

SWAMI DESIKAN'S ADHIKARA SANGRAHAM



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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

ADHIKAARA SANGRAHAM

அதிகாரசங்கிரகம்

INTRODUCTION

The Desika Sri Sookthi revered as SriImath Rahasya Thraya Saaram is one of the most important one in our KaalakshEpam tradition. This Grantham has 32 chapters and was blessed to us in the MaNipravALa (Sanskritized Tamil) format. The meanings of the individual chapters of SriImath Rahasya Thraya Saaram have been summarized in the Desika



“Sriperumbudur Swami Desikan”

Prabhandham by Swamy Desikan in Tamil, in this Prabhandham revered as AdhikAra Sangraham.

There are 56 paasurams in AdhikAra Sangraham.





The TEN topics covered by Swamy Desikan in this Prabhandham are:

1. The Ten AzhwArs
2. Madhura Kavi Vaibhavam
3. Eight AchAryAs
4. The importance of having firm Bhakthi to our revered AchAryAs
5. The immeasurable help given to our SiddhAntham by AchAryAs like EmperumAnAr, AaLavanthAr and Naatha Muni
6. Brief meaning of each of the 32 chapters of SrImath Rahasya Thraya Saaram
7. Salutations through one Paasuram for the EmperumAns of SrIrangam (Koil), Thirumalai (VeRpu) and Kaanchipuram/ PerumAL Koil,
8. Special tribute to the Mudhal AzhwArs, who lit the lamp of of Jn~Anam with their three Prabhandhams to create this Prabhandham of AdhikAra Sangraham
9. The unique glories of Lord RanganAthA's sacred feet, which can not be forsaken by anyone and
10. The tribute to the AdhikAris of this Prabhandham.

SLOKAS AND COMMENTARY

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदाहृदि ॥

shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.
vedaantaachaaryavaryo me sannidhattaam sadaa hr^idi.

சீரொன்று தூப்புல் திருவேங்கடமுடையான்
பாரொன்றச் சொன்ன பழமொழியுள் ஓரொன்று
தானே அமையாதோ தாரணியில் வாழ்வார்க்கு
வானேறப் போமளவும் வாழ்வு





1. CLEAR COMPREHENSION OF VEDA MANTHRAMS WITH THE HELP OF AZHWARS' PRABHANDHAMS

பொய்கைமுனி பூதத்தார் பேயாழ்வார் தண்
பொருநல்வருங்குருகேசன் விட்டுசித்தன்
துய்யகுலசேகரன் நம் பாணநாதன்
தொண்டரடிப்பொடி மழிசைவந்த சோதி
வையமெல்லாம் மறைவிளங்க வாள்வேலேந்தும்
மங்கையர்க்கோனென்றிவர்கள் மகிழ்ந்து பாடும்
செய்ய தமிழ் மாலைகள் நாம் தெளிய வோதித்
தெளியாத மறை நிலங்கள் தெளிகின்றோமே.

poykaimunipoothatthaar pEyaazhwaar thaN
porun^alvarunkurukEsan vittusiththan
thuyyakulasEkarana nampaaNan^aathan
thoNdaradippodimazhisaiwantha sOthi
vaiyamellaam maRaiviLanka vaaLvElEnthum
mankaiyarkOnenRivar_kaL makizhnthu paadum
seyya thamizh maalaikaL naam theLiya vOthith
theLiyaatha maRai nilankaL theLikinROmE.



“All Azhwaars– Thanks to Richmond Hindu Temple, Toronto”





MEANING:

Poygai AzhwAr, BhUthatthAzhwAr, Pey AzhwAr, Swamy NammAzhwAr, PeriyAzhwAr, KulasEkhara AzhwAr, ThiruppanAzhwAr, ThoNDaradippodi AzhwAr, Thirumazhisai AzhwAr and Thirumangai AzhwAr are the ten AzhwArs who enjoyed the KalyANa guNams of the Lord and blessed us with Dhivya Prabhandhams as a result of those extraordinary anubhavams. We learnt from our AchAryAs these sacred Prabhandhams of AzhwArs with meanings through the route of adhyayanam and the end result for us has been the blessing of comprehending the meanings of Veda manthrams that were not clearly understood until now.

The key passage is “IvargaL (AzhwArgal) mahizhnthu paadum Tamizh mAlaikaL Naam teLiya Odhi, teLiyAtha maRai nilangaL teLihinROm”.





2. THE PATH SHOWN BY MADHURA KAVI IS THE BLESSED PATH

இன்பத்திலிறைஞ்சுதலிலிசையும்பேற்றில்
இகழாத பல்லுறவில் இராக மாற்றில்
தன்பற்றில் வினை விலக்கில் தகவோக்கத்தில்
தத்துவத்தை யுணர்த்துதலில் தன்மையாக்கில்
அன்பர்க்கே அவதரிக்குமாயன் நிற்க
அருமறைகள் தமிழ் செய்தான் தாளேகொண்டு
துன்பற்ற மதுரகவிதோன்றக்காட்டும்
தொல்வழியே நல்வழிகள் துணிவார் கட்கே.

inbaththiliRaucuthalilisaiyumpERRil
ikazhaatha palluRaviliraakamaaRRil
thanpaRRilvinaivilakkilthakavOkkaththil
thatthuvaththaiyuNarththuthalilthanmaiyaakil
anbarkkEyavatharikkumaayanniRka
arumaRaikaL thamizh seythaan thaaLEkoNdu
thunbaRRa mathurakavithOnRakkaattum
tholvazhiyEn^alvazhikaL thuNivaar_katKE.

MEANING:

The Jeevans have ten kinds of relationships with their Lord:

- (1) The enjoyment of the Lord, who is the embodiment of bliss
- (2) Seeking Him as the goal for total Self-surrender
- (3) Accepting Him as the ultimate fruit appropriate for their Svaroopam
- (4) Establishing many types of personal relationships with the Lord
- (5) Sundering attachment to inappropriate things identified by SaasthrAs with His help
- (6) Development of attachment to Him
- (7) Destruction of the Sins
- (8) Becoming the object of the Lord's DayA
- (9) Growth of Tatthva Jn~Anam as a result of His anugraham and growing attachment to Him





(10) Gaining the boon of becoming like Him with His sankalpam.

Madhura Kavi AzhwAr was present on this earth, when Lord KrishNa had His Vibhava avathAram. Thus, He was a contemporary of Lord KrishNa. Yet, Madhura Kavi did not engage His mind on the Lord but chose Swamy NammAzhwAr as his Lord and developed the ten kinds of relationships referred to above. He expressed his commitment to Swamy NammAzhwAr over Lord KrishNa as His AchAryan and blessed us with the dhiya Prabhandham of “KaNNinuNN SirutthAmpu” that deals with the ten kinds of relationships with his AchAryan. The noble path shown by Madhura Kavi (seeking surrender at the sacred feet of one's AchAryan as PurushArTam) is the best and most effective path to chase away the alpa sukham (transient and insignificant sukham) for the courageous aasthikAs.

The key passage here is “Thunbhu aRRa Madhura Kavi thOnRak-kAttum tholl vazhiyE thuNivArkatkku nall vazhikaL”.



“Thirukolur Madhurakavi Azhwaar”





3. THE TRIBUTE TO THE ACHARYA PARAMPARAI (GHOSHITI VANDHANAM)

என்னுயிர்தந்தளித்தவரைச் சரணம்புக்கி
யானடைவே அவர்குருக்கள் நிரைவணங்கிப்
பின்னருளாற் பெரும்பூதார் வந்த வள்ளல்
பெரியநம்பி ஆளவந்தார் மணக்கால் நம்பி
நன்னெறியை யவர்க்குரைத்த உய்யக்கொண்டார்
நாதமுனி சடகோபன் சேனைநாதன்
இன்னமுதத் திருமகளென்றிவரை முன்னிட்டு
எம்பெருமான் திருவடிகளடைகின்றேனே.

ennuyir_thanthaLiththavaraich saraNampukku
yaanadaivE avar_gurukkaLNiraivaNangip
pinnaraLaaRperumpoothoorvantha vaLLal
periyam^ambi aaLavanthaar maNakkkaaln^ambi
nanneRiyai yavarkkuuraithta uyyakkoNdaar
naathamuni satakOpansEnain^aathan
innamuthaththirumakaLenRivarai munnittu
emperumaan thiruvadikaLadaikinREN



“Nathamuni and Yamunamuni”

Since AchArya Paramparai branches out into different paths after Bhagavath RaamAnujA, Swamy Desikan salutes the lineage of AchAryAs common to all.

MEANING:

My AchAryans performed sadhupadEsams (beneficial instructions) and pointed out the most important truth that my aathmA is the eternal servant to the Lord. I salute my immediate AchAryan and his AchArya Paramparai /lineage starting with BhAshyakArar and ascending from then on to Periya Nampi, AlavanthAr, MaNakkAl Nampi, UyyakkoNDAR, Naatha Muni, NammAzhwAr, VishvaksEnar, Periya PirAtti and ending up with SrIman NaarAyaNan as ParamAchAryan. adiyEn performs SaraNAgathi through the AchArya Paramaprai to SrIman NaarAyaNan.

The Key passage of this Paasuram is: “Yenn uyir tanthu aLitthavarai SaraNam pukki --ivarai munnittu EmperumAn ThiruvadigaL adaihinREN”.





4. THE DEVOTION TO THE SRI SOOKTHIS OF BHASHYAKARAR

ஆரணநூல்வழிச் செவ்வை அழித்திடுமைதுகர்க்கு, ஓர்
வாரணமாய் அவர்வாதக் கதலிகள் மாய்த்த பிரான்
ஏரணிகீர்த்தி இராமானுசமுனி இன்னுரைசேர்
சீரணி சிந்தையினோம் சிந்தியோமினித் தீவினையே

aaraNan^oolvazhich sevvai azhiththidumaithukarkku, Or
vaaraNamaay avarvaathakkathalikaL maayththapiraan
EraNikeerthi iramaanusamuni innuraisEr
seeraNisinthaiyinOm sinthiyOminiththeevinaiyE

After saluting all the AchAryAs in the Guru Paramparai starting with his own AchAryan and ending up with the Lord as the ParamAchAryan for all, Swamy Desikan acknowledges the special upakArams of SrI BhAshyakArar, AlavanthAr and Naatha MunigaL with one paasurams to each of the three.

MEANING:

Sri BhAshyakArar destroyed the noisy debates of Haithukars (who ignore core pramANams like VedAs and demand the reasons/hEthus for whatever we comment about), who interpret VedAnthAms as their wandering minds direct. To them (haithukars), SrI BhAshyakArar was like the mighty elephant in rut that toppled the banana trees. We who are deeply rooted in AchArya RaamAnujA's SrI Sookthis will not consider even by mind any act that are prohibited by BhagavAn's SaasthrAs.

The key passage in this Paasuram is: “IrAmAnusa Muni inn urai sEr seer aNi sinthayinOm initheevinai sinthiyOm”.



“BhAshyakaarar”





5. THE HELP (UPAKARAM) OF SWAMY AALAVANTHAR

நீளவந்து இன்று விதிவகையால் நினைவொன்றியநாம்
மீள வந்து இன்னும் வினையுடம் பொன்றி விழுந்துழலாது
ஆளவந்தாரென வென்றருள் தந்து விளங்கிய சீர்
ஆளவந்தாரடியோம் படியோமினி அல்வழக்கே.

neeLavanthu inRuvithivakaiyaaln^inaivonRiyanaam
meeLa vanthu innumvinaiyudam ponRivizhunthuzhalaathu
aaLavanthaarena venRaruL thanthu viLankiya seer
aaLavanthaaradiyOm padiyOmini alvazhakkE.

MEANING:

For aeons, we struggled and suffered in this karma bhUmi as nithya samsAris. In this birth, however, we are blessed to benefit from the essence of upadEsams of the One who incarnated to rule us (aaLa vanthAr) and held firmly in our mind the cardinal tenets taught by him like the Jeevan is different from the body and the other Tatthvams. We became the daasAs to Swamy AaLavanthAr. From here on, we shall never engage in the studies of Para Mathams that teach inappropriate subjects in the context of our ujjevanam.

The key passage here is: “AaLavanthAr adiyOm ini alvazhakkup-padiyOm”.





6. THE PRIDE AND JOY IN WORSHIPPING SWAMY NAATHAMUNIKAL

காளம் வலம்புரியன்ன நற்காதலடியவர்க்குத்
தாளம் வழங்கித் தமிழ்மறை இன்னிசை தந்த வள்ளல்
மூளுந்தவநெறி மூட்டிய நாதமுனிகழலே
நாளுந்தொழுதொழுவோம் நமக்கார்நிகர் நானிலத்தே

kaaLam valampuriyanna naRkaathaladiyavarkkuth
thaaLam vazhankith thamizhmaRai innisai thantha vaLLal
mooLunthavan^eRi mootiya naathamunikazhalE
naaLunthozhuthozhuvOm namakkaarn^ikarn^aanilaththE.

MEANING:

The two devout nephews (KeezhayathAzhwAn and MElahayathAzhwAn) were taught by their uncle, Swamy Naathamuni, the gaandharva vEdam (Naadham and TaaLam) for singing dhivya prabhandhams with the appropriate beats. Swamy Naathamuni also blessed his other disciple with instruction on the path of yOgam (yOga Maargam) for the benefit of the world. We are redeemed by meditating daily on the sacred feet of Swamy Naathamuni of illustrious fame for our spiritual upliftment. For us who are blessed with this good fortune of links to Swamy Naathamuni, there is no one who can equal us.

The key passage of this paasuram is: “Naathamuni kazhalE naaLum ThozhuthozhuvOm--naanilatthu namakku nihar aarr?”





7. FIRST PAASURAM DEALING WITH UPODHGATHADHIKARAM: THE GOOD FORTUNE OF KNOWING ABOUT THE MEANINGS OF THE THREE RAHASYAMS

ஆளுமடைக் கலமென்றெமை அம்புயத்தாள்கணவன்
தாளிணை சேர்ந்து எமக்குமவைதந்த தகவுடையார்
முருமிருட்கள்விள முயன்று ஓதிய மூன்றினுள்ளம்
நாளுமுகக்கவிங்கே நமக்கோர் விதிவாய்க்கின்றதே

aaLumadaik kalamenRemai ampuyaththaaLkaNavan
thaaLinaisErnthu emakkumavaithantha thakavudaiyaar
mooLumirutkaLviLamuyanRu OthiyamoonRinuLLum
naaLumukakkavinkE namakkOr vithivaaykkinRathE.

MEANING:

Our AchAryAs have firmly held onto the Thiruvadis of SrIman NaarAyaNan and have instructed us that those sacred Thiruvadis are the sole means for our Moksham. They are totally convinced that seeking refuge at the holy feet of our Lord will result in Him accepting full responsibility for our protection from SamsAric afflictions and the granting of Moksha Sukham. Our AchAryas out of their infinite compassion for us have decided to banish our ever-growing aj~nAnam and have revealed to us the profound inner meanings of the three rahasyams. We in turn are delighted to reflect always upon these rahasyams and their esoteric meanings in this Karma bhUmi and feel blessed.

The key words in this Paasuram are: “tahavu udayAr-Odhiya mUnRin uLLam ingE nALum uhakka namakku Ohr vidhi”.

“tahavu udayAr” are the compassionate AchAryAs.

“Odhiya mUnRin uLLam” stands for the meanings of the three rahasyams.

“inghE nALum uhakka” means that those upadEsams are for our constant enjoyment.

“namakku Ohr vidhi” means that it is our bhAgya VisEsham to reflect on these upadEsams by our merciful AchAryAs.

ADDITIONAL COMMENTS ON UPODHGATADHIKARAM

This first chapter of SrImath Rahasya Thraya Saaram is about the blessings of SadAchAryas deeply conversant in arTa panchakam to us. The AchAryAs save the baddha jeevans from the horrors of drowning in the fierce and fast moving river of their Karmaas through the development of Tatthva Jn~Anams, which leads to their upliftment. The infinite mercy of the SadAchAryAs saves thus the jeevans bound until then in the strong bonds of their karmAs.





There are six reasons cited for gaining the grace of SadAchAryAs:

- (1) The help of our Lord/EmperumAn as an anukoolan (facilitator)
- (2) accidental good fortune / unplanned sukrutham
- (3) the KatAksham of EmperumAn at the womb itself/Jaayamaana KatAksham of SrIman NaarAyaNan.
- (4) Not developing enmity to SarvEswaran.
- (5) Staying in a state of anticipation of receiving His anugraham.
- (6) Sathsangham with SaathvikAs (Righteous ones) and sambhAshaNam (Conversations) with them.





8. THE SECOND PAASURAM ON UPODHGATADHIKARAM: THERE IS NO MORE GARBHA VAASAM AFTER ACHARYA KATAKSHAM

திருவுடன் வந்த செழுமணிபோல் திருமாலிதயம்
மருவிடமென்ன மலரடிகூடும் வகைபெறுநாம்
கருவுடன் வந்த கடுவினையாற்றில் விழுந்தொழுகாது
அருவுடன் ஐந்தறிவார் அருள்செய்ய அமைந்தனரே

thiruvudan vantha sezhumanipOl thirumaalithayam
maruvidamenna malaradisoodumvagaipeRun^aam
karuvudan vanthakaduvinaiyaaRRil vizhunthozhukaathu
aruvudan aintaRivaar aruLseyya amainthanaRE.

MEANING:

Our PirAtti arising from the milky ocean chose Her Lord's chest as her permanent place of residence. Similarly, the KousthubhA gem taking birth from the same milky ocean reached the Lord's chest and has become His cherished jewelry. We, the Jeevans having the nithyasoori with Kousthubham as His Sareeram as our abhimAna dEvathai, have the acquired the privilege to perform eternal service (nithya kaimkaryam) to our Lord. In spite of this distinction, we get pummeled in the Karma pravAham (fast flowing river of Karma) and lose the opportunity to perform our nithya kaimakryam to Him. Our most merciful AchAryAs competent in the jn~Anam about the esoteric meanings of the three rahasyams and arTa panchakam performed upadEsams to us on these rahasyams to lift us up from the turmoil of our karmAs. There is no more worry for us after this magnanimous help from our SadAchAryAs.

The key passage of this Paasuram is: “Kadu vinai aaRRil vizhunthu ozhuhAthu aruvudan aindhu aRivAr aruL seyya amainthanaR”. This is a celebration of the matchless upakAram of our AchAryAs.





9. SAARANISHKARSDHADHIKARAM: ADOPTION OF THE ESSENCE OF THE THREE RAHASYAMS

அமை யாவியெனுமாயைனால அறுமுன்றுலகில்
சுமையான கல்விகள் சூழவந்தாலும் தொகை இவை என்று
இமையாவிமையவரேத்திய எட்டிரண்டெண்ணிய, நம்
சமயாசிரியர் சதிர்க்குந் தனிநிலை தந்தனரே.

amai yaavivaiyenumaasaiyinaal aRumoonRu ulakiR
sumaiyaana kalvikaL sozhavanthaalum thogai ivai enRu
imaiyaa vimaiyavarEththiya ettiraNdeNNiya nam
samayaasiriyar sathirkkunthaninilai thantharE.

MEANING:

Our AchAryAs knowing fully well that life long learning of all vidhyAs up to the 18 vidhyA sTAnams is a futile pursuit by us and would only be a fruitless burden when it comes to seeking moksham. Our merciful AchAryAs knowing that the knowledge of the essence of the three rahasyams celebrated even by the nithyasooris is the only path to salvation teach us the essence of the three rahasyams for our upliftment. They also succeed in making us accept the sureness of this path in gaining the blessing of Moksham. Our AchAryAs follow this path and help us adopt this ageless path revealed to them by their own AchAryAs.

The key passage from this Paasuram is: “ettu iraNDu yeNNiya (namakku) namm samaya aasiriyar sathirkkum tani nilai tanthar”

Our SiddhAntha Pravartaka AchAryAs conversant with and observing the glorious rahasya thrayam themselves as the essence for our upliftment blessed us with the Jn~Anam to accept the three rahasyams as our way for the deliverance from the terrors of this SamsAric afflictions.



