

**SRIMATH RAHASYA THRAYA  
SAARAM**

**OF  
SWAMY DESIKAN**



**ANNOTATED COMMENTARY IN ENGLISH BY:**

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॥ श्रीः ॥

श्रीमते निगमान्त महादेशिकाय नमः

श्रीमद्रोपालर्य महादेशिकैः अनुगृहीतम्

॥ श्रीमन्निगमान्तदेशिक दिव्यसहस्रनामवलिः ॥



**SRI THIRUKKUDANTHAI DESIKAN'S  
SRI DESIKA SAHASRA NAAMAMS  
RELATING TO SRIMATH RAHASYA THRAYA SAARAM**

**INTRODUCTION:**

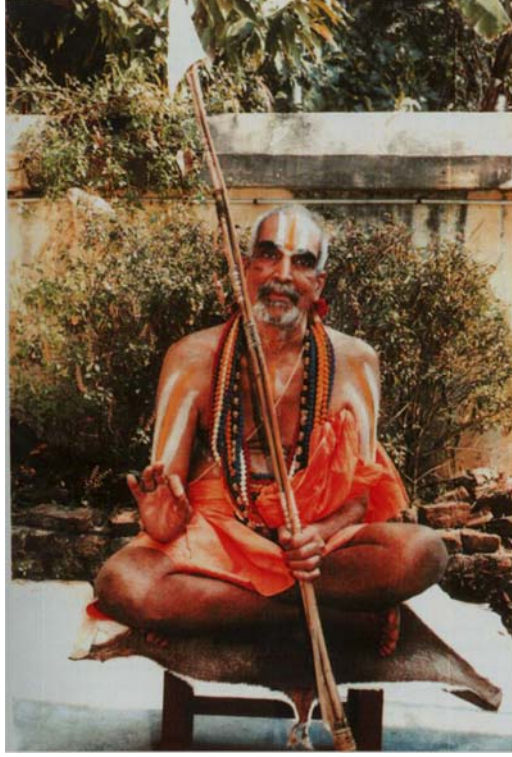
The three hundred year avathAra celebrations uthsavam of Thirukkudanthai Desikan, the founder of the Munithraya SampradhAyam took place at Srirangam under the adhyaksham of HH Sri Poundareekapuram Andavan, SriParamahamsEdhyAthi Sri Gopala Desika YathIndhra Maha Desikan in 2002.

It was also the twentieth anniversary of this great AchAryan entering into





SanyAsAsramam (Aasrama Peeta AlankAram). As a part of these two celebrations, a VykyAna grantham on Sri Desika dhivya Sahasra Naamams was released by HH Sri Poundareekapuram Andavan. The date of release of this monograph was March 8, 2002.



“Srimad Poundareekapuram Andavan”

Srimath Poundareekapuram Andavan performed a Sahasra Naama pushpArchanai for Swamy Desikan at His Sannidhi at East Utthira Veedhi of Srirangam on that day. It took two hours to recite these grand Sahasra Naamams of Thirukkudanthai Desikan by HH ParavAkottai Desikan of Poundareekapuram Aasramam. The VykyAna grantham on the Swamy Desika Dhivya Sahasra Naamams authored by U.Ve (Dr.) NaavalpAkkam VedAdhyEtha V. VaasudEvAcchAr Swamy was released on this day. A title of VipascchinmaNi was conferred on the scholarly author from an illustrious family of NavalpAkkam by Srimath Andavan.

Dr. VasudEvAcchAr Swamy is a scion of a great kulam and is blessed with Veda-Saasthra Jn~Anam and has the blessings of MahA VidwAns. This Swamy is the grandson of Thirumalai Sathakrathu NaavalpAkkam NaarAyaNa TaatArya MahA Desikan and the son of MahA VidwAn NaavalpAkkam U.Ve. VaradAchArya Swamy. Besides his illustrious Father, great VidwAns like U.Ve. NavalpAkkam N.S. SaThakOpa RaamAnuja TatAchAr Swamy, U.Ve. Sri PeyyampAdi SrivatsAnkAcchAr Swamy, U.Ve. NavalpAkkam ValayapEttai RaamAnuja TaatAchAr Swamy, Vaikunta Vaasi U.Ve. GhOshtipuram RaamAnujAcchAr Swamy have been consulted by Sri VaasudEvAcchAr Swamy in composing this great VyAkhyAanam for Swamy Desika Dhivya Sahasra Naamams. adiyEn has the courage of a



Mandha madhi to attempt to translate into English this great VyAkhyAana Grantham on Swamy Desika Sahasrams and yet the hope is that the future readers of this e-book will enjoy the great insights of Sri VaasudEvAcchAr Swamy. In this effort, adiyEn has been ably assisted by Sriman Srinivasan NaarAyaNan Swamy of Bridgewater, NJ.

