

Swamy Desikan's

Sampradaaya Parisuddhi



Annotated Commentary In English By
Oppiliappan Koil Sri VaradAchAri SaThakOpan



sadagopan.org





CONTENTS

Introduction	1
Comments	5
What is Sampradaaya Parisuddhi?	
--- Topics 1 - 10	7 - 16
Path traveled by Sath Sampradaayam	
--- Topics 11 - 21	17- 25
Aachaaraya Paramparai beyond ALavandhaar	
--- Topic 22	26 - 31
Meanings of Thirumanthiram	
--- Topics 23 - 32	32 - 38
Meanings of Dhvayam	
--- Topics 33 - 39	39 - 42
Prapatthi for mOksham	
--- Topics 40 - 44	43 - 44
Meanings of Charama SLOkam	
--- Topics 45 - 52	45 - 50
Summary	51





sadagopan.org



Svami Desikan - Vyaya mangalasanam at kanchi





॥ श्रीः ॥

श्रीमते निगमान्तमहादेशिकाय नमः

॥ श्रीसंप्रदायपरिशुद्धिः ॥

(श्री निगमान्तमहादेशिकैरनुगृहीतम्)

ஸ்ரீ ஸம்ப்ரதாய பரிசுத்தி

(ஸ்ரீ நிகமாந்த மஹாதேஸிகன் அருளியது)

SWAMY DESIKAN'S

SRI SAMPRADAYA PARISUDDHI

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

srImAn venkaTanAthAryah kavitArkikakesari |

vedAntAcAryavaryO me sannidhattAm sada hrudi ||

INTRODUCTION

SampradhAya Parisuddhi is the first among Amrutha Ranjani Rahasyangal. Our blemishless SampradhAyam (SrI SampradhAyam) is known otherwise as SadAchArya SampradhAyam. It commences with our Lord, Sriman NaarAyaNan and continues onto today's AchAryAs (prakrutham AchAryAs). It is totally free of any blemish and this ChillaRai Rahasyam deals with the blemishless nature of this Parama Vaidhika SampradhAyam.

adiyEn is largely basing my commentaries on the excellent VyAkhyAnam by Vaikunta Vaasi Oppiliappan Koil Sri Srirama DesikAcchAr Swamy, my Maanaseeka guru from childhood.

As always at the beginning of His Rahasya Granthams, Swamy Desikan has a prefatory verse in Tamil or Sanskrit and concludes the granthams with a concluding verse in Tamil or Sanskrit. They serve as "book ends" as it were.

The beginning verse in Tamil for Sri SampradhAya Parisuddhi is a beautiful one





stressing the importance of performing Prapatthi:

தம்பரமென்றிரங்கித் தளராமனந்தந்தருளால்
உம்பர்தொழுந் திருமால் உகந்தேற்கும் உபாயமொன்றால்
நம்பிறவித் துயர்மாற்றிய ஞானப்பெருந் தகவோர்
சம்பிரதாயமொன்றிச் சதிர்க்குந்நெறி சார்ந்தனமே

tamm bharam yenRu irangit-taLarA manam tanthu aruLAI

umbhar thozhum thirumAluhanthu yERkum upAyam onRAI

namm piRavit-thuyar mARRiya Jn~Anap-perum tahavOr

sampiradAyam onRi sathirkkum neRi saarnthanamE

Word by Word Meaning:

tamm Bharam yenRu irangi -- recognizing that it is His (our Lord's) responsibility to protect us by showing Daya for us

aruLAI taLarA manam thanthu -- giving us un-agitated mind (freedom from worries about our rakshaNam) through the display of His DayA GuNam

umpar thozhum thirumAl -- Our Lord, Sriman NaarAyaNan worshipped and eulogized by the nithya Sooris (eternally free)

uhanthu yERkum upAyam onRAI -- grants us freedom from fear through the sole means (upAyam) of SaraNAGathi at His Thiruvadi that He relishes to accept as a vyAjam for saving us

namm piRavit-thuyar maaRRIya -- those AchAryAs of His, who destroy the sorrow of SamsAric afflictions by showing us His (our Lord's) Thiruvadi as the one and only upAyam (means) and upEyam (goal)

JnAnap-perum tahavOr -- those great AchAryA's with unbroken links to our Lord and with Jn~Anam and unparalleled mercy

sampiradhAyam onRi -- we have taken refuge in these great AchAryA's Sath





SampradhAyam

sathirkkum neRi saarnthanamE -- and have achieved the lofty status of gaining great rewards (phalan) through a small upAyam by belonging to this ancient tradition.

At the end of this Rahasyam, Swamy Desikan acknowledges with gratitude the MahOpakAram of the Lord's AchAryAs:



amudam kadainda thirumAl aDi

கடலமுதத்தைக் கடைந்து சேர்த்த
திருமாலடி காட்டிய நம்
தேசிகர் தம்நிலைப்பற்றிச் சேர்ந்தோமே

kadal amudhatthai kadainthu serttha

thirumAladi kaattiya namm

Desikar tamm nilai paRRic-chArnthOmE

Word by Word Meaning:

kadal kadainthu amudhatthai sErttha -- Churning the milky ocean and collecting amrutham for distribution to the dEvAs

sadagopan.org





thirumAl adi kaattiya namm Desikar -- showing the sacred feet of this Lord as the means for our upliftment (Moksham), our SadAchAryAs (have performed a great upakAram)

tamm nilai paRRic-chErnthOmE -- and we have joined the sampradhAyam of the SadAchAryAs and accepted it as the most sacred and lofty one.

Swamy Desikan identifies himself as belonging to this blemishless SampradhAyam originating from the Lord and propagated in the purest form from generation to generation by His SadAchAryAs.





COMMENTS

sadagopan.org





sadagopan.org



Namperumal





1. WHAT IS SAMPRADAYA PARISUDDHI?

Sampradaya Parisuddhi is the first of the ChillaRai Rahasyams bequeathed to us by Swamy Desikan.

Scope:

Our SampradhAyam starting from our Lord and flourishing until today through the grace of our AchAryAs is a blemishless one and is free of any defect whatsoever.

Highlights:

It is absolutely essential for us to prostrate before a SadAchAryan to learn the clear meanings of the Saasthrams to gain VedAntha Jn~Anam. Hence, search for a SadAchAryan, who has received upadEsam through his AchArya paramparai is essential for us to be blessed with the true and traditional meanings of Saasthrams. This upadEsam has to come from a lineage of qualified AchAryAs (SadAchArya paramparai).

Mere study of SaasthrAs would not be helpful even for a great genius to comprehend the true meanings of VedAntha Saasthrams. The knowledge obtained by self-study, as opposed to learning in the traditional AchArya UpadEsam route, will NOT be useful for one's clarity of mind leading to ujjeevanam. This is the Sadh SampradhAyam.

Swamy Desikan Quotes the following sLOkam to emphasize the hazards of self-learning without the sampradhAyic upadesam from AchAryAs:

शास्त्रज्ञानं बहुक्लेशं बुद्धेश्चलनकारणम् ।

उपदेशाद्धरिं बुद्ध्वा विरमेत् सर्वकर्मसु ॥

saastra-Jn~Anam bahu-klesam buddheschalana kaaraNam |

upadesAt harim buddhvA viramet sarva karmasu ||





Meaning:

People with their wavering minds will experience immense difficulties in learning Saasthrams. They should seek upadEsam from a sadAchAryan and learn about important tattvams such as Isvaran and desist from learning SaasthrAs on their own.

In this context, a recent informative article on "Why Study SaastrAs" by Sri K.G. Ananathapadmanabhan is highly recommended as reference material to study.

2. WHAT IS TO BE LEARNT VIA SADH SAMPRADHAYAM?

There are many vishayams (tatthvams) that cannot be grasped through our senses. These vishayams can only be understood through the sadh SampradhAyam rooted in Saasthrams given to us by the Lord in His role as Saasthra PaaNi and preserved and propagated in their pristine form by the lineage of our SadAchAryAs. The artha VisEsha nirNayam of adhyAthma Saasthrams (the true comprehension of the inner meanings of the VedAnthas Saasthrams) can only be realized through SadAchArya sampradhAyam.

These Vishayams (Tatthvams) comprehensible solely through Sadh SampradhAyam embracing the Saasthrams are: BhagavAn, Moksham and the means (upAyam) for securing Moksham. These cannot be seen by the eyes. These can only be experienced to gain siddhi through Sadh sampradhAyam propagated through the lineage of SadAchAryAs starting from our Lord as the Prathama- AchAryan and continuing with one's own AchAryan.

Sadh SampradhAyam has arisen from the foundation of Saasthrams. One should not pay attention to the sampradhAyam that is in conflict with the SaasthrAs and reject latter.