“Thirukkoshtiyur nambi”





10. PRADHANA PRATHITANTRADHIKARAM: CHETHANAM AND ACHETHNAM ARE THE LORD'S BODY

நிலைதந்த தாரகனாய் நியமிக்குமிறைவனுமாய்
இலதொன்றெனாவகை எல்லாந் தனதெனு மெந்தையுமாய்த்
துலையொன்றிலை யெனநின்ற துழாய்முடியானுடம்பாய்
விலையின்றி நாமடியோமெனும் வேதியர்மெய்ப்பொருளே.

nilaithantha thaarakanaay niyamikkumiRaivanumaay
ilathonRanaavakai ellaanthanathenumenthaiyumaayth
thulaiyonRilaiyenanaNinRa thuzhaaymudiyaanudampaay
vilaiyinRin^aamadiyOmenum vEthyarmeypporuLE.

MEANING:

SrIman NaarAyaNan gives svaroopam and sustenance to all sentient and insentient beings. He is the receiver of the fruits of all karmAs. Our SarvEswaran is matchless and all chEthanams and achEthanams stay as His body (sarIram). The sathya siddhAntham of the VedAnthi is that we the sentient are the unconditional and eternal servants (niruphAdhika nithya daasAs) of our Lord and it is our destiny to perform nithya kaimkaryam to Him in Sri Vaikuntam.

ADDITIONAL COMMENTS:

Only a God who can provide DhArakathvam, Niyanthruthavam and display sEshithvam can have the distinction of having others as His body. These three sambhandhams are inherent to SrIman NaarAyaNan that enables Him to have the chEthanams and achEthanams as His SarIram. This sambhandham (relationship) between Him as the Lord and us as His eternal servants is unique to VisishtAdhvaitham and is celebrated as SarIrAthma BhAvam. This relationship (sambhandham) is known as PradhAna Prathitantram.

DhArakathvam is the conferral of Svaroopam and sustenance for sentient and insentient by the Lord. Niyanthruthvam is the power to command the jeevans to engage in the performance of their karmAs. SEshithvam is the grace of the Lord, our Master, to treat His prayOjanam as the prayOjanams of chEthanams and being pleased about receiving them. Only a God who can have the above three sambhandhams can have the sentients and insentients as His SarIram. SrIman NaarAyaNan is the only God fit to qualify as SarvEswaran because of having these three attributes.

This is the essence of PradhAna Prathitantram (Second chapter of Srimath Rahasya Thraya Saaram) and is the doctrine that is unique to Sri VisishtAdhvaitha SiddhAntham.





11. THIRD CHAPTER OF RAHASYA THRAYA SAARAM: ARTAPANCHAKADHIKARAM

பொருளொன்றென நின்ற பூமகள் நாதன், அவனடி சேர்ந்து
அருளொன்றுமன்பன் அவன் கொளுபாயம் அமைந்தபயன்
மருளொன்றியவினை வல்விலங்கென்று இவையைந்தறிவார்
இருளொன்றிலாவகை எம்மனந்தேற வியம்பினரே.

poruLonRena ninRa poomagaL naathan, avanadi sErnthu
aruLonRumanban avankoLupaayamainthapayan
maruLonRiyavinai valvilangenRu ivaiyainthaRivaar
iRuLonRilaavakai emmananthERa viyambinarE.

MEANING:

Isvaran, Jeevan, UpAyam, Phalan and VirOdhi for that Phalan are the five doctrines known as arTa panchakam. Our AchAryAs performed upadEsam on arTa panchakam to destroy our ajn~Anam (plain ignorance, erroneous knowledge and perverted knowledge). They taught us that:

- (1) Sriman NaarAyaNan is the ultimate goal (Parama PurushArTam).
- (2) We the Jeevans have the rights and claims to perform eternal service to SrIman NaarAyaNan
- (3) The means for gaining that ultimate goal of life is to practice Bhakthi or Prapatthi yOgam
- (4) The fruits of practicing (anushtAnam) of one of the above two means/upAyams is the bliss/fruit of Moksham.
- (5) VirOdhis (enemies) for gaining that Moksham are the chains of KarmAs (both PuNyam and Paapam) that binds us to SamsAram.

The key passage to this Paasuram is: “Aindhu aRivAr iruL onRu ilA vahai yemm manam tERa iyambinar”. The AchAryAs conversant with the arTa panchakam taught us for our clear comprehension their meanings for our upliftment.





12. THE FOURTH ADHIKARAM: TATTHVA THRAYA CHINTHANADHIKARAM: THIS PAASURAM IS ABOUT THE IMPORTANT CONCLUSIONS ON THE THREE TATTHVAMS.

தேறவியம்பினர் சித்துமசித்துமிறையுமென
வேறுபடும் வியன் தத்துவ மூன்றும், வினையுடம்பில்
கூறுபடுங் கொடுமோகமுந் தானிறையாங்குறிப்பும்
மாற நினைந்தருளால் மறைநூல் தந்த வாதியரே.

thERaviyambinar siththumasiththumiRaiyumena
vERupadum viyaNnthaththuvamoonRum, vinaiyudampiR
kooRupadungodumOkamum thaaniRaiyaanguRippum
maaRanNinaintharuLaal maRainNoolthanthavaathiyarE

MEANING:

PoorvAchAryAs like Swamy AlavanthAr and BhAshyakArar, who were fully conversant with VedAntha Saasthrams performed upadEsams for us the chEthanams on how to banish SarIrAthma bramam and SvatantrArTa bramam to uplift us from the horrors of SamsAric sufferings. They willed to save us and created SrI sookthis like Siddhi Thrayam and SrI BhAshyam and taught us the individual Svaroopam and SvabhAvam of ChEthanam, achEthanam and Iswaran. (SarIrAthma Bramam is the confusion that the sarIram --which is achEthanam--, is the aathmA (Jeevan). SvatantrAthma bramam is the confusion resulting from the belief that JeevAthmA is independent and is not the unconditional servant (sesham) of the Lord.

The key passage of this Paasuram is: “maRai nool tantha aadhiyar--viyan tatthuvam moonRum aruLAI tERa iyambinar”. Our PoorvAchAryAs taught us about the three wonderful tathvam in a way in which we can grasp them without any confusion.

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13. PARADEVATHA PARAMARTYADHIKARAM: 6TH CHAPTER OF SRIMATH RAHASYA THRAYA SAARAM

வாதியர்மன்னுந்தருக்கச் செருக்கின் மறைகுலையச்
சாதுசனங்களடங்க நடுங்கத் தனித்தனியே
ஆதியெனாவகை ஆரணதேசிகர் சாற்றினர், நம்
போதமருந்திருமாதுடன் நின்ற புராணனையே

vaathiyarmannuntharukkach cherukkin maRaikulaiyach
saathusanangaLadanga nadungath thaniththaniyE
aathiyenaavakai aaraNathEsikarsaaRRinar, nam
pOthamarunthirumaathudan ninRapuraaNanaiyE

MEANING:

The distortions and the ill-informed were dizzy with their egos rooted in the knowledge of Tarka Saasthrams. Driven by their egos, they argued that Brahma or Indhra and others bound by their KarmaS were responsible for the origin of the Universe; those arguments



“ThirumAduDan ninRa purANan-thanks Smt Rajam Krishnaswamy”





made the Vedams and the saadhu janams shudder. The babble of these egotists were not based on any accepted pramANams. Our AchAryAs being fully conversant with the true inner meanings of VedAntham countered these babblings and established with the help of PramANams firmly that SrIman NaarAyaNan is the fundamental kaaraNam for the origin of the Universe and its beings.

The key words of this Paasuram are: “aaraNa Desikar pOthu amarum Thiru Maadhudan ninRa namm PurANanayE sARRinar” (Our VedAnthAchAryAs established that our Lord standing with His divine consort, Mahalakshmi as the Jagath KaaraNan).

The key passage from the Sanskrit rendition of this Paasuram in SrImath Rahasya Thraya Saaram is: “Jagathi parichitha nigamAnthA: yEka: janthu SRISAHAAYAM GATHIM PASYATHI” (In this world, one who is conversant with VedAnthams comprehends SrIman NaarAyaNan as the ultimate protector).

Swamy Desikan is stating here that any one without clear knowledge about the identity of Para Devathai as SrIman NaarAyaNan will not become a ParamaikAnthi; any one who does not become a ParamaikAnthi can not aspire for Moksham without delay. All the other Gods remain as SrIman NaarAyaNA's body and are Karma VasyAL (subject to the influence of their KarmAs). Therefore, Only SrIman NaarAyaNan is the Supreme One responsible for Jagath KaaraNam, RakshaNam and Dissolution.





14. SEVENTH ADHIKARAM OF SRTS: MUMUKSHUTHVAADHIKARAM

நின்ற புராணனடியிணை யேந்தும் நெடும்பயனும்
பொன்றுதலே நிலையென்றிடப் பொங்கும் பவக்கடலும்
நன்றிதுதீயதிதென்று நவின்றவர் நல்லருளால்
வென்று புலன்களை வீடினைவேண்டும் பெரும்பயனே.

ninRapuraaNanadiyiNaiyEnthum nedumpayanum
ponRuthalEnNilaiyenRidap pongumpavakkadalum
nNanRithutheeyathithenRu navinRavarn^allaruLaal
venRupulankaLai veedinaivENDum perumpayanE.

MEANING:

Moksham is the ultimate desired goal, when one performs kaimkaryam to the Timeless Lord, who is never ever separated from His Devi, MahA Lakshmi. This Moksha Sukham is perennial and will be growing forever for the one, who has been blessed with Moksha Sukham. In contrast, the pleasures enjoyed in the SamsAric world are inherently perishable and do not last long. Our AchAryAs evaluated both these kinds of Sukhams and concluded that Moksha Sukham is by far the best and instructed us to seek it. Our AchAryAs with the sole goal of uplifting others from the SamsAric sufferings have blessed us with knowledge about the three tatthvams (Tatthva Jn~Anam) so that we can disengage our indhriyams from insignificant pleasures of this SamsAric world and set our goals on seeking the lasting pleasures of Moksham.

The key passages of the Paasuram are: “navinRavar nal aruLAI, pulankaLai venRu Perumpayan veedinai vENDum” (Through SadAchArya UpadEsam, the chEthanam controls its sensory organs and seeks the Moksha Sukham).

This chapter of SrImath Rahasya Thraya Saaram (SRTS) is about the generation of desire for Moksham in the Chethanams. Through the recitation of and reflection on the deep meanings of AshtAkshara MahA manthram, the ChEthanam banishes pravrutthi dharmams and engages in pursuit of nivrutthi dharmams and becomes Mumukshu or the one desirous of gaining Moksham, liberation from the cycles of repeated births and deaths in this SamsAric world.

The Sanskrit sOkam passage echoing these thoughts in SRTS is: “niravadhi mahAnandha BrahmAnubhUthi kuthUhali DhaivAth jihAsitha Samsruthi: bhavithA”. (With Bhagavan's anugraham, the ChEthanam becomes desirous of enjoying the limitless, great bliss of MokshAnubhavam and becomes a Mumukshu).





15. ADHIKARI VIBHADHIKARAM: THE EIGHTH CHAPTER OF SRTS

வேண்டும்பெரும்பயன் வீடென்றறிந்து விதிவகையால்
நீண்டுங்குறுகியும் நிற்கும் நிலைகளுக்கேற்குமன்பர்
மூண்டொன்றில் மூலவினை மாற்றுதலில் முகுந்தனடி
பூண்டன்றி மற்றோர் புகலொன்றிலையென நின்றனரே

vENdumperumpayan veedenRaRinthu vithivagaiyaal
nNeeNduunguRikiyumNnIRkum nilaikaLukkERkumanbar
mooNdonRil moolavinaimaaRRuthalil mukunthanadi
pooNdanRi maRROR_pukalonRilaiyenanNinRanarE.

The 15th Paasuram of AdhikAra Sangraham deals with AdhikAri vibhAgam of Mumukshus (the subdivisions of those who seek MOksham based on the upAya anushtAnam chosen by them).

MEANING:

The Mumukshus choose either Bhakthi yOgam or Prapatthi yOgam for gaining Moksham based on their Sukrutha taaratamyams (variations in their previous karmAs). For those who select Bhakthi yOgam as the means for mOksham, they do not need to perform prapatthi for achieving mOksham and yet they must observe prapatthi as a rite for the removal of the obstacles in the form of karmAs that stand in their way of performing the upAyam for Moksham.

The key passage of the 54th paasuram is: “vithi vahayAl yERkum anbar onRil mooNDu moola vinai mARRRutalil Mukundhan adi pooNDu anRi maRRu ohR puhala onRu ilai yena ninRanarE” (Due to Sukrutha tAratamyams, Mumukshus observe one of the two upAyams for removal of all the karmAs that retain them in SamsAram and recognize that there is no upAyam for Moksham except performing Prapatthi at the sacred feet of the Lord).

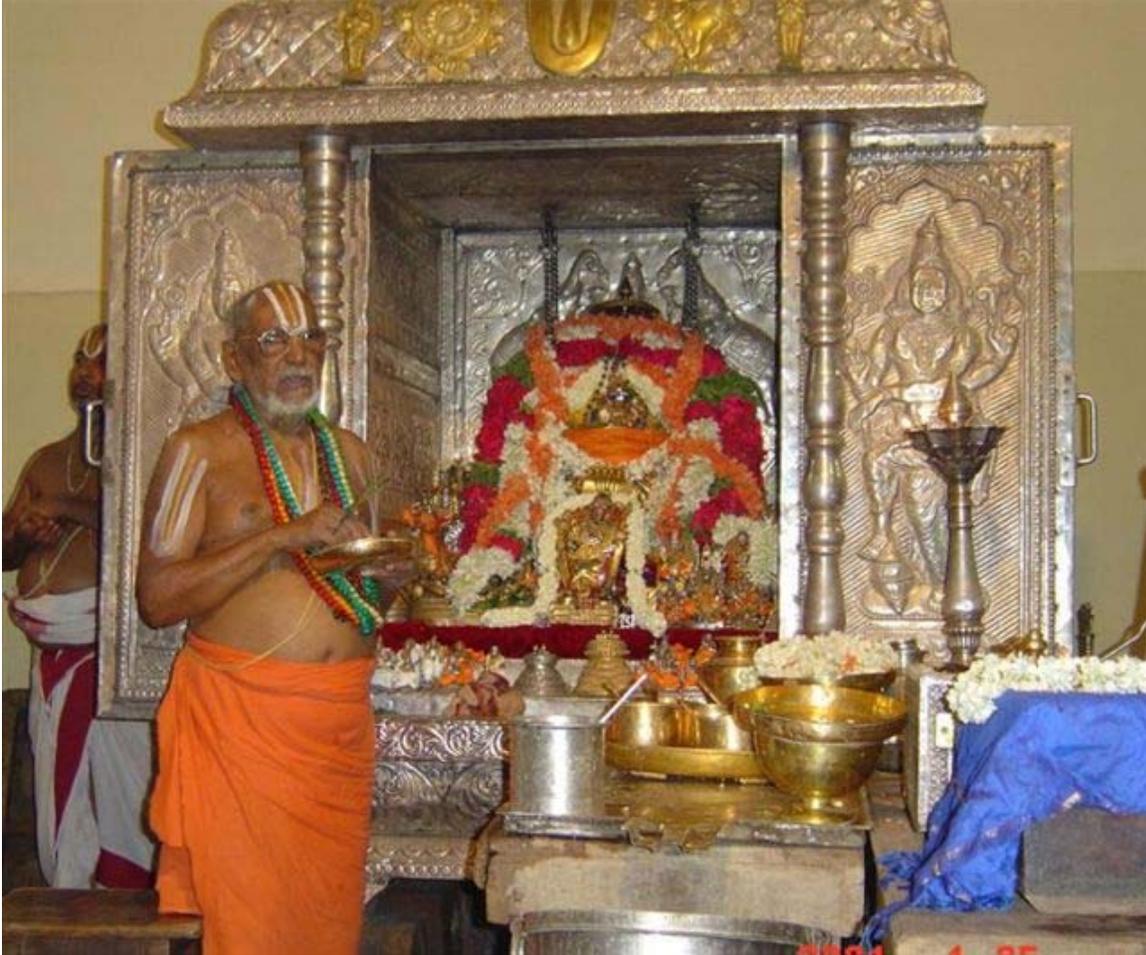
Here Swamy Desikan instructs us that the ultimate goal of Moksham attained by those practising Bhakthi or Prapatthi yOgam is identical. One who observes Bhakthi yOgam as the means is known as SadhvAraka Prapannan. He attains moksham thru the fulfillment of Bhakthi yOgam with the performance of prapatthi to remove all obstacles that stood in his way of seeking mOksham. One who seeks Prapatthi yOgam as the UpAyam for Moksham is known as adhvAraka Prapannan. Both have to observe Prapatthi. Both have Bhakthi. For Bhakthi yOgam observer, prapatthi is an angam (part) of bhakthi yOgam. Prapatthi yOgam observer uses Prapatthi as the direct means (upAyam) for Moksham.





Swamy Desikan says in the sLOkam echoing these thoughts: “Sucharitha paribhAga bhidayaa dhvEdhA” (due to their differences in karmAs, they fall in to two categories: sadhvAraka and adhvAraka prapannan) “yEkasya prApthi: viLambhEna” (For the one who observes Bhakthi yOgam, MokshAnubhavam happens with delay); “Parasya aasu: prApthi:” (for the other one observing Prapatthi, the MokshAnubhavam is experienced quickly).

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“Prapatthi at the Lord’s Feet”





16. NINTH CHAPTER OF SRTS: UPAYA VIBHAGADHIKARAM

நின்றநிலைக்குற நிற்குங்கருமமும், நேர்மதியால்
நன்றென நாடிய ஞானமும் நல்குமுட்கண்ணுடையார்
ஒன்றியபத்தியும் ஒன்றுமிலா விரைவார்க்கு, அருளால்
அன்று பயன் தருமாறும் அறிந்தவரந்தணரே

nNinRanNilaikkuRa niRkunkarumamum nErmathiyaal
nanRenanNaadiyaNYaanamum nalkumutkaNNudaiyaar
onRiyapaththiyum onRumilaaviraivaarkku, aruLaal
anRupayantharumaaRum aRinthavaranthaNarE

This 16th Paasuram of AdhikAra Sangraham deals with UpAya VibhAgAdhikAram. Here Swamy Desikan contrasts the two upAyams for Moksham.

MEANING:

Those who feel unfit to practice the rigors of Bhakthi yOgam and yet are eager to gain Moksham without delay perform prapatthi yOgam. Those who clearly understand Prapatthi as the upAyam that is quick to practice (kshaNa karthavyam, done in a trice) and quick to yield phalan are the ones who understand the true message of Vedam. The rigors of Bhakthi yOgam as upAyam for Moksham are formidable and very few have the capabilities to practice it in this yugam.

The key passage of this Paasuram is: “karumamum Jn~Anamum patthiyum onRumilA viraiArkku anRu aruLAl payan tarum aaRum aRindhavar anthaNarE” For those who can not practise Karma, Jn~Ana and Bhakthi yOgams, Prapatthi yOgam is the only UpAyam for Moksha siddhi. For such PrapannAs, SrIman NaarAyaNan stands in the place of Bhakthi yOgam (sTAnam of Bhakthi yOgam) and grants the fruits of Moksham, when desired.





17. PRAPATTHI YOGYADHIKARAM: THE TENTH CHAPTER OF SRTS/INTRODUCTORY REMARKS:

அந்தணரந்தியர் எல்லையில் நின்ற அனைத்துலகு
நொந்தவரே முதலாக நுடங்கியன்னியராய்
வந்தடையும் வகை வன் தகவேந்தி வருந்திய, நம்
அந்தமிலாதியை அன்பரறிந்தறிவித்தனரே.

anthaNarantthiyarellaiyilNinRa anaiththulaku
nNonthavarEmuthalaaka nudangiyananniyaraay
vanthadayumvakai van_thakavEnthivarunthiya, nam
anthamilaathiyai anbaraRinthaRiviththanarE

MEANING:

Bhakthi and Prapatthi have four requirements:

- (1) Desire to gain Moksham
- (2) Understanding of the true meanings of Saasthras
- (3) Putting into practice the instructions of the SaasthrAs and
- (4) Fitness based on Jaathi and guNams prescribed by the SaasthrAs to practice one of the two UpAyams.