This is a great SampradhAya Kaimkaryam realized through the most merciful Srimath Poundareekapuram Andavan has been saluted as “akhyAthi nirAsi, sarva sampathpradham” (one which banishes ajn~Anam and confers the wealth of Jn~Anam). Besides the coverage of the Vaibhavam of Swamy Desikan, these Sahasra Naamams are the distilled essence of Swamy Desikan’s Sri Sookthis. In these Sahasra Naamams are housed the many sampradhAyic vishayams that every Sri VaishNavan should know. Thirukkudanthai Desikan has captured these gems of upadEsams from Swamy Desikan on Tattva Thrayam, Rahasya Thrayams, Prapatthi yOgam and the ways for its observance, Para Matha dhOshams, the blemishlessness of Sri VaishNava Darsanam, nithyAnusandhAnams and many other vishayams relating to our ancient sampradhAyam.

AdiyEn has relied primarily upon the scholarly monographs of Sri VaasudEvAcchAr Swamy, Vaikunta Vaasi Sri Oppiliappan Sannidhi SrirAma DesikAcchAr Swamy and asmath AchAryan Paramahansa ParivrAjakAchArya Prakrutham Srimath Azhagiya Singar, Sri NaarAyaNa Yattheendhra Maha Desikan, who will be celebrating His SathAbhishEkam on November 30, 2006 at Srirangam.

If this meager attempt to translate the VyAkhyAna Grantham on Swamy Desika Sahasra Naamams in English helps a few Sri VaishNavAs to get closer to our hoary SampradhAyam, adiyEn would consider himself as a Krutha Kruthyan.

## THE FOUR BHAGAMS OF SRIMATH RAHASYA THRAYA SAARAM

The 214 Sahasra Naamams (793 to 1,006) cover the content of the 32 Chapters of Srimath Rahasya Thraya Saaram (SRTS), the Magnum Opus of Swamy Desikan. There are four parts to SRTS. These four parts are covered by the following ThirunAmams spanning from Naamams 794 to 1006. The 793<sup>rd</sup> name is a general tribute to Swamy Desikan for His anugraham in blessing the chEthana GhOshti. The remaining 213 NaamAs fall in to the following four categories:

**ArTAnusAsana BhAgam:** This First division covers the doctrines that we should know. 115 Sahasra NaamAs from 794 to 908 cover this aspect of content.

**SthreekaraNa BhAgam** (909-955 Sahasra Naamams): These 47 Sahasra Naamams clarify any doubts relating to the essential doctrines covered in the first division.

**Padha Vaakya yOjanA Bhaagam** (956-1003 Sahasra Naamams): These 48 Naamams cover the esoteric meanings of the three rahasya manthrams revered by Sri VaishNavAs.

**SampradhAya PrakriyA BhAgam** (1004 to 1006 Sahasra Naamams): These three Desika Sahasra Naamams cover the way in which our sampradhAyam is followed.





adiyEn will provide explanatory notes for these traditional names as we go along.

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**SRI DESIKA SAHASRA NAAMAVALI**  
“Thiruvallikeni Ahobila Mutt Swami Desikan”



## GENERAL TRIBUTE TO SWAMI DESIKAN

(793) ओं रहस्यत्रयसारोजीवित चेतनसञ्चयाय नमः

Om Rahasya Thraya sArOjjeevitha chEtana sanjaya nama:

(All NamavaLis are preceded by praNavam "Om")

(MEANING):

Salutations to the great AchArya, who provided salvation to the assembly of ChEtanams through His Sri Sookthi of SrImath Rahasya Thraya Saaram (SRTS).

COMMENTS BY ADIYEN:

In the last few years of His life on this earth at Srirangam, Swamy Desikan created SRTS for the upliftment and salvation of the entire assembly of the sentient (chEtana Samooham). The two goals of this Sri Sookthi of Swamy Desikan are:

1. Establishment of the SaraNagathy Saasthram of AchArya RaamAnujA on the soundest of footing
2. Elaboration of the inner meanings of the three rahasyams (AshtAkshari, Dhvayam and Charama SIOkam).

Had Swamy Desikan not blessed us with SRTS out of His infinite compassion for us, the SamsAris, the path of Moksham would be very much outside our reach. There will be persisting doubts about the samsAris (Bound Jeevans /Bhaddha Jeevans) following this UpAyam with conviction to gain Moksham. In view of Swamy Desikan's matchless anugraham through SRTS, He is saluted with the unique Vaazhi ThirunAmam of "Tanja Paragathyai tantharuLvOn VaazhiyE". SRTS explains clearly the three essential doctrines of Tatthvam, Hitham and PurushArTam. It is written in the MaNipravALam mode (mixture of Sanskrit and Tamil) for the benefit of all. SRTS houses all matters that any one seeking Moksham (Mumukshu) should be conversant with and as a result it uplifts the suffering chEthana samooham and shows the unfailing way to liberation from the endless cycles of births and deaths and to reach the Supreme Abode of Sriman NaarAyaNan to perform eternal kaimkaryam and enjoy the incomparable bliss associated with that kaimkaryam to the Divine Couple.

The next 8 Sahasra Naamams deal with Swamy Desikan's UpadEsam on the importance of one's AchAryan housed in the Chapter with the title of Guru Parampara Saaram.



## SRI GURU PARAMPARA SAARAM (NAAMAS 794 TO 801)

(794) द्रमिडोपनिषद् द्रष्टृ सूत्रिवृन्दोपकारविदे नमः

**DhramidOpanishath dhrashtru SooribrundhOpakAra vidhe nama:**

### (MEANING):

Salutations to Swamy Desikan, who was fully familiar with the assistances (upakArams) given by the AzhwArs to us through their creation of the Tamil Vedams.

