedānta
Sūtrās were done by Śrī Rāmānuja, Vēdānta Dēśika and others. Likewise commentaries for Āḻvār’s hymns, particularly Nammāḷvār’s Tiruvāymoḻi were written by Pīḷḷān, Nanjeeyar, Periya-vāccān Pīḷḷāi, Vaḍakku-t-tiruvidi-p-pīḷḷai and Vaḍikēśari Algiya-maṇavāḷa Jeeyar. It is to be noted that Periya-vāccān Pīḷḷāi, wrote commentaries on all the Prabandhams. Although these commentaries emerged between 11th and 14th centuries, they were beyond the ken to many. Then, Pīḷḷai Lokācārya, born in 1205 AD, composed 18 literary works, some in Sūtra form. These works also did not create much awareness among the common people who were yearning for a simpler but powerful exposition of Bhakti.

It was Maṇavālāmāmunigaḷ, an incarnation of Ādiśeṣa, who emerged in the year 1370 AD. He simplified the important texts of Pīḷḷai Lokācārya by writing commentaries in an extraordinarily facile style, for easy comprehension and inculcating bhakti among the devotees. He is the Caramācārya in the lineage of Guruparampara and hence is the last Pūrvācārya.³ It was during his period that bhakti flourished in an exuberant way through the length and breadth of India, particularly in South India. Hence, it is essential to present here a short biography of Maṇavālāmāmunigaḷ.

1.1 Life and works of Maṇavālāmāmunigaḷ:

Maṇavālāmāmunigaḷ, otherwise called Varavaramuni, was born under Mūlam Star of Aippasi month in Sādhāraṇa year (1370 AD) at Āḻvār Tirunagari in Tirunelveli district, as the son of Tigaḷakkiḍandān Tirunāvīruḍhayapirān Tādar Aṇṇar. He is believed to be an arṇsa of Ādiśeṣa and reincarnation of Śrī Rāmānuja. His other appellations are Aḷagiyā Maṇavāḷa-p-pērumāḻ Nāyanār, Pēriya Jīyar, Yaṭṭindra Pravanar, Śrī Rāmānujan Ponnadi, Viśada Vākṣikamaṇi and so on. He mastered Tiruvāymoḻi and other Prabandhams, Īḍu and other commentaries at
the feet of his father. He studied Śrī Bhāṣya at Kāncīpuram under Kiḍāmbi Tirumalācārya. Kūra-kulōttama-dāsa instructed him in Tattvatrayam and other Rahasya Granthas. He became a disciple of Tiruvāyumoḻi-pillai, otherwise called Śrīśailēśa, who blessed him to become his spiritual heir. He showed him the holy feet of Śrī Rāmānuja in the temple at Caturvedi Mangalam. Maṇavāḷamāmunigaḻ maintained that temple and composed Yatirāja Vīmśati on Śrī Rāmānuja in Sanskrit. At the instance of his Ācārya, he later settled in Śrīraṅgam.

He had eight disciples known as ‘Aṣṭadiggajās’. They are: Vānamāmalai Jīyar, Tiruvēnkaṭa Jīyar, Paṭṭarpirān Jīyar, Kōyil Kandādai Anṇan, Erumbiyappa, Appillai, Appillar and Prativādi Bhayankaram Anṇan. Māmunigaḻ lived for 73 years and attained Mokṣa in 1443.

1.1.1 The noble virtues of Maṇavāḷamāmunigaḻ:

Maṇavāḷamāmunigaḻ was an excellent exponent of Śrī Vaiṣṇava characteristics to his disciples. At one time a person came from North India. Māmunigaḻ explained to him what a true Śrī Vaiṣṇava should do and appear like. He said that one need not presume to be a servant of the Lord which is Puruṣārtha; one need not merely wear the signs of Lord; nor merely please the Lord by ritualistic practices (Anuṣṭhānām); nor by merely listening to the words of the Ācārya; just helping a Bhāgavata is also not enough. Then he said that by interested in doing kainkarya to the devotees of the Lord (Bhāgavatās), one could attain bliss and wealth.4

He gave discourses on ldu and other commentaries on the Tiruvāyumoḻi at Śrīraṅgam. It is said that Lord Ranganātha disguising Himself as a five year old, used to attend to his Bhagavat Viṣaya Kālakṣēpas and composed the following Taniyan on Varavaramuni.5

Śrīśailēśa Dayāpātraṁ Dhībhaktyādi Guṇāṛnavam I
Yatindrapraṇaṁ Vandē Ramyajāmātaraṁ Munim II
1.2 Māmunigaḷ’s works:

Maṉavāḷamāmunigaḷ made substantial contribution to Śrī Vaiṣṇavism through his writings which are 18 in number. They are:

1.2.1 Eminence of his works:

It is necessary to know he virtually contributed to the propagation of Bhakti that was latent in Āḻvārs’ hymns and in later Ācāryas’ texts. From a study of the above texts, one can notice Māmunigaḷ’s unique proficiency in expounding the Drāvida Vēda. His erudition in ancient scriptures of Sanskrit can be seen from the quotations given while explaining the works of Pillai Lokācārya and Aḷagiya Maṉavāḷa-p-pērumāḷ Nāyanaṟ. In Mumukṣu-p-padi commentary, Māmunigaḷ has quoted 189 verses from Sanskrit sources; Tattvatraya commentary - 542 verses; Śrīvacananabhūṣaṇam commentary - 492; and Ācārya Hridayam commentary - 555. He mentions the other Ācāryas and their works by name. This is a unique feature of Māmunigaḷ. One can notice that in his commentaries, he has quoted from the works of 30 earlier Ācāryas."
1.3 Classification of his works:


1.3.1 Ācārya Bhakti:

Māmunigaḷ’s Ācārya Bhakti can be seen from the works - Yatirāja Vimśati, Upadēśa-rattinamālai, Ārthi Prabandham, Śrīvacanabhūṣaṇam commentary, Rāmānuja Nūrṟantādi commentary and Tiruvaradhana kramam.

1.3.1.1 Yatirāja Vimśati:

At the instance of Śrīśailēśa, Māmunigaḷ developed great devotion for Śrī Rāmānuja; he enriched and propagated Śrī Rāmānuja’s doctrine through his texts. His Ācārya Bhakti is revealed in his very first work called Yatirāja Vimśati. Yatirāja is another name of Śrī Rāmānuja. In 20 Ślokas he made an ardent appeal to Śrī Rāmānuja to shower his mercy on him. In the following Śloka, he earnestly prayed that his devotion on Śrī Rāmānuja may increase further:

Śrīman Yatīndra! Tava Divya Padābjasevāṃ
Śrīśailanātha karuṇā pariṇāma Dattām I
Tāmanvahāṃ Mama Vivardhaya Nātha Tasyāḥ: Kāmaṇḍ
Viruddhamahilaṅca Nivarttaya Tvam II

1.3.1.2 Upadēśa-rattinamālai:

This is a poem in Tamil consisting of 73 hymns and it may be described as a necklace of precepts. The work enumerates the compositions of Āḻvārs in the chronological order. He equates Āḻvārs hymns to Vedas. He first mention the ten Āḻvārs. Āṇḍāḷ and Madurakavi
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Āḻvār were disciples of Periyāḻvār and Nammāḻvār respectively. The lineage of Ācāryas, the nomenclature of Mudal Āḻvārs and Periyāḻvār, the glory of Śrī Rāmānuja and the significance of Ācārya bhakti as revealed in Śrīvacanabhusanam, find a place in this Prabandham. The following verse reveals the importance of Ācārya who has the power to sanction Mokṣa to a disciple.

Gnaṇanamaṇṭānāṁvai Nāṇrākavēyutāya
Nāṇa Kuruvaṇṭāntakkāl - Mā Nilattīr
Tēṇār Kamalat Tirumāmakaḷ Koṇuṇaṅ
Tāṅē Vaikuntam Tarum.

1.3.1.3 Ārthi Prabandham:

Māmunigaḷ had deepest esteem for Śrī Rāmānuja. He glorifies him in this Prabandham, which contains 60 verses. He points out the misery of worldly life and speaks of Śrī Rāmānuja as one who can forgive everyone who prays to him. He says that Śrī Rāmānuja is the greatest Ācārya who saves the people from all worldly sufferings; and so his mind would not even think of those who do not resort to Śrī Rāmānuja’s feet. His words would sing others’ praise; nor his head will bow before them; nor his eyes will behold them. He also says that Lord Ranganātha had blessed him with this kind of good disposition of mind, as mentioned in the following verse.

Enṇāṭennaṅca Micaiyātennā Viṇaiṅcātu Cennī
Kaṇṇāṅnavai Yoṅrūṅkāṇalurā Kaliyēr Naliya
Voṇṇāta Vanṇamulakaiṅtō Netiraičaṅaṭi
Naṇṇatavarai Yaraṅkēcar Ceyta Nalam Namakkē.

He also establishes that Ācārya’s grace is necessary for the upliftment, in two verses. To show his reverence for Śrī Rāmānuja, Māmunigaḷ did benediction in three songs that are still being recited everyday by the devotees.
1.3.1.4 Commentary on Śrīvaccanaḥuṣaṇaṃ:

Śrīvaccanaḥuṣaṇaṃ is the magnum opus of Pīḷḷai Lokācārya. It has four sections, comprising 463 Sūtrās. Māmunigaḷ classifies the topics of this work under six sections. In the section, Svācāryaanaṃvartana, he elaborately explains 58 Sūtrās. He highlights the necessity of being faithful to one’s Ācārya. He explains the characteristics of a good Ācārya. He underlines the necessity of the code of conduct to be followed by a disciple. At the end, he highlights the importance of Ācārya’s grace. Māmunigaḷ says that Ācārya Abhimana leads to the spiritual awakening of an aspirant. It also forms the Caramopāya i.e. considering Ācārya as the ultimate means to attain God. It makes the spiritually revitalised soul blossom into service to God’s devotee. Thus the love of Ācārya alone matters in the final analysis of the redemption of the soul.

1.3.1.5 Commentary on the Rāmānuja Nūṟṟantādi:

Māmunigaḷ’s devotion towards Śrī Rāmānuja can be understood from his commentary on the Rāmānuja Nūṟṟantādi composed by Tiruvvaranga-th-thamudanar. This work contains 108 hymns. It is also called Prapanna Sāvītri. He observes for those who have ardent devotion for Śrī Rāmānuja’s feet, this work is like the Sāvītri (Gayatri) which is chanted daily by the devout who have also surrendered. Māmunigaḷ expatiates on Śrī Rāmānuja’s attributes in every hymn. For example, in ‘Ūẓimutalvaṇaiyē Pannappanaṅitta Irāmānucan’ he says Śrī Rāmānuja has stated in his Śrī Bhāṣya that the Lord is the cause for all sentient and non-sentient beings. Everyone has to be aware of this truth without any ambiguity.
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1.3.1.6 Tiruvaradhanakramam:

The procedure for performing the daily worship of the Lord is explained in this small text through which his devotion to Śrī Rāmānuja is revealed.

1.3.2 Benediction to Arcāmūrti:

Maṇḍavāḷamāmunigal composed two Stotrās i.e. Dēvarāja Mangalām and Kānci Divyadēṣa Stuti, which contain his benediction to Arcāmūrtis and Divyadēṣas.

1.3.2.1 Dēvarāja Mangalām:

At the behest of his disciples, Māmunigal during his visit to Kāncīpuram composed this Stōtra. It contains 13 Slokās which narrate the glory of Lord Varadarāja at Kāncīpuram. There is a special mention of Garuda Seva of Lord Varadarāja. It is said that this Stotra is in the form of benediction (Mangalasasananam) to the Lord like the Tiru-p-pallandu of Periyalwar.

1.3.2.2 Kanci Divyadesa Stuti:

There are two Slokas pertaining to Kanchi composed by Mamunigal. The first Sloka mentions the main and 24 sub shrines of Lord Varadarajaswamis Temple. In another Slokal he enumerates 18 temples of Lord Varadaraja, Alagiya Singar, Pandava Thudar, Pavalavannar, Vaikunthanathan, Ulagalandha Perumal, Niragattan, Karvanattan, Karagattan, Uragattan, Nilattingal Tundattan, Kalvar, Ulluvar Ullattan, Mukunda Perumal, Velukkai, Vilakkoli Emperuman, Attapuyakarattan and Yathoktakari Perumal. Besides there is a mention about Poygaialwar (Sarayogi) born in this place.
1.3.3 Doctrine of Visistadvaita:

His commentaries on Tattavatraya, Mumukshupadi, Gita Tatparyam, Jnanasaram, Prameyasaram and Sri Vachana Bhushanam contain a detailed exposition of the doctrines of Visistadvaita.

1.3.3.1 Commentary on Tattavatraya:

The three realities i.e. cit (sentient beings), acit (non-sentient beings) and Isvara are dealt with in Tattavatraya of Pillai Lokacharya. It contains 202 Sutras. The concepts and doctrine of Vedas, Itihasas and Puranas are well treated in this text by Pillai Lokacharya. Mamunigal, with his ingenuity, wrote the commentary justifying Pillai Lokalcharyas views in many instances. Pillai Lokacharya states that God has five aspects i.e. Paratvam, Vyuham, Vibhavam, Arca and Antaryami. Māmunigāl rightly elucidates this by quoting verses from Viṣvaksēna Samhitā. Apart from elucidating the tenets of Viṣiṣṭādvaīta, this work constitutes Śrī Bhāṣya in miniature.

1.3.3.2 Commentary on Mumukṣu-p-padi:

Mumukṣu-p-padi contains the essential learning of three rahasyas i.e. Tirumantra, Dvaya and Carama ślokā. By expounding the views of Pillai Lokācārya, Māmunigal wrote a commentary on the three rahasyas. In a Sūtra Pillai Lokācārya states that the Supreme Lord Himself became both a disciple and an Ācārya and enlightened Tirumantra. Further he says that since the people are ignorant of the nature of a disciple, the Lord became a disciple. Māmunigal explains the distinctive marks a disciple should have:

Āstikō Dharmaśīlaśca Śīlavān Vaiṣṇavah Śucih I
Gambhirāscaturō Dhīrāh Śiṣya Ityabhidhiyatē II
A Śiṣya must have faith in Sastras; he must be involved in the practice of Dharma as explained in Sastras; practicality; bhakti on Viṣṇu; purity
without self praise; ardent devotion for Ācārya which should not be exhibited; capacity to do kainkarya to Ācārya; desire to do kainkarya to Ācārya and so on. He cites many texts also. People do not know how such a nature can be found in a disciple and hence the Lord Himself became a disciple.

In his commentary on Śrī Vacanabhūṣaṇa, Māmunigaḷ explains the greatness of meditation, means to attain Mōkṣa and status for being qualified for attaining Mōkṣa and so on. His other work Tatparya Dīpika is a commentary on Bhagavat Gīta based on the Bhāṣya of Śrī Rāmānuja. This explains clearly the Karma, Jnana and Bhakti Yōgās.

1.3.3.3 Commentaries on Jñānasāraṇ and Pramēyasāraṇ:
Māmunigaḷ also wrote commentaries on Jñānasāraṇ and Pramēyasāraṇ of Aruḷḷappērumāḷ Empērumāṇār which conveys the gist of Tattva, Hita, Puruṣārtha and the gist of Tīrumantra respectively.

1.3.4 Quintessence of Tīruvāymoḷi:
Tīruvāymoḷi Nūṟṉantādi and Commentary on Ācārya Hridayam are unique works of Māmunigaḷ which speak about Nammāḻvār and his Tīruvāymoḷi.

1.3.4.1 Tīruvāymoḷi Nūṟṉantādi:
This Prabandham contains 100 hymns written in Tamil. It is in the Antadi form; that means each hymn begins with the word with which the previous hymn ends. The outstanding feature of this Prabandham is that the gist of each decad of Tīruvāymoḷi is given in each hymn. In every hymn Nammāḻvār’s name occurs. The coining of words, rhyming of words and the way the meanings conveyed are simply beautiful. The Āḻvār underwent intense suffering by being away from his Lord to whom
he was the beloved. This Prabandham brings out the central import of each decad along with a reference to Nammālvār, the most prominent Ācārya whom he and others also worship. Thus this Prabandham can be taken as a hymn on Nammālvār. It is to be noted that in 18 hymns, Māmunigaḻ addresses his soul.

1.3.4.2 Commentary on Ācārya Hridayam:

Ācārya Hridayam comprises 234 Churnikas divided into four sections. In the second section, in a churnika Nayanar says that Nammālvār’s bhakti is entirely different from both the Upasaka’s bhakti and the bhakti meant to attain the privilege of doing kainkarya to Lord. Here Māmunigaḻ elaborately comments on the churnika, which is interesting. He explains with remarkable clarity the seven steps of bhakti stated in the Śrī Bhāṣya.