Further, one should follow sampradhAyams that our poorvALs have conclusively established on the basis of PramANams. Those sampradhAyams in conflict with





BhagavAn's SaasthrAs or those who are not supported by PramANams should be rejected since they might have been established by those, who might have misunderstood the true purport of Saastraic injunctions; further, these viparItha SampradhAyams might have been the product of imagination of those, who might have the intent to mislead one from Sath SampradhAyam. Therefore such sampradhAyams that do not accept the authority of Vedams like ChArvAka Matham should not be trusted and cast aside in favor of the time honored Sath SampradhAyam.

Swamy Desikan sums it up this way: "Saasthra-moolathva- samprathipatthi uNDAna sampradhAyamE upajeevyam". Here, Swamy Desikan points out that the sampradhAyam built upon the foundation of BhagavAn's Saasthrams alone can be accepted as protective ones. One has to learn about these Saasthrams and practice Saasthram-based SampradhAyam through learning at the holy feet of many Jn~Anis with reverence, service and seeking clarification through humble questioning (tadhviddhi praNIpAthEna pariprasnEna sEvayA). This is the only way to grasp and master "vEdhya upAdEyankaL" (that which must be learnt and that which has to be put into practice).

3. WHAT IS TO BE ACCEPTED AS SATH SAMPRADHAYAM?

adiyEn will quote Swamy Desikan's MaNipravALam text first on this sub-topic and translate it next. Swamy Desikan observes:

1. "athyantha-athIndhriya vishayatthil (in the matters that are far beyond the ken of indhriyams/senses),
2. Saasthra-moolam illAtha SampradhAyamum (the sampradhAyam without the guarantee of Veda pramANams) and
3. Samprathipanna-Saasthra ViruddhamAna sampradhAyamum (the sampradhAyam that is in conflict with Veda PramANams),
4. Bhrama-vipralambha-SambhAvanai uNDAhayAI (since it would misinterpret saasthrAs or lead us astray by deception)
5. bhAhya thulyamAhayAI" (since they do not accept Vedam as





PramANam - avisvaneeyam - they cannot be trusted).



A portrait of sampradaya kalakshepam

Our Sath SampradhAyam is indeed SadAchArya SampradhAyam. Instead of engaging in the arduous task of teaching oneself and getting into trouble, a true practitioner of Sath SampradhAyam should approach a SadAchAryan and receive UpadEsams from him and be blessed with a clear understanding about Isvara Tatthvam and related matters like hitham and purushArtham (upadEsAth Harim BhuddhvA viramEth Sarva Karmasu) and stay away from learning SaasthrAs on one's own efforts. Those upadesams of a sadAchAryan will not only show the path of Sath sampradhAyam but also will help to gain a clear understanding of the true meanings of VedAnthic texts (apEkshitha artha nirNayakam).

"Sath-sampradhAya RahithamAna saasthratthAl artha nirNayam dhushkaram; sukaram thAnAhilum upayukthamAhAthu"

(the comprehension of the true meanings are not possible through the pursuit of saasthrAs that are divorced from Sath-SampradhAyam; even if such an





approach is easy to engage, the fruits are not acceptable as having the blessings of Sath SampradhAyam).

4. COMMENTS ON SADHASYAM AND RAHASYAM:

There are two categories in the study of adhyAthma Saasthras.

One is known as Sadhasyam, which is openly mentioned in sadas (public assembly). The other is Rahasyam, which is limited to upadEsams performed by an AchAryan in privacy to a sishyan.

5. THERE IS NO CONFLICT BETWEEN SADHASYAM AND RAHASYAM:

There are some confusion about what sadhasyam is and what rahasyam is. For instance, GithAchAryan's Charama SLOkam (sarva dharmAn parithyjya MaaMekam SaraNam vraja--). SaasthrAs say that people of all the four varnams can hear Bhaaratham and RaamAyaNam. The Charama SLOkam is housed in BhAratham. People may then ask how the Charama SLOkam, which belongs to the category of sadhasyam is treated as a rahasyam. Is it inconsistent? Swamy Desikan says that there is no need to give an answer to this question. He says that the very expression of Charama SLOkam as sadhasyam removes the concerns of that being a rahasyam. Similarly, the categorization of Charama SLOkam as a rahasyam takes it off from the realm of Sadhsayam.

He says that the true answer is along the following lines:

PramANam points out that Charama SLOkam is sadhasyam and sampradhAyam says that Charama sLOkam is a rahasyam (The Third Rahasyam). The apparent inconsistency between these two views is reconciled by the understanding that the recitation of Charama SLOkam without thought about its (deep) meanings makes it Sadhasyam. When one receives upadEsam on its meanings from an AchAryan, then the Charama SLOkam becomes a Rahasyam. Hence there is no inconsistency in the Charama SLOkam being both a Sadhasyam and a Rahasyam





depending on the context.

6. THERE ARE NO INCONSISTENCIES BETWEEN PRAMANAMS (UPANISHADS):

Although we agree that there are no conflicts in viewing the Charama SLOkam as Sadhasyam as well as Rahasyam based on the context, there are those, who raise the objection that the PramANams like Upanishads appear to have inconsistencies. They ask: "Is it not that even a greater conflict?"

It has been said that the head of asurans, VirOchanan and the head of DevAs, Indhran came to Brahma seeking upadEsam on the nature of AathmA. Brahma knew that VirOchanan is the enemy of dEvAs and wanted to steer VirOchanan to the incorrect way. Hence, Brahma instructed VirOchanan that Aathma is the body (SarIram) and the deluded VirOchanan was satisfied with that updEsam, did not ask any further questions and went on his happy way. This is known as aasura upanishad. Indhran was also there. After VirOchanan left, Indhran was dissatisfied with the instruction that AathmA, which is eternal can be equal to the perishable body. The pleased Brahman revealed then the true nature of AathmA as being eternal and being totally different from the body that it takes. Indhran was satisfied. Hence, the message is that each has to be instructed according to their level of interest in a graded fashion leading all the way up to the clear tattthvam. Therefore, there are no inconsistencies in the Upanishads, when looked across the entire perspective.

7. ADDITIONAL EXAMPLES: UPANISHADS HAVE NO CONFLICTS:

Upanishads say that upakOsala Vidhyai and VaisvAnara Vidhyai are two of the Brahma Vidhyais (the rahasyams relating to gaining Moksham). In the UpakOsala Vidhyai, UpakOsalan is instructed by the three Agnis. They instruct him on three different aspects of one Brahma Vidhyai and reveal that the three steps have their own phalans. Next, AchArya JaapAlar arrives thereafter and instructs UpakOsalan on the Brahma Vidhyai fully and UpakOsalan is pleased. Is there not a Conflict here? No! Same situation exists





with VaisvAnara Vidhyai.

In actuality, there is no conflict. For some, it is enough to have a portion of the whole. Rest has to be blessed by a sadaachAryan like Sage Jaapalar. Then the instruction is completed. Upanishad says clearly that there is no substitute for PoorNa upAsanam of Brahman and one should not stop with incomplete upAsanam independent of the fact that the portions have partial glimpses at the whole truth.

From these two examples from Upanishads, it is clear that portions of the Vidhyai can be received from different sources but the poorNa upadesam with all its components (amsams) have to be received from a Qualified AchAryan (SadAchAryan).

8. THE IMPORTANCE OF LEARNING FROM MANY JN~ANIS:

Even after receiving poorNa upadEsam from a SadAchAryan, it is important to learn from other qualified AchAryans so that the true meanings received earlier can be firmly laid in place in one's mind. As an example, Our Lord performed GithOpadEsam to His disciple, Arjunan. He knew that man (Arjunan) with rajO and tamO guNams will not be able to grasp what he instructed completely. Hence, our Lord instructed ArjunA to fall at the feet of many Jn~Anis and seek additional clarifications and thus gain a firm understanding of His HithOpadEsam.

9. THERE ARE NO INCONSISTENCIES AMONG TATTHVAMS IN OUR SAMPRADHAYAM:

Any inconsistencies among tatthvams are not real. Only when one looks at them from a superficial perspective, they may appear to be inconsistent. For instance, the VyUhAvathAram has been described as four in number (VaasudEvan, SankarshaNan, Pradhyumnan and Aniruddhan) at some places and three elsewhere based on the inclusion of the VaasudEvan with the Para





VaasudEva Roopam of the Lord in Sri Vaikuntam. Then, the VyUhAvathArams becomes three in number. The GuNams of VaasudEvan and Para VaasudEvan are one and the same and hence, it is consistent to view the VyUhAvathArams as three or four. There are thus no inconsistencies.

10. EXPLANATION OF "INCONSISTENCIES" IN ANUSHTANAM:

Let us take two examples:

1. aathmAvalOkanam through practice of Karma and Jn~Ana Yogams
2. Bhakthi and Prapatthi Yogams as routes to Moksham.

There is suggested an anushtAnam to visualize one's aathmA through Karma Yogam without completing Jn~Ana Yogam. It is suggested that one can achieve purity of mind thru karma yogam to qualify one for the blessings of Kaivalyam (aathmAvalOkanam). How could that be possible without the power of Jn~Ana Yogam to remove all blemishes of the mind? Does it not look inconsistent?