### COMMENTS:

DhramidOpanishad refers to Tamizh MaRai (Vedams). The authors of these Tamizh MaRais are the assembly of twelve AzhwArs (Soori Brundha:). Their upakAram in their role as our AchAryAs is matchless. They are Veda Manthra dhrushtAs in their own right. They were fully familiar with the ancient Sanskrit VedAs. Rishis were the ones, who, saw first these Veda Manthrams in their mind and became manthra dhrashtAs. Tamizh Vedams also eternal like the Sanskrit Vedams. AzhwArs “found” these Veda Manthrams that existed before, assembled their messages in Tamizh for the benefit of those, who could not access the Sanskrit Vedams. **That is why AzhwArs are saluted as “SamhithAmDhrushtavantham” (One who saw the Sanskrit Veda Manthrams).**

The meanings of the Sanskrit Veda Manthrams are difficult to understand. AzhwArs performed a great help in making the meanings of these Sanskrit Vedams available to us in clear terms through their Tamizh Paasurams for our enjoyment and benefit.

Sanskrit Vedams are like a vast ocean. They contain a mixture of things. AzhwArs are like the clouds that absorb the pure water from the salty ocean and nourish us with clear, potable water (Dhivya Prabhandha Paasurams). AzhwAr's Paasurams are like that life--sustaining rainwater. That is why the special efforts taken by them to help us are incomparable. The waters of the ocean are salty and can be useful only to fish and the like. AzhwAr's paasurams arising from the ocean of Sanskrit Vedams are like rain water and is useful to every janthu.

(795) मोक्षैकसाधन आचार्यवत्ता साधनतत्पराय नमः

**Mokshaika--sAdhanAchAryavatthA saadhana tathparaya nama:**

### (MEANING):

Salutations to Swamy Desikan, who established the doctrine that AchArya Sambhandham (AchArya link) is the central factor for any one to gain Moksha Siddhi.

### COMMENTS:

Whether one is a great sinner or PuNyasaali, Moksha siddhi can be realized by him only





through the links to a SadAchAryan. AchArya Sambhandham is thus indispensable for every one to gain Moksham. The Greatest of sinners or the grandest among the PuNyasaalis cannot gain moksham without that AchArya Sambhandham.

(796) स्वाचार्यादि शरण्यान्त भक्तिक्रमविशेषविदे नमः

SvAchAryAdhi SaraNyAntha Bhakthi krama visEsha Vidhe nama:

(MEANING):

Salutations to Swamy Desikan, who clearly understood the sequence of steps in Bhakthi yOgam starting from one's own AchAryan to BhagavAn (SaraNyan).

COMMENTS

It is not enough to have just AchArya Sambhandham. One has also to know the AchArya Paramparai starting from one's own AchArya to all the way up to BhagavAn, the PrathamAchAryan. That AchArya Vamsam has to be meditated upon every day. This anusandhAnam of AchArya Vamsam in the proper sequence (ascending order) has to be infused with Bhakthi. That is the Bhakthi Krama VisEsham saluted in this Sahasra Naamam.

(797) श्रीमद्भगवदाचार्यभाव बाधकबाधकाय नमः

Srimath BhagavathAchArya Bhava bAdhaka bAdhakaya nama:

(MEANING):

Salutations to the One (Swamy Desikan) who refuted those, who refuted Bhagavan becoming an AchAryan. Salutations to the One (Swamy Desikan), who insisted on the meditation on AchArya Paramparai all the way up from one's AchAryan to BhagavAn, the ParamAchAryan.

COMMENTS

Some may question how we can view BhagavAn as AchAryan since Brhama dEvan, Naaradar are only those who have received direct upadEsam from the Lord. We are not linked to that Guru Paramparai of Brahma and Naaradhar. Therefore, it is not appropriate to call BhagavAn as our AchAryan. The answer to this concern is:

One who blesses us with Jn~Anam is an AchAryan. Bhagavan blesses us with Jn~Anam in so many ways. Hence He is in our AchArya paramparai.

Bhagavan helps us in so many ways. Our Lord instructed Brahma on Vedams and their meanings. When the Madhu KaiDabhars stole the VedAs, our Lord retrieved them and assured Saasthra prachAram thru Brahma. He facilitated hithOPpadEsam thru sage Sanaka





et al. Through Sage Naaradar, He made sure that the VedAntha SampradhAyam does not get mutilated. He entered into Sage VyAsa and originated many important Sri Sookthis. He took on the incarnations of Hamsam and HayagrIvan to instruct the world. He became AzhwArs to bless us with Paasurams. He gave us PaancharAthra Aagamam for His aarAdhanam. Therefore there is no basis to think that Bhagavaan is not in our AchArya Paramparai. He is our ParamAchAryan and PrathamAchAryan. He does not however have any AchArya. He stands to prove that AchAryAs are BhagavAn's incarnations.