All of the above four requirements are a must for any one wishing to practise Bhakthi yOgam. Many will become unqualified to practice Bhakthi yOgam due to deficiency in one or other of the four requirements. All can however practice Prapatthi yOgam, which does not have all these rigors.

For the one, who wishes to practice Prapatthi yOgam for Moksham, there are three “must” requirements:

Inability to practice Bhakthi yOgam as upAyam for Moksham /aakinchanyam; the origin of aakinchanyam arises from the lack of knowledge about Bhakthi yOgam and the impatience to wait for Moksham and Not seeking any other fruits other than ParipoorNa BrahmAnubhavam and not seeking any other God except SrIman NaarAyaNan as the Supreme God. The combination of (2) and (3) is known as ananya gathithvam.

Swamy Desikan covers in the 17th SIOkam of AdhikAra Sangraham, the qualifications of one (adhikAri) fit to perform Prapatthi yOgam.

SarvEswaran is eternally present. He stands as the origin and cause of this universe. His grace (aruL) towards us will not diminish even if we commit serious aparAdhams. He accepts as an excuse (vyAjam) any accidental, small auspicious acts done by us and rushes to





give his hand as help to us. At the sacred feet of this most merciful Lord, any and every body can perform Prapatthi. There are no restrictions based on Jaathi or gender as in Bhakthi yOgam. All are adhikAris, who want to gain freedom from the scorching heat of samsAram. The only qualifications for them to practise this redeeming Prapatthi are:

(1) Seeking no other UpAyams (2) seeking no other fruits and (3) seeking no other Gods (aakinchanyam and ananya gathithvam).

In the Sri Rahasya Thraya sIOkam condensing these thoughts, Swamy Desikan states: “nija adhikriyA: Santha: Sreesam Svatantra-prapadhana vidhinA mukthayE nirvisankhA: samsrayanthE”.



“Sarveswaran-kUdalazhagar”





18. PARIKARA VIBHAGADHIKARAM: THE 11TH CHAPTER OF SRTS THE FIVE ANGAS OF PRAPATTHI

அறிவித்தனரன்பர் ஐயம்பறையு முபாயமில்லாத்
 துறவித்துனியில் துணையாம் பரனை வரிக்கும் வகை
 உறவித்தனையின்றி ஒத்தாரென நின்ற உம்பரை நாம்
 பிறவித்துயர் செகுப்பீரென்று இரக்கும் பிழையறவே

aRiviththananbar aiyampaRaiyumubaayamillaath
 thuRaviththuniyil thuNaiyaamparanaivarikkumvakai
 uRaviththaniyil oththaarenanNinRavumparainNaam
 piRaviththuyarsekuppeerenRu irakkumpizhaiyaRavE

MEANING:

The UpAyams like Bhakthi Yogam make us doubt whether it would be possible at all for us to practice them because of their rigors. For us, who recognize that we are incapable of practicing such an upAyam for gaining Moksham and still long for enjoying Moksha sukham, AchAryAs blessed us with the UpAyam of Prapatthi with its five angams.

In initiating us into Prapatthi yOgam, our AchAryAs had a serious objective for us to recognize the soulabhyam of our Lord and not to go away from Him due to our fear of unfitness to approach Him because of His matchless Vaibhavam. Our AchAryAs removed our temerity and fear to approach Him by instructing us on the ways of performing Prapatthi at the sacred feet of our Lord, SrIman NaarAyaNan to gain Moksham. Had they not done so, we would have ended up begging our equals like Brahma, Indran and Rudran to banish our samsAric sufferings and being disappointed by approaching these powerless adhikAris. Our AchAryAs saved us from such futile attempts through their instructions on the ways to perform Prapatthi.

The key passage of this 57th Paasuram is: "ThuRavit-tuniyil thuNaiyAm Paranai varikkum vahai anbar aRiviththanar". Our loving and merciful AchAryAs taught us (who were suffering from samsAric sorrows) the way to perform Prapatthi at the holy feet of the Lord waiting always for us as our protector.

ADDITIONAL COMMENTS

"Paranai varikkum vahai" revealed to us by our SadAchAryAs is to perform Prapatthi with its five angams (Aanukoolya Sankalpam, PrAthikoolya Varjanam, Mahaa VisvAsam, KaarpaNyam and gOphruva VaraNam). Our AchAryas instructed us that the UpAyam of Prapatthi must not leave out any one of the five angams of Prapatthi; otherwise, the





performed Prapatthi will not be successful. Of all the five angams, Mahaa VisvAsam in the Lord is the most important angam. It is not easy to gain MahA VisvAsam without AchArya KatAksham and UpakAram. For Prapatthi done solely for Moksham, Saathvika ThyAgam is considered as another angam of Prapatthi.

Our Lord has Parathvam (Supremacy) as well as Soulabhyam (ease of access by one and all). Those who get overwhelmed by His Parathvam and are afraid to approach Him belong to the adhama (lower) category among men; those who comprehend His Soulabhyam and approach Him are Parama AasthikAs. This is the view of Swamy AppuLLAr, the AchAryan of Swamy Desikan.



“KooTasthar SaraNAgathy”





19. SAANGA-PRAPADHANADHIKARAM: THE 12TH CHAPTER OF SRTS. EXPLANATION OF THE SVAROOPAM OF PRAPATTHI

அறவே பரமென்று அடைக்கலம் வைத்தனர், அன்று நம்மைப்
பெறவே கருதிப் பெருந்தகவுற்ற பிரானடிக் கீழ்
உறவேயிவனுயிர் காக்கின்ற ஒருயிருண்மையை, நீ
மறவேலென நம்மறை முடி சூடிய மன்னவரே.

aRavEparamenRu adaikkalamvaitthanar, anRun^ammaip
peRavEkaruthip perunthakavuRRapiraanadik keezh
uRavEyivanuyir_kaakkinRa OruyiruNmaiya, nee
maRavElena nammaRaimudisoodiyamannavarE

This 19th Paasuram of AdhikAra Sangraham explains the ways to perform one of the four kinds of Prapatthi (Svanishtai, Ukthi Nishtai, AchArya Nishtai and BhAgavatha Nishtai).

MEANING:

Our Lord has vowed to protect us because of our eternal and indissoluble relationship with Him. He longs from ancient times (anAdhi Kaalam) to gain us and blesses us with His rejuvenating shower of Mercy. Our AchAryAs -- who have seen the shores of VedAnthA-- recognize us as the Jeevans needing that protection of the most merciful Lord and have placed us at His sacred feet for unfailing protection.

The key passage of this 58th Paasuram is: “MaRai soodiya namm mannavar---perum tahavu uRRa PirAn adik-keezh bharam aRavE yenRu adaikkalam vaitthanar” (Our AchAryAs as Emperors of VedAntham have placed us at the feet of our most merciful Lord as objects that need protection from Him. They did so because they wanted the chEthanam to banish any thoughts about protecting itself by itself).

ADDITIONAL COMMENTS

The act of reverential presentation (samarpaNam) of the AathmA is the angi with five angAs, Aathma SamarpaNam or Prapatthi. This angi (Prapatthi) or Bhara SamarpaNam with its five angams has the following three divisions:

- 1) SvaroopA SamarpaNam (surrender of Aathma Svaroopam)
- 2) Aathma RakshA Bhara SamarpaNam (surrender of the burden of the chEthanam's protection to the Lord Himself)
- 3) Phala SamarpaNam (Surrender of the fruits of such a protection to the Lord Himself).





20.KRUTHA-KRITHYADHIKARAM: THE 13TH CHAPTER OF SRTS THE STATE OF FREEDOM FROM WORRIES AFTER PRAPATTHI

மன்னவர் விண்ணவர் வானோரியறையொன்றும் வான்கருத்தோர்
அன்னவர் வேள்வியனைத்துமுடித்தனர், அன்புடையார்க்கு
என்னவரந் தரவென்ற நம்மத்திகிரித் திருமால்
முன்னம்வருந்தி அடைக்கலங் கொண்ட நம் முக்கியரே.

mannavarviNNavar vaanOriRaiyonRum vaan_karuththOr
annavarvELviyanaitthumudiththanar, anbudaiyaarkku
annavarantharavenRa naamaththikiriththirumaal
munnamvarunthi adaikkalangoNdanNammukkiyarE.

MEANING:

Our Lord VaradarAjan grants the boon of Moksham to the chEthanam that has performed Prapatthi. He does not stop there. He also grants Moksham even to those, who are connected to the chEthanam. Even after that, our PeraruLALan keeps reflecting on what other boons He can grant to the Prapannan. As a result of performing their Prapatthi, those blessed PrapannAs acquire the qualities of being (1) our kings (2) nithyasooris (3) solely dedicated to their enjoyment of Parama Padham (4) ParamahamsAs and (5) completers of all Yaj~nams.

The key passage of this Paasuram is: “anbu udayArkku yenna varam tara yenra Namm Atthigiri ThirumAl, namm mukkiyar Mannavar, ViNNavar, Vaann karutthOr, Annavar vELvi anaitthum muditthanar” aha aruLinAn.

ADDITIONAL COMMENTS

The reasons for celebrating the ChEthanam, who has performed Prapatthi as Krutha Kruthyan and KruthArTan are: (1) The burden of protection has been removed (2) the worries and fears about the sureness of gaining the fruit of Moksham has been banished and the tranquility was gained (3) ParamaikAnthithvam resulted and the bonds to other dhaivams were shattered. These all resulted as a direct consequence of the Lord, who is Sarva Sakthan (Omnipotent), Sarvaj~nan (Omniscient) and Sahaja Suhrudhi (our well wisher by SvabhAvam). He accepted the burden of protecting us (Sveekrutha BharE) and as a result, the Prapannan became Krutha Krutyam and Kaimkarya dhaninan (the possessor of the wealth of Kaimkaryam to the Lord). The Prapannan got immersed in the ParipoorNa BrahmAnandham of the limitless ocean of Bliss (nirupadhi MahAnandha Jaladhi). The Prapannan became krutha Kruthyan and has nothing to do in this world for Moksha





PrayOjanam any more (YadharTam puna: karthavyam yath kinchidhapi, iha na: na).

The Prapannan (One who has performed Prapatthi) is now revered as Budhan or the One who has clear knowledge about his svaroopam. He abandons therefore all the acts that are forbidden by SaasthrAs of the Lord and yield insignificant and transient pleasures (parimitha sukha prApthyai kruthyam akruthyavath praheeNam). During the rest of the days in this samsAram (post-prapatthi period), the command of the Lord as revealed by His Saasthrams are used as a guide for conductance of the life (iha VibhO: aj~nAsthu: param Bhudhai: anupAlyathE).



“Kanchi PeraruLALan”





**21. SVANISHTABHIJN~ANA ADHIKARAM: 14TH CHAPTER OF SRTS.
PRAPANNAN RECOGNIZING SPECIAL FEATURES IN HIM AFTER PRAPATTHI**

முக்கிய மந்திரங்காட்டிய மூன்றில் நிலையுடையார்
தக்கவையன்றித் தகாதவையொன்றுந் தமக்கிசையார்
இக்கருமங்கள் எமக்குளவென்னு மிலக்கணத்தால்
மிக்கவுணர்த்தியர் மேதினி மேவிய விண்ணவரே.

mukkiyamanthirangaattiya moonRilnNilaiyudaiyaar
thakkavaiyanRith thakaathavaiyonRunthamakkisaiyaar
ikkarumangaL emakkuLavennumilakkaNaththaal
mikkavuNarththiyar mEthinimEviyaviNNavarE

MEANING:

Those PrapannAs, who possess the three kinds of nishtais (marks) perform appropriate nithya-naimithhika karmas and will not perform any acts forbidden by Lord's SaasthrAs. Those PrapannAs who recognize these marks of Svanishtai in them are equivalent to the nityasooris who reside on this earth.

For those, who performed Prapathti based on a clear understanding of the inner meanings of the three rahasyAs see in themselves special features. These are the unmistakable marks of Svanishtai: (1) clear knowledge about Svaroopam, UpAyam and PurushArTam. They recognize them and become happy.

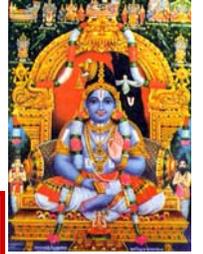
The key passage in this Paasuram is: “Mukkiya Manthiram kaattiya MoonRil nilai udayAr--mEdhini mEviya ViNNavarE” (Those blessed ones having the three nishtais (Svaroopam, UpAya and PurushArTa nishtais) revealed by the Moola Manthram are the nityasooris that have incarnated in this world.

ADDITIONAL COMMENTS ON THE MARKS OF SVANISHTAI

The five definite marks from gaining the fruits of Svanishtai are:

1. Knowledge that the insults of others do not affect his aathma svaroopam and thus are not affected by those insults
2. Having mercy on those, who acquire pApams as a result of insulting him
3. Thanking them for pointing out the deficiencies in him
4. Considering that others insult him prompted by the Lord and not being cross at them as a result
5. Feeling happy that his sins are reduced by others insulting him and the transferal of those





sins to them.



“mEthinimEviyaviNNavar”

THE MARKS OF UPAYA NISHTAI-- THE FIVE MARKS ARE:

1. Conviction that the Lord alone is the Protector.
2. Welcoming death, when it happens as a dear guest.
3. Feeling consoled over the thought of having the Lord as the Protector in times of suffering.
4. After gaining the fruits of BharanyAsam, staying unengaged in other upAyams and efforts.
5. Staying convinced that the destruction of inauspiciousness as well as the auspiciousness is Lord's responsibility.

THE MARKS OF PURUSHARTA NISHTAI — THE THREE MARKS:

The three marks of this type of Nishtai for a Prapannan are:

- (1) Lack of worry about the nourishment of this body; accepting that the nurturing of the body is taken care of by the Lord and enjoying bhOgams that came his way without any effort and considering those bhOgams as steps to reduce his karmas.
- (2) Intense engagement in Bhagavath kaimkaryam independent of the pleasures or sorrow that comes his way.
- (3) Great dhvarai (haste) in enjoying Bhagavath anubhavam.

Swamy Desikan states that the Krutha Kruthya PrapannAs spend the time on this earth in between Prapatthi and ascent to Parama Padham as a dream state and spend that time on this earth as a result of special bhAgyam. During this time, they thank the Lord for the marks of svanishtai that they see in them and treat those blessed marks as sEsha Vasthram (Parivattam) on their heads and spend their remaining days on this earth (Swamy DatthAm svanishtAm sirasi sEshAm kruthvA sEsham aayu: nayanthi).





22. UTTHARA KRUTHYADHIKARAM: THE 15TH CHAPTER OF SRTS. KAIMKARYAMS DONE IN THE POST-PRAPATTHI PERIOD

விண்ணவர் வேண்டி விலக்கின்றி மேவும் அடிமையெலாம்
மண்ணுலகத்தில் மகிழ்ந்தடைகின்றனர், வண்துவரைக்
கண்ணனடைக்கலங் கொள்ளக் கடன்கள் கழற்றிய, நம்
பண்ணமருந் தமிழ் வேதமறிந்த பகவர்களே

viNNavarvENdivilakkinRimEvum adimaiyelaam
maNNulagaththil magiznthadaikinRanar, vaNthuvaraik
kaNNanadaikkalankoLLak kadaNnkaLkazhaRRiya, nam
paNNamarunthamizh vEthamaRinthapakavar_kaLE

MEANING:

After the Lord accepts the plea for accepting the burden of protection of the chEthanam, the Prapannan is freed from the debts to DevAs, Rishis and Pithrus. With this glory, Prapannan acquires the power of uninterrupted kaimkaryams performed by nithyasooris in Srivaikuntam, right here on this earth during their remaining days here.

There are still duties that are to be performed by the Prapannan in his post-prapatthi period until he ascends to Srivaikuntam to join the MukthAs and the Nithyasooris for nithya kaimkaryam to the Lord. He should engage in Bhagavath-BhAgavatha Kaimkaryam with delight and without expecting anything in return (Svayam-prayOjanam). He should learn with humility from ParamaikAnthis, move with them and banish even a touch of ego about his status. He should understand and meditate on the avathAra rahasyams of the Lord taught to him in SrImad Bhagavath GitA. He should consume Saathvik aaharam and continue to do Aj~Na, anuj~nA kaimkaryams without discontinuity.

The key passage of this Paasuram is: “VaNN Thuvarai KaNNan koLLa kadankaL kazhaRRiya BhagavargaL vilakku inRi mEvum adimai yellAm maNN ulahatthil mahizhnthu adaihinRanar” (After the Lord of Dhwaarakai accepts their Prapatthi, the PrapannAs gain all kaimkaryams done by the nithyasooris in Srivaikuntam right here on this earth).

The Six items to practice and banish in Post-Prapatthi period

1. To forget: desire to enjoy material pleasures
2. To think about: The UpakAras of AchAryan starting from His first Glance.
3. To avoid: Talking about his own glories & Superiority
4. To engage in: Recitation of Dhvaya manthram





5. To avoid by all means: ApachArAm to BhAgavathAs and Brahmavidhs by Manas, Speech or body
6. To engage with all means: Bhagavath-BhAgavatha-AchArya Kaimkaryams by mind, speech and body.



“svayam prayOjana anushTAnams”





**23. PURUSHARThA KAASHTADHIKARAM: THE 16TH CHAPTER OF SRTS.
BHAGAVATHA KAIMKARYAM IS THE LIMIT OF ALL KAIMKARYAMS**

வேதமறிந்த பகவர் வியக்க விளங்கியசீர்
நாதன் வகுத்த வகை பெறுநாம் அவன் நல்லடியார்க்கு
ஆதரமிக்க அடிமையிசைந்து அழியா மறைநூல்
நீதி நிறுத்த நிலை குலையாவகை நின்றனமே.

vEthamaRintha pakavarviyakka viLangiyaseer
nNaathan vaguththavakaipeRunNaam avaNn nalladiyaarkku
aatharamikka adimaiyisainthu azhiyaamaRainNool
nNeethinNiRuththa nilaikulaiyaavagainNinRanameE

MEANING:

The BhagavathAs of the Lord have clear comprehension of the VedAnthams and will continue to marvel at the anantha kalyANa gunams of their Lord. We as the servants of the Lord should perform kaimkaryams to the Lord's BhAgavathAs with affection and should not swerve from the path shown by the SaasthrAs of the Lord.

The Key passage of this Paasuram is: “NaaTan vahuttha vahai peRum nAmm nalladiyArkku aatharam mikka isainthu nilai kulayA vahai ninRanam” (We who have gained the grace of the Lord through our Prapatthi stay on the righteous path shown by the Lord through our loving kaimkaryams to His BhAgavathAs).

ADDITIONAL COMMENTS

The most desired kaimkaryam by BhagavAn is the kaimkaryam that the PrapannAs perform for His BhAgavathAs. Therefore, BhAgavatha Kaimkaryam is the ultimate limit of Bhagavath Kaimkaryam.

BhAgavathAs are FREE of five kinds of blemishes:

- (1) Desire to commit aparAdhams / transgressions prohibited by the Lord's SaasthrAs
- (2) Doubts about the meanings of Saasthrams
- (3) Links to DevathAntharams
- (4) Thought that the bhOgams that come their way are a result of their endeavors
- (5) The thought that the fruits of the bhOgams that came their way belong to them.

PrapannAs should perform kaimkaryams to such ParamaikAnthi BhAgavathAs free from the above five kinds of blemishes and receive their anugrahams as svayam prayOjanam.





**24. SAASTHRIYA NIYAMANADHIKARAM: THE 17TH CHAPTER OF SRT'S.
PRAPANNA NOT TRANSGRESSING THE LORD'S SAASTHRAS**

நின்றனமன்புடை வானோர் நிலையில் நிலமளந்தான்
நன்றிது தீயதிதென்று நடத்திய நான்மறையால்
இன்று நமக்கிரவாதலின் இம்மதியின் நிலவே
அன்றி, அடிக்கடி ஆரிருள் தீர்க்க அடியுளதே.

nNinRana manpudaivaanOrnNilaiyil nilamaLanthaan
nanRithutheeyathithenRu nadaththiyanNaanmaRaiyaal
inRunNamakkiravaathaliNn immathiyiNn nilavE
yanRi, adikkadi aariruL theerkka adiyuLathE.