In the fourth section, Nayanar gives the quintessence of Tiruvāymōli in 10 churnikas. Māmunigaḻ, profusely and with profundity, explains by citing numerous quotations from Nammālvār’s Tiruvāymōli that are apt and akin to the words of Nayanar. The expository skill of the commentator throws light on his remarkable proficiency in the subject. For example, Nayanar states: Viṭumīṁ Eṅṭu Tyājya Upādēya Tōṣakuṇaparityāga Samarppaṇa Kramattai Sālampaṇa Mantramāka Upatēcittu’. Here Māmunigaḻ explains each word from first centum second decad of Tiruvaymoli.

1.3.5 Literary eminence:

The commentary on Pēriyālvār Tirumōli written by Periyavachchan Pillai is not fully available now. Māmunigaḻ wrote a commentary on this for the first 420 hymns of the Prabandham that are lost. The literary eminence flourishes in this commentary wherever Pēriyālvār
narrates the Krishnaleela from His birth. For instance Pēriyāvār exquisitely narrates the birth of Krishnā in the first decad. A hymn runs as follows.43

Kiṭakkil Toṭṭil Kizīya Utattītum
Eṭuttukkoḷli Marunkaiyiruttītum
Oṭukkipulkil Utartā Pāyntītum
Miṭukkilāmaiyal Nāṇ Melintēn Naṅkāy.

‘‘When Krishnā is in the cradle, he kicks so as to dismantle the cradle; when held in the waist, He kicks it too; when embraced in the chest, He jumps on the diaphragm- and Yasoda is worried about the strength of the child, unable to withstand all the leelas.’

1.3.6 Glossary:

A close study of the works of Māmunigaḷ reveals his erudition in Vedas, Sastras, Puranas, Itihasas, Śrī Bhāṣya, Gita etc. This can be seen in his work on the preparation of gloss on authorities quoted by Nampillai in Tiruvāymolī Idu commentary as well as in the commentaries of Tattvatraya and Śrīvācana bhūṣaṇam. To show an example, Nampillai quotes a sentence from the Brihadarayanaka Upaniṣad to establish the word ‘ Yöu’ in Tiruvāymoli.44 Māmunigaḷ citing the entire mantra of that Upaniṣad explains each word of it in Sanskrit.45 This can be seen all through the commentary Idu of Nampillai.

Appillār, one of the Aṣṭādiggaṇas says as follows.46

Cēṟṟukkamala Vayalcūz Araṅkartam Cīṛtzaippap
Pōṟrittōzum Nalla Antaṇar Vāz Ippūṭalattē
Māṟṟaṟa Cempon Maṅavāḷamāmuṇi Vantilāṇēl
Āṟṟil Karaitta Puḷi Allavō Tamiz Āraṇamē.

Āzvār Emperumāṇār Jiyar Tiruvatikalē Caraṇam
References

1. Upadēśaratnamāla 18.
2. ibid.24.
3. Śrīmad Varavaramuni Grantha Mālikai Introduction, p.2.
5. ibid. p.171.
6. Śrīmad Varavaramuni Grantha Mālikai Introduction p.3.
7. ibid. p.4.
9. Upadēśaratnamāla 3
10. ibid. 4 and 21.
11. ibid. 7.
12. ibid. 27, 28, 29.
13. ibid. 60-70.
14. ibid. 61.
15. Ārthi Prabandham 48.
16. ibid. 21, 22.
17. ibid. 30,31,32.
18. Śrīvacanabhūṣaṇam sūtras 308-365.
19. ibid. 308-320.
20. ibid. 321-325.
21. ibid. 463.
23. Ibid on 4th hymn.
26. Two Great Acharyas, p.49.
27. Kānci Divyadēśa Stotramālikai, p.40
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29. Tatvatraya Śūtra 182.


31. Two Great Acharyas, p.79.

32. Mumukṣuppadī sūtra 5.

33. ibid. sūtra 6. 34. ibid. Commentary p.10.

35. ibid.36. Śrīvacanabhūṣaṇaṁ sūtras 5 to 30.

37. Jñānasāraṇaṁ and Pramāyasāraṇa Commentary,
   Introduction, p.2, & p.70.

38. Tiruvāymōḷi 1.4.

39. Two Great Acharyas, p.57.

40. Ācārya Hridayam, Churnikai 99.

41. ibid. Commentary.

42. ibid.Śūtra 130.

43. Māmunigaḻ commentary on Pēriyāḻvār Tirumōḷi 1.1.9

44. Tiruvāymōḷi 1.1.1.


46. Sampradayā Chandrikai, hymn 11.

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14
THE VOICE OF VARAVARA MUNI
(Based on Pillai Lokam Jeeyar’s commentary)

Introduction

The greatest Sri Vaishnava Acharya Sri Manavala Mamunigal, also called Varavara Muni has composed the sacred Prabandham Upadesa-ratnamala. Sri Pillai Lokam Jeeyar wrote a commentary on it.

Varavara Muni, also called Periya Jeeyar is considered, as a Nityasuri, originally a bonded servant of the Deity. He surrendered before his Acharya Tiruvay-mozhi-p-pillai, whom he considered as God. Pillai’s teachings on Tiruvay-mozhi and other Prabandhams with relevant meanings and Rahasya Granthas, evinced Varavara-muni to be a wise eminent sage. Tiruvay-mozhi-p-pillai, showed him the feet of Sri Ramanuja as an acceptable refuge and also the central gem in a breastplate that emits light of the lineage of Acharyas. He acquired the inherent nature of Alwars like Nammalvar, Tirumangai Alwar, Periyalwar and Acharyas like Srimal Natha-munigal and Yamunacharya. For the welfare of humanity, he divulged the secrets of Prabandhas through his Upadesa-ratnamala. He has no equal in his spirit of servitude both in this world and in the world of celestials. He is considered to be a great Acharya in Srirangam, as he considered Srirangam the only place worthy to live in. Hence, he attained the name Koil Manavala Mamunigal.
The Voice of Varavara Muni

This Acharya par excellence, also called Azhagiya Manavala Nayanan, felt that the history of Avatharas of Alwars and Acharyas and their works had to be popularized, as they were becoming unknown during his time. Hence, he revealed the secrets of the Alwars’ Avatharas, their hymns and the wonderful contents of their songs explained on the Acharyas. Therefore, he resolved to write a Prabandham for the sake of forthcoming generations. This Prabandham is called Upadesa-ratnamala since it is a beautiful garland of gems in the form of spiritual instructions/counsels.

The greatness of Upadesa-ratnamala:

Since Upadesa-ratnamala speaks about the glories of Alwars and Acharyas and the history of their compositions, it has its own uniqueness compared to other Prabandhams. The content of this Prabandham is the meaning of Tirumantra i.e. one should always be subservient to the Lord, to the exclusion of all others.

Nammalvar who stood firm in the principles of Tirumantra speaks of the same extensively in ‘Payilum Sudaroli’ (Tiruvav-mozhi 3.7), and ‘Nedumark-k-adimai’ (Tiruvav-mozhi 8.10). Following this, Madhura-kavi Alwar wrote ‘Kanninum Ciruttambu’. Likewise, Tiruvarangath-amudhanar composed ‘Iramanusa Noor-th-thandadhi’, on the same lines, which speaks of the glory of the spiritual preceptor. Of these three, Upadesa-ratnamala is the last and final one. This work speaks about the birth stars of Alwars for the welfare of the people.

In Krishna-avathara, the Lord preached Bhagavad Gita to Arjuna, Himself becoming an Acharya. The Lord was born like a human being under stars like Rohini and Punarvasu in Tamil months like Avani and Chitra, in cities like Mathura on the bank of Yamuna,
and Ayodhya on the bank of Sarayu. In this Prabandha, Manavala Mamunigal advises people living in this world to celebrate the birthdays of Alwars and Acharyas who were born by the grace of God.

Birth stars like Sravana, Tamil months like Aippasi, cities like Kanchi, and rivers like Cauvery associated with the Lord’s Avatars are described vividly in Ithihasas and Puranas. The Lord granted spontaneous wisdom to Alwars. They practiced Prapatti instead of karmayoga to attain liberation. They too emerged as Lord’s Baktha-avatharas. They are in the form of Archa-avatharas. Worshipping the bhakta-images is also helpful in attaining salvation. Hence, there is nothing wrong in celebrating Alwars’ birth stars like Lord’s birth stars.

In Upadesa-ratnamala, matters pertaining to Andal, Madhurakavi Alwar and Sri Ramanuja are showed separately. Like Alwars, the above three did kainkarya to Alwars. Hence their birth stars are celebrated separately. Acharyas like Tirukkurukai-p-piran Pillan, who wrote the first-ever Manipravala commentary (6000) on the Tiruvaymozhi also find a place in the Upadesa-ratnamala.

Manavala Mamunigal has thus elaborated the glory of Guru-parampara through this work. His kindness in helping all, to attain Moksha, deserves to be written in letters of gold.

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17
The Voice of Varavara Muni

UPADESA-RATNAMALA

TANIYAN (Dedictory Stanza)

By

Koil Kandadai Annan

Munnam Tiruvoymozhippillai than upadesittaner
thannin padiyai thanavatha chol Manavalamuni
Thananbudan chai upadesaratna malai thannai
Than nenchuthannil tharippavar thalgal saran Namakke.

Acharya Manavala Mamunigal, with great kindness, has
mastered the method of instructions at the holy feet of his
Acharya Tiruvay-mozhi-p-pillai and revealed it very clearly. He
felt the need to reveal it through a treatise called Upadesa-
ratnamala.

Acharya Annan seeks refugee at the feet of those who learn
that treatise by heart firm faith.

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1. Varavara Muni Upadesa Marga

1. 

 entertiruvāyomozhippillai inānaruḻal
 vanta upatēca mārkattaic cintai ceytu
 pinṇavarum karṇa upatēcamāyappēcukinṟēn
 māṇīya cīr venpāvil vaittu.

With a view to instruct future generations, Acharya Manavala Manunigal explained the spiritual means in the Venba metre which knowledge he acquired by the grace of his Acharya Tiruvay-mozhi-
p-pillai.

Pillai Lokam Jeeyar says that this Prabandham not only speaks about the greatness of Prapatti Nishta in relation to Acharya Abhimana Nishta. He states that Mamunigal received the grace of Tiruvay-mozhi-p-pillai, as was Nammalvar who attained the grace of Sriman Narayana.
2. Delightful Prabandha for Rationalists

2. கவிதேஸ்வரன் தம்மம்பால் கவிதேஸ்வரனினங்களால் பாட்டல் தேசத்துக்கள் பிரித்து கூர்ந்த - அதிசாரர்கள் மாகங்கள் தொடர்சித்து அகர்சித்து நேர்ந்து! நிகழ்கோ அதிசாரரே தென்பார்க்கோ.

karrōrkal tāmukappar kalvitānñilācaiyullōr perṛō menavukantu pinpukarpal marrōrkal māccariyat tālikazil vantaten nēncē! ikazkai āccariya mōtā naavarkku.

Oh! Mind It! By reading/reciting this treatise wise men get delighted; those who desire to learn will be pleased for securing this and then read it; if the rest of the people find fault with this by sheer envy, what deficiency is there? There is no deficiency at all; one need not be amazed by this faultfinding nature of people, consoles Mamunigal.
3. Benediction to Prabandhams etc. of Alwars and Acharyas

3. அம்மனாகாள் வருள் அதன்வாகம்பாயில் கல்லழுக்கரிலித்தான் காயவர் - குறுவறும் மபுபவல் அருள்குறுக்கரிலித்தான் காயவர் பிரம்மரை காவல் வருள் வருந்தார்.

azvärkaḷ vāzi aruḷicceyevalvāzi
tāzvätumilkuravar tämvāzi - ēzpārum
uyya varkaḷuraitavaikāḷ tämvāzi
ceyyamarai tāṇuṭṭānē cērntu.

. அம்மனாகாள் வருளைச் சுற்று வருள்
 குறுவறும் மபுபவல் காவல் - குறுவறும்
 பிரம்மரை காவல் வருள்
ceyyamarai tāṇuṭṭānē cērntu.

May the ten Alwars prosper! May their Divya Prabandhams prosper! May Acharyas who are devoid of any fault prosper! In addition, Vedas are the original source for the Acharyas to write their commentaries. May their commentaries prosper, ensuring salvation to the seven worlds!

This hymn is the gist of this Prabandham, as it hails the greatness of Alwars, their hymns and the Acharyas who nurtured them through their commentaries.
4. Lineage of the Avataras of Alwars

4. பொய்கையர் புத்தார் பெயர் புகழ்மழிகை
aiyyanaruul maran ceralarkon - tuyyapatti
nataanpar talli narpanan na:tkaliyan
Itivar torrat tataivaminiku.

The chronology of Alwars’ descent is as follows: Poygai Alwar, Butha-th-thalwar, Peyalwar, glorious Tirumazhisai Alwar, more gracious Nammalvar, Kulasekara Alwar, Tondaradi-p-podi Alwar, virtuous Tiruppan Alwar and the benevolent Tirumangai Alwar.

Alwars were born in the world, which is steeped in ignorance. People were not aware of the nature of God. They were born with a view to inculcating the knowledge of God in them by dispensing the darkness (ignorance) of the world.
5. Months and Stars of Alwars

5. 

\[ \text{antamizāl narkalaikaḷ āynturaiitta āzvārkaḷ} \]
\[ \text{intavulakīl irul nīnka - vantutitta} \]
\[ \text{mātaṅkaḷ nālkal tammai maṇṇulakōr tāmariya} \]
\[ \text{Ītenṟu colluvōm yām.} \]

Alwars explored the Vedas and composed Divya Prabandhas in the elegant Tamil Language; they were born to drive away the darkness of ignorance in the world. Let the inhabitants know their birth stars and months.

6. Month and Star of Mudal Alwars

6. 

\[ \text{thunbikēi teṟṟan orulpaḻṟūr kumaiyē} \]
\[ \text{dūṇīyēya nṟaṅkaḷ adukkēyē! - teṟṟikēyē} \]
\[ \text{maṇṇulakōr nāvāḻṟukēyē, kumaiyēkōr nāvāḻṟukēyē,} \]
\[ \text{orulpaḻṟūr nṟaṅkaḷ kēyēyē.} \]
aippaciyi lōna maviṭṭaṁ catayamivai
oppilavā nālka ṭulakattIr! - eppuviyum
pēcupukaz poykaiyār pūtattār pēyāzvār
tēcuṭānē tōnrupirappāl.

Oh! Inhabitants of the world! Stars like Sravana, Avittam, and Sadayam in Aiyppasi month are incomparable because of the supreme brightness of birth of Poygai Alwar, Butha-th-alwar and Pey-alwar respectively. The world praises them for their greatness of birth, wisdom and action. Further, Mamunigal has great regard for Aippasi Sravana Star, because of the birth of Vishnu and Pillai Lokacharya. Kanchi Mahavidwan Sri U.Ve. P. B. Annangaracharya Swami says that these three Alwars appeared during the Vibhava – manifestations also. They surrounded these manifestations in the form of Yogis. During Archa manifestation also they came together; and hence Mamunigal sung one song for all these three.
7. Etymology of the Mudal Alwars

Marrullavâzvârkalukku munne vantutittu narramizâl nûlceytu nattaiyuttâ -perrimaiyo renru mutalâzvârkalenum peyarivarkku ninratulakattê nikazntu.

Poygai Alwar, Bhutha-th-alwar and Pey-alwar were born earlier to other seven Alwars; they were renowned by composing Divya Prabandham i.e. Mudal Tiruvandadhi, Irandam Tiruvandadhi and Mundram Tiruvandadhi for the welfare of people. Therefore they shone with the name Mudal Alwars in the world.

They are considered to be supreme like Pranava which has three alphabets ‘a, u, ma’. They emerged first before other Alwars and hence called “Mudal”. Because they composed hymns in soothing Tamil, they are called Alwars.
8. Month and Star of Tirumangai Alwar

8. சென்று பிடிக்கூ! இன்றைய பாடம் வழங்கிவருவதற்கு குறுக்குக் கிளைப்படி முண்டிக்கொண்டு வந்த வீர விளங்குவர்கள் தான் பாடித்து வழங்கிவேண்டிய காச்சுகள் காச்சுகளைச் சாத்தித்து கூறுகிறார்கள்.

Pētai nēncē! inṟripperumaiyāṟintilaiyō
etuperumai yinṟaikkenṟennil - ōtukinṟēn
vāyutta pukaz maṅkaiyarkōn mā nilattil vantutitta
kārttiyakīyil kārṭtiyakāyil kān.