(798) शठारि नाथयोगीन्द्र गुरुशिष्यत्वसाधकाय नमः

SaThAri NaaTayOgIndhra Gurusishyathva Saadhakaya nama:

(MEANING):

Salutations to Swamy Desikan, who explained the relationship of Swamy NaaTa Muni as a sishyar to Swamy NammAzhwAr although former was born five hundred plus years later.

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“kaattumannaar Koil NaaTamunihal”

COMMENTS:

Swamy NammAzhwAr is the achAryan for Swamy NaaTa Muni although they were separated in time by few centuries. The explanation of this apparent paradox is explained in







the 518<sup>th</sup> Sahasra Naamam for Swamy Desikan. Madhura Kavi AzhwAr was the direct sishyar of Swamy NammAzhwAr. ParAnkusa Daasar was a descendant of Madhura Kavi AzhwAr and performed upadEsam of “KaNNinuNN SiRutthAmpu” paasurams to Naatha Muni; latter recited them, while engaged in Yogam and Swamy NammAzhwAr presented himself before Naatha Muni, served as his AchAryan at the command of the Lord and performed upadEsam on VedAnthaarTams. This was how Swamy NammAzhwAr crossed the time span to become Natha Muni's AchAryan.

It is also said that in the matters of dEva rahasyams, it is futile to seek reasons. In such instances, one should behave like a deaf and blind one says MahA Bhaaratham. Swamy Desikan understood that message of MahA BhAratham.



“Sriperumbudur Nammazhwar”

(799) अपरीक्ष्यरहस्यादिप्रदान बहुदोषविदे नमः

apareekshya rahasyAdhi--pradhAna bahudhOsha vidhe nama:

(MEANING):

Salutations to Swamy Desikan, who knew very well the dhOshams in performing upadEsam for unfit sishyans.





#### COMMENTS:

Saasthram says that Manthram has to be protected and must be kept away from all and sundry. It should be reserved only for the devout sishyan, who earns it through respectful service to one's AchAryan. SaaNDilya Smruthi states in this context that a sishyan's qualifications should be tested by the AchAryan for at least three months before deciding on the sishyan's fitness to receive ManthrOpadEsam. There are sins accrued by the AchAryan, if he performs UpadEsam to an ill-qualified sishyan.

(800) भक्तिप्रकाशित गुरुवंशशिष्य निबन्धनाय नमः

Bhakthi prakAsitha Guru vamsa sishya nibandhanaya nama:

#### (MEANING):

Salutations to Him (Swamy Desikan), who held the view that it is the sishyan's bhakthi that propels him to celebrate his AchArya vamsam.

#### COMMENTS:

Few sishyAs glorify their AchArya vamsam. The reason for this is their Guru Bhakthi. The others fail to celebrate their AchArya vamsam due to their deficiencies in Bhakthi for their AchAryAs. The disparities in the Jn~Anam among the sishyans is directly linkable to those disparities in AchArya Bhakthi. Thus it becomes the duty of a sishyan to celebrate his AchAryan with Bhakthi.

(801) असंभाष्यादिसंभाषणनिष्कृति गुरुस्मृतये नमः

asambhAshyAdhi sambhaashaNa nishkruthi guru-smruthayE nama:

#### (MEANING):

Salutations to that AchAryan who was convinced that the atonement (PrAyascchittham) for speaking to those who are not fit to be spoken to, is AchArya DhyAnam.

#### COMMENTS:

A vaidhikA should not speak to adhaarmikAs. If that happens, Gouthama dharma Soothram says that the atonement for such a lapse is dhyAnam on PuNyAsAlees (AchAryAs). Swamy Desikan believed in this ruling by the Dharma Saasthram.





## I. ARTANUSASANA BHAGAM: CHAPTER 1: UPODHGHATHADHIKARAM (NAAMAS 802 & 803)

(802) मोक्षार्थशास्त्रानारंभ हेतुधिकृतिदक्षिणाय नमः

MokshArTa SaasthranArambha hEtu dhikkruthi dakshiNaya nama:

### (MEANING):

Salutations to that AchArya (Swamy Desikan) who spurned the reasons given to stay away from Saasthras pointing the way to MOksham because of our own perceptions of our unfitness.

### COMMENTS:

This adhikAram is a foreword for Swamy Desikan's upadEsam in the subsequent chapters of Srimath Rahasya Thraya Saaram expounding the esoteric meanings of the three rahasyams.

In UpOthgAdhAdhikAram, Swamy Desikan answers number of the questions about our own qualifications to gain Saasthra Jn~Anam to gain Moksham.

These questions are:

Why should we begin the study of Saasthras dealing with Moksha Siddhi?

Is it not so that the eternally liberated souls alone are qualified to perform kaimkaryam for the Lord? If we are qualified, how come we lost that opportunity until now? Why should we who are unfit, commence the study of these SaasthrAs?