The answer focuses on the fitness of the individual to practice just karma Yogam or both Karma and Jn~Ana Yogams. Those who are comfortable with Karma Yogam keep on practicing it until they visualize AathmA. Others, who are capable to practice both Karma and Jn~Ana Yogam follow the successive steps of two yogams and accomplish their goal of aathmAvalOkanam.

Even in the anushtAnam of karma Yogam, there are subdivisions like devathArAdhanam, performance of penance, pilgrimage to KshEthrams and sacred rivers, giving of dhAnam et al. There is no limit to performance of only one of the above. One can do the rite that is dear to them. Therefore, there is no inconsistency in practice of one over the other.

In another instance, there are two upAyams (means) for Moksha Siddhi: Bhakthi Yogam and Prapatthi Yogam. Those who have the capacity to Bahkthi Yogam can perform that, difficult to practice Yogam. Those who are not capable to do Bhakthi yogam should choose the less strenuous Prapatthi





Yogam, which is KashaNa karthavyam and is open to all. There is no difference in the phalan to be gained by the practice of either. The differentiation in the route to be chosen is based on one's capacities and limitations. That is all!

sadagopan.org





sadagopan.org



Parama dayALu





11. THE PATH TRAVELLED BY OUR SAMPRADHAYAM DURING THE YUGAS:

Our Lord is the most merciful. He is the Parama DayALu. Out of His benevolence towards us, the suffering chEthanams, He revealed the VEdAntha Saasthra SampradhAyam to His dear Consort, MahA Lakshmi First. She performed upadesam for VishvaksEnar next. VishvaksEnar in turn instructed Swamy NammAzhwAr in that sishya paramparai. This is the AchArya paramparai starting from our most compassionate Lord. From Swamy NammAzhwAr onwards, the UpadEsam on Sath SampradhAyam through succession of AchAryAs in an unbroken manner.

12. PROPAGATION OF VEDANTHA SAMPRADHAYAM IN EARLIER YUGAMS:

In previous yugams, VyAsa BhagavAn, BhOdaayanar performed upadEsams about the true tatthvams relating to our SampradhAyam to their SishyAs, who received those upadEsams with humility and served their AchAryAs with gratitude. After sage VyAsa and BhOdhayonar, Dhangar, Dhramidar, Guha Devar took on the task of maintaining the upadEsa paramparai and propagated the SampradhAyam without any blemish.

13. IN KALI YUGAM, SWAMY NAMMAZHWAR IS THE KEY PRAVARTHAKAR:

After the above AchAryAs, Kali Yugam commenced. In this Yugam, Swamy NammAzhwAr became the first of the AchAryAs in Kali to maintain the UpadEsa paramaparai on VedAntha sAsthras. Madhura Kavi took refuge at the sacred feet of Swamy NammAzhwAr and became blessed. Madhura Kavi lived in the final days of DhvApara Yugam, when Lord was still on this earth in His Vibhavaa form as KrishNan/GeethAcAryan. Madhura Kavi was convinced that the UpadEsam through an AchAryan was preferable to upadEsam from the Lord Himself and therefore chose Swamy NammAzhwAr as His AchAryan. Madhura Kavi waited hence from the final days of DhvApara Yugam to the beginning days of Kali Yugam. Swamy NammAzhwAr incarnated during the first two months of Kali Yugam and Madhura Kavi -after suitable testing--

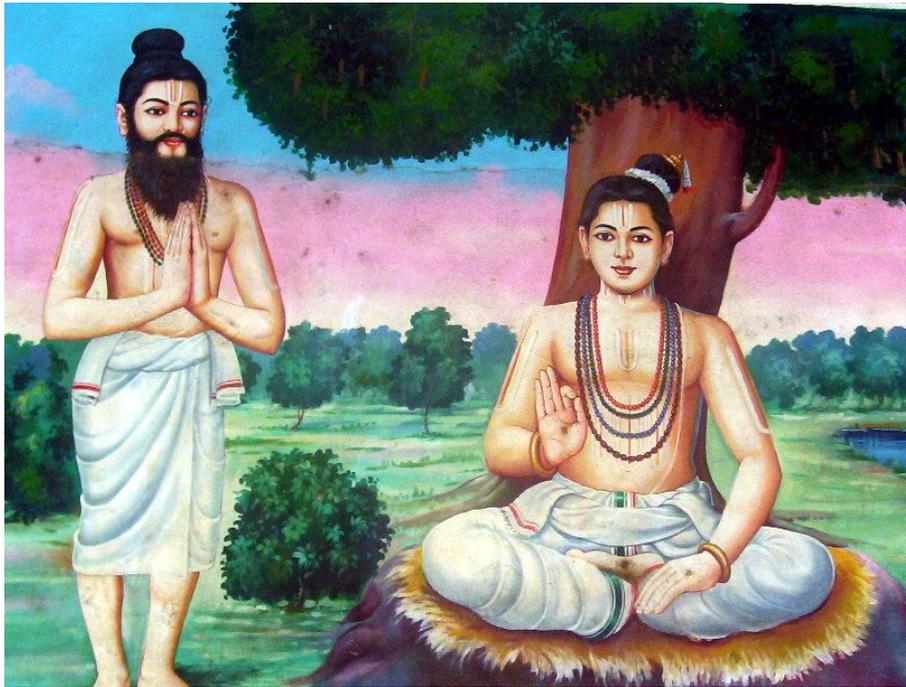




recognized the supremacy of Swamy NammAzhwAr as His AchAryan and performed SaraNagathi at His Thiruvadi. Madhura kavi convincingly declared that there is no God for him other than His AchAryan as the redeemer (ThEvu MaRRaRiyEN).

14. APPROPRIATENESS OF SWAMY NAMMAZHWAR'S ROLE AS ACHARYAN:

Madhura Kavi was born in the Brahmin caste. Swamy NammAzhwAr was born in the Sudra Vamsam. Questions may arise as to the appropriateness of Swamy NammAzhwAr serving as an AchArya to Madhura Kavi of higher caste. The answer is that one should receive VedAnthArthams treasured by VaidhikaS from the lower caste person, if the higher caste person is not available. This is PramANam. Swamy NammAzhwAr did not teach Sanskritic Vedams and Upanishads that He was not eligible to teach due to the need to respect for VarNASrama dharmams, but through His Tamil aruLiccheyalkaLs (Tamil MaRai) instructed soundly the meanings of the Sanskritic Vedams and Upanishads to Madhura Kavi AzhwAr.



NammAzhwAr with Madura Kavi





15. THE GLORY OF TAMIL LANGUAGE IN EXPLAINING VEDANTHA ARTHAMS:

Question arises about those born in BrahmaNa vamsam accepting languages other than Sanskrit and Madhura Kavi accepting the Tamil aruLiccheylkaLs of Swamy NammAzhwAr. The answer is: Whatever the language, it can be accepted as long as it talks about our Lord. If Sanskrit language speaks about lowly matters, then it has to be rejected. Swamy NammAzhwAr's aruLiccheyalkaL in Tamil dealt only with the parama rahasya arthams of VedAntha Saasthram. Therefore members of any caste can accept them.

16. VIDHURAR'S POSITION AND THE MEANING BEHIND IT

Vidhurar was born in the Sudra vamsam. Yet, it is said that he instructed Dharmaputhrar of KshathriyA caste (higher caste) about many special and subtle dharmams. How could this be reconciled?

The samaadhAnam for this objection is - Vidhurar did not perform upadEsam on Brahma Vidhyai that is connected with the means for Moksham. Vidhurar did not perform manthrOpadEsam for Dharmaputhrar. Vidhurar performed upadEsam on general dharmams and disqualified himself from upadesams on brahma Vidhyai and manthrams.

17. SWAMY NAMMAZHWAR IS ACHARYAN TO NAATHA MUNI IN TWO WAYS:

Swamy NammAzhwAr is both a direct AchAryan as well as an indirect AchAryan for Naatha Muni. Latter received upadesam on KaNNinuNN SiRutthAmpu from ParAnkusa Daasar, who belonged to the sishya paramparai of Madhura Kavi. Through intense recitation of that blessed aruLiccheyal of Madhura Kavi, Naatha Muni had the BhAgyam of the saakshAthkAram of Swamy NammAzhwAr and the MahA BhAgyam of direct upadEsam from Him. Thus, Naatha Muni has the double distinction of belonging to the illustrious Sishya paramparai of Swamy NammAzhwAr as well as having the honor of being His direct sishyan.





sadagopan.org



Nathamunni





18. SWAMY NAMMAZHWAR IS THE ONE AND ONLY PRAPANNA SANTHANA

KOOTASTHAR:

Although Prapatthi and Bhakthi yOgams have been recognized as the two means for gaining Moksham before Swamy NammAzhwAr's avathAram, it is only after His time that Prapatthi's supreme and unfailing role for the blessings of Moksha Siddhi was established without doubt. Through His Sri Sookthis and anushtAnam, Swamy NammAzhwAr established the greatness of Prapatthi Yogam for the chEthnams to follow. He showed how Prapatthi can be performed by one and all and how easy it is compared to the difficult route of Bhakthi Yogam. Hence, AzhwAr becomes the Moola Purushar for all, who performed Prapatthi or would perform Prapatthi. Naatha Muni blessed by AzhwAr's dhivya kAtAksham propogated the message about the ease and efficacy of Prapatthi for chEthanams to break the cycles of births and deaths and to serve Sriman NaarAyaNan at His Supreme abode of Sri Vaikuntam. After Naatha Muni, His grandson, Swamy AaLavanthAr grew the sath sampradhAyam further.