இன்றைய பாடம் வழங்கிவருவதற்கு
இன்றைய பாடம் வழங்கிவருவதற்கு - எஸ்குரு
தான் பாடித்து வழங்கிவேண்டிய
tான் பாடித்து வழங்கிவேண்டிய
tான் பாடித்து வழங்கிவேண்டிய.

O poor mind! Are you not aware of the grandeur of this day? If you ask me about it, I tell you that the famous Tirumangai Alwar was born in this wide expanse of the world in the month of Karthigai under Karthika star.

It is well known that Tirumangai Alwar received the Tirumantra Upadesa from none other than Sriman Narayana Himself.

In all Vishnu temples, the Deepa-aradhana Day – Karthikai-deepam – falls on this day
9. Greatness of Tirumangai Alwar’s Prabandham

9. மார்பணித்தா தமிழ்மராத்திக்கு மண்கையங்கோன்
ஏர்கஞ்சான் வாவார்த்தா விருட்தையா
கர்த்திகையில் கர்த்திகையில்லாதி
நே நூற்றுக்கு காட்டில்லா காற்றில்லா
குருங்கு மண்கையங்கோன் பெற்றுக்கொண்டு! மார்பணித்தா.

Māraṇpaniṭṭa tamizmaṛaikku māṅkaiyarkōn
āraṅkamḵūra vavātaritta - vīruṭaiya
kārṭtikaiyil kārṭtikaināi i(e)nṛēnu kātalippār
vāyntamalarṭālkal neṅce! vāzttu.

Māraṇpaniṭṭa tamizmaṛaikku māṅkaiyarkōn
āraṅkamḵūra vavātaritta - vīruṭaiya
kārṭtikaiyil kārṭtikaināi i(e)nṛēnu kātalippār
vāyntamalarṭālkal neṅce! vāzttu.

Māraṇpaniṭṭa tamizmaṛaikku māṅkaiyarkōn
āraṅkamḵūra vavātaritta - vīruṭaiya
kārṭtikaiyil kārṭtikaināi i(e)nṛēnu kātalippār
vāyntamalarṭālkal neṅce! vāzttu.

Māraṇpaniṭṭa tamizmaṛaikku māṅkaiyarkōn
āraṅkamḵūra vavātaritta - vīruṭaiya
kārṭtikaiyil kārṭtikaināi i(e)nṛēnu kātalippār
vāyntamalarṭālkal neṅce! vāzttu.

Māraṇpaniṭṭa tamizmaṛaikku māṅkaiyarkōn
āraṅkamḵūra vavātaritta - vīruṭaiya
kārṭtikaiyil kārṭtikaināi i(e)nṛēnu kātalippār
vāyntamalarṭālkal neṅce! vāzttu.

Māraṇpaniṭṭa tamizmaṛaikku māṅkaiyarkōn
āraṅkamḵūra vavātaritta - vīruṭaiya
kārṭtikaiyil kārṭtikaināi i(e)nṛēnu kātalippār
vāyntamalarṭālkal neṅce! vāzttu.

Māraṇpaniṭṭa tamizmaṛaikku māṅkaiyarkōn
āraṅkamḵūra vavātaritta - vīruṭaiya
kārṭtikaiyil kārṭtikaināi i(e)nṛēnu kātalippār
vāyntamalarṭālkal neṅce! vāzttu.

Māraṇpaniṭṭa tamizmaṛaikku māṅkaiyarkōn
āraṅkamḵūra vavātaritta - vīruṭaiya
kārṭtikaiyil kārṭtikaināi i(e)nṛēnu kātalippār
vāyntamalarṭālkal neṅce! vāzttu.

Māraṇpaniṭṭa tamizmaṛaikku māṅkaiyarkōn
āraṅkamḵūra vavātaritta - vīruṭaiya
kārṭtikaiyil kārṭtikaināi i(e)nṛēnu kātalippār
vāyntamalarṭālkal neṅce! vāzttu.

Oh, Mind! Please pray to the lotus feet of those associating
to celebrate the birth star of Tirumangai Alwar, who provided
Nammalvar’s Dravida Vedas with six auxiliaries, in the month of
Karthigai under the excellent Karthika star.

This day is also the birth of Acharya Nampillai, who is called
Tirukkali-kandri-dasar. His descendants celebrate this day with
pomp and pleasure. Nampillai’s Bhakti towards Tirumangai Alwar
is immeasurable. There are Angas and Upangas for Vedas.
For four Vedas – Rig, Yajur, Atharvana and Sama, there are six
Angas – Siksha, Vyakarana, Nirukta, Chandas, Kalpa and Jyotisha.
The Voice of Varavara Muni

Meemamsa, Nyaya, Purana, Dharma Sastras etc. are eight Upangas. Likewise, for the four works of Nammalvar, viz., Tiruviruttam, Tiruvasiriyam, Periya Tiruvandadhi and Tiruvaymozhi, there are six Angas. They are Periya Tirumozhi, Tiru-k-kurun-thandakam, Tiru-ezhu-kuttrirukkai, Ciriya Tirumadal, Periya Tirumadal and Tiru-nedun-thandakam composed by Tirumangai Alwar.

10. Month and Star of Tiruppan Alwar

10. kārttikaikkámálu yugabhūtákam kāntatithindrájñu kāntiśrīvīru!

Kārttikaiyil rōkiṇināl kāṁmininru kācinjīyIr!
vāyytapukazppāṇarvantutippāl - āttiyarkāl
anputaṇētān amalanātipirān kārratarpīn
nāṅkuṭaṇē koṇṭātumnāl.

Oh People of this world! Today is the birth star of the renowned Tiruppan Alwar. All the people of the world celebrate this birth star Rohini in Karthigai month with love. Noble persons learn his Prabandham “Amalan-aadhi- piran” with love and then celebrate that day adoring the Lord with goodness.
Tiruppan Alwar says that Lord Krishna, the cowboy who ate butter has stolen his mind. This feeling enabled him to be born under the same Star. Further Tirukkottiyur Nambigal who enlightened (Sri Ramanuja) on the meaning of Charama Sloka was also born under the same Star.

Amalan-aadi-piran is the gist of all Vedas. The first three hymns are the elaboration of “Om”, which has three components viz, A, U & Ma. This Alwar experienced the Lord who is in the Pranava (Om) form from feet to crown. That is why Acharyas accept him with great love.

Vedanta Desika explains in his commentary on this hymn called Munivahanabhogam that the first letters Pa, Du & Kai of the fifth, sixth, and seventh hymns respectively reflect the holy sandals (Padukai) of the Lord.

11. Tondaradippodi Alwar’s Avatara Day

maṉniyacIr mērkaziyil keṭṭaiyinru mānilattIr!
enṉitanaṅkkēṟramenē luraikkēṅ āe tuṇṇupukaz
māmaraiyōṅ tonṭaratippotiyāzvār pirappāl
nāṅ marāiyōr knōṭāṭum nāl.
Oh, denizens of this vast earth! Today is the day of celebrations. It is Jeshta Star in Margazhi month. The greatness of this day is that Tondaradi-p-podi Alwar, an exalted and pious Brahmin was born on this day. Brahmins who chant the four Vedas celebrate this event.

Margazhi month is great because this is a Vaishnava month; Andal patronized this month by beginning her Tiruppavai with the word ‘Margazhi.’ In Srirangam, the Adhyayana Utsavam used to begin in this month. Further, this Alwar’s Prabandham, Tiru-p-palli-ezhuchi recited in the temples daily. Further, this is an important month because of the birth of Acharya Periya Nambi, the Master of Sri Ramanuja, on this auspicious star.

12. Tirumazhisai Alwar’s Avatarā Day

12. தீமுழ சாகியணங்கு உரசு முதாகா! லுய்வா சிலைகள்
   தீமுழ சாகியணங்கு உரசு முதாகா - துப்பாம்பி
   மகாத பதாகாத சித்தாவளியின்
   தம்மன்கன் மலவாரம் முதாகா.

taiyil makaminru tāraniyēr! ēṟram intat
taiyil makattukkuc cāṟrūkinēn - tuyyamati
perra mazicaippiran pirantanālenru
narravarkal kōntātum nāl.
Oh Men of this world! Today is the Makha star of Thai Month. What is the importance of Makha star in Thai Month? The birthday of Tiru-mazhisai Alwar, who had pure knowledge and the good penancer celebrated it fall on this day. Here pure knowledge means that which did the Lord on His own grant. Penance means Prapatti. Good penance means having high regard for Acharya (to attain Moksha). Kani-kannan and Perum-puliyur Adikal, both disciples of this Alwar, practiced this.

It is said that the seven risis encircle the star Makha. Since Peyalwar is the Acharya for Tirumazhisai Alwar, he was called ‘thuyya madhipetra’.

13. Kulasekhara Alwar’s Avatara Day

mäcippuṇarppūcam kāṁmininru manṇulakīr!
tēcittivacattuk kētennil - pēcūkīrēn
kollinakarkkōn kulacēkaran pirappāl
nallavarkal koṇṭātum nāl.
The Voice of Varavara Muni

Oh Men of this world! Today is Punarvasu Star in Masi month. What is the greatness of this day? Kula-sekhara Alwar, who was the King for Kolli Desa was born on this day and good people celebrate this event. This day is also great because the birth of Sri Rama.

Venerable people, who wish good for others celebrate this day. This day is also the birthday of Acharya Govinda-p-perumal. He is also called Embar, who considers things other than Acharya, worthless.

14. Nammalvar’s Avatara Day

14. ணந்தமல்வர் கிேவாரத்தில் கச்டும்கலன
பரவலாம்பகாமினான் - சிராரம்
பரவலாம்பகாமின் வெட்டையோட்கோ குருகை
நடான் அவர்த்த நால்.

ërärvaikäci vicäkkattinërrattai
pärörarivyappakarkinën - cïrārum
vëtántamizçeyta meyyanëzil kurukai
nâtan avataritta näl.
I speak about the greatness of beauty in Visakha Star in Vaikhasi month. Today is the birthday of Nammalvar who was the head of Alwar Tirunagari and who rendered the (Sanskrit) Vedas into Tamil under the name Tiruvay-mozhi. The reason behind the beauty of Vaikhasi is the beautiful blossoms of flowers during this month. The Vedas are not composed by anybody and they are never false. They are eternal. Nammalvar is a true sage who gave us the meaning of Vedas in his hymns.

15. The incomparable Day and words of Nammalvar

15. உண்டோ வாக்கியில் சிற்றக்கூத்துக்கூற்றுக்கோல்?
ூன்றோடா சிள்ளாண்டுப்பக்கில்புத்தொழி தொடா?
உண்டோ திருவய்மோழி விசாகியின் சிற்றக்கூத்துக்கோல்?

ுண்டோவைக்கியில் சிற்றக்கூத்துக்கோல்?
ுண்டோ சாத்கோப்பைக்கோல் - உண்டோ
tiruvāymozikkoppu teṅkurukaikkuṇṭo
orupārtani lokkumūr.
Is there any comparison for Visakha Star! Is there anybody similar to Nammalvar! Alternatively, is there any equal to his Tiruvay-mozi? Is there any place equal to his birthplace, Alwar Tirunagari, situated in the South? Nothing is equal, says Mamunigal.

There is therefore no comparison for Visakha Star, Nammalvar, His Prabandhams, or His birthplace.

16. Periyalwar’s Avatara Day

inraipperumaiyarintilaiyō ēzaineence!
inraikkennérrameni luraikkēn - nanripunai
pallantu pātiya nampaṭṭarpirān vantutitta
nallāniyir cōtināl.
O my poor mind! Don’t you know the greatness of this day! The greatness of this day is that Periyalwar, who composed Tirup-p-pallandu Prabandham was born on Ani month under Swati Star.

Periyalwar is distinctive from other Alwars. He has composed poems to confer benediction on the Lord for His welfare. When He appeared before Periyalwar on Garudavahanam in Kaliyuga, the Alvar, trembling all over his body with sudden fear, he took the bells from the elephant and did Mangalasasana to the Lord in soothing Tamil, which is known as Tirup-p-pallandu.

17. None equal to Periyalwar

17. மானிளளினும் செய்திர்பெய்த்து வந்திருவர்

மந்தனில்கோடியறை லார்க்கும் - நாணியாக

கொப்பொரிலை யிவ்வுலள்குண்டிரு நெங்கே!

எப்போதும் சின்னித்திரு.
The Voice of Varavara Muni

Oh Mind! Think all the time that there is no equal to the wise people, who celebrate the birth star Ani Swati of Periyalwar. This day synchronises with the birth of Acharya Periya Tirumakki Nambi and on this day the Lord took avatar as Nrisimha from a pillar.

18. Derivation of the name - Periyalwar

18. Markalacacanattil marrulla vazvarkat tankalavrattalavutanarni - ponkum parivale villiputturppattarpiran eerran Periyavarenum peyar.

Maṅkaḷaḻacanaṭṭil marrulla vāḻvarakal taṅkaḷārvattalavutanarṉi - ponkum parivāḷē villiputtuṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟрудрудן

Maṅkaḷaḻacanaṭṭil marrulla vāḻvarakal taṅkaḷārvattalavutanarṉi - ponkum parivāḷē villiputtuṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟрудрудן

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It is not like other Alwars who did Mangala-sasana with their devout affection, but it is Pattarpiran’s super abounding affection for the Lord, which earned him the fame as Periyalwar. Super abounding affection means that which increases more and more. That is, overwhelming affection towards Lord.

Mangala-sasana means Blessings. Periyalwar having seen the Divya-mangala Vigraha of the Lord considered himself as a senior person to the Lord and blessed Him. Jeeyar says that none is found in this world to have performed Mangala-sasana other than this Alwar. Hence, no one is comparable to him. He established the Paratva of the Lord by doing Mangala-sasana for Lord’s charm and tenderness and obtained the name Periyalwar. Since the spirit of Mangala-sasana is eternal, his name also exists forever.

19. Supremacy of Tiru-p-pallandu

19. கொடிலவமெய்‌வாரகி குறுகாலைத்தும்
அதி திருப்பள்ளாள்து வெத்துறு
பென்முன்முட்டு பெருத்துக்
ந்தன் மந்தகமாதா.

Kōtilavāmāzvārkaī kūrukaikkellām
āti tiruppallāṇṭāṇatuʋum - vēttattuk
kōmennumatupōl ullatukkellām curukkāy
tān mankalamātalāl.
People recite Periyalwar’s Tiru-p-pallandu first and then the holy Prabandham of Alwars, in the temples. Like ‘Om’, which is the essence of Vedas, Tiru-p-pallandu is the auspicious quintessence of all the Prabandhas.

Alwars are immaculate in character and their Prabandhams are sacred, being devoid of other insipid accounts. This Alwar is faultless.

The word ‘Om’ (Pranava) is the essence and beginning of all Vedas. Tiru-p-pallandu is the gist of Artha Panchaka and this is the beginning for all Prabandhams. Further, this Prabandham safeguards the other Prabandhams, as it is recited not only in the beginning, but also at the end. Hence, Periyalwar is an important grandee among other Alwars, and his Prabandham is important to all other Prabandhams.

20. The Incomparable majesty of Tiru-p-pallandu and Periyalwar

20. ఐ పాలండు ఉభాలు కౌశల్యమండిమైని ప్రశంసకుడు కాకపోయినా
ఐ పాలండు ప్రముఖమండిమైని ప్రశంసకుడు కాకపోయినా?
- కేశవరాధ శివాంశు పరాశారికమనంతో బధింసమై కౌశల్యమం ప్రసరించి
కొండం కొండం! ప్రముఖమండి బాగా.
O foolish mind! Reflect thou whether there is, within the excellent circle of Tamil compositions gifted by the Alwars, one to match the Tiru-p-pallandu and also whether there is one among the Alwars to match Periyalwar.

21. Avatara Days of Andal, Madhurakavi and Sri Ramanuja

äźvär tirumakalä rāntāl maturakavi
yäźvär etirācaramivarkal - vāzyāka
vantutitta mātaṅkal nālkāl tammin vāciyaiyum
intavulakōrk kuraippōm yām.
The Voice of Varavara Muni

We tell the people of the world the distinction with regard to months and days of Periyalwar’s daughter Sri Andal, Madhurakavi and Ramanuja on which they came to the earth as its blessings. This trio of intense Bhakti resembles Bhoomi Piratti (Mother Earth), Garuda and Tiru-anathalwan respectively.

Sri Andal, Madhurakavi and Sri Ramanuja are Acharya Abhimana Nishtas. Sri Bhoomi Piratti took birth as Andal, the daughter of Periyalwar and Periyapirattiyar took birth as Sita, the daughter of Janaka. These three came to earth to propagate Sri Vaishnava Sri.