Swamy Desikan's answers to these questions are housed in the UpOdhgAdhAdhikAram. The highlights of his comments are:

We are qualified to perform nithya kaimkaryam to the Lord just as the Nithya Sooris. Our Lord has the Kowsthubha rathnam on His chest and is very fond of it. We the JeevAs should be dear to Him like that gem. The Jeevans have special relationships to BhagavAn as His children, disciples and servants. Therefore, we have full rights to perform kaimkaryam to the Lord. In spite of these reasons, we have not been performing kaimkaryam to the Lord for a very long time. The avidhyai named Maayai has been standing in the way and has thwarted our efforts. As a result, we are not even aware about our own bhAgyam that predisposes us to such a kaimkaryam. The fortunate jeevans get the benefit of counsel from mahAns about our status and our rights to gain moksham. After that, those jeevans understand their pitiable status, gain AchArya sambhandham to learn about our svaroopam and Tattva Thrayam and realize mOksham to perform nithya kaimkaryam to our Lord at His Supreme Abode. Since Saasthras instruct us on the knowledge about the understanding of our svaroopam, the





efforts to start the studies of such SaasthrAs are very appropriate.

(803) आचार्यनिकटप्राप्ति हेतुषट्कनिरूपकाय नमः

AchArya nikaDa prApthy hEthu shaDka niroopakAya nama:

(MEANING):

Salutations to the AchAryan (Swamy Desikan), who identified precisely the six reasons through which a fortunate jeevan realizes AchArya Sambhandham.

COMMENTS:

The six reasons why AchArya Sambhandham happens are:

1. Iswaran's good will (His preoccupation with the well being of the Jeevans. His svabhAvam is to consider even unintended good acts by the jeevans as vyAjam to mend their ways to reach out to Him).
2. YadrucchA Sukrutham (accidental happening of an auspicious act).
3. JaayamAna KadAksham (Falling of the glance of the Lord even at the time of one's birth).
4. Capability of the Jeevan to be free of enmity and hatred towards the Lord.
5. Capacity of the Jeevan not to ignore the Lord and capacity to staying in a state of longing for Him.
6. The companionship of Saathvikaas through conversations and service.

Jeevan gains AchArya Sambhandham through acquisition of the assembly of the above six guNams (hEthu shaDka samudhAyam).

So far adiyEn covered the first two chapters of Srimath Rahasya Thraya Saaram (SRTS): (1) Sri Guru ParamparA Saaram and (2) UpOdghAthAdhikAram. The Swamy Desika Sahasra Naamams linked to these two chapters are eleven in number (793- 803). Before moving on to the 3<sup>rd</sup> Chapter (Saara NishkarshAdhikAram), adiyEn will summarize the content of the first two chapters per Vaikunta Vaasi, Sri U.Ve. SrirAma DesikAchArya Swamy in his monumental monograph on SRTS released by Poundareekapuram Aasramam.

**SUMMARY OF SRI GURU PARAMPARA SAARAM**

- 1) All Mumukshus (Those desiring Moksham) must have SadAchArya Sambhandham.
- 2) They must meditate upon our sacred AchArya Paramparai starting from our







ParamAchAryan, Sriman NaarAyaNan and all the way down to one's current AchAryan for their MahOpakAram to they perform for us.

3) Our ParamAchAryan takes many initiatives to help us directly and indirectly through His son (Brahmaa), grandsons (NaarAdhar, SanathkumArar, Sanakar, SanAthana, and SanAndhar et al), Sages VyAsar and avathArams as the AzhwArs in DakshiNa BhUmi.

4) Every ChEthan should eulogize his/her AchAryan and protect the Manthrams and ManthrArthams that they have received from their AchAryAs. If they do not do so, they will lose this wealth and acquire on top sins.

5) Whenever one reflects on these rahsyArtams of these three manthrams, the ChEthan should meditate on the AchArya Paramparai first.

6) AchArya Bhakthi is Nithyam, Naimitthikam and Kaamyam. Since abandoning that observance is the cause of sins, AchArya Bhakthi is classified as nithya karma. It is also classed as Naimitthika Karma, since atonements are prescribed for nonobservance. Since one gains the Jn~Ana sampath from AchArya Bhakthi, such a practice is recognized among Kaamy karmaas.

Some consider Sri Guru ParamparA Saaram as a separate grantham. Others consider it as integrally linked to SRTS. Whatever one's view may be, Sri Guru Paramparaa Saaram has to be studied first before one starts UpOdhgAthAdhikAram, the First Chapter of SRTS.

#### SUMMARY OF UPODHGHATHADHIKARAM

This chapter is an introduction for the content to be covered. It is therefore named as "UpOdhgAtham".

Every Jeevan has the indispensable rights to serve and enjoy Sriman NaarAyaNan in Sri Vaikuntam like the Nithya Sooris (the eternally liberated Jeevans).

The samsAric Jeevan struggles in this world due to karma sambhandham and as a result does not understand the Tattvaas and Hitham. Due to some good deeds done in previous janmam, that jeevan is blessed with Sath sangam of Mahaans (BhaagavathAs). After that beneficial association, the Jeevan becomes blessed with the acquisition of a SadAchAryan. This jeevan gains Tattva Jn~Anam through AchArya UpadEsam and performs SaraNAgathy for its ujeevanam.

There are six reasons (hEthu shaDkam) given for the soubhAgyam of being blessed with a SadAchAryan:

- (a) EmperumAn staying as the ananukoolan
- (b) Accidental sukrutham done
- (c) JaayamAna KaDAksham by EmperumAn at the time of birth
- (d) Staying away from enmity to the Lord





- (e) Depending on His grace alone and,
- (f) Association with His BhagavathAs.

adiyEn will cover the second and the third chapters (Saara nishkarshAdhikAram and the PradhAna PrathitantrAdhikAram next.