19. WHY DID NOT NAATHA MUNI PERFORM DIRECT UPADESAM TO AALAVANTHAR?

Why did MaNakkAL Nampi perform upadesam for AaLavanthAr instead of Naatha Muni Himself? MaNakkAL Nampi was the sishyar of UyyakkoNDAR, who in turn was the direct sishyar of Naatha Muni.

There are three reasons for Naatha Muni not being a direct AchAryan for His grandson:

1. There is a tradition that a sishyan receiving upadEsam from an AchAryan should perform upadEsam for his AchAryan's son or grandson. This sampradhAyam was observed.
2. Those that are born in the Jn~Ana Santhathi (line of descent) should





pay obeisance to the sishyar of his parent or grandparent since it is a mark of respect for that sishyan, who precedes him in that Jn~Ana santhathi (Naatha Muni--> UyyakkoNDAR--> ManakkAl Nampi--> AaLavanthAr). Naatha Muni wanted to invite the attention of the world to this sampradhAyam.

3. Sath sampradhAyam insists that upadesam should not be performed to one, when latter does not have driving desire to receive such upadEsam on VedAnthArthams.



Manakkaal Nambi

When upadEsam takes place from an AchAryan to a sishyan under these circumstances, then the upadesam will not bear fruit for the sishyan. Hence, Naatha Muni instructed his sishyas to wait until AaLavanthAr developed such an intense desire to receive Upadesam. AaLavanthAr was distracted by the duties as a king when his grandfather (Naatha Muni) ascended to parama Padham.

Naatha Muni's sishyar (UyyakkoNDAR) was ready to perform upadesam as per





his AchAryan's command, but AaLavanthAr was still chasing other pleasures of a transient kind. Hence UyyakkoNDAR could not accept AaLavanthAr as his direct sishyan prior to his ascent to Srivaikuntam. Hence, UyyakkoNDAR instructed his own sishyar (MaNakkAL Nampi) to complete the assignment given by his AchAryan. That happened finally. ManakkAl Nampi persisted in his efforts and won over AaLavanthAr's indifference and kindled intense desire in the mind of AaLavanthAr to receive upadEsam on the treasures left behind by his grandfather. MaNakkAl Nampi thus became the AchAryan for Naatha Muni's grandson, who became an illustrious SampradhAya pravarthakar.

20. WAS IT CORRECT FOR MANAKKAL NAMPI TO STRIVE SO HARD?

MaNakkAl Nampi had persisted until AaLavanthAr gave up his indifference to receive Sath sampradhAya UpadEsam. ManakkAl Nampi had to come up with a clever ruse of serving AalavanthAr daily with a special kind of spinach that AaLavanthAr relished and finally attracted his attention and then turned him away from the enjoyment of the trivia of Raaja BhOgam and to travel on the lofty road of VedAntha VichAram and Saasthra Jn~Anam.

Question may be asked -

AaLavanthAr was not ready, but ManakkAL Nampi persisted in his efforts to gain AaLavanthAr as his sishyan. Should not it be other way round? Should not AaLavanthAr have chased Nampi and fallen at his Thiruvadi for upadesam?

The answer is -

MaNakkAl Nampi wanted to perform a kaimkaryam for his prAchAryan (AchAryan's AchAryan). He was worried that time was slipping by and AaLavanthAr was not ready due to the distractions caused by his kingly duties. Therefore, he decided to be proactive.

In Kali Yugam, it is not easy for an AchAryan to engage in long efforts to test the qualifications of a sishyan to perform upadesam. Hence, a sadAchAryan has to engage the sishyan first in a persistent manner and then slowly but





surely raise their ruchi for upadEsam. MaNakkAl Nampi had these two points in mind and went ahead with a deliberate pursuit of AaLavanthAr to pass on the treasures that he had received through his AchArya paramparai.

21. WHY DID AALAVANTHAR SALUTE NAATHA MUNI INSTEAD OF MANAKKAL NAMPI?

In his illustrious Sri Sookthi (SthOthra rathnam), AaLavanthAr paid his obeisance to Naatha Muni instead of to his own AchAryan. That appears unusual. Why is that?

The answer is:

AaLavanthAr considered that his direct AchAryan (Nampi) and his AchAryan (UyyakkoNDAR) would be very pleased with the salutations to their AchAryan and PrAchAryan. A sishyan should perform acts that would please his AchArya paramparai.

Jn~Ana sampath and Moksha SaamrAjjyam came AaLavanthAr's way because of the instructions of Naatha Muni to UyyakkoNDAR to wait with the upadEsam until AaLavanthAr got tired of the raaja bhOgams that he was immersed in. When UyyakkoNDAR could not execute his AchAryan's wish due to his own ascent to Sri Vaikuntam, he asked his own sishyan (ManakkAl Nampi) to complete that task. Hence, AaLavanthAr felt grateful to his grand father and paid obeisance to his insightful wisdom.

SaashtrAs and sath sampradhAyam point out that a sishyan has to be grateful and worship the prAchArya and AchAryA of his AchArya Paramparai. Propelled by the sense of his utter gratitude, AaLavanthAr saluted directly Naatha Muni instead of his immediate AchAryan (Nampi) or UyyakkoNDAR. This is Saasthra Sammadham.

It is accepted practice that those who construct granthams can choose one in his AchArya paramparai for special obeisance for their visesha upakAram. In





those cases, it does not mean that the sishyan is impudent by forgetting to his immediate AchAryan. It does not signify that the sishyan has no devotion for his own AchAryan. The sishyan salutes the entire AchArya paramparai through the recitation of their taniyans and does not leave anyone out.



nathamuni and aLavandaar - KaattumannAr Koil

sadagopan.org





22. ACHARYA PARAMPARAI BEYOND AALVANTHAR:

adiyEn will start with the original text of Swamy Desikan and then follow up with the commentary of SrIrAma DesikAcchAr Swamy :

"ALavanthArudaya niyOgatthAle, SrI BhAshyakArarai angIkarittha PoorNarAna Periya Nampi, avarai tamakku saabrahmachArikaLANa ThirukkOttiyUr Nampi pakkalilE artha-sikshai paNNavum, ThirumAlai ANDAn pakkalilE ThiruvAimozhi kEtTkavum, AzhwAr ThiruvarangaperumAL arayar pakkalilE nalvArtthai kEtTkavum niyOgitthathum, bahubhya: srOthavyam bahudhA srOthavyam, Jn~AnavrudhAmayArAjan bahava: paryupAsithA: ithyAdhikalayum SukhAdhi vrutthAthangalayum paartthu, sishya-bhUtharai bahumukhamAha thiruttha vENDumekira abhisandhiyAIE upapannatamam. ippadi aacharya-abhimatha vishayatthil, aacharya anuj~nayAIE apEkshitha-Jn~Ana-upjeevanam paNNUvathu saasthrArTamennimidam anthima dasAvadhiyAha athyantha avahitharAhakkoNDu, sadAchAra anupAlanam paNNina SrI BhaashyakArarudaya anushtAnatthAIE siddham".

The highly compressed style of writing here (ChillaRai Rahasyams) using MaNipravALam (mixture of Sanskrit and Tamil) will require "unzipping" with the help of great scholars like SrIraama DesikAcchAr Swamy of Oppiliappan Koil. adiyEn's contribution will focus on this aspect. This is the value-add from adiyEn's perspective. The MahOpakAram of Swamy SrI RaamadEsikAcchar is worthy of reverence.

COMMENTS ON THE ABOVE SECTION:

This terse passage of Swamy Desikan breaks up into 12 categories of information:

Periya Nampi is the chief (PradhAna) Achaaryan for SrI BhAshyakArar.





Although ALavanthAr himself wanted to be the pradhAna AchAryan for RaamAnujA, his quick ascent to paramapadham interfered with his wish. He instructed through a sishyan that his other sishyan, Periya Nampi should serve in his place as the pradhAna AchAryan for RaamAnuja. Periya Nampi obeyed his AchAryan's command and instructed RaamAnujA on all SaasthrArthams directly.