22. Andal’s Avatara Day

Iṅṟō tiruvāṭippūram emakkāka
vanrō inkāṇṭālavatarittāl - kūṟāta
vāyānā vāikunta vānpoḵaṅṭānnaī yikazntu
āḻvār tirumāḷārāy.
Ah! Today is the beautiful star of Pooram of Adi Month! For our sake, Sri Andal having left the divine experience of Sri Vaikunta, that is limitless, and did descend here as the daughter of Periyalwar.

In this hymn, Varavara Muni says that we are fortunate to get a birth star of this kind, which is not easily attainable. Such is the greatness of Tiru-adi-p-pooram. It is said that Sri Andal descended to this world only to uplift the suffering humanity from the ocean of Samsara like a mother who jumps into a well to rescue her child that slipped down into it. Such is the inborn divine quality of Sri Andal. Further, she disregarded the Bhagavat Anubhava in Sri Vaikuntam, an experience of unobstructed splendour and was born as the daughter of Periyalwar. It is like a princess who discards a bed of roses in the palace and embraces her child in a cradle. Likewise, mother/earth abandoned the celestial life in Sri Vaikuntam; and was born in this world as Andal.

23. Uniqueness of the Avatara Day of Andal
The Voice of Varavāra Muni

Periyāyvār penpillaiyāy Aṇṭāḷ piranta
ṭiruvāṭippūrattin cīrmai - orunālai
kunțōmaname! unarntupār Aṇṭāḷuk
kunțākioppitarkumunțu.

O mind! Think over and see whether there can be another day which could assert the grandeur of this Tiruvadi-p-puram, the day of Andal’s arrival here as the daughter of Periyalwar. Yes, there can be an equal for this day only if there be an equal for Andal!

When King Janaka ploughed the land to perform a holy sacrifice, Sita appeared before him as a divine child. Likewise, when the devout Periyalwar ploughed his land for planting Tulasi to do Lord’s kainkarya, a girl baby, an avatar of mother earth, appeared before him. He gave that child to his wife who had no issues. When she took the child, her joy knew no bounds and she embraced the child. At the same time, her breasts started oozed milk spontaneously. Hence, the couple considered the child as their own daughter and named her Goda (Kothai in Tamil), which also means garland of flowers. She had excellent qualities like forbearance, compassion and exquisite beauty that are difficult to speak about by human tongue.
24. Grandeur of Andal

Andal was a daughter to the ten Alwars also who did Mangala-sasanam to God, since they were afraid of the cruel outside world. She is a far superior to other Alwars in wisdom, Bhakti and Vairagya. She has acquired this eligibility though young in age. O Mind pray all the time with Bhakti!

It is said that like Pandars who belonged to the lineage of King Parikshit, Andal is the daughter to ten Alwars like Mahalakshmi –Tirumagal. Full of divine wisdom, Andal was reputed in chastity and is incomparable in the lineage of Periyalwar who did Mangala-sasana for the Lord’s deeds. She also did Mangala-sasana in Tиру-p-pavai for the achievements done by the Lord who took Trivikrama Avatara etc.in earlier Yugas. This
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was possible for her as she was born in the family reputed for doing Mangala-sasana. That is why that family is called Anjukudi, which means the family entertaining fear regarding the wellbeing of Lord; anticipating some danger or other to His Divya Mangala Vigraha. Anjukudi also means five families of Alwars who were born before her. The first three Alwars i.e. Poygai Alwar, Bhoothathalwar and Peiyalwar were not born of human parents and thus they constitute one family. The other four i.e. Tirumazhisai Alwar, Kulasekhara Alwar, Nammalvar and Periyalwar form the remaining four families.

When we compare Andal with other Alwars, she has a combination of divine wisdom and devotion par excellence. Naturally as a woman, she derived the devotion of the ten Alwars who imitated/disguised themselves as woman and got intoxicated by the love for Lord. With profound Bhakti, Alwars practiced religious rituals. They even tried to perform the hard task of riding a horse made of palmyrah branches to proclaim their love for God (an old custom in Tamil Nadu). Usually an unripened fruit has to undergo different stages to get fully ripened. But, in the case of Andal, she, at the age of five, became a ripened fruit. She had Parabhakti, Parajnana and Parama Bhakti. At the age of five, she recited Tiru-p-pavai. Nammalvar got revelation of bhagavata sheshatva (to be a subservient to bhagavat bhaktas) after having recited several hymns. In the same way, Tirumangai Alwar also attained realization only at later stage. However, Andal, at the beginning of Tiru-p-pavai, got the ripe wisdom of accompanying Bhagavatas to worship the Lord.
25. Avatara Day of Madhurakavi

Erārmaturakavi ivvulakil vantutitta
cīṟarum cittiraiyil cittirai nāḷ - pārulakil
marrullavāḻvāṟkāl vantutitta nāḻkalilum
urṟatemakkēnṟu neńcēyōr.

Oh mind! Know that the star Chitra in the month of Chitra is glorious by the emergence of respectable Madhura-kavi Alwar in this world. This day is more significant than when other Alwars who were born in this world.

Jeeyar says that Madhura-kavi was born before Nammalvar was born like Arunodhaya preceding Suryodaya. He is Srīman and hence the month is that in which Sri Rama was born. The star Chitra is glorified in the Sruti also. Tiruvooral festival at Srirangam Temple used to take place on this Star.
26. Inclusion of Madhurakavi Prabandham in Nalayiram

The wise people regarded the Kanninum Ciruttampu of Madhura-kavi Alwar as the central part of Nalayira Divya Prabandham, like the middle term of Tirumantra i.e. ‘Namah’.

Jeeyar says that the Acharyas, who analysed the meaning of Divya Prabandham, noticed the greatness of this work and included it in the Nalayiram. The greatness of Tirumantram lies in its profound meaning. It uplifts those who recite it. There, the middle term is ‘Namah’ negates the enemies of Svarupa. Upaya
and Purushartha; it also reveals the connotations of Svarupa, Upaya and Purushartha. Further, it shows that one is subservient to Bhagavatas. This meaning is more important. Likewise, this Prabandham is more important. Madhura-kavi reveals Seshitva, Saranyatva and Prapyatva etc. in his Prabandham. This Prabandham highlights the idea of Bhagavata Seshatva, more than any other Prabandham. This Prabandham also reveals the inner meaning of Nammalvar’s Tiruvay-mozhi Decads ‘Payilum Sudaroli’ (3.7) and ‘Nedumar-k-adimai’ (8.10). Hence, Acharyas gave great importance to this and added this in the Nalayira Divya Prabandham like the central gem in a garland. Like the star Chitra is the middle in 27 Stars, his Prabandham is also in the middle of Tirumantra. This means that the earlier Prabandhams reveal the meanings of ‘Om’ and the subsequent Prabandhams, reveal the meaning of ‘Narayanaya’ of Tirumantra. This can be further analysed as follows: The meaning of ‘Om’ is revealed from the first Prabandham Tiru-p-pallandu to Amalan-aadi-piran. Kanninum Ciruttambu reveals the meanings of ‘Namah’ and Tirumangai Alwar’s Prabandhams Periya Tirumozhi to Periya Tirumadal, reveal the meaning of the word ‘Narayanaya’. It is to be noted that Acharya Tirumalai Ananthalwan was also born on this Star in Chitra. Hence, he called himself by the Dasya Nama – Madhura-kavi Dasa.

27. Avatara Day of Sri Ramanuja

27. ஆவதராயன்! கிருட்டிமீதியாயண்டு தீர்வுப்பீட்டையார்
நாமாக்கிலிருந்து சுருட்டி வந்தால் அதாவது
நாமாக்கிலிருந்து சுருட்டி வந்தால் அதாவது
கிருட்டிமீதியாயண்டு தீர்வுப்பீட்டையார்.
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InrulakIr! cittiraiyileynta tiruvatirainal
enraiynuminritanuk kerramentan enivravarkkuc
carrukinren kenmi netiracartam pirappal
narricaiyum kontatumnal.

Oh men of the Universe! This day is the star Tiruva-atirai (ārdra) in the month of Chitrai. To those who desire to know the special merit of this day, Mamunigal says: “Please note that this day is acclaimed in all the four parts of the world because of the rise of Sri Ramanuja – Yathiraja”. Sri Jambavan Maharaja proclaimed the victory of the Lord in his Trivikrama Avata. Likewise, people of the world celebrate the Avatara of Sri Ramanuja.

28. Greatness of Sri Ramanuja

28. Ammanakka tharpakka ayanivittuk thirunakividum
Eppothaiyiradu manjikai palaradukku! -Eppothai
Eppam thiruvakakshaithithin thiruvottuvittu
Kilambu thiruvottuvittu.
Oh men of this world! The illustrious Tiruvatirai of the month of Citrai, in which Yathiraja emerged to bless, so that the seven worlds may be saved – is the day of our glory, excelling even the nativities of other Alvars.

Alvars were the earlier torchbearers of Sri Vaishnavism. By the spontaneous grace of God, they outpoured the hymns called Nalayira Divya Prabandham for the sake of the people of the world and helped the world. It is a boon for us to live in the place where Alvars were born. With the birth of Sri Ramanuja, people of world have benefited. This means that Vedanta Sastras underline Brahmapasana for the people of other worlds. Sri Ramanuja cleared doubts about it in his Sri Bhashya for people living in this world. This is purely for people of this world. But this also helps the celestials. How? When Sri Ramanuja visited the Sarada Peetha in Kashmir, he cleared the doubts raised by Goddess Saraswati; she was overwhelmed. She showed the Bodhayana Vritti to Sri Ramanuja. She venerated Sri Bhashya. When Saraswati,
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Consort of Brahma, valued this, there is no doubt of its acceptance by the people of the world. It is said that as the head of Nitya Suris, Ilaya Perumal (Lakshmana) did kainkarya to the Lord by practicing it during that Avatara. Likewise, Sri Ramanuja, an avatara of Adi Sesa, practiced it and through Sri Gadyatraya and proclaimed the sacredness of kainkarya to Lord. This is the way for the upliftment of people of all worlds. The Jeeyar further says that by the mere rise of the Sun, the outer darkness of the world is dispelled. But by the rays of Knowledge of the Sun called Sri Ramanuja, the inner darkness of entire world has been wiped out. Tiri-arangath-th-amudanar also in his Ramanusa-Noorth-thanndadi (46), speaks high about the birth of Sri Ramanuja. Like the Sun entering into Arudra Star, Sri Ramanuja was born in that Star. By the birth of Sri Ramanuja, all jivas will glitter with divine knowledge.

29. Grandeur of the Avatara Star of Sri Ramanuja

29. நாதகம்மனைக்காண் பெருமள்ளிக்காரன் வாசுதானுள் பெருமள்ளிக்கார் நால் பெருமள்ளிக்கார் பெருமள்ளிக்கார் - தரும்
நாதகம் பெருமள்ளிக்கார் பெருமள்ளிக்கார் பெருமள்ளிக்கார்
தருமநாதாராவக்காரம்

entaiyetirācar ivvulakiler tamakkā
vantutitta nālennum vāciyināl intat
tiruvāṭiraitanin cīrmaitanai nencē!
oruvamaleppo zutumōr.
Oh! Mind! Ponder at all times constantly on the grandeur of this Tiruvadiraiv Star for its distinctiveness as the day on which our father Yathiraja emerged in this world for our sake.

30. Birth place of Mudal Alwars and other Alwars

30. ముడలవార్ధ ఎంకుకుతున్న ఎక్కడ ఎందుకు సమాధిపులు
మాసమయామలో హిందూ మాసమయామలో ప్రామాణిక పతల హసరోత్సవాలు ఇది ప్రస్తుతించ ఇచ్చి మాసమయామలో ప్రామాణిక పతల హసరోత్సవాలు ఇది ప్రస్తుతించ ఇచ్చి మాసమయామలో ప్రామాణిక పతల హసరోత్సవాలు ఇది ప్రస్తుతించ ఇచ్చి మాసమయామలో ప్రామాణిక పతల హసరోత్సవాలు ఇది ప్రస్తుతించ ఇచ్చి 

ennaruncirppoykai munno rivulakil tonriyavur
vanmamiku kacci mallaimamayilai - mannyilnir
tejumkuraiyalur cirkkaliyan tonriyavur
onkumuraiyur pananur.

marammaidi kavundurubuddi sankaranar
marammastiheharamnenaon
marammastiheharamnenaon
marammastiheharamnenaon
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The following four hymns relate to the birthplace of Alwars. This verse speaks about the places of birth of five Alwars.

The most beautiful Kanchi, Mallai (Maha-balipuram) and Myilai (Mylapore) are the places where Poigai Alwar, Bhoothath-alwar and Peyalwar appeared respectively in this world with countless blessed attributes. The great Kaliyan, otherwise known as Tirumangai Alwar was born in Kuraiyalur, where the river Mannai flows; and the prominent Uraiyr is the place where Tiruppan Alwar appeared.

The greatness of Kanchi is that it has a number of Temples with great beauty. Further, this is the place where the Lord is in a reclining posture; Poigai Alwar was born in this place. Tiru-kkadan-mallai is the place where the ocean is vast, as it has on its shore the Lord and Bhootha-th-alwar. Likewise, Mylapore is the right place for the emergence of Mahadahvaya, otherwise called Peyalwar. The place Kuraiyalur is famous because auspicious attributes like jnana and Bhakti of Tirumangai Alwar helped him to perform Kaīnkaṟṇya both physically and through his writings. He snatched away the ring and other jewels of Lord on the way. Later he got revelation by getting Upadesa of Tirumantra from his Acharya, who is no less a person than the Lord Himself. Such a soul was born in Tiru-k-kuraiyalur. Uraiyr attained fame by the birth of Tiruppan Alwar, who was born in the Pan Vamsa, liked by the Lord. Uraiyr is the birthplace of Lord’s Consort Uraiyr Nachchiyar.
31. Birth place of Tondaradippodi Alwar and Kulasekhara Alwar

31. தொன்றாரதிப்பொடிப் புனோசுலகாக்க குளசேகரராயன் பாலங்குறளிக்கு முன்னுடைய பயிரணம் பாவிபுராதகாள்கு விருவதாகும் தோல்பாகிய பாலங்குறளிக்கு முன்னுடைய குளசேகரராயன் பாலங்குறளிக்கு விற்கும் மூழ்கிறார்.

Tontaratippotiyar tonriyavur tolpukazcer
Maṭṭañkuṭiyenpar manṭulakil - enṭicaiyum
ettum kulacekaraṇūrenavuraippar
vāyttta Tiruvaṇcikkaḷam.

తத్తారాటిపోటియర్ తోన్రియవూర్ తొపుకాచేర్
మాణాంకటియేనపర్ మాణ్టులాకిల్ - ఎంటిచాయం
ఎత్తం కులాచెకరాన్యుదేరువరాపార
వాయ్తత Tiruvaṇcikkaḷam.

It is said that Tirumandan-gudi, a celebrated place since a long time on earth, is the birthplace of Tondaradi-p-podi Alwar, and they also say that the renowned town – Tiru-vanji-k-kalam is the birthplace of Kulasekhara Alwar, who was exalted in the eight corners of the earth.

Tiru-mandan-gudi is naturally a celebrated place that gave birth to Tondaradi-p-podi Alwar. This is the place, which the traditional scholars predicted as the birthplace of Alwar in this
place. This is near Tиру-p-pullam-bhutham-gudi, another Divya Desa. Tиру-vanchi-k-kalam is the birthplace of Kulasekhara Alwar whose Bhagavat Bhagavata Bhakti is praised in all corners. This is otherwise called Nichulai in Kerala State. This is near Tиру-vith-thuva-k-kodu, another Divya Desa in Kerala.

32. Birthplace of Tируmazhisai Alwar and Other Alwars

32. மன்வுதிருமாழிச்சா மாத்தாதாரைக் கொன்று
மருந்துபுகையும் மின்னுப்புக்கையும் மாளிகையினம் - மலரியினாயிரம்
முறையாதாரை கும்பித்த முனிவர் பாட்டிராராடிக்
முன்வுதி குஞ்சு கொண்டு வர்கள் வாக.

மன்னுதிருமாழிச்சா மாத்தாதாரைக்
மருந்துபுகையும் மின்னுப்புக்கையும்
மாளிகை மலரியினாயிரம் -
முறையாதாரை
முன்வுதி குஞ்சு குஞ்சு
முன்வுதி குஞ்சு
முன்வுதி குஞ்சு.

The ever-shine Tируmazhisai, the well-storeyed Tиру-k-kurukur and the glittering Srivilliputhur - these on earth are the places where the divine quality of persons who practice the right
way resides and respectively in these places Tirumazhisai Alwar, who was venerated by Acharya Abhimana Nishtas; the elegant Maran, otherwise called Nammalvar, and Pattarpiran, otherwise called Periyalwar were born.