## CHAPTER 2: SAARA NISHKARSHADHIKARAM (NAAMA 804)

(804) सारनिष्कर्षकुशलाय नमः

Saranishkarsha kusalAya nama:

### (MEANING):

Salutations to Swamy Desikan, who had the power to determine the most important among the philosophical doctrines and their meanings.

### COMMENTS:

This chapter is about the determination of the most important meaning of doctrines to be known by one, who desires Moksham (Mumukshu).

Moksham and the means for attaining it have to be known through SaasthrAs alone. SaasthrAs are like a vast ocean. One should churn out of this ocean, the most important subject and cast aside all the other inessentials. Swamy Desikan discusses in this chapter about the most important subjects to be known by us. The five categories to be evaluated to determine which is the most important are:

Those without any substance: Poisonous Saasthras like Bhouddham and Jainism, which are against the VedAs (Veda Virudhdam). They are called asArams.

**Alpa Saaram:** These are of low value. These are Veda BhAgams dealing with insignificant phalans like children, perishable worldly wealth. These transients can be discarded.

**Saaram:** Vedic karmAs instructing us to gain Svargam and the other worlds. These may be of substance to some. But they give dukkham ultimately since they are finite in the duration of the enjoyment and cause sorrow, when one uses these up (KsheeNa PuNyam).

**Saarataram:** These are little more substantial. Veda BhAgams instructing one on gaining Kaivalyam or Aathma anubhavam. One has to cast them aside too based on the knowledge that there are more substantial gains to be sought after.

**Saaratamam:** The most important vishayam is the section of the VedAs dealing with the means to attain the ParamAthmA. Even here, the subsections covering Tatthvam, Hitham and PurushArTam through the Rahasya Thrayam are the most important subjects to know for a Mumukshu.

Thus the three rahasyams and their meanings are the absolute essentials for one to know. Therefore, they are the Saaratamam. This determination is made in the second chapter of SRTS known as SaaranishkarsahAdhikAram. Swamy Desikan had the kusalam (capabilities) to determine what is Saaratamam (absolutely essential).





## CHAPTER 3: PRADHANA PRATITANTRADHIKARAM (NAAMAS 805 TO 809)

(805) प्रधानप्रतितन्त्रविदे नमः

PradhAna PrathitantravidhE nama:

(MEANING):

Salutations to Swamy Desikan, who was fully conversant with PradhAna Prathitantram.

COMMENTS:

Prathitantram is the name given to the doctrines that are unique to a siddhAntham. There are a number of tattvams that are indeed unique to Bhagavath RaamAnuja siddhAntham. The most important (PradhAnam) among the prathitantrams is the one, which establishes that the world and its entities are the body (SarIram) to Sriman NaarAyaNan and that He is the indweller (antharyAmi) in them all. This relationship between the chethana- achethanams of the world and the Lord as their aathmA is the PradhAna Prathitantram for VaishNavAs.

(806) ईश आधारकता शेषित्व नियन्तृत्व बोधकाय नमः

Isa-aadharakataa - sEshithva- niyantruthva- BhOdhakAya nama:

(MEANING):

Salutations to the great AchArya, who established the ParamAthmA's svaroopam as the Foundation, Master and Commander of all the sentients and insentients of the world.

COMMENTS:

As the indweller of the ChEtanAchEtanams, He has DhArakathvam (Being the underlying base for them), Seshithvam (Being their Supreme Master) and Niyanthruthvam (Being their commander/controller).

Since all sentients and insentients have their svaroopam (inherent nature) and Sthithi (existence) through ParamAthmA's svaroopam, He is therefore known as the DhArakan.

Similarly, all the entities are adheenam (under the control of) to ParamAthmA's sankalpam. The Svaroopam, Sthithi and Pravrutthi (activities) of the ChEtanams and achEtanams are subject to the will (Sankalpam) of the Lord. Therefore, He is known as NiyanthA.

Similarly, the world and its entities have been created by the Lord for delighting Him and function for that purpose. The One who derives prayOjanam (usefulness) from them is the Lord, the Supreme Master (Seshi). Those which are used for His pleasure and purpose are







Seshans (ChEtanams and achEtanams). ParamAthma is therefore known as Seshi.

The Sareerithvam of the Lord (Him being the aathma for the world of ChEtanams and achEtanams that serve as His body/Sareeram) arises from the three aspects of His svaroopam (Adharathvam, Niyanthruthvam and Seshithvam).

(807) जीव आधेयत्व शेषत्व नियाम्यत्व निरूपकाय नमः

Jeeva-aadhEyathva-sEshatva-niyAmyatva-niroopakAya nama:

(MEANING):

Salutations to the AchAryan, who proved that the Jeevans are supported, controlled and used by the Lord are the sareeram (body) of the Lord.