Alavandaar - ThiruellikENi

BhaashyakArar had four more AcchAryas besides his PrathamAchAryan, Periya Nampi. Latter instructed RaamAnujA to receive upadesams from four other fellow sishyAs, who had studied with him under ALavanthAr. They are:

1. ThirukkOttiyUr Nampi for rahasyArthams
2. ThirumAlai ANDAn for the meanings of ThiruvAimozhi Paasurams
3. Thiruvaranga PerumAl arayar (ALavanthAr AzhwAr) for the Moolam of





ThiruvAimozhi and the sthothrams of ALavanthAr as Sadhupadesam

4. Sri Saila Poornar (Thirumalai Nampi) for instructions on the meanings of Srimadh RaamAyanam.

The reasons for seeking auxiliary AchAryans besides one's pradhAna AchAryan and how it is allowed by SaasthrAs:

There may arise a question on why Periya Nampi, the Chief AchAryan of RaamAnuja asked him to receive additional instructions from his fellow students, who were also sishyAs of his AchAryan, ALavanthAr. It is because SaasthrAs approve elaborate comprehension of the meanings of upadesams from many other AchAryAs for firming them up in a sishyan's mind. That was the saasthraic guidance that Periya Nampi followed. Sage VyAsa in a similar vein had instructed his son, Sukha Brahmam as principal AchAryan and then instructed his son to receive additional upadEsams from the Brahma Rishi, Janaka MaharAja of Mithilai.

This practice of having more than one AchArya is supported by Upanishads:

BhaashyakArA's practice here - receiving sakalArthams from his mukhyAchAryan and then learning from auxiliary AchAryAs at the direction of his principal AchAryan--is approved by the Upanishads. In ChAndhOgya Upanishad, a similar practice is recorded. UpakOsalan learns from the Agnis the svaroopam of Brahmam and its angi, Agni Vidhyai. He learnt about the rest of the vidhyai (archirAdhigathi et al) from another AchAryan.

It is possible that some sishyAs do not need more than one AchAryan:

There is no pressure to seek auxiliary AchAryAs other than one's principal AchAryan. This is the case with MaithrEyar, who had Sage ParAsarA as his sole Acharyan; same with sage VyAsa; Naata Muni had also one AchAryan (viz). Swamy NammAzhwAr.

All who perform upadesam should be treated with reverence as AchAryAs:

A sishyan learns about tatthva-Hitha-PurushArthams from one AchAryan. He





approaches other AchAryAs to firm up in his mind what he has learned from his principal AchAryan. It is that sishyan's duty to revere the auxiliary AchAryAs as well, whether they performed minor or major upadesams.

It should however be clear that the prathamAchAryan is one, who instructs the sishyan on the two upAyams for Moksham (Bhakthi and Prapatthi yOGams) and interprets the deep meanings of the three rahasyams that are fundamental to the comprehension of the Bhagavath svaroopam and the fruit arising from such a knowledge (viz) Moksha anugraham.

The responsibility of the auxiliary (thuNai) AchaaryAs:

These auxiliary AchAryAs assist the sishyan with pradhAna Achaaryan at times, when the sishyan's firm understanding of the received upadesams loses focus. There may be times, when the pradhAna achAryan cannot be accessed. During those times, it is acceptable to approach the other AchAryAs favored by the PradhAna AchAryan. These auxiliary AchAryAs are known as assisting AchAryAs. They do not however belong to the lineage of PradhAna AchAryan.

The need for salutation of those, who helped one to acquire a SadAchAryan:

Prior to one attaining the link (sambhandham) to a pradhAna AchAryan, some saathvika mahAns would have helped one with dayA to steer the sishyan to a sadAchAryan. Such helping mahAns should be respected and recalled with gratitude.

The need for saluting those who created granthams on sadh-sampradhAyam, which open our eyes:

There may be great ones, who do not belong to one's AchArya Paramparai and yet they help us through their commentaries on the works of PoorvAchAryAs. Examples of such MahAns are SrI Sudarsana Soori, who elaborated on the seminal SrI BhAshyam through his adhbhutha grantham of Srutha PrakAsikai and ThoddayyAchAr, who elaborated on Swamy Desikan's SrI Satha DhUshaNi through his ChanDamArutham. In recent times, it would be the equivalent of





Oppiliappan Koil SrIrama DesikAcchAr Swamy and MukkUr SrI Lakshmi NrusimhAcchAr Swamy.

SarvEswaran is the AchAryan Par excellence: Among all the mukhya AchAryAs.

SarvEswaran is the most ancient of all AchAryans. He enters inside the MahAns, who serve as AchAryAs and commands them to help their sishya paramparais. In the AchArya Pankthi (row), SarvEswaran is the primordial AchAryan and the loftiest One.

There is no fundamental difference in the siddhAntham of the different branches of AchAryAs, who follow after AchArya RaamAnuja and yet there may be some differences among them in interpretation of the commonly accepted siddhAntham.

After RaamAnuja, the sampradhAyam branches out. For some (Vada kalai) the branching starts after Vadakku Thiruveethi PiLLai. For others (TennAchArya sampradhAyam), the branch commences with Sri PiLLai LokAcchAr Swamy, who was a senior contemporary of Swamy Desikan. On important matters of Bhagavath RaamAnuja SiddhAntham, there are no differences among the two branches. There are differences however in providing the meaning of the padhams and anvayams of the three rahasyams. Based on these differences, one cannot conclude that there are differences on fundamental points that are common to both.

Saasthram permits variations in the codes of conduct (anushtAnam) among aasthikAs belonging to AchArya RaamAnuja paramparai:

Desam, Kaalam and the environment might necessitate some variations in anushtAnam. These are acceptable by Saasthrams.

It is not correct for the successors of RaamAnuja to twist the doctrines established by RaamAnuja and attribute these changes (which collide with Saasthrams) as being acceptable to RaamAnuja. The sishya paramparai of RaamAnuja are wrong in creating new doctrines, which are inconsistent with





the SaasthrAs and advocating them as being acceptable to Bhagavath RaamAnuja SiddhAntham. These promulgators of approaches divergent with SaasthrAs do not know well the SrI Sookthis or the anushtAnam of RaamAnuja. By positing their new fangled doctrines and practices to RaamAnuja for legitimacy, they do not diminish the glory of RaamAnuja. These perpetrators of false doctrines alone will acquire mahA paapams.



Thirukkutanthai Raamaanujar

The different upadesams given to us by Swamy Desikan on the meanings of the three rahasyams. adiyEn will attempt to summarize the upadEsams without getting into elaborations on the esoteric aspects of the rahasyArthams, which can only be learned under the Thiruvadi of a sadAchAryan.





23. COMMENTS ON THE MEANINGS OF THIRUMANTHIRAM:

Swamy Desikan points out that there is no inconsistency between the different meanings of Moola manthram (Thirumanthiram/ashtAksharam) obtained from the meanings generated by the different padhams and vaakyams made up of individual padhams. These different meanings are tied with each other and hence do not have any conflicts. Niruktham is the base for the many different and interconnected meanings that are in vogue. With the power of niruktham and the help from Vedam, SmruthikaL, SrI PaancharAthram, IthihAsam and PurANam the varieties of consistent meanings have been developed.

24. THREE KINDS OF ARTHA PANCHAKAM IN MOOLA MANTHRAM:

This Thirumanthram is made up of three padhams. There are three approaches to experience artha panchakam in Thirumanthram:

1. By combining the three padhams
2. By elaboration of the meaning of PraNavam
3. By revealing artha panchakam in the first letter of praNavam: "a" (अ - akAram). Even if there are three ways to describe artha panchakam in Moola Manthram, there is no dissonance among them. Some reveal artha panchakam from the padhams effortlessly. Some are the meanings arising out of the individual padhams. Others are brief descriptions. In the final analysis, there is no inconsistency among the different approaches to cull out/identify artha panchakam from the padhams or padha vaakyams.

25. WHAT IS THIS ARTHA PANCHAKAM?

This pentad of artha panchakam includes:

1. The Brahman/Isvaran to be attained





2. The Jeevan that attains Isvaran
3. The means (upAyam) for such an attainment of the Brahman by the Jeevan
4. The fruits (phalan) of such attainment
5. The items that stand in the way of such an attainment (Moksha VirOdhi).

26. PIRATTI IN PRANAVAM:

In Thirumanthram, the letter that explicitly refers to the Lord is "a" (अ).



pirAtti

This letter "a" also indicates PirAtti as well. The second letter of PraNavam





"u" (उ) explicitly refers to PirAtti. Thus, there is no inconsistency in repeating the meaning of a letter like "a" twice.

akAram certainly denotes only the Sarva Rakshaka SrImAn naarAyNan.

The pramANams point out that this Sarva Rakshakan is the Lord with His PirAtti. SrI BhaashyakArar has instructed us that all words linked with the Lord exclusively are conjointly referring to PirAtti as well.

ParAsara Bhattar is of the view that Vedam has not specially sung about PirAtti since She is always with Him.

The second letter "u" has the meaning of avatharaNam.