MEANING:

We the PrapannAs follow unswervingly the directions of the SaasthrAs and perform Bhagavath Kaimkaryam to attain the status equivalent to the Nithyasooris. In this dark night of SamsAram, where our ajn~Anam grows rapidly, we have no agents to banish that darkness except the cool light of the Vedams. BhagavAn uses the PramANams of Vedams to develop His Saasthrams to define the auspicious and the inauspicious. We follow therefore those Saasthrams to become like the famed nithyasooris.

The key passage of this Paasuram is: “Nilam aLanthAn ithu nanRu,ithu theeyathu yenRu nadatthiya nAnn maRayAl anbhudai vAnOr nilayil ninRanam” (The Lord who measured the Universe during His ThrivikramAvathAram showed us the right and wrong way through His SaasthrAs rooted in the VedAs. We followed them faithfully and have been blessed to reach the status of Nithyasooris in performing our kaimkaryams).

ADDITIONAL COMMENTS

The upadEsams of BhAshyakArar will help us understand and follow the ways prescribed by the SaasthrAs. Saasthram is the hand lamp in this samsAric world filled with the darkness of ajn~Anam.

The Prapannan following the way prescribed by the Lord's SaasthrAs should be vigilant about three beliefs:

- (1) SrI VaishNavAs are anukoolars (Friends)
- (2) Bhagavath virOdhis are prathikoolars (Foes)
- (3) SamsAris who are indifferent to the Lord are in-between.

When a Prapannan meets SrI VishNavAs, he should be delighted as when he experiences bhOgya vasthus. When he comes across Bhagavath virOdhis, he should have fear and disgust





as when he meets a snake and the visha janthus. When an indifferent samsAri comes his way, the Prapannan should treat them like worthless objects like (e.g.) a blade of grass or a broken tile. These are the ways shown by the SaasthrAs.

There are two kinds of Kaimkaryams classified by the SaasthrAs: (1) Aj~nA Kaimkaryam like ThrikAla SandhyAvandhanam and other nithya karmAs. If one does not perform them, we incur the wrath of the Lord (2) anuj~nA kaimkaryams like pushpa kaimkaryam to the Lord. If one does not perform them, there are no sins accumulated. If one performs them, one can get their fruits. Improper performance of even anuj~nA kaimkaryam can result in pApams.





**25: APARADHA PARIHARA ADHIKARAM: THE 18TH CHAPTER OF SRTS:
PAAPAMS NOT JOINING THE PRAPANNAN**

உளதான வல்வினைக்கு உள்ளம் வெருவி, உலகளந்த
வளர் தாமரையினை வன் சரணாக வரித்தவர் தாம்
களைதானெனவெழும் கன்மந்துறப்பர், துறந்திடினும்
இளைதா நிலை செக எங்கள் பிரானருள் தேனெழுமே

uLathaanaivalvinaikku uLLamveruvi, ulakaLantha
vaLar_thaamariyiNai vansaraNaakavariththavar_thaam
kaLaithaanenavezhum kanmanthuRappar, thuRanthidilum
iLaithaanNilaiseka engaLpiraanaruLthEnezhumE.

MEANING:

A Prapannan afraid of the bundles of his sins performs prapatthi; after that, he will not commit knowingly sins that interfere with Bhagavath kaimkaryams. If he has the ignorance/ avivEkam to commit such pApams, he will perform PrAyascchittha prapatthi to destroy the roots for the generation of such pApams. After the performance of the PrAyascchittha Prapatthi, the avivEkam causing those sins will be thoroughly destroyed.

ADDITIONAL COMMENTS

The Paapams collected before Prapatthi are destroyed by the act of Prapatthi. After Prapatthi, those sins accumulated knowingly during dangerous situations and those unknowingly accrued from kaala, dEsa viparIthams will be destroyed without coming near the Prapannan. Those knowingly committed can be destroyed by PrAyascchittha Prapatthi. The way in which the latter is destroyed is as follows:

- (1) Quarter of the Paapams is destroyed by repentance over committing such a pApam
- (2) Quarter is destroyed by stopping from engaging in such pApams
- (3) The third quarter of the pApams is banished by the efforts to do prAyascchittham and
- (4) The last quarter is destroyed by the act of PrAyascchitth Prapatthi.

Thus all of these pApams of the PrapannAs are destroyed. Those PrapannAs, who do not perform PrAyascchittha prapatthi will receive some punishment from the Lord in this world and thus will be cleared of the pApams. Thus for a Prapannan, rebirth or naraka vAsam does not happen by any means. Bhagavatha apachAram is the most heinous of all Paapams and should be avoided at all costs.





**26. STANA VISESHADHIKARAM: THE 19TH CHAPTER OF SRTS.
THE FITTEST PLACE TO RESIDE IS WHERE THE BHAGAVATHAS LIVE**

தேனார் கமலத் திருமகள்நாதன் திகழ்ந்துறையும்
வானாடுகந்தவர் வையத்திருப்பிடம், வன்தருமக்
கானாரிமயமுங்கங்கையும் காவிரியுங்கடலும்
நானாநகரமும் நாகமுங் கூடிய நன்னிலமே

thEnaar kamalaththirumakaLnNaathaNn thikaznthuRaiyum
vaanaadukanthavar vaiyaththiruppidam, vantharumak
kaanaarimayamungangaiyum kaaviriyungadalum
nNaanaanNagaramum nAgamungkUdia nannilamE

MEANING :

The places of residence of ParamaikAnthis is equivalent in sacredness to the combination of the sacredness of dhivya dEsams in HimAlayan mountain, the banks of Ganges river, CauvEri banks, SvEtha dhveepam and AyOddhi. Such places are the fittest places of residence for a Prapannan. When the Prapannan is not fortunate to live in a Bhagavath KshEthram populated by ParamaikAnthis, then any place where ParamaikAnthi BhAgavathAs reside is fit for the residence of a Prapannan.

The key passage of this Paasuram is: “Vaann nAdu uhanthavar vaiyatthu iruppidam nall nilam”. (Those places populated by the BhAgavathAs of the Lord should be the preferred residences for the PrapannAs during the post-prapatthi period).





27. NIRYANADHIKARAM: THE 20TH CHAPTER OF SRTS.
ALL TIMES & PLACES ARE FIT FOR PRAPANNAN LEAVING HIS BODY

நன்னிலமாமது நற்பகலாமது, நன்னிமித்தம்
 என்னலுமாமது யாதானுமாமங்கடியவர்க்கு
 மின்னிலை மேனி விடும் பயணத்து, விலக்கிலதோர்
 நன்னிலையாம் நடு நாடி வழிக்கு நடைபெறவே.

nNannilamaamathu naRpakalaamathu, nannimiththam
 ennalumaamathu yaathanumaamangadiyavarkku
 minnilaimEni vidumpayaNaththu, vilakkilathOr
 nNannilaiyaamnNadunNaaduvazhikku nadaipeRavE

MEANING:

There is no special prerequisite for the Prapanna Jeevan to exit from the body via Brahma nAdi. There is no special requirement that this exit happens at a special KshEthrAm or at a particular time or a particular season. Whatever the time or place or season, all of them are equally auspicious for the exit of the Jeevan by the special naadi.

In the ChEthanam's heart, 101 naadis (nerve pathways) originate. There is one special naadi in the middle of the 100 naadis. It is called Brahma naadi or Moordhanya naadi or Sushumnai. The jeevans that travel by any one of the 100 naadis --other than the Brahma naadi- reach IOkAs other than SrI Vaikuntam. Prapanna Jeevan alone is assisted by the Lord to travel by Brahma naadi and archirAdhi mArgam (the path of light) and reach SrI Vaikuntam.

The key passage of this Paasuram is: “adiyavarkku angu vilakku ilathu. athu nalnilamAm, athu naldEsamAm, athu nalpahalAm, athu nalnimiththam yennalum aamm” (For PrapannAs, the time and place of departure is not restricted. Any place from which they leave their bodies would be an equally auspicious place. The time at which they leave their bodies would be the auspicious time. The nimittham associated with the exit of their jeevans would be an auspicious nimittham. There is no requirement that the Prapanna Jeevan has to have the thoughts of the Lord during the last moments (anthima smruthi). This requirement is only for those Jeevans, which practiced Bhakthi yOgam as the upAyam for MOksham. There is no requirement that Prapanna Jeevan has to exit from the body during Sukla paksham or UttharAyaNam. Such is the power of Prapatthi!





**28. GATHI VISESHADHIKARAM: THE 21ST CHAPTER OF SRTS.
THE EXPLANATION OF THE ARCHIRADHI MAARGAM (THE PATH OF LIGHT)**

நடைபெற அங்கி பகலொளிநாள் உத்தராயணமாண்டு
இடை வருகாற்றிரவி இரவின் பதி மின் வருணன்
குடையுடை வானவர் கோன் பிரசாபதி யென்றிவரால்
இடையிடை போகங்களெய்தி எழிற்பதமேறுவரே.

nNadaipeRa angipakaloLinNaaL uththaraayaNamaaNdu
idaivarukaaRRiravai iravinpathiminvaruNaNn
kudaiyudaivaanavar_kOn pirasaapathiyenRivaraal
idaiyidaipOkangaLeythi ezhiRpathamERuvarE

MEANING:

The Prapanna Jeevan leaves the body by Brahma Naadi and then travels with sookshma sarIram (subtle body) via ArchirAdhi Maargam to its destination of SrI Vaikuntam. On the way, it is greeted and honored by Agni dEvathai, the devathai for the Day, Sukla Paksha dEvathai, UttharAyaNa dEvathai, Samvathsara dEvathai, Vaayu dEvathai, Sooryan, Chandran, Lightning dEvathai, VaruNan, Indhran and PrajApathi. These dEvathais are known as AadhiAhAs and are representatives of the Lord with the assigned duties of welcoming the Prapanna Jeevan to their stations and guide the Jeevan to the next station. The upachArams that the Prapanna Jeevan receives is not due to the fruit of their karmaas but is due to the power of the UpAyam (Prapatthi yOgam) that they practised. After enjoying the upachArams from the AadhiAhikAs, the Jeevan arrives at SrI Vaikuntam, its final station in its journey.

The key passage of this Paasuram is: “nadai peRa-pirasApathy yenRu ivarAl ---idai idai bhOgankaL yeythi yezhil padham yERuvar”. (Thus the Jeevan traveling on its path to mOksham receives upachArams from aadivAhikAs like PrajApathi and others enjoys the pleasures and finally arrives at the radiant SrI Vaikuntam to perform nithya kaimkaryam to the Lord and enjoy total bliss in the company of Mukthaas and Nithyasooris).





**29. PARIPOORNA BRAHMĀNUBHAVĀDHĪKĀRAM: THE 22ND CHAPTER OF SRTS.
THE ENJOYMENT OF UNALLOYED & TOTAL BLISS IN SRĪ VĀIKUNṬAM**

ஏறி யெழிற்பதம் எல்லாவுயிர்க்கும் இதமுகக்கும்
நாறுதுழாய் முடி நாதனை நண்ணி, அடிமையில் நம்
கூறு கவர்ந்த குருக்கள் குழாங்கள் குரை கழற்கீழ்
மாறுதலின்றி மகிழ்ந்தெழும் போகத்து மன்னுவமே

ERiyezhiRpatham ellaavuirkkumithamukakkum
nNaaRuthuzhaay mudinNaathanai naNNi, adimaiyil nam
kooRukavarnta gurukkaLkuzhaangaLkuraikazhaRkeezh
maaRuthalinRi makizhnthezhumbOkaththumannuvamE.

MEANING:

SarvEswaran is pleased with the jeevans, who undertake the simple upAyam of Prapatthi, and rushes forward to bless them with the fruits of that UpAyam (Moksham). At the SarvEswaran's sacred feet, our AchAryAs are performing nithya kaimkaryams. Our merciful AchAryAs wished that we also become beneficiaries of performing such kaimkaryams. Therefore, we should perform Prapatthi, reach SrĪ VāikunṬam and stay at the feet of our AchAryAs and enjoy the limitless bliss of Bhagavath-anubhavam without interruption.

The key passage of this Paasuram is: “Yezhil padham yERi -GurukkaL kuzhAngaL kurai kazhal keezh mARuthal inRi yezhum bhOhatthu mahizhnthu mannuvame” (After ascending the beautiful Parama Padham, we will be rooted blissfully at the sacred feet of the ghOshti of AchAryas moving around with the naadham of their ankle bells and stay there enjoying Bhagavath guNAnubhavam with them and without ever returning to SamsArĪc world. Swamy Desikan describes this Paripoorna BrahmAnubhavam as “Kanath mahAnandha Brahma anubhava parIvAhA.” Such a Muktha Jeevan enjoys the Lord without satiety (Achyutham nithyam anubhavathi) as a result of this easy to perform upAyam of Prapatthi.





**30. SIDHDOPAYA-SODHANA-ADHIKARAM: THE 23RD CHAPTER OF SRTS:
SRIMAN NAARAYANAN IS THE VERITABLE SIDHDOPAYAM**

மன்னும் அனைத்துறவாய் மருள் மாற்றருளாழியுமாய்த்
தன் நினைவாலனைத்தும் தரித்தோங்குந்தனியிறையாய்
இன்னமுதத்தமுதால் இரங்குந் திருநாரணனே
மன்னியவன் சரண் மற்றோர் பற்றின்றி வரிப்பவர்க்கே.

mannum anaiththuRavaay maruLmaaRRaruLaazhiyumaayth
thann^inaivaalanaiththum thariththOngunthaniyiRaiyaay
innamuthaththamuthaal irangunthirunNaaraNanE
manniyavansaraN maRROr_paRRinrivarippavarkkE

MEANING:

SrIman NaaRaYaNan is the Sarva vidha Bandhu (related to us at many levels and in many ways). He is the Ocean of Mercy who destroys our ajn~Anam. As MahA Lakshmi pleads on behalf of us, His dayA grows further and further. That compassionate Lord stands in place of other difficult-to-practise upAyams for us who are incompetent to practise any upAyam other than Prapatthi and becomes the SiddhOpAyan and grants the fruits of Prapatthi (Moksha Phalan) to us.

SiddhOpAyam is SarvEswaran, who is the ancient and timeless UpAyam that exists before any upAyam that we practise (SaadhyOpAyam) such as Bhakthi or Prapatthi yOgam.

The key passage of this Paasuram is: “inn amuthatthu amudhAl irangum Thiru NaaraNanE maRRu ohr paRRanRi varippavarkku manniya vaNN SaraNN” (SrIman NaarAyNan persuaded by the sweet intercession of His nectarine consort takes pity on us, who have no recourse and choose Him for their protection. For those Prapanna janams, He becomes the durable SiddhOpAyan).

ADDITIONAL COMMENTS:

- (1) In SRTS, Swamy Desikan sums up the way in which the Lord becomes SiddhOpAyan: “Niravadhi DayA-Dhivya-udhanvAnn Parama Purusha: Jaladhi-sudhayA saardham Jagath paripAlayan prathishta-bhara: Sathaam Siddhopaaya:” (The Lord with innate compassion, who is the Ocean of Divine DayA rules the world with MahA Lakshmi, accepts the burdens of protecting PrapannAs and becomes the wish yielding SiddhOpAyan for them).
- (2) SidhOpAya sOdhanAdhikAram is one of the four adhikArams of what is revered as SthIrIkaraNa BhAgam of SRTS. Here, Swamy Desikan resolves the doubts raised by



others about the Lord, who is the SiddhOpAyan, the embodiment of an upAyan that is not done by us and exists before any of our UpAya anushtAnams. He is the most important upAyan for us.

- (3) Swamy Desikan flattens the objections of doubters who question: (a) EmperumAns' SvAtantryam and Sahaja KaaruNyam as guNams (the GuNams of independence and intrinsic compassion), (b) The Sessa-Seshi relation between the Jeevan and Iswaran and (c) The role of His divine consort as adumbrated in the "SrImath Sabdham" stressing Her role as UpAyan (Means) as well as UpEyam (Goal).
- (4) Swamy Desikan establishes the indispensability of the divine consort of the Lord in the RakshaNam of all and Her staying together with Him as UpAyan and UpEyam based on pramANams from Sruthi, Smruthi, AchArya Sookthis and SampradhAyan.
- (5) As the divine consort, PirAtti is present in three forms: LayArcchai, BhOgArcchai and AdhikArArcchai. The Form of PirAtti, who stays without separation on the Lord's chest, is LayArcchai. The Devis staying by the side of the Lord as Ubhaya NaacchimArs represent BhOgArcchai. The Devi, who has her own temple, represents AdhikArArcchai. In the context of UpAyan and UpEyam doctrines associated with PirAtti, Swamy Desikan points out that ParamaikAnthis not seeking any fruits for their kaimkaryams worship the PirAtti in Laya and bhOga Archais. PirAtti is AdhikArArchai is generally associated with granting of desired phalans. Since she is the Consort of the Lord, ParamaikAnthis offer their namaskArams to Her as well.



**31. SAADHYOPAYA SODHANADHIKARAM: THE 24TH CHAPTER OF SRTS.
BHAKTHI AND PRAPATTHI YOGAMS ARE SAADHYOPAYAMS**

வரிக்கின்றனன் பரன் யாவரையென்று மறையதனில்
விரிக்கின்றதும் குறியொன்றால் வினையரையாதலின் நாம்
உரைக்கின்ற நன்னெறி ஓரும் படிகளிலோர்ந்து, உலகந்
தரிக்கின்ற தாரகனார் தகவால் தரிக்கின்றனமே

varikkinRanan paranyaavaraiyenRu maRaiyathanil
virikkinRathum kuRiyonRaal vinaiyaraiyaathalin naam
uraikkinRan^anneRi OrumpadikaLilOrnthu, ulakanN
tharikkinRathaaraganaar thagavaal tharikkinRanamE



“varippavarkku vaN SaraN-polinduninrapiran”





MEANING

Upanishads assert that the Lord accepts the chEthanam for protection and granting the phalan of Moksham after that chEthanam undertakes the upAyam of Prapatthi or Bhakthi yOgam. These upAyams practiced by us (SaadhyOpAyams) reduce the anger of the Lord over our trespasses and generate in Him the compassion to grant us mOksham. Realizing that He is the SiddhOpAyan, we perform as per our capacity one of the SaadhyOpAyams of Bhakthi or Prapatthi yOgam and are protected by Him to enjoy Moksha Sukham.

The key passage of this Paasuram is: “Aadhalin nAmm uraikkinRa nalneRi Ohrum padikaLil Ohrnthu Ulaham dharikkinRa ThArakanAr TahavAl dharikkinRanam” (Upanishad states: YamEvaisha vruNutE tEna labhya: / whom the Lord selects, that Jeevan alone becomes qualified to attain the Lord. Therefore, we seek the upAyams of Prapatthi or bhakthi yOgams recommended by the Sruthi and Upanishads and are saved from SamsAram by the Lord, who has vowed to come to the rescue of those practising these two upAyams).

ADDITIONAL COMMENTS

Swamy Desikan responds to the doubts raised by those who question the validity and efficacy of SaadhyOpAyams like Bhakthi and Prapatthi yOgams in this chapter. He clears the doubts about the eligibility of all to practise Prapatthi. He establishes that all are eligible for Prapatthi upAya anushtAnam for gaining the fruits of Moksham.

Swamy Desikan answers those who question the Svaroopam of Prapatthi. He establishes that the plea by the Jeevan to the Lord to accept the responsibility of protecting it through Prapatthi with its five angams is the true svaroopam of Prapatthi. Swamy Desikan goes on to answer many questions raised by doubters based on many pramANams in this important chapter on SaadhyOpAyam.