COMMENTS:

This is defining marks of Sareeram (Sareera lakshaNams). All siddhAnthams except ours do not accept that the jeevans are the body (Sareeram) of the Lord. The eternal Jeevans, which are atomic in size, is the sareeram for the Lord and that Jeevan has the perishable physical body as its Sareeram. Once the physical body made up of panchabhUtham falls down, then the jeevan moves on either to another body or starts its journey to the Supreme abode of its Lord.

(808) सङ्कल्पाधीन नित्याख्यवस्तुस्थिति विशेषविदे नमः

SankalpAdheena - nithyAkhyavasthusthithi - visEshavidhE nama:

(MEANING):

Salutations to that AchAryan, who knew that the special existence (sthithi visEsham) of what are known as eternal vasthus are also subject to the wish (Sankalpam) of the Lord.

The question may arise: why would the nithya vasthus that are always existent should depend on the Lord's wish and will to exist.

The answer is that the Lord has two kinds of sankalpams. One is nithya sankalpam that permit the existence of the nithya vasthus. The other is anithya sankalpam, which create vasthus that do not stay forever. If Bhagavan has no nithya sankalpam, the nithya vasthus won't exist. Therefore, nithya vasthu is under the control of the Lord as well through His nithya sankalpam.





(809) शेषशेष्यादिसंबन्द् फलितार्थविशेषविदे नमः

sEshasEshyAdhi -sambandha-phalithArTa visEshavidhE nama:

(MEANING):

Salutations to that great AchAryan, who understood clearly the meanings (implications) of the three PradhAna Paritantra relationships such as aadhAra-aadhEya, sEsha-sEshi and niyantru-niyAmya bhaavams. Among these relationships, the sEsha-sEshi bhAvam is the most important (PradhAnam).

COMMENTS:

The three bhAvams give us the knowledge that

1. We have no foundation except BhagavAn for our existence and are anyAdhararhaL.
2. We have no purpose of existence except to be of use to PerumAl and therefore are anyaprayOjanarhaL and
3. We have no recourse except PerumAl for our rakshaNam (ananyasaraNarhal). Our true nature (Svaroopam) is defined by these three dictums. Among the three amsams serving as lakshaNams for Sareeram, the Sesha-Seshi BhAvam is the most important paritantram (PradhAnam).



## CHAPTER 4: ARTA PANCHAKADHIKARAM (NAAMA 810)

(810) अर्थपञ्चकतत्त्वज्ञाय नमः

arTapanchaka tatvajn~yAya nama:

### (MEANING):

Salutations to Swamy Desikan, who understood clearly the meanings of the five tattvams that are important for one seeking Moksham.

### COMMENTS:

This chapter of SRTS deals with the five important doctrines that one must understand. All the VedAs, IthihAsams and PurANams speak principally about these five items for the benefit of a Mumukshu. These are known as arTa Panchakam.

ArTa panchakam covers the meanings of five topics that a Mumukshu has to know:

- 1) **Praapyan:** The ParamAthmaa, who is the object of attainment.
- 2) **PrApthaa:** JeevAthma, who seeks the ParamAthmaa, the PrApyan.
- 3) **PrApthi UpAyam:** The means for the Jeevan to gain ParamAthmaa.
- 4) **Phalan:** The fruit of attaining ParamAthmaa.
- 5) **PrApthi VirOdhi:** The obstacles for the Jeevan in attaining ParamAthmaa.

One who seeks Moksham has to reflect on the five meanings of the above five items housed in the three rahasyams:

1. **Svaroopam of ParamAthmaa:** He is never without His DEvi. (**pirAttiyai priyAthavan**). He has immeasurable Jn~Anam and Aanandham. He is free of any defects. He has limitless auspicious attributes. He is the foundation (**aadhAram**) for all the world and its beings. He has a divine and auspicious form (**dhivya mangaLa vighram**), which is not made up of panchabhUthams (**aprAkrutham**). That body is made entirely of suddha satthvam. He has as His body both the LeelA VibhUthi and Nithya VibhUthi (This earth and the other world). He has as His leelA, the acts of creation, protection and destruction of the worlds and their beings. This ParamAthmA is enjoyed by the Jeevans in the state of Moksham.
2. **JeevAthmA:** It is of atomic size. It is also of Jn~Ana-aanandha Svaroopam. It is an unconditional servant of the Lord. It is under the Lord's control. It is destined to attain ParamAthmaa. The Jeevans are of three kinds: Bound (Bhaddha), liberated (Muktha) and eternally unbound (Nithya) Jeevans.
3. **Upaayam:** There are two Upaayams for securing Moksham: Bhakthi yOgam and Prapatthi yOgam. For one, who does not have the power to practice Bhakthi yOgam,



Prapatthi is the easy -to-practice upAyam.

4. **Phalan:** The fruit enjoyed in Moksham is to arrive at Sri Vaikuntam and enjoy ParamAthmA there blissfully through uninterrupted kaimkaryam to Him there.
5. **Phala VirOdhi:** avidhyai (false & vipareetha knowledge), poorva janma karmaas and their residual effects (vaasanais) are the three VirOdhis (enemies) for Moksham.