What does avatharaNam mean? avatharaNam means that one which is total ownership by one (oruvanukkE urimai). avatharaNam means one with the jeevan, which is the liege of dhivya dampathis. avatharaNam also means severing the ties (sambhandham) with the others.

The meaning that arises out of this definition (viz.), the jeevan will not become liege to anyone except the divine couple (Dhivya Dampathis). Instead of the indirect way, there is a direct interpretation of the second letter of PraNavam "u" to mean PirAtti. Vedam itself provides proof for the understanding that ukAram is PirAtti.

27. JEEVAN IS THE LIEGE OF DHIVYA DAMPATHIS ALONE:

Jeevan is the bonded servant /liege /seshan of the divine couple alone. By this statement, it is clear that the Jeevan is not the servant (adiyan) of anyone else.

JeevAthmA is sEsham to them always and under all conditions. Jeevan becomes the sarIram for the Lord and the Lord stands as the aathmA for that jeevan. This is the SarIrAthma Bhaavam.





28. THE WAY IN WHICH THE TERM JEEVANS CAN ALSO REFER TO A JEEVAN:

The letter "m" (म) in PraNavam refers to the assembly of Jeevans in general.

If that were to be so, how can a jeevan disassociate itself as a single unit and say that it is the sEshan for the dhivya dampathis?

The answer is:

The chEthanam comprehends his svarUpam from Thirumanthram, wishes to attain purushArtham and practices the upAyam of Prapatthi or bhakthi yOgam. The chethanan out of this necessity has to know about his svarUpam first. Therefore, knowing fully well that "m" (म) stands for jeeva raasis as sesha vasthus for the dhivya dampathis, the individual Jeevan refers to itself as the individual entity of that group represented by "m" and identifies itself as the adiyam of Them.

Alternatively, one can understand that the letter "m" of PraNavam directly stands for the individual Jeevan as well. The word "asmath" (my) can be split into as+m+ath; when we remove the "as" and "ith", what is left in the middle is "m" indicating the individual jeevan. The jeevan can therefore declare itself as the individual jeevan that is the servant of the dhivya dampathis. All the limitless individual jeevans can declare uniquely that they are the sEshans of the dhivya dampathis without any discord between the letter "m" of praNavam standing in for the totality of jeevans.

29. THE BOUNDARY OF SESHATHVAM IS BHAGAVATHAS:

It is the duty of the jeevan to know that the declaration that it is the seshan of the Lord includes that it is the servant of the Lord's bhAgavathAs as well. The duties of being the liege of the Lord and His PirAtti is fulfilled, when it comprehends the nature of the special relationship and declares that it is the sEshan of Them. The ultimate boundary of the Bhagavath sEshathvam is





BhAgavatha sEshathvam.



sesathvam to bhaagavathaas

sadagopan.org

30. THE OBTAINMENT OF BHAGAVATHA SESHATHVAM IN PRANAVAM:

It is more appropriate to link BhAgavatha sEshathvam with the middle padham of "nama:" in Thirumanthiram than elsewhere. PraNavam reveals only that "Jeevan is the liege of the Lord and the Lord is his SwAmi/Master". A Master is entitled to use His servant according to His wish and make him (jeevan) fruitful for his purpose. If we examine the ThiruvuLLam of the Master (BhagavAn), it becomes apparent that it is the cherished wish of the Lord for the jeevan to become the servant of His BhAgavathAs, who are very, very dear to Him.

31. BHAGAVATHA SESHATHVAM IN THE "NAMA:" SABDHAM:

"namah" can be split into "na+mama". The implication of this split is that the jeevan has no independence of its own. It is entirely subject to the wishes and





commandments of its Master, the Lord. Jeevan is paratantran and in that well defined state, it recognizes the Lord's dearest wishes such as being sEshan to His BhAgavathAs and obeys that wish. Jeevan understands from praNavam that Lord is its Master and from "namah:" sabdham that the Lord is Svatantran and it is subservient to Him. In this context, there is no obstruction to the jeevan being made to respect the wish of its Lord to be subservient to the BhAgavathAs, who are the dearest to Him.

32. FOURTH CASES (CHATHRUTHI VIBHAKTHI):

Here, Swamy Desikan compresses in one sentence profound doctrines on the meanings of the two Chathurthys in the Moola Manthram (compatible and unique meanings). His original text is:

एकार्थत्व-भिन्नार्थत्वाङ्कुरम् प्रमाण-अनुगुण-वाक्यार्थ-विवक्षा-भेदकृत्ताले सेशान्
नैव.

"yEkArthatva-bhinnArthatvangaLum pramANa-anuguNa-vAkyArtha-
vivakshA- bhEdatthAIe sonnavai"

There are two chathurthis in Moola manthram recognized as prathama (first) and the dhvithIya (second) Chathurti. Swamy instructs us that the single meaning and multiple meanings for them (yEkArthatva-bhinnArthatvam) arise from the approaches to give the meanings of Moola Manthram based on the use of one, two or three vAkyams. Swamy states further that there is no discord among meanings for the Chathurthys derived in this manner. They are consistent with PramAnams.

In Sanskrit, the fourth vibhakthi (case) is "Aaya" (eg) naarAyaNAya. That means "aaha" or "poruttu" (intended for) in Tamil. The first letter of PraNavam is akAram (a). Therefore that "a" has to be considered as "a+aaya"= adiyEn (Jeevan) is Seshan to the Lord. This is the meaning of the first chathurthi.

The second chathurthi has the Aaya suffix incorporated explicitly





(naarAyaNAya). Thus the "aaya" (chathurthi) is hidden in the first letter of PraNavam (latent) in the first chathurthi and explicitly present (patent) in the naarAyaNa sabdham containing the second chathurthi.

The meanings of the Moola Manthram are explained in terms of using the first vaakyam or two vaakyams or three vaakyams. The meanings for the chathurthis depend on that. When the one vaakyam approach is taken, then the Moola Manthram has to be interpreted as "adiyEn is the sEshan (liege) for Lord naarAyaNan, who is represented by the aAkAram". In that context, the first chathurthi has no specific meaning beyond the above.

When the Moola Manthram is interpreted in terms of three vaakyams:

1. the first vaakyam (PraNavam) deals with the svaroopam of the Jeevan;
2. the second vAkyam "nama:" deals with the upAyam (Prapatthi) and
3. the third vaakyam, "naarAyaNAya" represents the fruit of that upAyam (Phalan).

Since the first chathurthi has already indicated that Jeevan is the sEshan for naarAyaNan, the second chathurthi has to be interpreted differently instead of being interpreted once again to convey the same meaning. In the three vaakyam interpretation of this kind, PraNavam deals with the svaroopam of the jeevan and the "nama:" sabdham, the upAyam to attain that phalan; therefore the third vaakyam is interpreted to mean the kaimkarya prApthi arising from that seshathvam (being the liege of the Lord). There is thus no inconsistency in these different Interpretations of the two chathurthis based on PramANams.





33. MEANING OF DHVAYAM:

The second rahasyam is dhvayam. It elaborates the meaning of the first rahasyam, ashtAksharam or Thirumanthiram. Dhvayam has two parts. EmperumAn and PirAtti stand as the means (upAyam) for Moksham. The first part of dhvayam covers the divine dampathy's staying as the means for moksham. They also become the fruit or phalan to be enjoyed in moksha dasai. That aspect is covered by the second part of dhvayam.

The first part of dhvayam is "Sriman naarAyaNa caraNOu SaraNam prapadhyE". The 2nd part is "SrimathE naarAyaNAya nama:".



Sriman nArAyaNan

34. NO CONTRADICTION IN THE "NAARAYANA" SABDHAM IN THE TWO PARTS:

The naarAyaNa sabdham occurs in both the parts of dhvayam. When we search for meanings of the two naarAyaNa sabdhams, we use the different attributes of the Lord. This approach does not imply any inconsistency among the meanings or insufficiencies. naarAyaNa sabdham is comprehensive to include all the guNams of the Lord. Both PirAtti and Her Lord have infinite guNams





and it is impossible for anyone to comprehend and reflect on them all. Therefore, Only those guNams pertinent to the context are invoked. The first part therefore focuses on the guNams of the divine couple staying as UpAyam for Moksham.

Similarly, the SrI and NarAyaNa sabdham repeated in the second part refer only to those guNams associated with enjoying the divine couple as a phalanx of Moksham. The PurushakAram aspect of PirAtti is included in the Sri Sabdham found in the first part. The dhvayAdhikAram of Srimath Rahasya Thraya Saaram gives more detailed explanation of the meanings of Dhvayam.

35. BOTH SIDDHA AND SAADHYA UPAYAMS ARE ESSENTIAL FOR PHALAN:

The meaning for "CaaraNou SaraNam prapadhyE" is: adiyEn seeks the sacred feet of the Lord as UpAyam for Moksham.

Charama sLOkam commands: "MaamEkam SaraNam Vraja" (Seek Me as the upAyam). There may arise doubt about the upAyam here: Is it the Thiruvadi (Sacred feet) or the Lord Himself that has to be recognized as upAyam?