This is the place, called Maheesara Kshetram, where exist Sri Jagannatha Swami Temple and Tirumazhisai Alwar. This place is towards the south of Tiru-nindravur. Tirunagari has storeyed buildings. Srivilliputhur is the birthplace of Periyalwar and hence his fame has pervaded all directions. In Tirumazhisai, Kanikannar, Perum-puliyur-adigal and others who have Acharya abhimana and are disciplined in their religious activities worship Tirumazhisai Alwar, otherwise called Sri Bhaktisarar. Tirunagari is the place where the jewel of universe, Vakulabharanar was born. These three places where these three great devotees were born to protect people, are located in West, South and North respectively towards Srirangam. Since Srirangam is known as Purva Rangam, as cited in Sriranga Mahatmyam (Purvarangam idam jneyam antarangam payonidhihi! bahirangam thu vaikuntham sarvam rangamayam jagat !!), it is befitting to note that Varavaramuni sung this Prabandham while he was in Srirangam, which is also known as Purvarangam. In Pillai Lokam Jeeyar’s commentary, the word ‘purva’ refers to Purvarangam which is Srirangam as said above.

33. Birthplace of Andal, Madhurakavi and Sri Ramanuja

33..writhe kalam dheernakalam nidesanakalam
nuhnuh nambukal kailsashe
- parivin
anubhathara jayakara nambukal nambukala
swethiyam thirumangalakura.

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cīrārum villiputtur celvattirukkōḷur
ērār perumpūṭu rennumivai - pāril
matiyārumāṇṭāl maturakaviyāzvār
etirācar tōnriyavūriṅku.

The glorious Srivilliputhur, the prosperous Tiru-k-kolur, the
elegant Perumbudur - are the places where the large-hearted Andal,
Madhura-kavi Alwar and Yathirajar were born in order.

The presence of Villiputhur Uraivan, Nachchiyar and young
Periyalwar here is like the combination of gold, pearl and diamond.
Or one can say that Nachchiyar and Sarveswara co-exist here.
Periyalwar and Andal immersed themselves in the attributes of
Krishna with the fond hope of being born in the cowherd clan.
Lord Vaith-tha-manidhi is the treasure of Tiru-k-kolur.
Sriperumbudur is beautiful place for the reason that Sri Ramanuja
was born.

34. Origin of Manipravala commentaries for
Nalayiram

34.ஆசுராரேசுவரர் அனுடைப்புவேளையும்
காந்தி சுருள்ளுள்ளில் பாண்டகா பாண்டகினைகளை - புண்பார்
மி அமாவசா கால் வைப்பு சிங்காசிலை பகளுள்ள நிலையை
அவரின் பார்க்கலையும் பார்க்கு.

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We will now explain so that the world may know about all the commentaries written on the work of the Alwars for the instruction of the seven worlds, without in any way diluting the intrinsic worth of the Alwars.

The greatness of Alwars is unlike that of Risis, who obtained knowledge combined with Bhakti, by the spontaneous grace of the Lord. Gifted with that knowledge, they never cared for the worldly life; they waited to get their turn in attaining the God. They made the name of Lord their food, shelter and enjoyment. They felt restless when they felt separated from Him. They had Paramabhakti. This is their extraordinary quality.

The hymns of Alwars are the result of the grace of God. They speak only about God; they are enjoyable; they elaborate on things liked by God and arrest the birth circle and give moksha early. This is the greatness of the hymns of Alwars. Acharyas took great
care of those great hymns, as these are noteworthy authority and their composers – Alwars where exceptionally born. The Acharyas undertook the stupendous task of safeguarding the importance of these Prabandhams, writing commentaries in different periods of time and popularised them among the masses.

35. Reverence to Alwars and their hymns

äźvärkalaiyum arulícceyalkalaiyum
täźväninaippavarkaḻtam narakil - víźvärka
lenru ninaittu neńčey! eppozutum nîyavarpál
cenraṇukak kucittiri.

Oh mind! Having known that those, who underrate the Alwars and their sacred Prabandhams, plunge into hell, you should eschew their company, and move away from them.

Like the Lord, Alwars were born in all castes including Brahmins to uplift those immersed in worldly life. Their
Prabandhams emerged by the grace of Lord in chaste Tamil for the upliftment of everyone. These hymns describe the Lord who adorned all places as Archamurti with all good attributes accessible to all. If any one thinks ill of Prabandhams and the language or of the caste of these Alwars, one will go to hell.

36. Sriman Nathamunigal and other Acharyas - Asylum

Oh! Childish mind! Say if, save our favoured Acharyas Sriman Nathamunigal and others, is there anyone who knows the greatness of those large-hearted Alwars or of their sacred Prabandhams composed out of grace?
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The Lord’s grace showered knowledge and Bhakti on all Alwars. By the grace of Lord, they saw the truth as it is. Hence, they are foremost among the devotees of the Lord. They are superior to Rishis who understood the nature of soul etc. by their own effort, whereas Alwars were great from their very birth, lifestyle and knowledge. They are greater than the Nitya-suris terms of rendering service to God. Such great Alwars graced all Acharyas from Sriman Nathamunigal upto Manavala Mamunigal. The list of Acharyas is as follows: (Natham Pankaja netra.....) Sriman Nathamunigal, Uyya-k-kondar, Rama Misra. Yamunacharya, Tirumalai Andan, Sri Ramanuja, Kuresa, Tiru-k-kurukai-p-piran-pillan, Embar, Bhattar, Nanjeeyar, Nampillai. Vada-k-kuthiru-veedhi-p-pillai, Periya-vachchan-pillai. Madhava. Padmanabha. Tiruvay-mozhi-p-pillai and the Acharya of Manavala Mamunigal.

37. Superiority of Sri Ramanuja in Acharya Parampara

37. तत्त्वपरं पवित्र भक्तिः एवं विद्या ज्ञानं नहो न
   सहविद्या भवेत् भद्रताकालम् - ब्राह्मणिनी
   महाकुस्मतीवर्णकोडव्यासकोणम! कथितोल्लम
   सौरवयुगलवक्तां प्रकाशात्.

తెలుగును ఎప్పుడో పంపిని వివాహం
త రహదారు తమంత్రలు - పరులకి
అంచియాయోరుక్కల మాంయారు! కృష్ణంతో
పెచ్చివారంపారిత్తా పిం.

60
The earlier Acharyas taught only to disciples who were worthy individuals; but the distinguished Sri Ramanuja, by his appealing grace, broke through all limits. Oh worthies! Teach freely to all men of this world, who have a tendency to receive it!

It is said that Acharyas who teach Dvaya and Tiruvay-mozhi, are perfect. Nammalvar taught Sriman Nathamunigal first Dvaya Mantra and all the Prabandhams including Tiruvay-mozhi. Likewise, Sri Ramanuja also first taught Dvaya to disciples. Those who specialized in Dvaya, are eligible for Tiruvay-mozhi. Beginning from Sriman Nathamunigal down to Sri Ramanuja, all the Acharyas imparted the Mantra to all. Tiru-k-kottiyur Nambi gave this Mantra to Sri Ramanuja after repeated tests. Unlike him, Sri Ramanuja, the Yatiraja (the King of Ascetics) seeing the sufferings of people graciously preached it to all those who were longing for it. Yatiraja, with his sheer charm attracted everyone with his motiveless grace gave Upadesa to all.

38. Emberumanar Darsanam

38. எம்பொருமணன் தெருப்பநோய்க்குரை காட்குதற்கு வழிந்து
பக்தரோட்டு யாதையா கால்வள்ளத்தை - அம்மல்லியால்
நிகந்த தொன்மோயா பெண்டுப்பார்க்கிறது தயாராகின்
அந்தரியப் பார்க்கின்.
emperumānār taricaṇamemēṟē ītarku
namperumāḷ pēritṭu nāṭṭivaittār - ampuviyōr
intattaricaṇattai yemperumānār valartta
antacceyarikaikkā.

Namperumal, the (processional) deity of Srirangam, called Sri Ramanuja’s system of thought as Emperumanar Darsanam. He planted it firmly in the souls of all. Its propagation was due mainly to Sri Ramanuja’s efforts. Of course, prior to Sri Ramanuja, Srīman Nathamunigal and Yamunacharya spread this Darsana. Namperumal, having understood Sri Ramanuja’s nature of helping the people, named it Emperumanar Darsanam. There is another view. Tiru-k-kotiyur Nambi, who ordered Sri Ramanuja not to divulge the secret Mantra to anyone, embraced Sri Ramanuja for his magnanimous action of revealing it to everyone, and called Sri Ramanuja Emperumanar. Since then this Darsana is known as Emperumanar Darsanam.

39. Commentators on Tiruvaymozhi

39. "இறைவதன் கோவிந்தவர் பாம்பாக்கோவில்லிகளா
தலைந்தான் எஸ்ராயேலின் வீரர் பிரித்தல்
மதுவாந்தம் தேவேனின் மாம்பாம்பின் பெருமைக்கு
நாம் மாநிலமையும் தூய்மையும்! கூறு."
pillān naṇcīyar periyavāccānpillai
tellār vaṭakkuttiruvītipillai
maṇavālayōki tiruvāyomoziyaikkātta
kuṇavāḷarenrunence! kūru.

Pronounce, O mind! The following Acharyas of
magnanimous mind safeguarded Nammalvar’s Tiruvay-mozhi by
writing commentaries on it: Tiru-k-kurukai-p-piran-pillan,
Nanjeeyar, Periya-vachchan Pillai, Vadakku tiru-veedhi-p-pillai
and Alagiya Manavala Jeeyar.

It is interesting to read Pillai Lokam Jeeyar’s
commentary on this verse. He characterizes the five
Acharyas thus:

With a view to showing gratitude to his Master Tiru-k-kotiyur
Nambi, Sri Ramanuja regarded Tiru-k-kurukai-p-piran Pillan as
his spiritual son. The prefix of this name Tiru-k-kurugai-p-piran
is after his own Preceptor. Pillan received such an importance
from his Acharya Sri Ramanuja. Pillai Lokam Jeeyar speaks about
Pillan’s nature thus: Like Sri Ramanuja, Pillan’s role is also a
lead for others; he learnt the meanings of all Vedanta from Sri
Ramanuja; gained the wisdom embedded in all Sastras and became an expounder of Udbhaya Vedanta. At the instance of Sri Ramanuja, he wrote the first commentary on Tiruvay-mozhi called Aarayira-p-padi (the 6000).

The well-known Acharya Bhattar, son of the renowned Acharya Kura-th-alwan was well versed in all Sastras. He named his disciple “Nanjeeyar” i.e. “Our Jeeyar”. Nanjeeyar learnt all Sastras from Bhattar. Then he gave discourses on Tiruvaymozhi and its commentary, 100 times. This enabled him to receive the honour of “Sathabhisheka” ceremony performed by his disciples. His commentary on Tiruvay-mozhi is known as Onpadinayira-p-padi (the 9000).

Periya-vachchan Pillai sought refuge at the feet of his great Acharya Nampillai considered as Nammalvar reborn. He abandoned all other Purusharthas since they were incompatible with his worship of his Acharya. He mastered all knowledge at the feet of Nampillai and became his personal aide. He wrote the commentary called Irupattu-nalayira-p-padi (the 24000) on Tiruvay-mozhi.

Vadakku-th-thiruveedhi-p-pillai is known for his erudition and tranquility, which are manifest in his commentary on Tiruvay-mozhi. Hence, he is considered a string of ornamental beads conjoined with Periya-vachchan Pillai, the two called ‘two Krishnas’. Both served their Acharya Nampillai and became part of his inner circle of disciples. Vadakku-th-thiruveedi-p-pillai is foremost in respect for his Acharya wrote his famous ‘Idu’ commentary (the 36000) on Tiruvaymozhii.
The service rendered by Manavala Yogi, otherwise called Alagiya Manavala Jeeyar, to his Acharya Nayanar-achchan Pillai, otherwise called Abhaya prada-raja-puthrar, son of Periyavachchan Pillai is well known in the Guruparampara traditional account. He learnt Darsana. Rahasya and the hidden lore of Divya Prabandhams, apart from all Sastras in detail from his Acharya. For eclipsing other Darsanas by his excellent debatory skills, he received the title ‘Vadikesari’. He has written Panneeraayira-p-padi (the 12000) commentary on Tiruvay-mozhi.

The above five Acharyas preserved and enriched the authority of Tiruvay-mozhi, which along with its commentaries, is called Bhagavat Vishayam. Hence, Mamunigal asks his mind to think of these great preceptors and feel happy through their words.

**40. Remembering Commentators**

40. முந்தரவேபின்னர் முதலாநோர் சேதாருளம்
உண்டு சேதாருளத்தாக சார்ந்ததில் இடவியுள்நா
முன்நார்பில்வோயிலுண்டாலாது சேதாருளந்தாக உண்டு
முன்நார் சேதாருளந் சேதாருளந்!

munturavēpillān mutalānor ceytarulum
anta viyākkiyaika lãnrākil - antō
tiruvāymozipporuļait tērnturaikkavalla
kuruvar ikkālam neçe! kūru.

65
Tell me Oh Mind! Had there not been the elucidation of yore, by Pillan and others, which Acharya in these days will make the meaning of Tiruvay-mozhi clear?

If these five commentaries on Tiruvay-mozhi had not emerged earlier to the waning of Sampradaya, alas what could we do? When one explains the meanings of Tiruvay-mozhi, he must be a treasure of wisdom. Alternatively, who, with so much of strength in mind and body, can now write commentary on Tiruvay-mozhi? When one robs the things in this age, who will enrich the meanings?

41. Origin of Arayira-p-padi

41. சுத்தநாயகே சவுத்தநாயகே குண்டமையில் குறுக்கை விகழ்வு பேசுங்கள் நூட்டு இருந்தாலே குருத்துக்கற்ற வைத்தென்று பார்த்தார் பசுமையாரென் செய்து நாளார் குறைவுபாடல்

Tellārum nānat tirukkurukaippirān
Pillān etirācar pērarulā' ullārum
anputanē māranmaṟaip porulaiy anṟuraittatu
inpamikumāṟāyiram.
The commentary enlightening Maran’s Marai (Veda) – Tiruvaymozhi composed out of deep love by the all-wise Tirukkurukkai-p-piran Pillan, greatly blessed as he was by Yathiraja – Sri Ramanuja is the nectareous Six thousand.

Tirukkurukkai-p-piran Pillan acquired great wisdom to write the first ever commentary on Tiruvay-mozhi. Jeeyar says that the abundant grace of Sri Ramanuja helped him in writing this commentary. Pillan wrote this commentary without expecting reward of any kind, purely for his love towards the people. Jeeyar says that as if Nammalvar gave the Tamil Veda Tiruvay-mozhi, Pillan gave the esoteric meaning of Tiruvay-mozhi in the 6000 commentary. Pillan had assiduous study at the holy feet of Sri Ramanuja and having acquired fullness of its theme in mind, he wrote this commentary. Pillan has brought the text of Tiruvay-mozhi of 1000 hymns into his own commentary. Jeeyar says that Pillan was the son of a Pauranika since he wrote this commentary with the help of Purana Ratna i.e. Vishnu-purana.

42. **Origin of Onpadinayira-p-padi**

42.  ஊப்பிதையிலாமல்கால் கால்பிள்சு வேறுபாடு இல்லை
    உறுதியான பல் பல் தேவாசலனே – குருவக்
    ஆலமோர்கள் மகள் பல்பிருவுசடை கூக்கு துணைக்கழுத்து
    நூற்றாண்டுமாளையுதானே.
The commentary - produced out of unabated love, through the excellent grace of Bhattar, because of the deep research into the secreted sense of Maran’s Marai; by Vedanti Nanjeeyar of merits celebrated by all the wise - is the fine “Nine-thousand”.

All the elite worship Nanjeeyar who brought his ripe wisdom to display by writing the commentary on Tiruvay-mozhi. Because of his quality of following the footprint of his Acharya, he is worshipped by the elite. He has the name Vedanti. Now in this hymn the expression ‘Vedanti Nanjeeyar’ means that it stands to the credit of Nanjeeyar, because Bhattar went all the way to his place and changed him to his fold. His commentary is marked by beautiful and apt expressions. Hence, this commentary is in the same count as Sri Bhashya, viz., 9000 granthas.
43. Origin of Irupattu-nalayira-padi

The commentary composed by Periya-vachchan Pillai, at the cordial command of Nampillai – enlightening the essence of Maran’s Marai, Tiruvay-mozhi, which is abundant with sweet devotion - is the “twenty four thousand”.

Nampillai, who is the campaigner of Suddha sampradaya was a celebrated Acharya known for his gracefulness. He commanded Periya-vachchan Pillai to write a commentary on Tiruvay-mozhi, for the sake of people. He gave a commentary on Tiruvay-mozhi, which abounds in Bhakti, reminding us of the 24000 Slokas of Sri Ramayana. Jeeyar points out that for Periya-vachchan Pillai the Tiruvay-mozhi and Sri Ramayana are two great Prabandhas bequeathed to posterity.
44. Origin of Idu

Telliyata Nampillai ceppuneritanai
Valil vaṭakkuttiruvillippillai - inta
nāṭariya māranmaraipporuḷai nāṅkuraittatu
Īṭumuppattārāyiram.