32. PRABHAVAVYAYASTADHIKARAM: LIMITS DESCRIBED BY SAASTRAMS FOR THE GLORIES OF PRAPANNA AND THE SAGE'S REACTION TO THOSE BOUNDARIES

தகவால் தரிக்கின்ற தன்னடியார்களைத் தன்திறத்தில்
மிகவாதரஞ்செயும் மெய்யருள் வித்தகன் மெய்யுரையின்
அகவாயறிந்தவர் ஆரண நீதி நெறி குலைதல்
உகவாரென, எங்கள் தேசிகருண்மையுரைத்தனரே

thakavaalharikkinRa thannadiyaar_kaLaith than_thiRaththil
mikavaatharancheyum meyyaruLviththagan meyyuraiyin
agavaayaRinthavar aaraNan^eethin^eRikulaithal
ugavaarena, engaLthEsigaruNmaiuraitthanarE

MEANING: :

Propelled by His abundant grace, our Lord is waiting to bless the PrapannAs with KalyANa guNams identical to His own and is eager to transform these prapanna jeevans into Muktha jeevans. This most merciful Lord took KrishNAVathAram to bless us with the Charama sIOkam for our upliftment. Sages like VyAsa comprehended fully the inner meanings of this Charama sIOkam of the Lord. They will not hence agree to the diminution of the Mahimai of Prapannan as established by the VedAnthams. Our AchAryAs instructed us on these truisms about the glories of Prapatthi.

The key words of this Paasuram are: "Mey aruL Vitthahan urayin ahavaai aaraNa neethi neRi kulaithal uhavAr" (Our Lord with unfailing krupA has blessed us with Charama sIOkam, where He assures us with His unfailing promise. Our AchAryAs, who clearly understand the inner meanings of Charama sIOkam of the Lord will not be party to any diminution of the nyAya mArgam rooted in VedAs).





33. THIS PAASURAM DEALS WITH THE 26TH CHAPTER OF SRTS:
PRABHAVA RAKSHADHIKARAM. THIS CHAPTER IS IN DEFENSE OF THE TRUE GLORIES
OF PRAPATTHI WITHOUT EXAGGERATIONS OR UNDERSTEMENTS.

உண்மையுரைக்கு மறைகளில் ஓங்கிய உத்தமனார்
வண்மையளப்பரிதாதலின் வந்து கழல் பணிவார்
தண்மை கிடக்கத் தரமளவென்ற வியப்பிலதாம்
உண்மையுரைத்தனர் ஓரந்தவிர உயர்ந்தனரே

uNmaiYuraikkumaRaikaLil Ongiyavuththamanaar
vaNmaiyaLapparithaathalin vanthukazhalpaNivaar
thaNmaikidakkath taramaLavenRaviyappilathaam
uNmaiYuraiththanar OranthaviravuyarnthanarE

MEANING:

The VedAnthams, which are rooted in Sathyam (truth and righteousness), assert that the Lord's glories are limitless. Those that have performed Prapatthi at the Lord's feet may be born in lower jaathis/kulams. In spite of birth in a lower jAathi, the PrapannAs are blessed to have the Lord's undiminished love (abhimanam) and qualify them totally for gaining the primary phalan of Moksham. Therefore, the glories of Prapatthi can not be overstated. Our AchAryAs instruct us impartially on these TatthvArTams.

The key words of this Paasuram are: “UtthamanAr kazhal paNivAr taNmai kidakka taram aLavu” (The glories of those, who perform SaraNAGathi at the sacred feet of PurushOtthaman is limitless independent of the fact that they are born in lower kulams or higher kulams).

Swamy Desikan establishes that Prapatthi has the power of destroying prArabdha KarmAs. In contrast, Bhakthi yOgam does not have this power. Therefore, Prapatthi yOgam is superior to Bhakthi yOgam. In addition to destroying sins committed before Prapatthi and accumulated in the post-prapatthi period, Prapatthi has the power to grant Moksham for those who long for it ardently to engage in the nithya kaimkaryam to the Lord at His Supreme abode. Thus Prapatthi is superior to all other means for gaining mOksham.

The next 3 paasurams (34th to the 36th) are Paasurams of AdhikAra Sangraham dealing with the most important rahasyams of AshtAksharam (Moola Manthram), Manthra Rathnam (Dhvayam) and BhagavaAn's own upadEsam (Charama SIOkam) for our upliftment.





34. MOOLA MANTHRADHIKARAM

உயர்ந்தனன் காவலனல்லார்க்கு, உரிமை துறந்துயிராய்
மயர்ந்தமை தீர்ந்து மற்றோர் வழியின்றியடைக்கலமாய்ப்
பயந்தவன் நாரணன் பாதங்கள் சேர்ந்து, பழவடியார்
நயந்த குற்றேவெல்லாம் நாடும் நன் மனுவோதினமே

uyarnthanan kaavalanallaarkku, urimaithuRanthuyiraay
mayarnthamaitheernthu maRROrvazhiyinRiyadaikkalamaaayp
payanthavan naaraNan paathangaLsErnthu, pazhavadiyaar
nayanthakuRREvaillelaam naadum nanmanuvOthinamE

SrIman NaarAyaNan is the sole cause for the Universe and stands superior to all gods as SarvEswaran. He protects all of His creation. We who are different from insentients stand as His eternal servants. We pray for the boon of nithya kaimkaryam performed by Nithya Sooris in Sri Vaikuntam by banishing our ahankAra-mamakArams, by seeking the Lord alone as the upAyam (means) for gaining Moksha sukham. We hold on to our Lord's sacred feet firmly and place the burden of protection and the fruit of protection at His holy feet to enjoy this eternal and joyous kaimkaryam to Him at His Supreme abode of Sri Vaikuntam. We have been initiated in to the Moola Manthram with its deep meanings by our AchAryAs and we recite it and reflect on its meanings for sathgathi.

The key passage in this Prabhandha Paasuram is: “uyirAy mayarmai theernthu, maRRu ohvazhi inRi, adaikkalamAy payanthavan NaarAYaNan paadhangaL sErnthu nall manu Ohdinam”

MEANING:

After removal of the ajn~nam about the Svaroopam of the JeevAthman/chEthanam (being different from the insentients/achEthanam), we hold on to the sacred feet of our Lord, SrIman NaarAyaNan alone as the unfailing means for our protection and recite His Moola manthram (nall manu) and meditate on its many rejuvenating meanings.





35. DHVAYADHIKARAM

ஓதுமிரண்டையிசைத்து அருளாலுதவுந் திருமால்
பாதமிரண்டும் சரணெனப் பற்றி, நம் பங்கயத்தாள்
நாதனை நண்ணி நலந்திகழ் நாட்டிலடைமையெல்லாம் .
கோதிலுணர்த்தியுடன் கொள்ளுமாறு குறித்தனமே

OthumiraNdaiyisaiythu aruLaaluthavunthirumaal
paathamiraNdum saraNenappaRRi, nampangayaththaaL
naathanain^aNNi nalanthigazhn^aattiladaimaiyellaam
kOthiluNarththiyudan koLLumaaRukuRiththanamE

MEANING:

SrIman NaarAyaNan united two separate passages of Kata Valli of Vedam and transformed it in to Dhvaya Manthram and blessed us with it as the loftiest gem among manthras. We are firm about the meaning of this manthram (as instructed by our AchAryAs) as being the performance of nithya Kaimkaryam to the Divine couple (dhivya Dampathis) at Sri Vaikuntham without the ahankAra-mamakAras after seeking our Lord's holy feet as the sole means for our protection. We reflect on these meanings of dhvayam.

The key words of this paasuram are: “Odhum iraNDai isaitthu udhavum ThirumAl paadham iraNDUm saran yena paRRi, namm PankayatthAL NaaTanai naNNI, nalam thihazh nAttil adimai yellAm kOdhu il uNarththiyudan koLLuMARu kuRitthanamE”

“Odhum iraNDu, isaitthu udhavum ThirumAl” refers to the helpful Lord, who united the two Vaakyams from the Vedam and blessed us with the resulting dhvaya manthram out of His infinite compassion for us.

“ThirumAl padham iraNDum saraN yena paRRi namm PankayatthAL NaaTanai NaNNInOm”: We approached the Lord of MahA Lakshmi and held on to His sacred feet as the sole upAyam for our protection from SamsAric afflictions and left the burden and fruits of that protection unto Him.

We did this with a purpose: “nalam thihazh nAttil adimai yellAm kOthu il uNarththiyudan kuRitthanam”

We recited the dhvaya manthram and reflected on its profound meanings to be blessed with nithya kaimkaryam free of ahankAra mamakAra blemishes in the land of endless bliss, His supreme abode.





36. THE MEANING OF OUR LORD'S CHARAMA SLOKAM: THIS PAASURAM DEALS WITH THE CONTENT OF THE 29TH CHAPTER OF SRTS, CHARAMA SLOKA ADHIKARAM.

குறிப்புடன் மேவும் தருமங்களின்றி, அக்கோவலனார்
வெறித்துளவக் கழல் மெய்யரணென்று விரைந்தடைந்து
பிரித்த வினைத்திரள் பின்தொடராவகை அப்பெரியோர்
மறிப்புடை மன்னருள் வாசகத்தால் மருளற்றனமே

kuRippudanmEvum tharumangaLinRi, akkOvalanaar
veRiththuLavakkazhal meyyaraNenRuvirainthadainthu
piriththavinaitthiraL pin_thodaraavagai apperiyOr
MaRippudaimannaruLvaasagaththaal maruLaRRaname



“PangayathAL nAthan - potrAmaraiyAL with valvil raman”





MEANING:

With a determined mind and limitless compassion, Lord Krishna blessed us with His Charama sLOkam to banish our sufferings as SamsAris, who do not have the capabilities and fitness to practise the difficult-to-observe upAyams like Bhakthi yOgam to gain Moksham. He blessed us the Charama sLOkam with great care using Arjuna as an excuse. His firm intention has been to banish all the bundles of sins form those, who surrender unto His holy feet and request His protection. He assured His protection and asked us not to worry anymore after performing Prapatthi to Him. We as PrapannAs recite the charama sLOkam, reflect on its deep meanings and have our ajn~Anam destroyed, sorrows banished and are free from any doubts about the phalan of protection assured by our Lord.

The key passage in this Paasuram is: “KuRippudan mEvum dharumangaL inRi akkOvalanAr aruL vAchahatthAl maruL aRRanamE” (Being unfit and powerless to observe the upAyams like Bhakthi yOgam that need enormous discipline and single mindedness, we chose the easy-to-practise upAyam revealed to us in His Charama sLOkam, which was blessed to us by our Lord out of His firm grace and limitless dayA to destroy all of our past sins and those accumulated consciously or unknowingly during the post-prapatthi stage in our lives.

The 37th to the 40th Paasurams of AdhikAra Sangraham deal with the final three chapters (30 to 32) of Swamy Desikan's magnum opus, SrImath Rahasya Thraya Saaram: AchArya KruthyAdhikAram, Sishya KruthyAdhikAram and NigamanAdhikAram.





37. ACHARYA KRUTHYADHIKARAM: THE UPAKARAM GIVEN BY ACHARYAS

மருளற்ற தேசிகர் வானுகப்பாலிந்த வையமெலாம்
இருளற்று இறைவனினையடி பூண்டுயவெண்ணுதலால்
தெருளற்ற செந்தொழிற்செல்வம் பெருகிச் சிறந்தவர்பால்
அருளற்ற சிந்தையினால் அழியா விளக்கேற்றினரே.

maruLaRRathEsigar vaanukappaalinhavaiyamelaam
iruLaRRu iRaivaniNaiyadipooNduyaveNNuthalaal
theruluRRa senthozhiRselvamperugich siRanthavarpaal
aruLuRRasinthaiyinaal azhiyaaviLakkERRinarE.

MEANING:

Our SadAchAryAs known for their freedom from even a trace of ajn~Anam protected the meanings of the three rahasyams from falling in the hands of the undeserving. When the time for them to ascend to their Lord's Supreme Abode, they had the merciful thought to banish the ajn~Anam of the SamsAris and decided that latter group should perform prapatthi at the sacred feet the Lord and get uplifted. They chose a select list of sishyAs known for their discriminating intellect (vivEkam) and taste (ruchi) for Bhagavath Kaimkaryam and lit in their minds, the auspicious dheepam of Sath SampradhAyam and caused the spread of this sampradhAyam around the world.

The key passage in this paasuram is: “maruL aRRa Desikar aruL uRRa chinthainAl teruL uRRa siRanthavar paal azhiyA viLaku yERRinar” (Our SadAchAryAs untainted by ajn~Anam lit the ever shining lamp of sath sampradhAyam in the minds of the special sishyAs known for their VivEkam, Sraddhai and Kaimkarya ruchi to the Lord and His BhAgavathAs).





38) SISHYA KRUTHYADHIKARAM: DUTIES OF A SISHYAN

ஏற்றி மனத்தெழில் ஞானவிளக்கை இருளனைத்தும்
மாற்றினவர்க்கு, ஒரு கைம்மாறு மாயனுங் காணகில்லான்
போற்றியுகப்பதும் புந்தியிற் கொள்வதும் பொங்குபுகழ்
சாற்றி வளர்ப்பதும் சற்றல்லவோமுன்னம் பெற்றதற்கே.

ERRimanaththezhilNYaanaviLakkai iruLanaiththum
maaRRinavarkku orukaimmaaRu maayanungaaNakillaan
pORRiyugappathum punthiyiRkoLvathum pongupugazh
saaRRivaLarppathum saRRallavOmunnam peRRathaRkE

MEANING:

A SadAchAryan instructs his sishyan on the three Tathvams (ChEthanam, achEthanam and Iswaran), UpAyam (means) and PurushArTam (ultimate goal) and lights up the dheepam of Jn~Anam to banish the darkness of ajn~Anam. There is no way in which one can repay the AchAryan for his matchless upakAram. Even the omniscient (Sarvaj~nan) Lord can not describe the right way to repay the SadAcAryan for his mahOpakAram. If this were to be so for the omniscient Iswaran, then how would it be possible for lesser beings (humans) to suggest the methods to pay back the debt of gratitude of Sishyans to their AchAryans? In spite of it, sishyAs delight in praising their AchAryans. They meditate on the AchAryan's glories. The Sishyans spread the reputation of the AchAryans by praising him. All of these attempts of sishyAs to eulogize and celebrate their AchAryans is an expression of their affection and reverence and will never ever compensate for the abundant help that they have received from their most merciful AchAryAs.

The two key passages from this paasuram are:

1. “Manatthu yezhil jn~Ana viLakkai yERRi iruL anaitthum mARRinavarkku oru kaimmARu Maayanum kaaNahillAn” (For the AchAryan, who lit the lamp of true knowledge and banished all the darkness that existed before, even the all-knowing Lord Himself can not come up with a way to pay back for the upakAras received).
2. “(Aathalin nAmm) pORRi uhappathum punthiyil koLvathum pongu puhazh sARRi vaLarppathum, munnam peRRathaRkku saaRRu allavO?” (Therefore, what we do in terms of praising the aathma guNams of the AchAryan, meditate on him and spread his glory in the world by talking about it are insignificant acts compared to the greatest of help received from that AchAryan earlier).





39) NIGAMANADHIKARAM: THE FOUR PARTS OF SRTS

முன்பெற்ற ஞானமும் மோகந்துறக்கலும், மூன்றுரையில்
தன்பற்ற தன்மையும் தாழ்ந்தவர்க்கீயுந் தனித்தகவும்
மன் பற்றி நின்ற வகை உரைக்கின்ற மறையவர் பால்
சின்பற்றி என்பயன் சீரறிவோர்க்கிவை செப்பினமே

munpeRRaNYaanamum mOkanthuRakkalum moonRuraiyil
thanpaRRathanmaiyum thaazhnhthavarkkeeyunthaniththakavum
manpaRRinNinRavagai uraikkinRamaRaiyavar_paal
sinpaRRiyenpayan seeraRivOrkkivaiseppinarE

MEANING:

We composed the grantham of SrImath Rahasya Thraya Saaram to bless Aasthika sishyAs with vivEkam about their AchAryans, who instruct them (the sishyans) about the glories of Prapatthi yOgam.

First, we explained the svaroopams and svabhAvams of Tattva Thrayam, UpAyam and PurushArTam as we learnt from our AchAryAs.

Second, we answered the objections raised about them and established their unshakable validity.

Third, we explained the ways to gather the meanings of the three rahasyams and pointed out the essence of such meanings is that the Jeevan has no independence of its own and is the property of the Lord, the sarva Seshi and he (the jeevan) is His unconditional, eternal servant (Sesham).

Fourth, we explained the greatness of the most merciful SadAchAryAs, who bless the qualified sishyAs with sath sampradhAya Jn~Anam.

Therefore, it is futile to spend one's life on this earth chasing evanescent pleasures instead of enjoying the Sri Sookthi of SrImath Rahasya Thraya Saaram.

Swamy Desikan states that he covered the four topics outlined above in his Sri sookthi (ivai seppinam). What is the purpose of wasting one's life pursuing trivia instead of learning about the lofty and rejuvenating concepts housed in SrImath Rahasya Thraya Saaram? (Chinn paRRi yenn payan?).

There is the learned AchAryan (MaRayavar), who instructs us on the glories of SaraNagathy at the Lord's feet, who is Jagadheesvaran (mann paRRi ninRa vahai uraikkinRa maRayavar). Here, we are as discerning sishyAs, who approach the AchAryan to gain the Jn~Anam about





the true meanings of VedAntham. We composed this Sri Sookthi of SrImath Rahasya Thraya Saaram to focus on the VivEkam acquired by the Sishyan from the AchAryan and the resulting clearance of doubts as well as the attainment of realization that he (the jeevan) has no independence whatsoever and as a jeevan he is totally dependent on the Lord, his Master at all times, places and conditions.

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40) NIGAMANADHIKARAM: PART II: THESE PAASURAMS BEAUTIFY TAMIL LANGUAGE

செப்பச் செவிக்கமுதென்னத் திகழும் செழுங்குணத்துத்
தப்பற்றவருக்குத் தாமேயுகந்து தருந்தகவால்
ஓப்பற்ற நான்மறையுள்ளக்கருத்தில் உறைத்துரைத்த
முப்பத்திரண்டிவை முத்தமிழ் சேர்ந்த மொழித்திருவே.

Seppach sevikkamuthennaththigazhum sezhunkuNaththuth
thappaRRavarukkuth thaamEyuganthutharunthagavaal
OppaRRan^aanmaRaiyuLLakkaruththil uRaiththuraiththa
muppaththiraNdivai muththamizhsErntha mozhiththiruvE

MEANING:

BhagavAn and His BhAgavathAs bless with delight the qualified persons, who possess aathma guNams and do not swerve from the Saasthras. We composed the paasurams of this Prabhandham with the benedictions of BhagavAn and His BhAgavathAs after familiarizing ourselves with the VedAnthic doctrines. These paasurams serve as nectar to the ears of the listeners even if they do not understand their meanings. These 32 paasurams about SrImath Rahasya Thraya Saaram set in the andhAthi format is alankArams (decorative objects) for the language of Tamil constituting Iyal, Isai and Naatakam (prose, sangItham and drama).

The key passages of this Paasuram are: “ivai muppaththiraNDu muttamizh sErntha mozhi ThiruvE”. “Mutthamizh sErntha Mozhi” refers to three sets of triads characterizing these paasurams:

- (1) delectable taste of the chosen words (2) deep meanings of the thoughts housed in these paasurams and (3) appropriateness to set them to most enjoyable music.
- (1) the reputation of the composer (2) the glory of the topic and (3) the beauty of the passages of the Paasurams.
- (1) Aasu Kavi (the instantaneous and fluent) composition (2) the intricate geometric patterns found in the paasurams and (3) sweetness associated with them.

With the above Paasuram of AdhikAra Sangraham, the 32 paasurams on SrImath Rahasya Thraya Saaram set in the andhAthi format comes to an end.

[திருவுடன்வந்தசெழுமணிபோல் திருமாலிடயம்
மருவிடமென்ன, மலரடிகூடும்வகைபெறுநாம்
கருவுடன்வந்தகடுவினையாற்றில் விழுந்தொழுகாது
அருவுடனைந்தறிவார் அருள்செய்ய அமைந்தனரே]





41. THE WAY IN WHICH TATTHVAMS REST IN THE LORD'S BODY

புருடன் மணிவரமாகப் பொன்றா மூலப்
பிரகிருதி மறுவாக மான் தண்டாகத்
தெருள் மருள்வாளுறையாக ஆங்காரங்கள்
சார்ங்கஞ்சங்காக மனந்திகிரியாக
இருடிகங்களீரைந்துஞ்சரங்களாக
இருபூத மாலை வன மாலையாகக்
கருடனுருவாமறையின் பொருளாங்கண்ணன்
கரிகிரிமேல் நின்று அனைத்துங் காக்கின்றானே

purudan maNivaramaakap ponRaamoolap
pirakiruthimaRuvaaka maanthaNdaakath
theruLmaruLvaaLuRaiyaaka aangaarangaL
saarngaNYsangaaga mananthikiriyaaka
irukadikangaLeerainthuncharangaLaaka
irupootha maalai vana maalaiyaakak
karudanuRuvaa maRaiyin poruLaangaNNan
karikirimEl ninRu anaiththunkaakkinRaanE

MEANING:

Lord VaradarAjan of Kaanchi shines as the lamp on top of the Hasthigiri hill and has the chEthana, achEthana tatthvams as pieces of jewellery and weapons on His sacred body. There He stands to delight the hearts of every one.