Both these injunctions are pramANams. If we accept both (Thiruvadi and the Lord) as Moksha upayam, then we face the situation of two siddhOpAyams instead of one. Since Dhvayam refers to the Thiruvadi as upAyam, then it may suggest that Bhakthi and Prapatthi yOgams are not upAyams. How can we overcome these objections and doubts?

If we recognize that the reference is to the Lord having the Thiruvadis as His limbs, then the concern is removed Lord comes under the sway of the upAyam of Prapatthi or Bhakthi yOgam. Hence He is the only SiddhOpAayam and there is no reason to invoke two SiddhOpAyams (Lord and His Thiruvadi). Further, there is room for Bhakthi and Prapatthi to serve as the legitimate upAyam.

The upAyams divide into SiddhOpAyam and SaadhyOpAyam. Even before the sentient being pursues an upAyam for Moksham, the Lord exists as UpAyam





(SiddhOpAyam). The upAyams like Bhakthi and Prapatthi to be pursued by the sentient beings become Saadhya upaayams. The Lord's anger at the Jeevan loaded with sins is reduced by the act of Prapatthi performed by the Jeevan and then grants the Phalan of Moksham. Therefore SadhyOpAyam has an essential role in Prapatthi and we arrive at the position of accepting both the SiddhOpAyam and Saadhya UpAyam as complimentary upAyams for gaining Moksha Sukham .

36. THERE IS NO OBJECTION IN ATTRIBUTING A VARIETY OF MEANINGS FOR "NAMA:" SABDHAM:

"nama:" sabdham is in the middle of Thirumanthiram and is found at the end of Dhvayam. The individual meanings for "nama:" sabdham are different in Dhvayam and Thirumanthiram. In Thirumanthiram, "nama:" sabdham is interpreted as referring to:

1. removal of the misconception that the Jeevan is independent and sovereign
2. removal of all inauspiciousness and
3. Prapatthi.

In dhvayam, the nama: sabdham is understood to mean the banishment of ahankAram (I alone do it) and MamakAram (I do it just for myself and my Enjoyment). The doubt might arise as to why such different meanings for the same "nama:" sabdham in Thirumanthiram and Dhvayam. The answer for this doubt is: In Ahirbhudhnya Samhithai, multiple meanings have been given to "nama:" sabdham. Similarly, in Thirumanthiram and dhvayam, the different sentence construction involving "nama:" sabdham permit the different meanings based on the context. Thus there is no contradiction.

37. NEED FOR PRAPATHI WHILE THE LORD STAYS AS SIDDHOPAYAN :

The word "SaraNam" appears in both dhvayam (CaraNou SaraNam prapadhyE)





and in Charama sLOkam (MaamEkam SaraNam vraja). SaraNam has many meanings (Moksham, Rakshakan and UpAyam).

In dhvayam, we invoke the meaning of upAyam. Some have objected to this meaning and inferred that Bhagavaan is the only upAyam and Prapatthi is inessential. This view is incorrect. EmperumAn is the One who has vowed to grant the Phalan of Moksham for those who seek His refuge (SaraNagathi). We have to understand that the Moksha Phalan granting Lord is the chief upAyam that exists before performing SaraNagathi as the upAyam; therefore He is the PrathamOpAyam as SiddhOpAyam. Prapatthi comes next. If the jeevan does not perform the SadhyOpAyam of Prapatthi, there is no reason or purpose in the Lord standing as SiddhOpAyam. Therefore, the destruction or elimination of Prapatthi is not accepted by our PoorvALs.

38. THE WORD "PRAPADHYE" INDICATING THE PRESENT TENSE:

"PrapadhyE" means that I am attaining the Lord's sacred feet as protection. It is thus set in present tense to indicate the time of performance (now), when Jeevan performs Prapatthi using dhvayam. It only refers to the time of performance of Prapatthi.

39. PRAPATTHI HAS TO BE DONE ONLY ONCE:

When one says "PrapadhyE", it may suggest the continuation of the act of Prapatthi instead of once only as a result of the use of present tense. When one relates to "prapadhyE" as referring just to the time of performing Prapatthi, then the incorrectness of the interpretation of continued Prapatthi is banished.





40. PERFORMANCE OF PRAPATTHI FOR MOKSHAM UNTIL THE END OF LIFE?

Prapatthi to gain Moksham is done only once in one's life time although dhvayam is recited for one's pleasure as long as one lives. The multiple recitations are for the remembrance of the good fortune of having done that Prapatthi once for Moksham and spend the time on earth in the post-Prapatthi period joyously. This is the way shown by Bhagavath RaamAnuja in His SaraNagathi Gadhyam.

41. REASON FOR DE-EMPHASIZE ON SOME ANGAMS OF PRAPATTHI:

There are five angams of Prapatthi, the angi:

1. Aanukoolya Sankalpam
2. Praathikoolya varjanam
3. KaarpaNyam
4. Mahaa Viswaasam and
5. Gopthrutva varaNam .

There are some who accept Prapatthi as UpAyam, who de-emphasize the need for some of the five angams such as Aanukoolya sankalpam or Mahaa Viswaasam. This is an incorrect position. One has to understand their position as glorification of Prapatthi (angi) over the individual angams. They mean that the Lord will fill the deficiencies in angams and make the Prapatthi full in due time.

42. THE INNER MEANING FOR CALLING SOME ANGAMS AS PRAPATTHI ITSELF:

There are 5 angams for Prapatthi. Some however call Mahaa Viswaasam itself as Prapatthi. There are others who equate the angam of Gopthrutva varaNam as Prapatthi. Why so? Mahaa viswAsam is vital state of mind prior to the performance of Prapatthi that will be successful. Without that complete faith in the Lord as SiddhOpAyan, the Prapatthi will not yield fruit. In Gopthrutva





VaraNam, one recognizes and seeks the Lord as omniscient and most merciful while seeking His rakshaNam. These two angams are thus very important for successful Prapatthi. In view of this importance, they are some times equated with Prapatthi to celebrate their vaibhavams.

43. TWO ASPECTS OF PRAPATHI: ANGAM AND SVATANTRAM:

In Charama slokam, Lord commands: "MaamEkam SaraNam Vraja". This Prapatthi has two roles: (1) being an angam and (2) being independent (Svatantram). When it is angam, it is in the case of Bhakthi yOgam (anga Prapatthi) and the Prapatthi done directly for Moksham is Svatantra Prapatthi.

44. THERE IS NO CONFLICT BETWEEN GEETHA BHASHYAM AND GADHYAM:

There is no conflict between the two commentaries of AchArya RaamAnuja in GeethA BhAshyam and SaraNagathi Gadhyam about Prapatthi. While commenting on Charama sLOkam, BhAshyakArar refereed to anga Prapatthi, where Prapatthi is an angam for bhakthi yOgam. Arjuna was qualified to use Bhakthi yOgam as an UpAyam. In gadhyam passage, AchAryan emphasized on the svatantram (independence) of Prapatthi to grant all boons including the supreme phalan of Moksham. For some, there may be obstacles in practicing Bhakthi yOgam even if they are qualified adhikAris like Arjuna. When anga Prapatthi is referred to, Prapatthi is only an angam; when svatantra Prapatthi is involved, it is an angi and can never be an angam. Thus there are no conflicts in Prapatthi as an angam and angi.





45. THE TWO MEANINGS OF "SARVA DHARMA" SABDHAM:

The first half of Charama sLOkam states "Sarva dharmAn Parithyajya MaamEkam SaraNam Vraja" (Abandon all dharmAs and seek me alone as Your refuge). There is some confusion about the interpretation of the words "Sarva dharmAn". Some accept the abridged meaning of "Sarva" padham and accept that it refers to Bhakthi yOgam (direct cause for Moksham) with its angams of Karma and Jn~Ana yogams. They interpret the Lord suggesting for them to seek His refuge as those, who are unable or unqualified to perform Bhakthi yOgam. Sarva Dharmam here refers only to Bhakthi yOgam.



sarva dharmaan parithyajya

There are others who extend the meaning of "Sarva dharmAn" to include not only Bhakthi yOgam but also VarNASrama dharmams (nithya, naimitthika dharmams as well). Those who adopt the second meaning base their arguments on the independence of Prapatthi and its lack of need for anything outside its own five angams. Each of these views may appear valid from a superficial point of view. There is a conflict however in the interpretation of the meanings for "Sarva DharmAn". Yet they can be reconciled.

One cannot abandon VarNASrama dharmams since Lord has laid the rule that one cannot abandon nithya, Naimitthika karmas and therefore, one is comfortable in accepting the abridged meaning of "Sarva Dharmam" sabdham. In the second view, one has to abandon the idea of considering VarNASrama dharmam as an angam of Prapatthi and therefore cannot discard the nithya, naimitthika karmas ordained by the Lord. They can perform Prapatthi and





thereafter continue to do the nithya karmas as long as they live.

sadagopan.org



mAmEkam SaraNam vraja

46. IT IS VALID TO HAVE MANY MEANINGS FOR "PARTITHYAJYA AND YEKAM":

AchAryAs have given six different meanings for "partithyajya" and "yEkam" based on Moola PramANams (accepted and valid knowledge). One cannot anticipate conflicts in these different meanings, since these are based on Moola PramANams. Srimath Rahasya Thraya Saaram discusses these meanings and their validity. When one bases the interpretation on PramANams, there is no room for contradictions.