The unexcelled commentary, explaining the essence of Maran’s Marai – composed by the large-hearted Vadakku-thiruvithirudhi-p-pillai, explicating the clear exposition of Nampillai, for the enlightenment of humanity – is the vital “Thirty six thousand.”

Nampillai’s oration is powerful. His disciples follow his method of exposition. His disciple Vadakku-thiruvithirudhi-p-pillai, for the sake of people of his times and later generations, wrote down the commentary of Nampillai. This commentary has just 36000 granthas more than Periya-vachchan Pillai’s commentary. This is called Idu. In Anthimopaya-nishta, it is said that this commentary is equal to commentary Srutaprakasika on Sri
Bhashya. Though this commentary was in existence before the emergence of Srutaprakasika, people who compared them later, called it ‘Idu’ i.e. as equal to Srutaprakasika.

45. Origin of Panneeraayira-p-padi

Anpô tazakiya mañavälacciYar
pinpórum karrařintu pecukaikkât - tamperiya
pótamutan márañmaraiyin poruluraiattatu
ëtamil pàññIräyiram.

The commentary bringing out the essence of Maran’s Marai – Tiruvay-mozhi composed, out of love, by Alakiya Manavala Jeeyar, through his great intelligence, so that future generations may study, know and teach in its turn – is the spotless “Twelve Thousand.”
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Pillai Lokam Jeeyar says that this commentary is a counter part of the original hymns of Alwar and though there are four other commentaries on Tiruvay-mozhi, we can enjoy the word-to-word explanation only through this commentary. This is twice in size of Pillan’s commentary and half of Periya-vachchan Pillai’s commentary. Hence, this is neither too big nor too small. This commentary is faultless as it follows the thoughts of Alwar.

46. Greatness of the Commentaries of Periya-vachchan Pillai

46. పరియావాచచాపిల్లై పిపపూలావాయ్కు పిలువందంలేకుంపు పరియాచాపిల్లై పిపపూలావాయ్కు పిలువందం - శివిస్తుంది పరియావాచాపిల్లై పిపపూలావాయ్కు పిలువందం. పరియావాచాపిల్లై పిపపూలావాయ్కు పిలువందం.

Periyavāccañpillai pinpuḷavaikkum - teriya viyākkiyaikal ceyvāl - ariya arulicceyarporulai āriyarkaṭkippōtu arulicceyalāynt tarintu.

పరియావాచాపిల్లై పిపపూలావాయ్కు పిలువందం - పరియావాచాపిల్లై పిపపూలావాయ్కు పిలువందం - ఉర్దప్పం పరియావాచాపిల్లై పిపపూలావాయ్కు పిలువందం. పరియావాచాపిల్లై పిపపూలావాయ్కు పిలువందం.
Since Periya-vachchan Pillai wrote unequivocal commentaries on all the Divya Prabandha works (in addition to Tiruvay-mozhi) also, it has now become possible for Acharyas to elucidate in the deep meanings of the works that have been graced to us.

In the interest of creating awareness among the Asthikas, he wrote commentaries on other Alvars hymns also i.e. from Tirup-pallandu to Periya Tirumadal covering 23 works. He further says that though the hymns of the Alvars are in Dravida Bhasha i.e., Tamil, with divinity, melodious to hear, soft and simple in style, it is difficult to grasp the inner meanings as intended by Alvars. Periya-vachchan Pillai acquired such a revelation and he was able to write commentaries for the entire hymns of Alvars both for his satisfaction and for the understanding of others. Such is the distinction of Pillai over other Acharyas.

47. Commentaries of Nanjeeyar and Alagiya Manavala-p-Perumal Nayanar

47. நந்தியர் கையா முனிவர் மஞ்சனல் மாம்பாம்மா சித்திரம்பட்டார் - தமிழில் கோவில்லாப்பூர் கோவில் நமஸ்கரமாய்த்து விட்டான் நந்தியர்

Nançīyar ceyta viyākkiyaikal nālirāntukku eṇcāmai yāvaikkku millaiyē - tamcĪrāl vaiyakuruviṇ tampi manṇu Manavālamunu ceyyumavai tämum cila.
The commentaries written by Nanjeeyar are available only for a few of the Divya Prabandha works. Alas! Not all other works are available. Commentaries by the devout Alagiya Manavala-p-perumal Nayanar, the younger brother of Vaiya Guru. Pillai Lokacharya are also alas not completely available.

Jeeyar says that unlike Periyavachchan Pillai who wrote commentaries for all Prabandhams, Nanjeeyar wrote commentaries for two or four works only. He wrote commentaries on Tиру-p-pavai and Kanninum Ciruttambu. Of these, the commentary on Kanninum Ciruttambu alone available now. Alagiya Manavala-p-perumal Nayanar was born as the younger brother of famous Pillai Lokacharya. He is called Jagad Guruvaranuja, which means brother of Jagad Guru Pillai Lokacharya. He wrote commentaries on Tiruppavai - Arayira-p-padi and Kanninum Ciruttambu. Jeeyar ‘Manavalamuni’ means Acharya Vadikesari Alagiya Manavala. Jeeyar who wrote Svapadesa commentary on Tiruviruttam.

48. Obtaining Idu by Acharya Eeyunni
Madhava-p-Perumal

48.  స్థితం మద్యహ ప్రామాణికమైన ప్రభావం లేదు
చీటా క్రియాపదం ప్రామాణికమైనవాటు ఆరాధనన
మద్యహ ప్రామాణికమైన నామాచారికమైనిని
కను రేక ప్రామాణికమైని నంది.
cīrār Vātakkuttiruvñtippillai ezu
tērār tamizvēttattītūtanñait - tērumēna
vāṅkimun Nampillai Yīyūñni mātavarkku
tām koṭuttār piṅnatanaaitān.

Once Nampillai said ‘give it to me’ and took away the impressive Idu commentary on the graceful Tamil Veda, written i.e.committed to writing by the illustrious Vadakku Tiruvedhi-p-pillai; later he handed it over to Eeyunni Madhava.

In the following two hymns, Mamunigal explains the history of Idu, which contains the rich import of all Divya Prabandhams, approved by Nampillai.

Vadakku-th-thiru-veedhi-p-pillai was a well read Acharya and by the grace of his Acharya Nampillai, he possessed the virtue of helping others in knowing the sayings of his Acharya. (Naduvi Tiruvedhi-p-pillai is different from him, as he was living in the North Street of that Acharya’s place, near Rajan Turai and adjacent to Adikesava-perumal koil in Srirangam.) Vadakku-th-thiruveedhi-p-pillai wrote down Nampillai’s discourse. Hence, he is considered equal to Tirukkurukai-p-piran Pillan and others. Idu brings out the meaning of Tiruvay-mozhi. It is so beautiful in style and method of interpretation. Jeeyar says that it is like an elephant.
adorned with jewels, which attracts everyone. He placed this commentary before Nampillai. Having seen the commentary, he wondered and praised him. However, he said that it was written without his permission during his very life time. He placed it in his Puja room. Later, he gave that commentary to his close disciple, Madhava, born in Eeyunni family. Actually, Madhava-p-perumal was the name given to him by his Acharya Nanjeeyar. Nampillai taught this commentary, which is in 36000 granthis to Madhava-p-perumal and gave it to him for his benefit. Like a generous person who distributes his property to other people, Nampillai gave this commentary to him saying that he should not speak to anybody about this commentary.

49. Genesis, growth and development of Idu

49. జయాంతిపాల్పార్ సిరియాంపాల్‌నాపిల్లి
తం కోట్తతం తమ్మాకానార్ తమ్కాయిలు - పరుపారే
నాలూడిపాల్పాల్‌కవార్తామను నాలాకానానార్కూ అవతారం విభాగం చేత ఆంఖుల పిలిచాం.

Ankavarpalperry ciriyayazvannyaappillai
tam kotuttar tammakanar tamkaiyil - pankutanee
naluipillaikkavartam nallamakanarrrk avartam
melorkkIntaar avarre mikku.

లపసింగ షట్టి సూశింగ లాంమింగు
అండు రింటికోర్ సూశింగింగు అండు మింగు - అండులో
నార్కేరింగురేరే అండు స్మారింగింగుతుండి అండు
మింగు రింటికోర్ లాంమింగు.
Having received the Idu from Nampillai, Madhava-p-perumal, otherwise called Siriyalvana-p-pillai, gave it to his own son Padmanabha-p-perumal. Padmanabha-p-perumal in turn, gave it, out of affection, to his disciple Nalur Pillai, otherwise called Kolavaraha-p-perumal.. He again gave this to his son Nalur Achchan Pillai. Nalur Achchan Pillai gave it generously to most of his followers i.e. Tiruvay-mozhi-p-pillai, Tirunarayana-purattu Aay and others.

In this hymn, it is said that Idu obtained by Madhava-p-perumal came upto Mamunigal’s Acharya Tiruvaymozhi-p-pillai by Sampradaya. The Idu, which was kept in Koil Azhwar Sannidhi and then handed over to his son Padmanabha-p-perumal, it was not brought to light. That means, it was safeguarded in the Acharya-Disciple style. Like treasure, Idu was kept in safe in the house custody of Bhattars in Perumal Koil.

Then Acharya Nalur Pillai did great service to deserve appreciation of his Acharya Padmanabha -p-perumal. Impressed by the service of Nalur Pillai, Padmanabha-p-perumal wanted to teach him Idu. He took Nalur Pillai and placed him in the presence of Lord Varadaraja at Kanchi. He requested the Priest of the temple to place on him the Sri Sathari. This means that Nalur Pillai should not reveal Idu to anyone and safeguard it secretly. However, Padmanabha-p- Perumal noticed a change in the face of the Lord. He wanted that it should be revealed to all. The Priest conveyed this to Nalur Pillai while keeping Sri Sathari on his forehead. Padmanabha-p-perumal understood the Lord’s intension through the Priest. Nalur Pillai prostrated before the Lord and did Pradakshina to the temple with a view to propagate Idu. The Lord saves those who take refuge in Him. Hence Mamunigal also
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called Nalur Pillai “Sumanasakolesa” in the Bhagavad Vishaya Taniyan. Likewise, Tiruvay-mozhi-p-pillai also received the Sri Sathari of Lord Ranganatha in Srirangam and imparted Idu to Periya Jeeyar, known as Manavala Mamunigal.

Then Acharya Nalur Pillai, having accomplished his wish through the Lord, showed gratitude to him by naming his son as ‘Teva-p-perumal’ otherwise called Nalur-achchan Pillai. Nalur Pillai taught Idu to his son. Unlike the earlier Acharyas, Nalur-achchan Pillai with his vision taught it to Tiruvay-mozhi Pillai and Tirunarayana-purath-thu-Aay. Further, Nalur-achchan Pillai taught the Prabandhams to Tiruvay-mozhi-p-pillai. Mamunigal mentions this in the commentary for the hymn ‘Matrutthai’ (Periyalwar Tirumozhi 4.4.5). Even in the commentary of Periya Jeeyar on Periyalwar Tirumozhi, there are a number of places in which he says that Nalur Achchan Pillai refers to Nalur Pillai’s version of the hymns. One can notice that Tiruvay-mozhi was taught in the Father-son tradition and Sishya-Acharya tradition thus Kuresa-Bhattar, Vadakkuth-thiruveedi-p-pillai-Pillai Lokacharya, Madhava-p-Perumal-Padmanabha-p-Perumal, Nalur Pillai-Nalur Achchan Pillai. Periya Jeeyar also learnt all commentaries of Tiruvay-mozhi and propagated them.

50. Distinctiveness of Nomenclature

50. நலூர் பிள்ளை வரவரா முனியின் பிரதிபோக்கு உரைத்தவர் பிரூசையோ பிள்ளை

பௌத்த தமிழ்நாட்டில் ஏற்படி - அச்சா சாதம்

சூடு மீசன்சவேர் கௌரண்டு நர்த்தங்கர்!

அகற்றலாமலே எங்கு எங்கு?

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Namperumāl Nammāḻvār Naṉcīyar Nampillai
yenpar avaravartammēṟṟattāl - anpuṭaiyōr
cāṟru tirunāmaṅkal tānenru nanneṇce!
ēttatanaiccolli nil inru.

Oh good-natured mind! Admire thou, today, by pronouncing those names bestowed on their favourites by loving devotees in view of their special merits, viz. Namperumal – our Perumal or Lord Ranganatha; Nammalvar – our Alvar or saint Sathakopa; Nanjeeyar – our Jeeyar or Acharya Vedanti; and Nampillai – our Pillai or Acharya Lokacharya or Kalivairidas.

Further, Periya Jeeyar desires to inform the significance of Sri Vachana Bhushanam, explained in later hymns and for that the background of names like Namperumal and others mentioned earlier, have been explained in the following three hymns.

Pillai Lokacharya in the Chārama Sloka Prakaranam of his Mumukshu-p-padi says that Namperumal, possesses all the attributes displayed by the Acharyas. Bhattar, a son of Namperumal, moulded Nanjeeyar. Nanjeeyar liked Nampillai. Everybody had a doubt whether the Ghoshti was of Nampillai or Namperumal. Such a reputation Nampillai got; he did Mangalasasana to Namperumal.
Anecdote on Namperumal:

At one time, there was a commotion in which one wicked fellow took away the deity Namperumal and other Perumals to the North. At that time, Rajakanda Gopalar, a devotee of Perumal, restless due to separation from the deity, bewitched the wicked fellow by his melodious music. He was pleased and asked him what he wanted. He said that his Perumal came here and he wanted that deity. Then, he showed several Vigrahams and he could not identify his deity in that group. At that time, his daughter was playing with Alagiya Manavala Perumal in her citadel. He showed that Vigraha. Gopalar noded his head and invited the deity calling Namperumal. He embraced the deity and immediately returned to Srirangam. At that time, the people of Srirangam did not accept the deity. Then, Aay Alwar Pillai engraved the name Namperumal on the Vigraha and cleared their doubt. Since then, He is known as Namperumal.

Anecdote on Nammalvar:

Namperumal used to call Sathagopa as Nammalvar. He invited the Alwar to come to Srirangam from Alwar Tirunagari for the Adhyayana Utsavam Irappattu.

Once when Namperumal was camping in Kerala(Malai Nadu), all Divya Desasa Deities and Alwars came unexpectedly. At that time, Perumal with so much of grace called there Alwar as Nammalvar to come nearer to Him, placed along with him on his Divya Simhasana, and gave him a shirt decorated in pearls etc.
Further, Sriman Nathamunigal had great veneration for Nammalvar. To distinguish him, he called ‘Nammudaiya Alwar’ like ‘Nammudaiya Acharya’.

The anecdote about Nanjeeyar’s name:

Vedantin, otherwise called Nanjeeyar is an Acharya who has immersed fully in the discourse of Tiruvay-mozhi of Nammalvar and acclaimed fame. After taking refuge at the feet of Bhattar, he left for Melkote, renounced his household life, and became a Samnyasi. He gave up all materialistic things and came back to Srirangam. He prostrated before Bhattar. Having seen him, Bhattar embraced him by saying ‘Nammudaya Jeeyar Vandar’ (Our Jeeyar has come) and from that day, onwards he is known as Nanjeeyar.

The background of the name Nampillai:

Varadaraja, otherwise called Nampillai was an ardent disciple of Nanjeeyar and was considered an Avatara of Nammalvar. Nanjeeyar wrote the commentary Onpadinayira-p-padi on Tiruvay-mozhi. He asked Varadaraja to copy it and handed over the manuscript to him. Varadaraja had to cross the river to reach his town. The manuscript was washed away in the water. So, he, in one night prepared the text and placed before Nanjeeyar. He opened and saw the text. Then he asked him about this and Varadaraja explained as to what has happened that previous night. Nanjeeyar overjoyed, praised him for his wisdom. He called him ‘Nammudaya Pillai – Tiru-k-kali kandri-dasar’. Since then, he is called Nampillai. Jeeyar has thus commented upon this hymn with many interesting insights into the names of these Acharyas.
51. Acharya Nampillai – the name Lokacharya

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51. The name Lokacharya is preserved in the following verse –

Tunnupukazkkantātittōzappar tammukappāl
enṇavulakāriyanro venruraikkap - pinnai
Ulakāriyanennumpēr nampillaikkōnki
vilakāmal ninratenrummel.

The celebrated Kandadai Tolappar affectionately declared –

"O, the preceptor of the whole world!" Ulakariyan - Preceptor of
the world has thus become a name of Nampillai; and it has ever
since remained unchanged.