The key words of this paasuram are : “Garudan uruvAm MaRayin poruLAm KaNNan, Karigiri mEl ninRu anaiththum KaakkinRAnE” (The Lord, who is the meaning of the VedAs, which are the body of Garudan, stand at top Hasthigiri and protects the Universe and its beings).

As the Lord stands on top of the Hasthi Giri, He displays on His sacred ThirumEni many types of Jewels and weapons, which are associated with all the Tatthvams. The links are as follows:

1. Jeevan = Kousthubha Gem on His chest
2. Eternally existing mUla Prakruthi = the Mole, SrIvathsam





3. Mahath Tatthvam = the Mace, KoumEdhaki
4. Jn~Anam = the Sword, Nandhakam
5. Ajn~Anam = the sheath for the sword, Nandhakam
6. Sarangam & Paanchajanyam = Taamasa & SaathvIka ahankArams
7. Manas = Sudarsana chakram
8. Jn~Ana & Karma Indhriyams = the ten arrows
9. Five TanmAthrams & Pancha BhUthams: VanamAlai, Vaijyanthi





42. THE GREATNESS OF SRIRANGAM: STHANA VISIESHA ADHIKARAM: PART I

ஆராதவருளமுதம் பொதிந்தகோயில்
அம்புயத்தோனயோத்தி மன்னற்களித்த கோயில்
தோலாத தனிவீரன் தொழுத கோயில்
துணையான வீடணர்க்குத் துணையாங்கோயில்
சேராத பயனெல்லாஞ் சேர்க்குங் கோயில்
செழுமறையின் முதலெழுத்துச் சேர்ந்தகோயில்
தீராதவினையனைத்துந்தீர்க்குங்கோயில்
திருவரங்க மெனத் திகழுங்கோயில் தானே

aaraathavaruLamutham pothinthakOyil
ambuyaththOnayOththimannaRkaLiththakOyil
thOlaathathaniveeran thozhutha kOyil
thunaiyaana veedaNaRkkuththuNaiyaangOyil
sEraathapayanellaaNYsErkkungOyil
sezhumaRaiyin muthalezhuththuchsErnthakOyil
theeraathavinaiyanaiththuntheerkungOyil
thiruvarama menath thigazhungOyil thaane

MEANING:

The dhiyya dEsam of SrIrangam has the eternal presence of Lord RanganAtha and is like the embodiment of the Lord's compassion that has taken the form of insatiable nectar (AarAdha aruLamudham pothintha Koil);

SrIrangam was bequeathed to King IshvAku by Brahma DEvan (AmbhuyatthOn AyOddhi mannaRkku aLittha Koil);

It has the vaibhavam as a temple worshipped by Lord Raamachandran Himself during His Vibhava avathAram (tOlAtha tani veeran thozhutha Koil);

This is the koil that is the support for VibhIshaNan, who gave his support to Lord Raamachandra in the fight against his brother (thuNaiaana VeeDaNarkku thuNayAm Koil);

It is the Koil, which can bless the worshippers with anugrahams that can not be gained anywhere else (sErAtha payan yellAm sErkkum Koil);

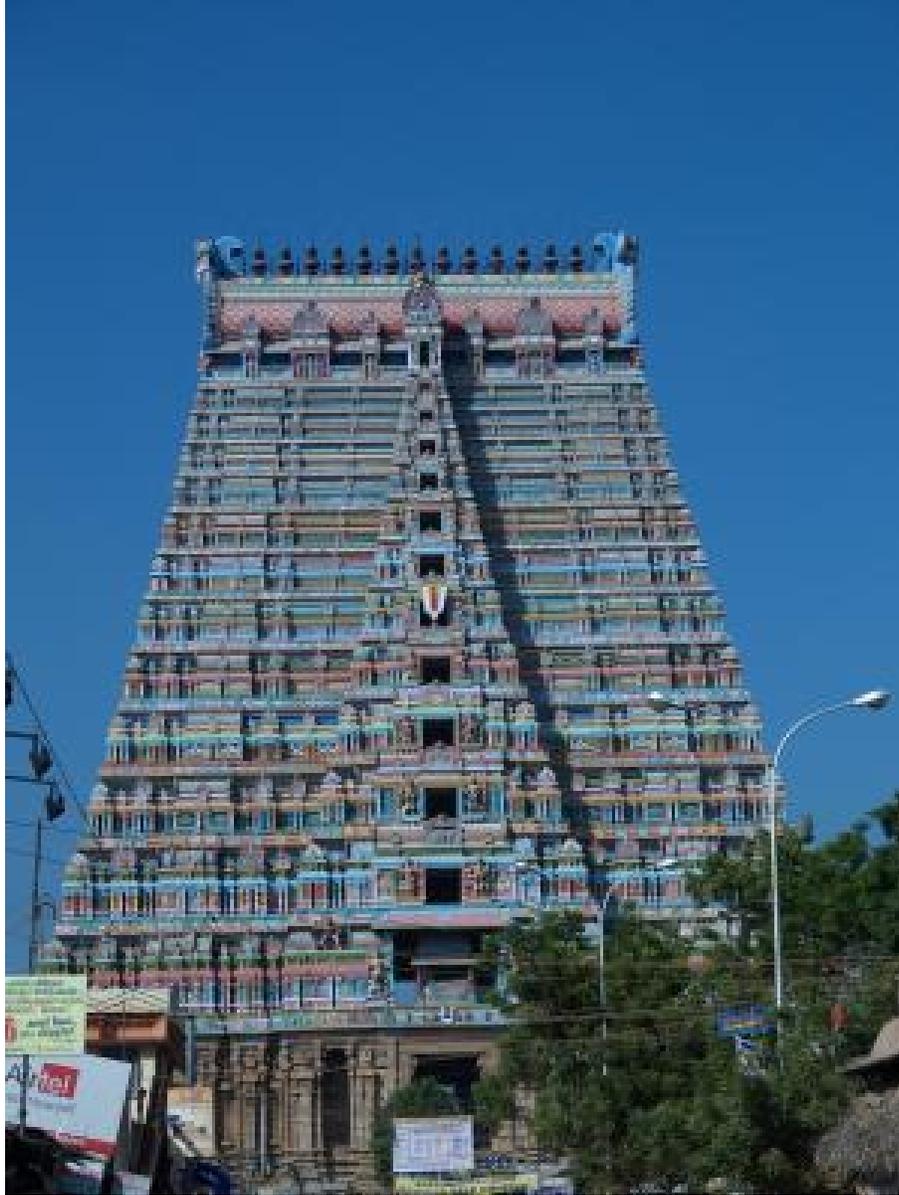




It is the KOil, which has the VimAnam in the shape of PraNavam (sezhu maRayin mudhal yezhutthu sErntha Koil);

It has the power to destroy all kinds of sins (theerAtha vinai yellAm therkkum Koil);

It is the dhivya dEsam of SrIrangam, which is the top most among all dhivya dEsams (Thiruvarangam yenat-thihazhum Koil thAne).



“ArAda aruLamudam pothinda koil”





43. THIRUVENKATAM'S GLORIES: STHANA VISESHA ADHIKARAM: PART II

கண்ணனடியிணையெமக்குக்காட்டும் வெற்பு
கடுவினையரிருவினையுங் கடியும் வெற்பு
திண்ணமிது வீடென்னத் திகழும் வெற்பு
தெளிந்த பெருந்தீர்த்தங்கள் செறிந்த வெற்பு
புண்ணியத்தின் புகலிதெனப் புகழும் வெற்பு
பொன்னுலகிற் போக மெலாம் புணர்க்கும் வெற்பு
விண்ணவரும் மண்ணவரும் விரும்பும் வெற்பு
வேங்கடவெற்பென விளங்கும் வேதவெற்பே

kaNNanadiyiNaiyemakkukkaattumveRpu
kaduvinaiyariruvinaiyungadiyumveRpu
thiNNamithu veedennath thigazhum veRpu
theLintha peruntheerththangaL seRintha veRpu
puNNiyaththin pugalithenap pugazhum veRpu
ponnulagiR pOga melaam puNarkkum veRpu
viNNavaru maNNavarum virumbum veRpu
vEngadaveRpena viLangum vEthaveRpE.

MEANING:

ThiruvEnkatam hills are the holy hills that have the power to reveal the sacred feet of the Lord (KaNNan adi iNai yemakku kAttum veRppu). The hill of the Lord has the power to destroy every kind of sin committed by the chEthanams (kadu vinayar iru vinayum kadiyum veRppu);

This hill has the glories to be recognized as Sri Vaikuntam (TiNNamithu veedu yenna thihazhum veRppu);

This hill has the vaibhavam of having sacred waters like KonEri, PaapanAsam and others (theLintha perum theerththangaL seRintha veRppu);

This is the hill, which is recognized as the embodiment of all PuNyams (PuNNiyatthin puhali ithu yenap-puhazhum veRppu);

ThiruvEnkatam is the holy hill, where all the bhOgams enjoyed in Parama Padham are made within the reach of the residents of this earth (PonnulahiR-bhOgamellAm puNarkkum





veRppu);

This is the auspicious hill desired as a place of residence by the DEvAs and the residents of this BhUIOkam (ViNNavarum MaNNavarum virumbum veRppu);

This is indeed the hill celebrated by the VedAs and is revered as the ThiruvEnkatam hills (Venkata veRppu yena viLangum Veda VeRppE).



“vEnkaT'a veRpu with the backdrop of Swami Pushkarini”

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44. THE VAIBHAVAM OF KAANCHI: STHANA VISESHA ADHIKARAM: PART III

உத்தமவமர்த்தலம் அமைத்ததோர்
எழிற்றனுவினுய்த்த கணையால்
அத்திவரக்கன் முடி பத்துமொரு
கொத்தெனவுதிர்த்த திறலோன்
மத்துறு மிகுத்த தயிர் மொய்த்த
வெணெய் வைத்ததுணும் அத்தனிடமாம்
அத்திகிரி பத்தர் வினை தொத்தறவ
றுக்குமணியத்திகிரியே.

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“Hastigiri as the backdrop of sAlaikkiNaru”





uththamava mavarththala mamaiththa thore
yezhiRRa nuthavinuyththa gaNaiyaal
aththivarak kanmudi paththumoru
koththena vuthirththa thiRalOn
maththuRu miguththa thayir moyththaveNNaiy
vaiththa thuNumaththanidamaam
aththigiri pattharvinai thoththaRava
RukkumaNi yaththagiriyE.

MEANING:

This is the dhivya dEsam of Hasthi Giri, where the Lord stands to destroy totally all the sins of those, who seek His protection (**Bhatthar vinai thotthu aRa aRukkum AtthigiriyE**).

This is the dhivya dEsam of the Lord, who revealed His heroism by cutting down the ten heads of RaavaNan with an arrow of unmatched power in a great battle at Lanka.

This is the dhivya dEsam of the Lord, who showed His meekness and soulabhyam by going after the VeNNai and curds that His mother YasOdhA had set aside and got threatened by her for consuming them secretly (**matthu uRu tayir vaithathu meyththa VeNNai uNNum Atthan idam AtthigiriyE**).





45. THIRUMANTHIRAM GRANTING ALL PHALANS

எட்டு மா மூர்த்தியெண் கணன் எண்திக்கு
 எட்டிறை எண் பிரகிருதி
 எட்டுமா வரைகளீன்ற வெண் குணத்தோன்
 எட்டெணுமெண் குணமதியோர்க்கு
 எட்டு மாமலரெண்சித்தி எண் பத்தி
 எட்டியோகாங்கமெண் செல்வம்
 எட்டு மா குணம் எட்டெட்டெணுங் கலை
 எட்டிரத மேலதுவுமெட்டினவே.

ettumaamoorththiyeN kaNan eNdika
 kettiRaiyeNpirakiruthi
 ettumaavaraikaLeenRa veNkuNaththOn
 etteNumeNguNamathiyOrkku
 ettumaamalareNsiththiyeNpatthi
 ettiyOgaangameNselvam
 ettumaakuNamettetteNungalai
 ettirathamElathuvumettinavE

MEANING:

Those who recite and reflect on the deep meanings of Moola Mathram (Thiru Manthiram/AshtAksharam) will be blessed with every phalan that they wish to have. This includes the acquisition of the eight GuNams of the Lord, the eight traits of one's Buddhi (intellect), the eight aathma guNams (eight flowers), the eight attainments (siddhis), the eight kinds of devotion (Bhakthi), the mastery over the eight limbs of Yogam, the eight kinds of Iswaryams (wealth) and the mastery over the 64 kinds of arts and sciences (Kalais).

The key passage of this Paauram is “YeNN guNatthOn yettu yeNNum yeNN guNamathiyOrkku, yeNN patthi--yettu guNamum mElathuvum yettina” (For the vivEki with eight kinds of Aathma GuNams reciting and reflecting on the AshtAksharam of the Lord with the eight auspicious guNams, the eight kinds of Bhakthis, eight kinds of wealth and much more are readily attained).





ADDITIONAL NOTES BY SWAMY SRIRAAMA DESIKACCHAR:

The eight auspicious guNams of the Lord are:

(1) Freedom from the influence of karmaas (2) Freedom from old age/ nithya youvanam (3) freedom from death (4) freedom from sorrow (5) Freedom from thirst (6) Freedom from Hunger (7) possession of BhOga vasthus, which are imperishable and (8) Power to execute desired actions.

The eight guNams of the Intellect are:

(1) ability to comprehend material presented (2) power to hold the received material firmly (3) ability to recall material learnt and held (4) power to describe them to others (5) ability to grasp things not explained by others (6) discriminatory skills to reject unwanted things told to them by others (7) power to comprehend doctrines with clarity and (8) ability to understand the true meanings of the tatthvams.

The eight aathma guNams of the human beings acquired through anusandhAnam of AshtAksharam are:

(1) nonviolence/ahimsai towards others by speech, body or mind (2) Control of senses/ Indhriya nigraham (3) Mercy towards all (4) Patience towards all/poRumai (5) Jn~Anam/ true wisdom about Tattva thrayams (6) Tapas / penance (7) DhyAnam and (8) Sathyam/ Truthfulness.

The eight kinds of Bhakthis are:

(1) Love towards BhAgavathAs (2) Joy in worshipping the Lord (3) Eagerness to hear about the Lord's charithram (4) thickening of the voice and horripilation on hearing about the Lord, thinking about Him or speaking about Him (5) attempts to perform aarAdhanam for the Lord (6) freedom from ego during the performance of Kaimkaryams for the Lord (7) thinking about Him alone (8) not asking trivial and perishable boons from the Lord.





46. EXPLANATION OF THE MEANING OF CHARAMA SLOKAM: PART I

ஒண்டொடியாள் திருமகளுந் தானுமாகி
 ஒரு நினைவாலீன்றவுயிரெல்லா முய்ய
 வண் துவரை நகர் வாழ வசுதேவற்க்காய்
 மன்னவற்குத் தேர்ப் பாகனாய் நின்ற
 தண்டுளவமலர் மார்பன் தானே சொன்ன
 தனித்தருமந் தானெமக்காய்த் தன்னையென்றும்
 கண்டு களித்தடி சூட விலக்காய் நின்ற
 கண்புதையல் விளையாட்டைக் கழிக்கின்றானே.

OndodiyaaL thirumagaLunthaanumaaki
 orun^inaivaaleenRa vuyirellaamuyya
 vaNduvarain^agar vaazhavasuthEvaRkkaay
 mannavaRkuth thErppaaganaayn^inRa
 thaNduLavamalarmaarban thanEsonna
 thaniththarumanthaanemakkaayth thannaiyenRuNG
 kaNdukaLiththadi soodavilakkaayn^inRa
 kaNputhaiyal viLaiyaattaik kazhikkinRaanE

MEANING:

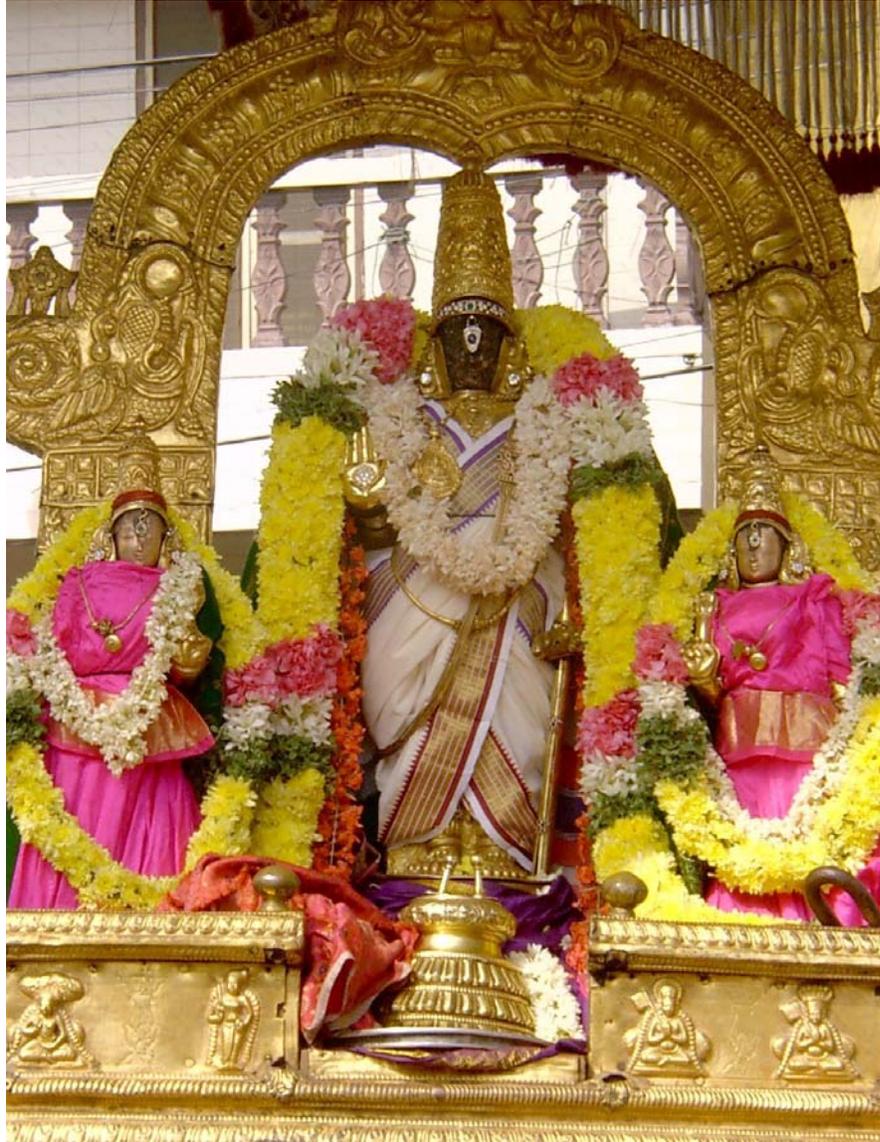
Our Emperor of Emperors (SarvEswaran) incarnated as the son of VasudEvan so that the citizens of DhwaArakai can be blessed with the ultimate PurushArTam of enjoying His Company. He sat in front of Arjuna's chariot as His Saarathy and revealed the height of His soulabhyam. This Lord along with His Devi undertook the sankalpam to uplift the created jeevans from all sufferings and used Arjuna as the excuse to instruct the world on His Charama SIOkam. He stood as the SiddhOpAyam in His Charama sIOkam and took upon Himself the burden to protect those, who sought His protection. He removes the effects of Prakruthi which stands in the way of developing Tatthva Jn~Anam and assures us freedom from sorrows and Moksham at the end of the Prapannan's bodily existence on this earth.