47. ABSENCE OF PUNARUKTHI DHOSHAMS IN THE INTERPRETATIONS OF "PARITHYAJYA AND YĒKA SABDHAMS":

One or two of the meanings given to "Parithyajya" will contain meanings that are common to "yEka" sabdham. One should not think that they are repetitive and redundant. When the meanings overlap, while we consider together the "Parithyajya" and "yEka" sabdhams, then we have to use the other meanings for one of the two, while retaining the same meaning for the other. This way, there will be no possibility of redundancy dhOsham occurring.

48. SOULABHYAM AND PARATHVAM IMPLICIT IN "MAAM AND AHAM":

In Charama sLOkam, we come across the use of "Maam" and "aham". They signify the ease of approachability of the Lord (Soulabhyam) and His Supremacy over all Gods (Parathvam). He is the unfailing Protector (Rakshakan). The separate use of the words in different sections of the Charama sLOkam instead of using them next to each other is to emphasize Soulabhyam and Parathvam aspects of the Lord separately. It does not mean that our Lord has no soulabhyam, while we consider His Parathvam or vice versa.

49. THE SIGNIFICANCE OF THE WORDS "VRAJA" AND "TVAA":

In the Charama sLOkam, we come across the choice of words "Vraja" and "tvaa" by the Lord. He addressed Arjuna standing before Him in singular. That does not mean that it was exclusively for Arjuna and does not apply to us. Arjuna was a vyAjam and the message is intended for one and all.

50. "SARVA PAAPA" SABDHAM - ITS CONSISTENCY WITH SAASTHRAMS:

In Charama sLOkam, the Lord assures us that He will banish all of our sins. This statement may make one wonder whether it is consistent with His own Saasthrams. For instance, one may interpret "aham tvaa Sarva PaapEpyO





"MokshayishyAmi" to mean that the Lord will destroy even the sins deliberately acquired after Prapatthi. It is illogical to expect sins acquired after Prapatthi to be destroyed. He prescribes PrAyascchittham for such sins and therefore it is clear that He cannot simply ignore all sins after Prapatthi. Light punishment may also be meted out for such sins taking into account the special affection that the Lord has for one that has performed Prapatthi. AchAryAs have also recommended Praayaschittha Prapatthi as atonement act for deliberately acquired sins after Prapatthi.

51. TIME TO BE BLESSED WITH THE ULTIMATE PHALAN OF MOKSHAM:

In the Charama sLOkam, GeethAchAryan assured Arjuna that He will free us from all of our sins. He did not elaborate on when He will carry out His sankalpam for gaining the Moksha phalan. There are those, who say that we will gain Moksham after our karmas are destroyed either at the end of this birth or in the next one. Then there are others, who say that one requests for Moksham at the end of his or her prapatthi can gain Moksham as long as they are sincerely desirous of leaving this body and gain Moksham. This group of people has Aarthy or utter distaste for continuing their lives here. They want to enjoy Moksha Sukham and nithya kaimkaryam right away at Sri Vaikuntam. These PrapannAs are accorded their requests by the Lord and such Prapannaas are known as **Aarthy Prapannaas**. Those who do not have that sense of urgency to ascend to Vaikuntam, spend their remaining days serving BhaagavathAs and the Lord. These PrapannAs are known as **dhruptha PrapannAs**. They do not return to this Karma BhUmi either at the end of their earthly lives. Few others say that the Lord grants Moksham according to their request at the time of Prapatthi. When one looks deeply, there is not too much discrepancy among all these views. **Sanchitha** or accumulated sins are destroyed at the time of Prapatthi.

PrAraptha Karmaas are experienced while their bodies fall down at the end of their earthly existence and then they gain Moksham. If the Prapannan has a dhvarai (urgency) and sincere desire to ascend to Vaikuntam after Prapatthi,





all His prAraptha karmas are also destroyed to permit him to enjoy MOksha Sukham right away. SamsAra Bhandham is destroyed for all PrapannAs and they ascend to Vaikuntam right away as Aartha PrapannAs or at the end of the current lives as Dhruptha PrapannAs. None of them come back to this karma bhUmi.

52 . WHAT IS THE SORROW EXPERIENCED BY ARJUNA?

Our Lord comforted Arjuna with the words "Maa Sucha:" (Do not grieve). What was the sorrow of Arjuna? At the beginning of the war, Arjuna was sorrow stricken over the need to kill his relatives and AchAryaas. Later he was sorrowful over the arduous nature of Bhakthi yOgam and his unfitnes to practice it. He prayed for an easier route for sathgathi. The doubt is about which of these two types of sorrows that the Lord was comforting Arjuna about.



mA sucha





At the beginning of the war, Our Lord removed Arjuna's sorrow over the death of his relatives in the war by performing upadEsam to him about the indestructibility of the soul (JeevAthma). After that Arjuna was gripped by another kind of sorrow. This was at the time when our Lord was explaining the differences between one with demonic nature (aasuri nature) and divine (dhaivi nature). Arjuna was worried about the ills that would befall him, if he turned out to have Aasuri svabhAvam. Our Lord assured Arjuna that he was of the divine nature and removed his sorrow and worries.

Finally, when Arjuna was in despair over his incompetence to practice the hard to follow Bhakthi yOgam and begged for a laghu upAyam, our Lord removed his sOkam by instructing Arjuna on the easy to practice Prapatthi yOgam. These were the sorrows of Arjuna that our Lord banished.

sadagopan.org



nitya Vibhuti (mOksha dasai)





53. SUMMARY

Now, Swamy Desikan sums up the upadEsams housed in the ChillaRai rahasyam of SampradhAya Parisuddhi. His message is that there is no discord between the matters of our sampradhAyam and the upadEsams of our PoorvAchAryAs. In our sampradhAyam, there is no conflict among the Tatthvam-UpAyam and Phalan as established by our VedAntha SaasthrAs. Such is the loftiness and purity of our sacred sampradhAyam .We should conduct our lives by observing the anushtAnams of the lofty ones (AchAryAs And respected elders) and assembling them for emulation and personal use just as one Would live from consumption of the scattered grains that were left behind in the fields after the harvest is over.



uL Desikan Sannidhi - Sri Rangam

Swamy Desikan concludes this chillaRai rahasyam with the statement that he is engaged in following the code of conduct and observances of his AchAryans, who instructed him on the upAyam of Lord's sacred feet as upAyam for Moksham.

In the concluding sIOkam, Swamy Desikan sums up the greatness and purity of our sampradhAyam this way:

आसर्वज्ञादस्मदाचार्य पङ्क्तेः अप्रत्यूहं सत्पथं स्थापयन्ति ।

सैषा नित्यं संप्रदायस्य शुद्धिः श्रद्धातव्या चातकन्यायनिष्ठैः ॥





Thiruvarangattu arayar



Periya Thirumalai nambi

Thirukacchi nambi



ThirukOshtiyur nambi



Periyannambi - udayavar



Sri RAMAnujar

Sri RAMAnuja and His AchAryAs

sadagopan.org





Aasarvaj~nAth asmath AcArya panktE:
apratyUham satpatham sthApayanthee |
saishaa nityam sampradAyasya Suddhi:
SraddhAtavyaa cAtakanyAyanishThai: ||

MEANING

Aasarvjn~Ath asmathAcArya panktE: = from the omniscient Lord to our own AchArya lineage

sathpatham apratyUham sthApayantee saishaa sampradAyasya Suddhi: = This rahasyam known as SampradhAya Parisuddhi establishes our auspicious sampradhAyam (tradition and code of conduct)

cAtaka nyAya nishThai: (saishaa sampradhAya parisuddhi) nityam

SraddhAtavyaa = This rahasyam of SampradhAya Parisuddhi is to be reflected upon and revered by ParamaikAnthis who await the grace of the Lord with single minded attention just as the cAthakaa birds await the rain drops, which is their sole source of nourishment.

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य
श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्यस्य कृतिषु श्रीसंप्रदायपरिशुद्धिः समाप्ता

iti kavitArkika simhasya sarvatantrasya
Srimath VenkatanAthasya VedAntAcAryasya krutishu
Sri SampradhAya parisuddhih samApthaa

कवितार्किकसिंहाय कल्याणगुणशालिने ।
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥
kavitArkikasimhAya kalyaaNaguNasAline |
srImate venkaTesAya vedAntagurave namah ||

SrimatE nigamAnta mahaa desikAya nama:

DaasOham, Oppiliappan Koil VaradAchAri SaThakOpan