The reason for naming Nampillai as Lokacharya is
explained thus:

Tolappar was the son of Kandadai Andan and grandson of
Mudaliyandān. His original name was Pachchhai Varana Peruma. He has reputation for his birth, education and activities. One day, Tolappar, due to pride, insulted Nampillai in the Perumal Sannidhi
where his discourse was going on. He came home and told his wife. She felt very bad for his haughtiness. Tolappar realized his mistake and came to Nampillai to seek his excuse. Nampillai just then was entering his house. He greeted Tolappar in all humility. Having heard this, Tolappar was shocked by his humility. He, in all humility said that till then, Nampillai was an Acharya for some; but now he became Acharya for all, i.e. Lokacharya. Hence, the name Lokacharya was determined with the compliance of the descendents of Koorakulam and Vadhula. Pattar Piran Jeeyar explains the meaning of this as well as the earlier hymn and later hymns in his work ‘Antimopaya-nishta.’

52. Celebrated name of Acharya to his son

52. பிரேமபுக்கூரீஸ்வரமாலை செய்திக்கூடி பிளேமூரே சூக்காலும் அசாவீட்டியுணவாக மார்க்கித்தீ – மாலூரைப்பு சான்காயில்லாட்சங்குயாவ் மார்க்க மாற்றம் என்று நூற்றுநில்செய்திக்கூடிய அசாவீட்டியுணவால்

Piṇṇai VaṭakuttiruvItippillai anpāl
annatirunāmattai yātaritt - maṇṇupukaz
maintarkkuccārrukaiyāl vantu parantatu enkum intattirunāmam Īnku.

இன்னும் இந்த விரும்பின் மானு
நான் தூங்கி புள்ளி மானு - மாலூரைப்பு
நான் குக்கோள் மாற்றம் என்று மூத்துங்கி மானு
என்று நூற்றுநில்செய்திக்கூடிய.

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Afterwards Vadakkuttiruvedhi-p-pillai, out of devotion towards his teacher Nampillai, gave that name Ulakariyan to his own meritorious son. This name has become common for other persons also.

During the time of Nampillai, famous as Lokacharya, his ardent disciple Vadakku-th-thiruvedhi-p-pillai was doing Acharya kainkarya. During that year, he was blessed with a son and he gave him the name of his Acharya, Lokacharya. It is believed that he is the avatar of Nambur Varada and Attiyur Varada. Thus, this name became quite popular. Like a flood of river, that crosses higher places, his name Pillai Lokacharya also spread everywhere. Mamunigal also pronounces all the time, “Vazhi Ulagasirian” and advises the disciples also to pronounce the name “Ulagasiriyar”, which, he believed could bring them salvation.

52. Greatness of Sri Vachana Bhushanam

53. அரண்மனையுடன் இவிதை ஆராய்ச்சியுள்ளதாக எனும்போது அருங்கொண்டுகுன்னு கிளி மடுக்கியும் - முன்போது கிளியுடன் சேதுகியற கிளி உள்ளதும் கொண்டுகுன்னு பகுதியில் நான் குத்தியிடம் இவிதை ஆராய்ச்சியுடன்

நீந்து முதும்பை நெண்ணாலை உள்ளே இவிதையில் - உண்மை
tikazvacaṇapūṭanattin cīrmaī onrūkkillai
pukazalavivvārttaī mey ippōtu.
Among all the works given to posterity out of sweet grace by the celebrated Ulagasiriyan, the Master of Mudumbai clan none is found, on a careful examination, to possess the singular merits of the work Vachana-bhushanam. This is no exaggeration, but a fact.

Jeeyar highlights the greatness of Sri Vachana Bhushana of Pillai Lokacharya.

Sri Vachana Bhushana is Vakula-bhushana Sastra Sara. It is the gist of Tiruvay-mozhi and other Prabandhams. It is a living treasure of commentaries on the Divya Prabandham. Lokacharya wrote this text due to Divine Will. It is the elucidation of the meaning of the Dvaya. It has Charama Parva Nishta as the main theme. No text can equal to Sri Vachana Bhushana in this regard. Among the Rahasya Granthas, Sri Vachana Bhushanam is unique. Pillai Lokacharya is the Chief of the town of Mudumbai. Mudumbai is the name of a Vamsa. He wrote these works without anybody’s instigation and merely by His spontaneous grace. The hymns of Alwars, revealed by the spontaneous grace of Lord, are greater than the Sastras, composed by Rishis. The Acharyas, blessed by Alwars, wrote commentaries, bringing out the meanings of Divya Prabandham. Among Acharyas, Pillai Lokacharya, blessed by earlier Acharyas, wrote several Rahasya Granthas. Among
them, Sri Vachana Bhushanam occupies a higher position. It enlightens the inner meaning of Sri Ramayana and Mahabharata. That is why Mamunigal says that this work is unparalleled.

54. The name Sri Vachana Bhushanam

54. వెంకలము వెప్పుడు ప్రాంవుదు వేలూరుసానా
కోసం విశాలముడు అందం బంధ నిలింగలకు - భూషణంశేఖరు
చరిత్రామిత్తావే చర్యాపండాపతానంకమం
క్రమం విభిన్నమైనప్పగా పాటా.

muṇṇam kuravōr mozinta vacanaikaṁ
tanṇai mikakkoṇtu karṇor tammyirkku -miṇṇaniyāc
cērackaamattavaṛe ċīrvacanaapūtaṇamennum
per ikkalaikkīṭṭār piṇ.

ముణ్ణ కరవొండు వచనా కాలు
తన్నై మికక్కొండు కర్ణరు తామిల్కు - మినుణనియాం
చరిక్కామాడితవరే చిరవచనాపుతానాంకమం
పరే ఇక్కలాయ్యకిట్టారు పిణ.

Pillai Lokacharya, collected the valuable sayings of earlier Acharyas, and strung them together so as to form a brilliant ornament for the souls of the scholarly. He named Sri Vachana Bhushanam – good word jewel.

Jeeyar says that Pillai Lokacharya made this Prabandham by elaborating the earlier Acharyas’ words. He has taken the Pramanas
adopted by the Acharyas and wove them into this text. Like an expert preparing a necklace of diamonds chooses only good diamonds, Lokacharya picked up excellent sayings of Acharyas and prepared this work. He did this for the benefit of the learned. This text will be an ornament to those who shine by practicing the principles stated therein. He prepared this as an ornament for the soul, but not for the body. This is like a Koustubha to Koustubha, which adorns the Lord. Jeeyar further says that like Vadakku-th-thiruvedhi-p-pillai who affectionately named him Pillai Lokacharya, the latter names the unique text affectionately as Sri Vachana Bhushanam. Manavala Mamunigal says that like an ornament full of diamonds is called a diamond-garland, this work which contains the glorious words of Acharyas is aptly called Vachana Bhushanam.

55. Sri Vachana Bhushanam – rare to practice

55. அரவானது புத்தாண்டின் அழப்புழல்சம் மார்ப்பணம்
அழப்புழல்சம் புத்தாண்டின் மார்ப்பணம் – நிலியாக
புத்தாண்டின் அடுக்கிலும் மார்ப்பணம் அனுமன்கராக
அக்கை கர்நகை

ஏர்வானந்தரத்தின் அழப்புழல்சமரிவார
ஏராத்து கொண்டரிலுள்ளடிப்பார் - பாருவா
ருண்டைக் கடன்றுள்ள மலர்கும்
நந்ததருண்டை

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Who can understand all the deep meanings of Vachana bhushana? Who can properly act according to the principles laid down in it? O mind, are there at least one or two individuals who can do so? Unquestionably, all does not grasp the deep meaning of Vachana bhushana is not grasped by all!

The greatness of Sri Vachana Bhushanam is explained in the previous hymn. Now in this hymn the difficulty in understanding the meaning of it is being explained.

Who can understand the inner meaning of Vachana Bhushana? It is very difficult even for those who have ripen wisdom to know its meaning by their own effort. It is very rare, at the first instance, to be thorough with the text. If they succeed in that effort, it is difficult to know the meaning. Even with great strain they may know only its superficial meaning. In the ocean, there are pearls, diamonds etc. But one who has expertise alone will dive deep into the ocean and bring them out. Others cannot even look at the shore of the ocean. Like that, Sri Vachana Bhushanam possesses the inner meaning of Vedas and the greatness of Acharyas. This can also be known only through the teaching of an Acharya, which is again based on the grace of Periya Piratti. The present text, contains six chapters, begins with Purushakara Vaibhavam and ends with Acharya Abhimanam. In the last Chapter, it is shown that it is superior to Charamopaya. Like a diamond which is the centre for an ornament, Acharya Abhimana is the central theme of Sri Vachana Bhushana. In the six chapters, several matters essential for a jiva are explained.
Jeeyar says it is difficult to find a person who can practice the principles laid down in this text. There is none second to Manavala Mamunigal, who got the grace of Pillai Lokacharya, because he acquired full knowledge of it and practiced it in his lifetime. Jeeyar says that Prathivadhi Bhayankaram Annan and Alagiya Manavala Jeeyar, a disciple of Pattar Piran Jeeyar, are the followers of Mamunigal. The people of Ayodhya had great Bhakti for Sri Rama, but Sri Satrugnaghvan, the brother of Bharata was the only person who shines as an example for serving his Acharya i.e. Sri Bharata. Jeeyar says that Alwars poured their hymns when they experienced God; but when they did not see God in their presence, they sang hymns with sadness. However, one Alwar, Madhura-kavi, outshone others by outpouring his Acharya Bhakti in a Prabandham called Kanninum Ciruttambu.

56. Sri Vachana Bhushanam – Learn and Practice

56. uyyaniṇaivaṭaiyir! unkalukkucollukinrēn
vaiyakurumūṇnam vāymozinta - ceyyakalai
yām vacana pūtanattināzporulai karratavuk
kām nilaiyil nilumarintu.

வெளியில் வருகிருட்டும், உண்குடும்பனையும்
வையாகுழுமனையும் வாய்மோழியின் - சேய்யகலை
நீங்க புத்தாண்டின் அழ்பொருளைக் கர்க்கடுந்து
காம் நிளையில் நிலுமறியுந்து.

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O men, desiring to be saved! I tell you – learn the inner meaning of the sacred Vachana Bhushanam conveyed by Vaiya Guru - Pillai Lokacharya; and astutely place yourselves confidently in the manner, which it demands.

In this hymn, Manavala Mamunigal advises those who are interested in learning Sri Vachana Bhushanam.

He says that will power is necessary to those who wish to practice and experience Sri Vachana Bhushanam, which is the gist of Tirumantra. He further says that he will explain the secret of fruition of this Prabandham’s meanings to those who are keen on getting salvation. Purvacharyas, attaching importance to its inner meaning, disclosed this to disciples secretly. Nevertheless, Pillai Lokacharya, by his spontaneous grace and outpouring ecstatic experience, wrote this Prabandham for the benefit of all. Sri Vachana Bhushanam is a Sastra. It is straightforward in enlightening the true meaning to the people. This is to be learnt from the Acharyas, who are firm in their Sampradaya. Having learnt this from Acharya one should be firm in following it. Only that will accomplish their salvation. One can learn the implication of the expression of ‘Acharya Abhimaname Uttarakam’ and practice it in their life.

57. Desire to learn Sri Vachana Bhushanam

57. சென்றுகொடுக்கும் வேளை விதியின் பொழுதுவில் செய்யும் நேர்க்காண்டு குருவின் கனவு வழங்கும் – அகநிதர் மானவர்கள் கூறும் வகையில் செய்யும் வைகுண்ட நேர்க்காண்டு குருவின் கருத்திலே கூறும்.

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tēcikarpāl kēṭṭa ceḻum porulai cintai taṇṇil
mācaravē yūṇī maṇanaṇcēytu - ācarikka
vallārkal tām vacaṇa pūṭaṇattīṇ vānporulai
kallāta teṇṭo kavarntu.

Why is it that even those, who after firmly retaining in their mind the noble lessons heard from their Acharyas, so as to drive out all misconceptions and who are capable of acting in accordance with those instructions, do not eagerly learn the correct connotation of the Vachana bhushana?

People must learn the valuable meanings from their Acharyas and clear their doubts without any inhibition. They must follow every advice without omitting anything. Why do not people learn it from their Acharyas? Sri Vachana Bhushana is like a treasure. A blind man may come across the treasure, but does not get it. Why are people who are knowledgeable and wise not mastering this work?

One cannot say that people have no knowledge, that they do not follow it etc. One cannot say that people can’t understand the meaning. But it is like the case of a visually challenged person. A man has to practice the injunctions of Sastras. Hence, one cannot keep quite simply looking at it all the time. He should have a genuine desire to obtain it.
58. Reading of Commentaries of Sri Vachana Bhushanam

58. தமிழ்விளக்கங்கள் குறுக்குகள் மடாக்கல்
பொறுத்து சிவார்த்தீசுவனமாற்றாக்கல் - சொன்டிக்கொடி
அறிக்கையையும் முக்குறுத்துக்கூற்று
வாடியர்களை நோக்கி பாத்திரக்கும்.

caccampiratāyam tāmūṭaiyor keṭṭakkāl
meccum viyākkiyaitā Ṇṇṭākil - nacci
atikariyum nīr vacaṇa pūṭañattuk karra
matiyutaiyIr! mattriyattāray.

முன்கவன்களையும் விளக்கி குற்றிக்கொடி
முன்னிருவெளியிலும் பொறுத்து
வாடிக்கவிட்டே வாடிக்கவிட்டே
முயன்று முரண்களையும்.

O men, qualified for the study of Sri Vachana Bhushanam! If there are any commentaries on that work, and if traditional scholars approve them, then master them with an unbiased mind.

Jeeyar says that there may be Acharyas, who have uninterrupted relationship with Sathsampradaya and have eagerly learnt the commentary of Sri Vachana Bhushanam elaborately from their Acharyas. Like Sri Ramayana, which is appreciated by the wise, and like Tiruvay-mozhi, which is soothing to hear for even the celestials, the scholars who are pure in tradition will appreciate commentary on Sri Vachana Bhushanam and wonder
at its validity. Jeeyar further says that one who aspires for a place higher than this world, must have a desire to master Sri Vachana Bhushanam. Jeeyar says that at the feet of Nalur-achchan Pillai, the Idu on Tiruvay-mozhi and its quintessence meaning Sri Vachana Bhushanam were heard by Tirunaryana-purath-thu-Aay, Tiruvay-mozhi Acharyar and Nallappa Nayan, a disciple of Aay. Tirunaryanapura-th-thu-Aay first wrote commentaries on Sri Vachana Bhushanam and Acharya Hridayam. Following this, other commentaries came into existence.

59. Pleasantable to read Sri Vachana Bhushanam

59. திருவனாயக்கரசு விளக்கத்தை வெளிப்படுத்தவும் வேளாண்மை அகத leasedம் மற்றும் வேளாண்மை - முக்கியமான்!

தன்னினையும் தெளிவகுத்து விளக்கத்தை மேற்குத்தியி

ஒமகதிநிகம் பாறாக.

cirvakanaputanattin cemporulai cintaitan nal
terilumam vayko nthu ceppilumam - ariyarkal!
entanakku nuluminitak nintratayi
untamakkevinpa mulatam.

திருவரலூர் சைவார் சுருசை
திருநாயக்கர சைவார் சுருசை - அகத்தை

முறுக்கையான சுருசை விளக்க

சுருசையான முறுக்கையான விளக்க:

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O Acharyas! Even to me of little knowledge it is gratifying everyday to reflect in mind or to sing about the sweet significance of the Sri Vachana Bhushanam. Ah! What joy would it bring, then, to you of vast knowledge!

In the earlier hymn, Mamunigal by his sheer grace quoted others for their authoritativeness. Now in this hymn, he explains the sweetness of Sri Vachana Bhushana can be seen in the works of other Acharyas also who, even without his Upadesa comment upon it. The significance of Sri Vachana Bhushanam is difficult to understand for others. They get only the direct meaning. One can assess it for oneself. There is no compulsion. Whatever way it is read, it will be ever sweet. This is the quintessence of Tiruvaymozhi. Mamunigal experienced its sweetness in thought and words. Sita who enjoyed her stay at Citrakuta along with Sri Rama who showed it to her. Likewise, the Acharya feels happy when he sees his disciple also shares in the experience of Sri Vachana Bhushanam along with him. Tiruvay-mozhi enthuses the reciters who can say it in any way. In the same way this work also delights all in whatever manner they read it.