The key passage of this Paasuram is “TaNN tuLava malar mArbhan, oNN thodiyAL ThirumahaLum thAnum aahi, oru ninaivAl eenRa uyir yellAm uyya, tAnE sonna tani dharumam yemakku tAnn aay, Tannai yenRum kaNDu kaLitthu adi sooda, vilakkAi ninRa viLayAttai kazhikkinRAnE”





“TaNN tuLava malar mArbhan” is the Lord wearing the cool TuLasi garland interwoven with the fragrant flowers. “oNN todiyAL ThirumahaLum TAnum aahi oru ninaivAl eenRayir yellAm uyya” refers to the Lord with Periya Piratti propelled by their unified sankalpam to uplift the jeevans created by them. How did the Lord do it? He became the matchless means (upAyam) for those who performed Prapatthi unto Him and stood as SiddhOpAyam for them as revealed in His Charama sLOkam. Thus, He lifted those fortunate ones up from the mire of samsAram so that they can enjoy Him in His Prama Padham and wear His sacred Thiruvadis on their heads and become filled with bliss. Through this MahOpakAram, the Lord removes all the interferences created by His own Moola Prakruthi.



“mannavarkku thEr pAgan – Parthasarathy”





47. EXPLANATION OF THE MEANING OF CHARAMA SLOKAM: PART II

மூண்டாலுமரியதலின் முயல வேண்டா
முன்னமதிலாசை தனை விடுகை திண்மை
வேண்டாது சரணநெறி வேறோர் கூட்டு
வேண்டில் அயனத்திரம் போல் வெள்கிநிற்கும்
நீண்டாகுநிறை மதியோர் நெறியிற் கூடா
நின் தனிமை துணையாக எந்தன் பாதம்
பூண்டால் உன் பிழைகளெலாம் பொறுப்பென்று
புண்ணியனார் புகழனைத்தும் புகழுவோமே.

mooNdaalumariyathalin muyalavENdaa
munnamathilaasai thanaividugaithiNmai
vENdaathu saraNan^eRi vEROr_koottu
vENDilaynaththiram pOlveLkin^iRkum
neeNdaagun^iRaimathiyOrn^eRiyiRkoodaa
ninRanimaithuNaiyaaka venRanpaatham
pooNdaal unpizhaikaLelaam poRuppanenRu
puNNiyanaar pugazhanaiththum pugazhuvOmE

MEANING:

The Charama sLOkam has a key paasage, “Sarva DharmAn Partithyajya”. This paasuram focuses on the six meanings of the two words: “Sarva dharmAn”.

The meaning of this Paasuram is expanded in the 316th Desika Prabhandham Paasuram housed in the Sri Sookthi of “Charama sLOka churukku”.

The extended meanings of this Paasuram will be covered, when we arrive at the 316th Paasuram. Briefly, these six meanings are quoted as: (1) asakthAdhikArithvam (2) aakinchanya puraskriyaa 3) ananga bhAvam (4) dharmANAm asakthyArambhavAraNam (5) TathprathyAsA prasamanam and (6) BrahmAsthra nyAya Soochanam. The meanings of the six doctrines are explained below.

The six meanings of “Sarva DharmAn Partithyajya” are:

(1) **asakthAdhikArathvam**: Do not continue with difficult-to-practise upAyams for Moksham any more, even if you have been active in pursuing them.





(2) **aakinchanya puraskriyaa:** It is the best act to banish desire in practising such upAyams.

(3) **ananga bhAvam:** The act of SaraNAgathy does not need the help of any thing else except its five angams.

(4) **dharmANAm asakthyArambhavAraNam:** If other acts are undertaken, then SaraNAgathy will be fruitless. In such a case, it is like BrahmAstham that can not co-exist with other asthrams.

(5) And (6) you who is engaged in the ancient upAyam of Bhakthi yOgam fit for great Jn~Anis will feel powerless to practise this upAyam. Keep your helpless state as help and seek My Thiruvadi (sacred feet) as the sole upAyam and I will banish your sins and grant You Moksham.

The brief comments however regarding the context of this Paasuram are: “**Sarva DharmAn Partithyajya**” has the meaning to abandon all upaayams. Dharmam is a phalan-yielding practise (saadhanam) that can be understood only with the help of the Lord's Saasthrams. When the Lord uses the plural of dharmam (DharmAn) in Charama sIOkam, He refers to the many kinds of dharmams. The “Sarva” padham selected by the Lord refers to the nature of the dharmams having many angams (limbs). Dharma padham generally connotes UpAyam; here in the context of the Lord's upadEsam refers to MokshOpAyam such as Bhakthi yOgam with its 8 angams.

The 48th Paasuram has so many subtle meanings relating to the essence of Charama sIOkam on this Iyppasi SravaNam day.



“puNNiyanAr - Oppiliappan”





THE GREATNESS OF TODAY

Today is the Iypaasi SravaNam day at Oppiliappan KOil. ThiruviNNagarappan adorns nila mAlais and invites us to reflect on the message imprinted on His right hand (MaamEkam SaraNam Vraja). On top of Hasthi Giri, at Kaanchi, Lord VaradarAjan invites us to reflect on the message imprinted on His right hand: “Maa Sucha:”

Today is also the birth day of Poygai AzhwAr followed by the avathAra dinams of BhUtham and PEy AzhwArs (the three “Mudhal AazhwArs”).

In the 50th sIOkam of AdhikAra Sangraham, Swamy Desikan acknowledges with gratitude the upakAram of the Mudhal AzhwArs in revealing the UpAyams of Prapatthi and Bhakthi yOgams to us for gaining Moksham.

Such is the link to greatness of this Iyppasi SravaNam day.

THE “YEKA SABDHAM”

On this auspicious occasion, it is very appropriate to reflect upon the “YEka” sabdham, which is the essential part of Charama sIOkam : “Maam YEkam SaraNam vraja”. The six meanings of the “YEka” sabdham is the subject matter of the 87th Desika Prabhandham (48th Paasuram of AdhikAra Sangraham) to be covered today.

In the 93rd sIOkam of Desika Prabhandham (54th of AdhikAra Sangraham), Swamy Desikan describes our status of living in a state of freedom from fear due to the following of the UpadEsam of the Lord housed in His Charama sIOkam.





48. CHARAMA SLOKAM: MEANINGS OF CHARAMA SLOKAM: PART III

சாதனமும் நற்பயனும் நானேயாவன்
சாதகனுமென் வயமாயென்னைப்பற்றும்
சாதனமுஞ் சரணநெறியன்றுனக்குச்
சாதனங்களிந்நிலைக்கோரிடையினில்லா
வேதனை சேர் வேறங்கமிதனில் வேண்டா
வேறெல்லாம் நிற்கு நிலை நானே நிற்பன்
தூதனுமாம் நாதனுமாமென்னைப்பற்றிச்
சோகந் தீரென வுரைத்தான் சூழ்கின்றானே

Saadhanamum naRppayanum nAnE aavan
Saadhakanum yenn vayamAi yennai paRRum
Saadhanamum SaraNa neRi anru unakku
SaadhanangaL innilaikku ohr idayil nilla
Vedanai sEr vErangam ithanil vENDA
vEru yellAm niRkkum nilai NaanE niRppan
ThUthanumAm NaaTanumAm YennaippaRRi
sOham theer yena uraitthAn soozhhirAnE

THE SIX MEANINGS OF “YEKA” SABDHAM

In this Paasuram, Swamy Desikan instructs us on the six meanings of the word “yEkam” (“Maam yEkam SaraNam Vraja” portion of the Charama sIokam) as revealed by the Sri Sookthis of His PoorvAchAryAs.

ADDITIONAL REFERENCES ON “YEKA” SABDHAM

Swamy Desikan elaborates on the above meanings of the “yEka” sabdham again in the 318th Paasuram of Desika Prabhandham (4th sIokam of Charama sIOka Surukku) and the 344th Desika Prabhandha Paasuram (the 19th Paasuram of GeethArTa Sangraham). The 29th Chapter of SrImath Rahasya Thraya sAram entitled “Charama sIOkAdhikAram” has the most elaborate commentary by Swamy Desikan on our GeethAchAryan's Charama sIOkam.

THE FIRST MEANING OF YEKA SABDHAM

The first of the six meanings is: “Saadhanamum nall-payanum nAnE aavan” (I will remain as the UpAyam/Means and the Phalan/auspicious fruit of that UpAyam of SaraNagathy). Our Lord is both UpAyam and its Phalan. The yEka sabdham reveals that SarvEswaran alone is both upAyam and Phalan.



2) THE SECOND MEANING OF THE YEKA SABDHAM

The second meaning is: “Saathakanum Yenn vayamAi Yennaip-PaRRum” (The anushtAthA /practitioner of that UpAyam will remain under my Lordship and perform SaraNagathy to me to gain Moksha siddhi). Here, yEka sabdham reveals that the Svatantram of the ChEthanam is banished in the context of the Lord's unfettered will and His SvAtantryam. Our Lord is the SiddhOpAyan and the jeevan should not get confused as the the adhikAri, who practises the UpAyam. It is SarvEsvaran's sankalpam that lets the chEthanam perform the UpAyam as a totally dependent one on the DayA of the Lord. The chEthanam is never-ever independent to perform the UpAyam on its own.

3) THE THIRD MEANING OF THE YEKA SABDHAM

The third meaning is “unakku SaraNa neRi Saadhanamum anRu” (The Lord says: For you, the ChEthanam, SaraNagathy is not a direct upAyam, but is only a vyAjam for gaining the fruit of that UpAyam). Here, the “yEka” sabdham cautions the chEthanam not to link Iswaran (SiddhOpAyam) with SaadhyOpAyams like Prapatthi or Bhakthi yOgams. Iswaran uses Prapatthi as a vyAjam (excuse) to grant the boon of Moksham. He stands in the place of difficult to observe upAyams like Bhakthi yOgam to grant Moksham to those who perform Prapatthi to Him alone.

4) THE FOURTH MEANING OF THE YEKA SABDHAM

The fourth meaning is “SaathanangaL innilaikku ohr idayil nilla” (UpAyams like Bhakthi yOgam will not have any value/help to the SaraNagathy / Prapatthi yOgam. In other words, Bhakthi yOgam and other upAyams do not assist/advance Prapatthi). Our Lord does not place any obstacle/burden between Him and the one, who hastened to perform Prapatthi stands in place of all other upAyams and bears all the burdens Himself. He does not expect any other UpAyams from the Prapannan after the performance of Prapatthi.

5) THE FIFTH MEANING OF THE YEKA SABDHAM

The Fifth meaning is “vEthanai sEr vERu angam ithanil venda” (For one who observes SaraNagathy as the UpAyam, there is no admixture with angams that are very difficult to observe). Except the five angams associated with Prapatthi (aanukoolya Sankalpam, PrAthikoolya Varjanam, KaarpaNyam, Gopthruva VaraNam and MahA Visvaasam), Our Lord does not desire any other angams from those, who perform Prapatthi to Him.

6) THE SIXTH MEANING OF THE YEKA SABDHAM

The Sixth meaning is: “vERu yellAm niRkkum nilai nAnE niRppan” (I will stand in place of all other upAyams like difficult-to-observe Bhakthi yOgam and bless the ChEthanam performing Prapatthi with the fruits of Moksham). Our Lord instructs the Prapanna jeevan that He is under the influence of that Jeevan as a result of the performance of Prapatthi to Him alone and therefore He will stand in place of all other upAyams and bless that jeevan with



the fruits of Moksha sukham.

OUR LORD'S UPADeSAM

The Lord says: “For all these six reasons, Oh ChEthanam, observe Prapatthi yOgam to Me alone and leave the other upAyams (Sarva dharmAn Partithyajya Maam yEkam SaraNam vraja)”.

After performing Prapatthi, live in a state of freedom from worries and sorrows; place the burden of your protection and the fruits of that protection at My feet. As Your Lord and Parama Soulabhyan, who went as the messenger for the PaaNDavAs, I will protect you without fail so that you can stay in a state of nirbhayam and nirbharam (freedom form worries and fears about your gathi).

SWAMY DESIKAN'S INSTRUCTION TO US

Swamy Desikan summarizes the Charama sIOkam message this way:

"ThUthanumAm NaaTanumAm Yennaip-paRRI sOham theer yena uraitthAn soozhkinrAnE"

That Lord who identified Himself as the Lord of all the ChEthanams and as the soulabhyan, who went to DuryOdhanA's court as the messenger for PaaNDavAs instructed us to free ourselves of all fears and sorrows through the performance of Prapatthi at His sacred feet alone. He does not let the PrapannAs down since He is Achyuthan and surrounds them (SoozhinrAn) with His anugraham.





49. HESITATION OF CHETHANAM TO SEEK MOKSHAM

தன்னினைவில் விலக்கின்றித் தன்னை நண்ணார்
 நினைவனைத்துந்தான் விளைத்தும் விலக்கு நாதன்
 என்னினைவையிப்பவத்திலின்று மாற்றி
 இணையடிக் கீழடைக்கலமென்றெம்மை வைத்து
 முன்னினைவால் யாம் முயன்ற வினையால் வந்த
 முனிவயர்ந்து முத்தி தர முன்னே தோன்றி
 நன்னினைவால் நாமிசையுங்காலம் இன்றோ
 நாளையோ ஓ வென்று நகை செய்கின்றானே

thanninaivil vilakkinRith thannain^aNNaar
 ninaivanaiththunthaan viLaiththum vilakkun^aathan
 enninaivaiyippavaththilinRu maaRRi
 iNaiyadik KeezhadaikkalamenRemmaivaiththu
 munninaivaal yAm muyanRa vinaiyaalvantha
 munivayarntu muththithara munnEthOnRi
 nanninai vaal naamisaiyungaalam inRO
 naaLaiyO O venRun^agaiseyginRaanE

The key passage in this Paasuram is about Lord's laughter about our putting off our desire to seek His Supreme abode and wanting to hang on to this SamsAric world instead to enjoy its perishable "pleasures" :

"Mutthi tara munnE tOnRi nall ninaivAl nAmm isayum kAlam inRO naaLayO
 yenRu nahai seyhinrAn"

Our Lord has incarnated in many forms to grant us Moksham and is waiting for us to seek His protection. While waiting for us to gain the auspicious Jn~Anam to seek the journey to His Supreme abode, He is making fun (parihAsam) of our indecision to take that decision and questions with humor : "Is it today or would that be tomorrow that you will decide to perform the upAya anushtAnam?"

MEANING:

No one can overcome the will (sankalpa) of our Lord. He creates all kinds of desires in those who do not try to reach Him and display enmity towards Him. He interferes with their





ability to enjoy those bhOgams that they desire. Our Lord of this disposition has showered His grace on us already and destroyed our longing for SamsAra BhOgams. He has now accepted us as objects of protection to enjoy the cool shade of His sacred feet. He has banished His earlier anger over our previous trespasses. He has taken many avathArams to mix with us as Parama soulabhyan and to grant us mOksha sukham. In spite of all these special efforts on His part, we who do not recognize His extraordinary grace and compassion keep postponing the performance of SaraNAGathy to realize Moksham from one day to the other. Our Lord laughs over our ignorance, procrastination and ineptitude.

For His enemies that do not cherish Him (Tannai NaNNAthAr), He creates all kinds of desires in them (ninaivu anaiththum Taann ViLayitthu) and then prevents them from enjoying those desires that they covet (Taann viLaitthum vilakkum NaaTan).

For us whom He has decided to protect from the SamsAric horror, He has eliminated our taste for the non-lasting and pain-yielding SamsAric “pleasures” (ibbhavatthil yemm ninyaivai mARRi) and has placed us as objects of protection under His sacred pair of feet (iNayadikkeezh adaikkalam yenRu yemmai vaitthu). He has now forgotten or gotten over His anger over our previous trespasses and is ready to grant us His protection (munn ninayivAl yAmm muyanRa vinayAl vantha munivu ayanthu). He waits to see when that day would be for us to elect to seek His rakshaNam. He has taken many avathArams already to



“Thiruevvul Dhivya Dampathi”

grant us Moksham (Mutthi tara munnE thOnRi) and He is amused at our delay/procrastination and makes fun of us by asking whether He has to wait until today (the end of the day) or until tomorrow for us to make up our mind as a result of the dawning of the clear Jn~Anam that would propel us to perform the SaraNAGathy (Mutthi tara munnE thOnRi, nall ninayvAl nAmm isayum kAlam inRo nALayO yenRu nahai seyhinRAn).

The Lord laughs over the thought that He has rushed to grant Moksham to the chEthanam and that chEthanam does not wish to forsake the SamsAric pleasures to seek the Moksham. That chEthanam keeps on postponing the day for seeking Moksham from today to tomorrow and onwards. Our Lord laughs over the ineptitude and ignorance of the ChEthanam, which can not make up its mind.





50. THE HELP OF THE MUDHAL AZHWAR

பாட்டுக்குரிய பழையவர் மூவரைப் பண்டொருகால்
மாட்டுக்கருள் தரு மாயன் மலிந்து வருத்துதலால்
நாட்டுக்கிருள் செக நான்மறை அந்தி நடை விளங்க
வீட்டுக்கிடைகழிக்கே வெளிக்காட்டுமம் மெய்விளக்கே.

paatukkuriya pazhaiyavar moovaraip paNdorukaal
maatukkaruL tharumaayan malinthuvaruththuthalaal
naattukkiruLseka naanmaRaiyanthin^adaiviLanga
veettukkidaikazhikkE veLikkaattumam meyviLakkE



“ThirukkovilUr Perumal”





During DhvApara Yugam, our Lord indirectly provided additional help to the chEthanams to rush towards Him to seek Moksham from Him. During the course of a rainy night at His dhivya dEsam of ThirukkOvaloor, Our Lord got Poygai, BhUtham and PEy AzhwArs together in the tight space of an idaikazhi (dEhaLi) and pressed them there to have their physical contact (dEha sambhandham) and for witnessing the birth of the three AndhAthis from the three AzhwArs. The andhAthis of the AzhwArs lit the lamp of true knowledge (Sathya dheepam) to chase away the darkness of aj~nAnam that had enveloped the world. The lamp lit by the AzhwArs in front of the Lord and His divine consort glorified the UPAyams of Bhakthi and Prapatthi yOgams celebrated by the Vedams.

This Paasuram is about AchArya KruthyAdhikAram Topic of the 30th Chapter of SrImath Rahasya Thraya Saaram.

This 50th Paasuram should be remembered especially on this Iyppasi Satabhishak day, the day of avathAram of PEy AzhwAr:

**Paattukku-uriya pazhayavar moovaraip-paNDu-oruk-kaal
Maattukku aruL tarum Maayan malinthu varutthathalAl
nAttukku iruL seha nAnmaRai anthi nadai viLanga
veettukku idaikkazhikkE veLikAttu, ammeyviLakkE**



“Mylapore PeyAzhwaar”





MEANING:

SarvEswaran caused the Mudhal AzhwArs to sing their ThiruvandhAthis to banish the nescience that shrouded the world and through their andhAthis instructed us on the UpAyams like Bhakthi and Prapatthi for our upliftment from SamsAric sufferings.

“Paattukku uriya Pazhayavar moovar” are the triad of AzhwArs, who are the most qualified for singing about the Lord's vaibhavam.

“MAttukku aruL tarum Maayan” is the Lord of wonderous deeds, who showers His grace on His property, the ChEthanams.

“NAttukku iruL seha” describes the purpose of the Lord empowering the Mudhal AzhwArs to sing their Prabhandhams: it was to destroy the darkness of ajn~Anam that prevailed in the world.

What did the Mudhal AzhwArs do and how did they banish the surrounding darkness?

They lit a lamp of Sathyam to eliminate the darkness of nescience.

What did that lamp do besides chasing away the darkness of ajn~Anam?

It shed light all around and glorified the means (upAyams) for the performance of SaraNagathy (Bhakthi & Prapatthi yOgams) at the sacred feet of the Lord (nAnn muRai anthi nadai viLanga veLikkAttum).





51. THE FIRST OF THE SIXTH PAASURAMS DEALING WITH THE 32ND CHAPTER OF SRTS (NIGAMANADHIKARAM).

This paasuram celebrates the glories of the sacred feet of Lord Ranganathan as the UpAyam and Phalan for the ChEthanams. It is set in PathinARu (Sixteen) seer (symmetry) Aasiriya viruttham (Aasiriyam meter) and has a total of 16 lines. Each of the sixteen lines celebrates one or other aspect of the myriad anugrahams of Lord Ranganathan's ThiruvadigaL.