60. Greatness of relationship of an Acharya

60. ராந்தவியேலி மாத்யந்திக்காகள் கணவியல் பிரமாண்டரியகாணா
அன்புக்கூறு விளக்கமாய் பூர்வார்த்தகம் - சிறந்தலிக்க
மறாதைகளுக்கு கவலாகும் நான் பாடவ காந்தவன்
பெண்ணெண்ணாக்குகள் பெற்றான்.
tāṇkuruvin rāḻinaikal tannilpanpondiāl rillātār
anputanpāl ceyṭālu mampuyaikōn - inpamiku
viṇṇātū tānalikka vēṭṭiyirā nātalāl
nāṇṭaravarkāḷi tirunāṭu.

The Lord of Mahalakshmi will not be willing to favour, with
His heavenly abode of Sri Vaikuntam, those who are not devoted
towards the feet of their own Acharya, even though they may have
full devotion towards Him. Hence, it is that they cannot attain
His abode Sri Vaikuntam.

In the Sri Vachana Bhushanam, the first four Sutras form the
Introduction. This is the Pramana for the entire text, from Sutra 5
to 410; Pillai Lokacharya extensively dealt with the Purushakara
Vaibhavam, Upaya Vaibhavam, Adikari Nishta and Bhagavat
Nirhetuka Kripa Vaibhavam. In Charama Prapya Prabaka
Prakaranam, the greatness of Acharya is established which
continued till the end. Likewise, Mamunigal in this Prabandham
extensively narrates the greatness of Divya Prabandham, its
commentaries, and its quintessence of Sri Vachana Bhushanam.
Now from this hymn onwards, Mamunigal narrates the greatness
of Charamopaya i.e. Acharya with authority and the order of
The Voice of Varavara Muni

Charama Parva Nishta. In this hymn, he speaks of those who have no Bhakti for their Acharya but worship the Lord. Such people do not have fruition of Bhakti. Hence, they will not accomplish their desires.

One has to do Saranagati at the feet of his Acharya and that is inevitable. Bhakti for Lord minus Bhakti for Acharya is zero. By the grace of Acharya who looks for Piratti’s recommendation, one will attain Sri Vaikuntam. Here, Mamunigal explains the meanings of Sutras 440 to 443.

61. Acharya-Disciple relationship

61. ḫaṇṭa maṇṇaṭṭa no ṣaṇī ̀r̄iṇaḥ kak̲h̲̄whiḥ ṭva ḫaṇṭa ḫaṇṭa mār̄akaṁ mār̄akaṁ - mān̄iṁōtīṁ! ṭen̄ēr̄aṁmaṁaṁ t̄ir̄uṇ̄m̄aṁaṁkoṇaṁ t̄aṇ̄ṇ̄ē vaikun̄taṁ tarum.

ṇaṇa maṇuṭṭaṇa mivai naṇraṅkavēyutaiya
ṇaṇa kuruvaṁ yat̄aṁtakkāl - mānilattīṁ! tēṇ̄ēr̄aṁmaṁaṁ t̄ir̄uṇ̄m̄aṁaṁkoṇaṁ t̄aṇ̄ṇ̄ē vaikun̄taṁ tarum.

Artham: īṣvaṁ mānaḥ saṣṭhitiṁ
ja ṣaṇraṁpiṇaṁ - mānilattīṁ
tēṇ̄ēr̄aṁmaṁ t̄ir̄uṇ̄m̄aṁaṁkoṇaṁ t̄aṇ̄ṇ̄ē vaikun̄taṁ tarum.
O Men of this vast Universe! If you seek shelter under an Acharya, who abundantly possesses jnana and has anusthana, then the Lord of Mahalakshmi, born in the lotus that is full of honey, will bless you with Sri Vaikuntam. His abode.

In this hymn, Mamunigal says that mere relationship with an Acharya is enough to invoke the Grace of the Lord.

Jeeyar says that ‘Jnana’ here means that knowledge in which one knows the Lord as a refuge and which induces one to do kainkarya to Him. ‘Anustanam’ means doing things, which are in tune with that knowledge. This has been stated by Nammalvar in his Tiruvay-mozhi and Tirumangai Alwar in his Tirumozhi, particularly on Lord Srinivasa. This is the essence of Dvaya Mantra. Hence, one has to approach and take refuge with the Acharya who is well established in the Dvaya. On behalf of the disciple, the Acharya, who is a Mahabhagavata, will seek the Lord as Upaya and safeguard him. ‘Jnana Anushtanam’ means “Sri Vachana Bhushanam” itself which explains the Dvaya. One has to seek such an Acharya, who is full of Sattvaguna. There should not be any lapse in this. In a forest where fire breaks out the blind and lame men cannot do anything. One should have eyes and legs to escape from it. Hence, any fault in jnana or Anusthana will be dangerous for the aspiritual progress of a man. So one has to seek an Acharya whose jnana and anusthana are par excellence. Like a person having a free access to a royal palace is honoured by everybody, he will be acceptable to the Lord Himself.

Periya Piratti, (Goddess Malakshmi) born in the lotus, which is full of honey, will influence her husband, the Lord and
recommend on behalf of those who approach an Acharya. The Lord having accepts her intercession and grants him Sri Vaikuntha. The liberated soul will render kainkarya to the Divine Couple. This hymn is the central theme of this entire Prabandha. It stresses the point that Acharya Abhimana is extremely important.

62. Nature of a disciple

62. The Voice of Varavara Muni

O inhabitants of this Universe! If you wish to be uplifted, have faith in the feet of your Acharyas. I tell you the truth – you will then find the highest abode Sri Vaikuntam, where Lord, who
reclines on Adisesha will be accessible to you like the myrobalan fruit (amalaka) placed in the palm.

In the last two verses Varavaramuni speaks of the outcome of being associated with an Acharya and also of not having such a relation. When a sucking child falls ill, the mother will take medicines since it is her mistake/lapse. Likewise, if one has a desire to be uplifted from this Samsara, he must be steady in Dvaya and must have abundant Bhakti to one’s Acharya who by his very nature helps the disciple. That will procure Sri Vaikuntam very easily. There the Lord will involve them in all kinds of service and that place – Sri Vaikuntam enhances the quality of service also. One need not worry about it. Those who have Bhakti towards Acharya will automatically get it. He also reminds the words of Madhura-kavi in this context: ‘Madhura-kavi Chonna Chol Nambuvar pati Vaikundam’ (Those who trust the words of Madhurakavi will see Vaikuntham here!).

63. Divine aid of an Acharya

63. அசாரியன் தூக்கு புகாரமானது
நுய்தாக நேஞ்சுந்தில் சூர்யா செறு – செறு
நோகோறத்திற்கு மன்ன சான் போருந்தமண்டலார்கா
நக்கு போருந்திலிங்காசாலார் மாம்.

ாசாரியன் சேறு புகாரமானது
நுய்தாக நேஞ்சுந்தில் தொன்ருமேல் - தெசன்
நாட்டிருக்கா மண்டன் போருந்தமண்டுது
சுற்று லிஞ்சாரியோம் யாம.
If the help rendered by your Acharya is clearly experienced by you, then your mind cannot think of living away from him. What will be such a life of separation from the Acharya? We cannot even understand it.

This hymn explains the helpfullness of an Acharya. A disciple’s mind cannot think of living away from his Acharya, as he imparted divine knowledge to him. Divine knowledge means knowledge about the nature of God, the nature of soul, the nature of the Upaya, the nature of obstacles and the nature of the goal Moksha. Having acquired divine knowledge, one cannot think of leaving the place of an Acharya. Even if he wishes to do so, his mind will not give room for it, as stated by Nammalvar in his Tiruvay-mozhi. Hence, by showing gratitude to the Acharya for the knowledge acquired from him, one should enrich his relationship with him. Acharya Daivavari Andan, Nanjeeyar and others were highly devoted to their Acharyas. Jeeyar says that Varavaramuni is the only Acharya who praises his Acharya Tiruvoy-mozhi-p-pillai for his grace and so on. If one leaves the Acharya only ignorance will flourish. Hence, one has to live in close proximity to his spiritual teacher. There is a saying ‘Nityam Gurum Upaaseetha’, which means one has to meditate on one’s Guru always. Jeeyar writes about an incident that took place during the period of Nanjeeyar, which is narrated in that Antimopaya Nishta. A Sri Vaishnava disciple of Nanjeeyar, wanted to leave
his Acharya. At that time, another Sri Vaishnava, who loathed his action, informed him that wherever he be, Nanjeyyar’s love for him will be there. Having heard this, a virtuous lady disciple of Nanjeyyar then asked him to see the story as stated by Nanjeyyar in the his commentary on the hymn (91) in Mudal Tiruvandadi.

64. Kainkarya to Acharya

One can serve one’s own Acharya, only so long as the Acharya lives in this world. Tell me, O mind! ‘Who can know the lovabtility of such a service? Who, having enjoyed the bliss of rendering such a service, would keep away from the Acharya?
In the previous hymn, it is said that when one thinks of the help done by an Acharya, such a thought will not give room for one to keep away from him. In this hymn, it is said that if one realizes the service done to him that will not take him away from the Acharya.

Service to an Acharya all through the life is like giving food to one’s own mother. This will take him to a higher place. One can do service until the end of his life as desired by the Lord. When he attains Moksha, he will be rendering service to the Lord who is the Head of Nitya Suris and attain the bliss. It is rare to find a person who keeps away from Acharya.

Jeeyar indicates Mamunigal’s devotion to Sri Ramanuja as an example for Acharya kainkarya.

65. Acharya’s help to his Disciple par excellence

ācāriyan ciccaṉaruyiraippėnumavān
tēcārum ciccaṇavān Ārvaṭīvai - ācaiyutan
nōkkumavāṇēṇnum nuṇṇarivaik kēṭṭu vaittum
ärkkumānnēr nirkai yaritām.
Acharya is the protector of the disciple’s soul. The disciple, who shines by knowing the nature of his own soul, will look after the body of Acharya. One may speak about it but it will be difficult to practice.

In the last two hymns, it is said that longing for doing kainkarya to Acharya and thinking of his helpfulness will remove all thoughts of living separated from one’s Acharya. Jeeyar says that Acharya uplifts the disciple. He directs him by imparting knowledge and at all times and protects him, removing all fear.

The disciple helped by the Upadesa of his Acharya imbued with divine power and looked at the Acharya like a hungry man, looking for food. He thinks that Acharya is all in all and that his body is the last one in the journey since he is dear to God. He does all kainkarya at all times to him and looks after him. Acharya will look after his disciple and the disciple will look after his Acharya. However, this is difficult in practice, without the grace of Acharya. One’s efforts cannot get it. This is very rare to practice.

66. The status of a disciple
pinpazakarām perumāḷcīyar peruntivattil
anpatuvumarru mikkavaćiyaṅal - nampillai
kāṇavaṭimaikal cey yannilaiyai nānṭeṅce
ūnāmara veppożutu mōr.

O mind! Think of that Acharya Pinpazhagiya Perumal Jeeyar, who never loved Paramapada, but loved to do apt kainkarya to his Acharya Nampillai, without any hesitation.

Pinpazhagiya Perumal Jeeyar was a disciple of Nampillai. He was very close to his Acharya from whom he learnt all the meanings of Sampradaya and practiced in his life, did not leave him even for a minute. It is said in the introduction of Appillai commentary on Mamunigal’s Yathiraja Vimsathi, that Pinpazhagiya Perumal Jeeyar considered Nampillai as his Chief, refuge and Purushartha and practiced it.

67. Performance of Purvacharya’s daily duties

67. పుర్వాచార్య ప్రతియేది పాఠపంచిచే
పుర్వాచార్య ప్రతియేది పాఠపంచిచే
వచనంతిలము బాగా పంచకరించినంత వచనామచర పంచకరించి
పింతే పంచకరించింది! చానం.
O mind! Do not be misled by the words of those who are not practicing the tradition bequeathed by Purvacharyas who were steadfast in their code of conduct. Follow the noble course of those ancient Acharyas.

68. Follow seekers of the right path

nāttikarum narkalaiyil naṇṇericēr āttikarum āttikanāttikarumāmivarai - oṛttu neṅće! munṇavarum piṇṇavarum murkareaṇa viṭṭu naṭuc connavarai nālum toṭar.
There are three types of people in this world: those who do not believe in God, those who believe in God and those who are believers-cum-non-believers in God. O my mind! Think carefully about this.

Avoid the first and last categories of people as fools and resort to those mentioned in the middle (believers in God).

69. The usefulness of relationship with virtuous people

nallamaṇaṁamullatōnṟai naṇṇiyiruppataṟku
nallamaṇaṁamunṭām nayamāṭupōl - nalla
kuṇamutaiyōr taṅkaḷuṭaṇ kūṭiyiruppārku
kuṇamatumvēyām cērṭti koṇṭu.
According to the maxim 'that which is kept along with a fragrant object will attain fragrance, he who keeps company with the virtuous will attain virtue, by mere association.

Achchan Pillai says that the company of virtuous will create the company of Bhagavan in turn it dissociates from the wicked persons and uplift him.

70. **Danger of relationship with evildoers**

70. చాకచందితండిండియాలప్పటం సమాచారం సిద్ధాంతం
చాకచందితండిండియాలప్పటం - తీమ
చాకచందితండిండియాలప్పటం కండరాతషాలతా
చాకచందితండిండియాలప్పటం కండరాతషాలతా.

పియంకాంటంములలోటండిండియాలు చేరింపిడికటాం తొంరాక్కు
పియంకాంటంములలోటండిండియాలు తిరమాతపుడి - తీయా
కుంమాంటాయిరింటండిండియాలకు కుంటియిరింటండిండియా
కుంమాంతవేయింటండిండియా చర్వు కొంటు.

పియంకాంటంములలోటండిండియాలు చేరింపిడికటాం తొంరాక్కు
పియంకాంటంములలోటండిండియాలు తిరమాతపుడి - తీయా
పియంకాంటంములలోటండిండియాలకు కుంటియిరింటండిండియా
కుంమాంతవేయింటండిండియా చర్వు కొంటు.
The Voice of Varavara Muni

Just as an object kept by the side of a foul-smelling substance acquires its bad smell, those who associate with wicked persons will become deprived.

71. Identifying ignorant people

71. ముంచోర్ మూసితా మర్రాయి తపామల కట్టు
పిన్నోర్ంతు తమాటాపి పెసాం - తమ్మెంకిల
tొర్రినుంది కల్లి యితుకుతవైతావతి
వారనితినం ముర్కకరావర.

They will turn out deceivers, who instead of giving instruction to others, after duly attending to the teachings of the Purvacharyas and after due introspection. – talk nonsensically whatever occurs to their mind, and air it as instruction derived from pure tradition. Pattar Piran Jeeyar elaborately discusses this in his text Anthimopaya Nishta.
72. Upadesa

Being saved by the sayings of those who explain the wisdom and practice of the Purvacharyas, and having attained an Acharya who can enlighten you, live happily in this vast and murky world.

Jeeyar says that one can live in this world with one’s body by attaining the treasure of Acharya Abhimana.

73. Quintessence of Upadesa-ratnamala
intavupatēca rattināmālaitanṇai
cintaitanṇil nālum cintippār - entai
etirācar inṭārulukkenrumilakkāki
catirāka vāţintītuvār tām.

Those who, daily, meditate in their mind, upon the meaning of this Upadesa-ratnamala will forever, become the object of our Father Yathiraja’s benign grace, and will be blessed with unmatched happiness.

Words of Erumbiappa

manṇuyirkāl! inkē maṇṇavāḷamāmunivan
ponṇatiyām ceṇkamalappōṭukālai - unṇic
cirattālē tinṭil amāṇavaṇum nammāi
karattālē tinṭal katān.
O Patient souls! If for a while in this world, we would only touch with our ordinary hand the beautiful red-lotus-like feet of Acharya Manavala Mahamuni, then even the Amanava’s (immortal’s) touching us with his hand, before we can be admitted into the Abode of God i.e. Vaikunta, will become avoidable (unnecessary).

Srimathe Ramyajamatru Muneendraya Mahatmane!
Sriranga vasine bhuyat nityasri nitya mangalam  !!

Jeeyar Tiruvadikale Saranam.
The Voice of Varavara Muni

About the Commentator

Pillai Lokam Jeeyar

Acharya Pillai Lokam Jeeyar (16th century) is a great grandson of Govindasarappar, who renounced the worldly life and became a saint called Paravastu Pattarpiran Jeer. He is an Antaranga disciple of Manavala Mamunigal and one among the Astadiggajas of Mamunigal. Paravastu Pattarpiran Jeeyar’s son is Alagiya Manavalar. His grand son is Varadacharya, who later attained sainthood and called Pillai Lokam Jeeyar. He has contributed much to the propagation of the works of Purvacharyas, particularly Manavala Mamunigal.


Jeer renovated the temple and consecrated the Lord Sthalasayanaththuraivar Swami and Bhuththalwar at Tirukkadanmalli (Mahabalipuram). Even today his descendants are still doing kaiknarya and receiving the honours that were enjoyed by the Jeer.

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