உறு சகடமுடையவொரு காலுற்றுணர்ந்தன
உடன் மருத மொடியவொரு போதிற்றவழ்ந்தன
உறிதடவுமளவிலுரலோடுற்று நின்றன
உறுநெறியோர் தருமன் விடு தூதுக்குகந்தன
மறநெறியர் முறிய பிருதானத்து வந்தன
மலர்மகள் கை வருட மலர் போதில் சிவந்தன
மறுபிறவியறுமுனிவர் மாலுக்கிசைந்தன
மனுமுறையில் வருவதோர் விமானத்துறைந்தன
அறமுடைய விசயனமர் தேரிற்றிகழ்ந்தன
அடலுரக படமடிய வாடிக்கடிந்தன
அறுசமயமறிவரிய தானத்தமர்ந்தன
அணிகுருகை நகர் முனிவர் நாவுக்கமைந்தன
வெறியுடைய துளவமலர் வீறுக்கணிந்தன
விழுகரியோர் குமரனென மேவிச் சிறந்தன
விறலசுரர் படையடைய வீயத்துரந்தன
விடலரிய பெரிய பெருமாள் மென்பதங்களே

uRusakada mudaiyavoru kaaluRRuNarnthana
udan marutha modiyavoru pOthiRRavazhnhthana
uRithadavumaLaviluralOduRRun^inRana
uRun^eRiyOr tharuman viduthoothukkukukanthana
maRan^eRiyar muRiya piruthaanaththu vanthana
malarmagaL kaivaruda malaRpOthiR sivanthana





maRupiRavi yaRumunivar maalukkisainthana
manumuRaiyil varuvathOr vimaanaththuRainthana
aRamudaiya visayanamar thEriRRigazhnhana
adaluraka padamadiya vaadikkadinthana
aRusamaya maRivariyathanaththamarnthana
aNikurukai nagar munivarn^aavukkamainthana
veRiyudaiyathuLa vamalar veeRukkaNinthana
vizhukaRiyOr kumaranena mEvich siRanthana
viRalasurar padaiyadaiya veeyaththuranthana
vidalariya periya perumaaL menpathangaLE

GENERAL MEANING:

The insatiable nectar of the tender feet of the Lord of SrIrangam is never abandoned by His BhakthAs. He did many miracles during KrishNAvathAram. Let us enjoy the beauty of this KarNa ranjaka Paasuram line by line. The Tamil text of this 51st Paasuram is in parenthesis after the general meaning for each line:

1. Those feet gave a swift kick to the asuran, who came in the form of a wheel to destroy the Lord and instead got totally destroyed (uRu sakatam udaya orukAl uRRu uNarnthana).
2. Those powerful feet crawled between the two Marutha trees and brought them down (udan marutham Odiya oru-pOthil tavazhnhana).
3. They stayed tied to the husking mortar, when the Lord was caught stealing the butter and curds from the pots held high by His Mother (uRi tadavum aLavil uralOdu uRRu ninRana).
4. Those strong feet went on an ambassadorial mission to DuryOdhanA's court with delight to plead the case for Dharma Puthran, the eldest PaaNDavan of unimpeachable conduct (uRu Neri ohr Dharuman vidu thUthukku uhanthana).
5. Those purposeful feet roamed in BrundhAvanam with anger to destroy the enemies of the righteous ones (MaRa-neRiyar muRiya PirutAnatthu vanthana).
6. Those tender feet could not even take the pressings of MahA Lakshmi's soft hands and reddened even under such soft pressure (Malar MahaL kai varuda, malar pOthil sivanthana).
7. Those dayA-filled feet (Thiruvadi) became the appropriate object for the devotion (bhakthi) of the Sages, who did not wish to be born again in this Karma BhUmi (MaRu piRavi aRum Munivar mAlukku isainthana).
8. Those sacred feet took its residence inside the VimAnam (PraNavAkAra VimAnam), which reached the kings of Manu Dynasty, from Brahma DEvan (Manu MuRayil varuvathu ohr vimAnatthu uRainthana).
9. Those victorious feet shone on the chariot of the righteous ArjunA (aRam udaya Visayan





amar tEriL thihazhnthana).

10. They destroyed the hoods of the powerful serpent, KaaLiyana through dancing on them (adal urakam paDam madiya aadik-kadanthana).

11. Those sacred feet adorn the celebrated sTANam of Sri Vaikuntam that is not comprehended by any one of the six mathams (aRu samayam aRivu ariya tAnatthu amarnthana). The six samayams/mathams are: Saankhyam, KaNAtham, Bhouddham, Patanjali matham, Jainam and Saivam.

12. Those holy feet became the most appropriate object of singing for the tongue of Swamy NammAzhwAr, the king of ThirukkuruUr, which is the jewel for the BhU MaNDalam (aNi Kuruhai nahar munivar nAvukku amainthana).

13. Those sacred feet became the glorious object of adornment of the fragrant TuLasi garland (veRi udaya TuLava malar veeRukku aNinthana).

14. Those holy feet blessed queen Utthirai's embryo, which was like a piece of charcoal and transformed it in to a beautiful young child (vizhu kari Ohr kumaran yena mEvicchiRanthana).

15. Those powerful feet chased and destroyed the heroic army of the asurAs (viRal asurar paDai adaya veeyat-thurantana).

16. "Vidalariya PERIYA PERUMAAL menn PaadhangaLE" Those soft and tender feet of Lord RanganAthan performed all these miracles effortlessly. Those sacred feet of Lord RanganAthan are not ever abandoned by His adiyArs. May those adiyArs of this victorious Lord be uplifted by seeking these holy feet as their means (upAyam) and fruits (Phalan) for Moksham!

The chantham (the rhythmic beats of this Paasuram can only be appreciated by the musicians and rasikAs amongst you. This Paasuram is usually sung as Raaga Maalikai in the RaagAs of Kaapi, BehAg, Sindhu Bhairavi and HamsAnandhi.



"Srirangam Divya Dampathi"





52. LINKING UP AND INVOLVEMENT WITH OUR SATH-SAMPRADHAYAM

மறையுரைக்கும் பொருளெல்லாம் மெய்யன்றோர்வார்
 மன்னிய கூர்மதி யுடையார், வண் குணத்தில்
 குறையுறைக்க நினைவில்லார் குருக்கள் தம்பால்
 கோதற்ற மனம் பெற்றார் கொள்வார் நன்மை
 சிறைவளர்க்குஞ் சிலமாந்தர் சங்கேதத்தால்
 சிதையாத திண் மதியோர் தெரிந்ததோரார்
 பொறை நிலத்தின் மிகும் புனிதர் காட்டும் எங்கள்
 பொன்றாத நன்னெறியிற் புகுதுவாரே.

maRaiyuraikkum poruLellaa meyyanROr vaar
 manniyakoor mathiyudaiyaar vaNkuNaththiR
 kuraiyuRaikka ninaivillaar gurukkaL thampaaR
 kOthaRRa manam peRRaar koLvaar nanmai
 siRaivaLark kuNYchilamaanthar sangEthaththhaal
 sithaiyaatha thiN mathiyOr therintha thOraar
 poRai nilaththin mikumpunithar kaattum engaL
 ponRaatha nanneRiyiR puguthuvaarE

MEANING:

Our Sath-SampradhAyam is ancient and free from any blemish. Those AasthikAs, who have been blessed to belong to this sacred sampradhAyam will reach Sathgathi.

The key words of this 91st Paasuram are: “poRai mihum Punithar kAttum yengaL ponRAthanal-neRiyil puhuthuvAr” (Those AasthikAs, who with many aathma guNams will enter the auspicious path shown by our sublimely pure AchAryAs marked by patience and forbearance greater than BhUmi Devi Herself). These AasthikAs have the clarity and purity of mind as a result of following our Sath-SampradhAyam (Sath-sampradhAya Parisuddha manas).

This paasuram describes the eight unique lakshaNams of these AdhikAris, who through their links to our hoary and timeless SampradhAyam keep it dynamic, radiant and eternal:

- (1) These AasthIkAs (AastheekyavAn) will have deep faith in the meanings of the eternal Vedaas (maRai uraikkum poruL yellAm mey yenRu OhrvAr).
- (2) They will have sharp intellects to appreciate the subtle meanings of Tatthva Thrayams





(manniya koor mathi udayAr).

(3) They will never be jealous of others. They will be free from asooyai (vaNN guNatthil kuRai uraikka ninaivu illAr).

(4) They will have the distinction of receiving upadEsam about our Sath-SampradhAyam from SadAchAryAs (GurukkaL pAll kOthu aRRa manam peRRAr).

(5) They will follow only the essential course that our Sath-SampradhAyam has laid out (nanmai koLvAr).

(6) They will be beyond the influence and ways of the common folk deeply immersed in SamsAric sufferings (siRai vaLarkkum mAnthar sankEtatthAI sithayAtha tiNN madhiyOr).

(7) They will not seek the insignificant phalans sought by the samsAris and will seek instead the everlasting fruits of Moksham (terinthathu OhrAr).

(8) They will follow the golden path laid out and traveled by our SadAchAryAs known for their matchless forbearance and be uplifted (poRai mihum Punithar kAttum yengaL ponRAtha nall neRiyil puhuthuvAr).

Thanks to them our Sath-SampradhAyam will flourish without any interruption forever.

The Sanskrit SIOkam quoted in this context of the Paasuram is:

AastheeykavAn nisitha budhdi: anabhyasooyu:

Sath-sampradhAya parisuddhamaNA: SadharTee

SankEtha-bheethi rahitha: thruNEshvasaktha:

Sadh-varthamAneemanuvidhAsyathi Saasvatheem na:





53. THE PATH DESCRIBED BY THIS PRABAHNDHAM IS THE BEST

இதுவழியின்னமுதென்றவர் இன்புலன் வேறிடுவார்
 இதுவழியாமலவென்றறிவார் எங்கள் தேசிகரே
 இதுவழி எய்துகவென்று உகப்பாலெம்பிழை பொறுப்பார்
 இதுவழியாமறையோரருளால் யாமிசைந்தனமே

ithu vazhiyinna muthenRavar inbulanvERiduvaar

ithuvazhiyaamala venRaRivaar engaL thEsigarE

ithuvazhi eythuka venRu ukappaalem pizhai poRuppaar

ithu vazhiyaa maRaiyOraruLaal yaamisainthanamE

MEANING:

This Prabhandham instructs one about Prapatthi mArgam as the best to follow for our upliftment from SamsAric sufferings and to gain MOksha Siddhi. Prapatthi is the key upAyam (Mukhya upAyam) for Moksham.

The key words associated with this Paasuram are: “ithu vazhi inn amudhu ; MaRayOraruLaal ithu vazhiyA isainthanam” (The way of the SadAchAryAs described in this Prabhandham is the nectarine path. Thanks to the krupai of the SadAchAryAs, this way has been opened to us and we have accepted it as the auspicious path for us to follow).

The complete meaning of this Paasuram celebrating the Vaibhavam of Prapatthi mArgam taught by our noble AchAryAs is: We pushed aside the pursuit of trivia practised by the samsAris as not befitting our Svaroopam as instructed by our AchAryas. We became thoroughly convinced that the grace of the Lord resulting from our observance of the most important UpAyam (Prapatthi) is the cause for Moksham and turned away from other inconsequential upAyams. Our AchAryAs instructed us on this Prapatthi mArgam and willed that this mArgam should thrive and prosper for ever for our benefit. Our AchAryAs forgave our blemishes and performed upadEsam on this nectarine Prapatthi mArgam. We followed this Prapatthi mArgam as revealed to us by our AchAryAs.





54. FREEDOM FROM WORRIES DUE TO THE HELP OF CHARAMA SLOKAM

எட்டுமிரண்டுமறியாத வெம்மை இவையறிவித்து
எட்டவொண்ணாதவிடந்தரும் எங்களம்மாதவனார்
முட்ட வினைத்திரள் மாள முயன்றிடுமஞ்சலென்றார்
கட்டெழில் வாசகத்தால் கலங்காநிலை பெற்றனமே

ettumiraNdumaRiyaatha vemmai ivaiyaRiviththu
ettavoNNaa thavidantharum engaLammaathavanaar
muttavinaiththiraNmaaLa muyanRidumanchalenRaar
kattezhil vaasagaththaal kalangaan^ilai peRRanamE

MEANING:

We are the ignorant ones, who do not even know that 8+2 is ten (yettum iraNDum aRiyAthavar). We are the untutored ignoramus, who do not know about the Manthrams with 8 aksharams (Yettum) and Dhvayam (iraNDum) as well as the Lord's Charama sLOkam. As a result, we are devoid of Jn~Anam about Bhagavath Bhakthi and the glory of Parapatthi mArgam.

Our Lord through His AchAryAs made sure that we the ignorant ones received upadEsam on the esoteric meanings of the three rahasyams to get us ready to enter His Supreme abode. We reflect on His charama sLOka upadEsam to perform Prapatthi at His sacred feet to free ourselves from fear about SamsAram and enjoy worry-free lives here before entering the Lord's abode.

Swamy Desikan describes the sacred Charama SLOkam of Lord Krsihna as “**attu yezhil Vaachakam**” (the strong and beautiful words). Our Lord's upadEsam is summed up as: “**vinait-thiraL mutta maaLa muyanRidum**” (Engage in the observance of Prapatthi to banish all of your karma vargams). I will stand in the place of all dharmams and take up your rakshaNam. Please be freed of your worries and fears (anjal yenrAr). Swamy Desikan describes SrIvaikuntam, the Supreme abode of the Lord as “**yetta oNNAtha idam**” and that Prapatthi will grant (tarum) residence at this sTaanam of the Lord that cannot be reached only through the observance of Prapatthi (or BhakthiyOgam). Our AchAryAs have recommended for us, the incompetent adhikAris, Prapatthi yOgam as the easy-to-practise and sure-to-grant phalan compared to the difficult to observe Bhakthi yOgam, which takes a long time to yield the phalan of Moksha sukham.

These two final Paasurams of AdhikAra Sangraham also cover the content of the 32nd (Final) Chapter of SrImath Rahasya Thraya Saaram (NigamanAdhikAram). With these two Paasurams, AdhikAra Sangraham is concluded.





55. THE ANUGRAHAMS ARISING FROM ADHIKARA SANGRAHAM

வானுளமர்ந்தவருக்கும் வருந்த வரு நிலைகள்
தானுளனாயுகக்குந்தரம் இங்கு நமக்குளதே
கூனுள நெஞ்சுகளால் குற்றமெண்ணியிகழ்ந்திடினும்
தேனுள பாதமலர்த் திருமாலுக்குத் தித்திக்குமே

vaanuLamaranthavarukkum varunthavarun^ilaikaL
thaanuLanaayukakkuntharam ingun^amakkuLathE
koonuLan^enchukaLaal kuRRameNNi yigazhnthidinum
thEnuLa paathamalarth thirumaalukkuth thiththikkumE

MEANING:

The key message of this paasuram is that the SrI Sookthi of AdhikAra Sangraham and the contents covered there would be most enjoyable to the Lord known for His lotus feet brimming with honey (tEn uLa Paadha Maalar ThirumAlukku titthikkum).

Swamy Desikan is ready to conclude His second Tamil Prabhandham of AdhikAra sangraham. He makes the following observations: “The nishtais (status and accomplishments) described in this Prabhandham are not within the easy reach of even Indhran and Nithyasooris. Through the power (anguraha sakthi) of the AchAryan, we are blessed to gain these nishtais and also see on this karma bhUmi others possessing these rare-to-gain nishtais. Our bhAgyam is indeed worthy of celebration! There may be those with distorted minds (vakra buddhi), who may find fault with this grantham and us, who composed this prabhandham and therefore may resent us. In spite of them, this Prabhandham will be very dear to SrIman NaarAyaNan's mind (ThiruvuLLam)”.



“tEn uLa Paadha Maalar ThirumAl
– Dolai Krishnan”





56. LORD HAYAGRIVAN'S ROLE AS ACHARYAN FOR GRANTHA NIRMANAM

வெள்ளைப் பரிமுகர் தேசிகராய் விரகால், அடியோம்
உள்ளத்தெழுதியது ஓலையிலிட்டனம் யாமிதற்கென்
கொள்ளத் துணியினும் கோதென்றிகழினுங்கூர்மதியீர்
எள்ளத்தனையுகவாது இகழாதெம்மெழில் மதியே

veLLaip parimugar_thEsigaraay virakaaladiyOm
muLLaththezhuthiyathu Olaiyilittanam yaamithaRken
koLLaththuNiyinum kOthenRikazhinunkoormathiyeer
eLLaththanaiyugavaathu igazhaathemmezhin mathiyE.

MEANING:

In this last sOkam of AdhikAra Sangraham, Swamy Desikan acknowledges that this grantham was not authored by him directly. He acknowledges his debt of gratitude to Lord HayagrIvan as his AchAryan for His upadEsam that was captured by him and transformed in to the written version. Swamy Desikan in all modesty appropriate for the occasion states clearly that this Prabhandham is blemishless since it originated directly from Lord HayagrIvan serving as his AchAryan.

The key passage of this final Paasuram of AdhikAra Sangraham is: “VeLLaip-Parimuhar DEsikaRy virahAl adiyOm uLLatthu yezhuthiyathu yAmm olayil ittanam. IthaRkku yenn?” (Lord HayagrIvan incarnated as an AchAryan with the face of a white horse and human body and wrote these pAsurams of AdhikAra sangraham on the tablet of my mind through the route of upadEsam. AdiyEn just took those texts imprinted in my mind and for the benefit of the people of the world transferred them to the palm leaves as a Sri KOsam. Since Lord HayagrIvan, the Lord of VidhyAs is the author of this grantham, how can there be any blemish in the content or style of this grantham? It is impossible.

The beauty of Swamy Desikan's expression of his debt of gratitude through this paasuram is marvelous. Normally, the people of the world write/store in their mind the different AchArya granthams recorded on palm leaves by scribes. In his case, Swamy Desikan says that He wrote on palm leaves, what was already recorded on his mind by his AchAryan, Lord HayagrIvan, so that people of the world can benefit from the Lord's direct upadEsam to him.

Swamy Desikan observes further that the reviewing public may accept this grantham or reject them as defective (koLLa thuNiyinum, kOthu yeNru ihazhinum). Either of these reactions does not bother Swamy Desikan. He says that he is not going to rejoice because some accepted this grantham and welcomed it or he is not going to be downcast and curse the other group, which criticizes this grantham as faulty and reject it. His kaimkaryam is done



and he has an equanimous attitude that does not elate him or depress him on learning about the two kinds of reception to this grantham. He comments about his reaction to the praise given by those who welcome it as a srEshta grantham: “yemm yezhil mathi yeLL atthanai uhavAthu” (Our beautiful mind filled with dispassion would not at all be elated). In the case of those, who dismiss this grantham as insubstantial and full of doctrinal mistakes, Swamy Desikan states that his mind will not at all be angry or displeased with those critics.



“VeLLai Parimuhar”

Why does Swamy Desikan take this attitude filled with VairAgyam?

He dismisses both the haters and lovers of this Grantham with the statement: “ithaRkku yenn?”. He says: “what does it matter?”. Swamy Desikan's conviction behind this attitude is that the grantham of AdhikAra Sangraham took its birth because of Lord HayagrIvan and it is HE, who is going to be happy, when critics welcome it or HE is the One, who is going to be angry with those who reject it and punish them. Swamy Desikan places the anugraha, nigraha sankalpam in the hands of his ParamAchAryan, Lord HayagrIvan and places the palm leaves at His Thiruvadi.

Swamy Desikan's Saathvika ThyAgam and AchArya Bhakthi is abundantly evident in this final paasuram of salutation to Lord HayagrIvan.

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ।

kavitaarkika siMhaaya kalyaaNa guNa shaaline.

shrImate ve~NkaTeshaya vedaanta gurave nama:

சீரார் தூப்புல் திருவேங்கடமுடையான் திருவடிகளே சரணம்

Swamy Desikan ThiruvadigaLE SaraNam,

Daasan, Oppiliappan Koil VaradAchAri SadagOpan