Bhagavan gets angry over our many trespasses to His Saasthram and is ready to punish us in a number of ways:

Creation of Prakruthi sambhandham and dulling our Jn~Anam

Making one a slave of one's indhriyams

Birth in the wombs of birds and animals, which are not bound by Bhagavath Saasthrams

Give viparItha buddhi to join in naasthika mathams even while being born in human form

Tilting the mind of even aasthikAs towards immersion in worldly pleasures, which ultimately cause pain

Goading one to accumulate sins by chasing after transient pleasures

Making one go round and round in repeated cycles of births and deaths

Goad one to perform worship for insignificant devathAs, who themselves are under the influence of their karmaas

Make them deluded by the alpa phalans granted by these insignificant devathAs

Interfere with the pursuit of yOgam that is not focused on BhagavAn

Grant kaivalya sukham, which ultimately brings the jeevan back to the samsAric world.

Thus BhagavAn's anger can cause many kinds of obstacles to Moksham (Phala virOdhi). The only way to overcome His nigrham (seeRRam) is to perform SaraNAgathy at His sacred feet.







## CHAPTER 5: TATTHVA THRAYA CHINTANADHIKARAM (NAAMAS 811 TO 827)

adiyEn will now start the coverage of the 17 Desika Sahasra Naamams dealing with the fifth chapter of SRTS, Tattva Thraya chintanaa adhikaram. This chapter is one of the toughest to understand and traditional KaalakshEpam under the sacred feet of one's AchAryan is absolutely essential to understand clearly the Tattva Thrayam.

For understanding our sampradhAyam, a clear knowledge about the content of this chapter alone is sufficient. One has to go over this chapter many times to understand and retain the Jn~Anam on the cardinal doctrines covered here. Srimath NaarAyaNa YathIndhra MahA Desikan's (Prakrutham Srimath Azhagiya Singar's) coverage of this chapter in the many issues of Sri Nrusimha Priya (later assembled in the form of a monograph on SRTS: Part I) is very comprehensive and vital for us to develop a clearer comprehension of these three Tatthvams.

### Why is this Chapter Named Tattva Thraya Chintanaa adhikaram?

There are three distinctly different Tatthvams in our SiddhAntham: ChEtanam, achEtanam and Iswaran. They have unique svabhAvams and have unique attributes that differentiate them (Paraspara vilakshaNam).

It is very important to think deeply about them to understand their true nature and VyApAram. To remind us about this aspect of deep reflection on them for our comprehension of their unique differences and relationships, Swamy Desikan deliberately named this chapter as “Tattva Thraya ChintanAdhikaram” instead of “Tattva Thraya adhikaram”.

These three tatthvams are already covered in the preceding ArTa Panchakam chapter: PrApyam is Iswaran; PrApthA is the Jeevan/ChEtanam and PrApthi VirOdhi is the achEtanam like Sareeram. Even if we understand the references to these three tatthvams in ArTa Panchakam, we still have to know about the uniqueness of these three tatthvams and how they differ from one another. Otherwise, one will be totally misled and will be subject to one or more of the following dangers:

**SareerAthma Brahmam:** This is the conviction that this perishable body of ours (Sareeram) is the same as the eternal AathmA. This will lead to the thinking that Aathma perishes once the body falls down at death. There will be little respect for the teachings of the Bhagavath- saasthrams about the karmaas to be practiced as well as the karmaas to be abandoned. That will lead only to repeated miseries through many births in this world. Therefore one has to know that the Jeevan, who has no death, is different than the Sareeram, which has a finite life span.

**SvantharAthma Bramam:** This calamity is the second one, when one does not understand the three tatthvams properly. This will make one think that one is independent and not the eternal servant of the Iswaran, who is our Master and Commander in the execution of our karmaas. When one thinks that he or she is independent of Iswaran, it will interfere

with Upaaya anushtAnam like Bhakthi or Prapatthi yOgam and deflect them away from attaining Moksha siddhi. They will be mired in SamsAric mud forever.

**Nireeswara Vaadha Ruchi:** For many jeevans, right from birth, there is a predilection to argue that there is no Iswaran as a result of their anAdhi paapams. They will also be subject to the nigraham (anger) of the Lord and will end up in being locked without hope of release from the endless cycles of births and deaths. There is no ujevanam for them.

To stay clear of the three terrible dangers mentioned above, one has to reflect on the true meanings of the Tattva Thrayam, observe Prapatthi or Bhakthi yOgam and enjoy the Parama PurushArTam of nithya kaimkaryam to Iswaran in His supreme abode of Sri Vaikuntam.



“All under their control”



## THIRUKKUDANTHAI DESIKAN'S SUMMARY OF THE TATTHVA THRAYA CHINTHANADHIKARAM

Sri Thirukkudanthai Desikan born 300 years ago is revered as Abhinava Desikan (amsam of Swamy Desikan, Punar avathAram). Hence, it is no wonder, he was able to summarize the upadEsams of this adhikAram in just 17 Sahasra Naamams.

These 17 Sahasra Naamams dealing with one of the most important chapters dealing with Tatthva Thrayam are:

(811) तत्त्वत्रयविशेषविदे नमः

Tatthva-thraya visEsha-vidhE nama:

(MEANING):

Salutations to Swamy Desikan, who was fully conversant with the unique aspects (VisEshams) of the three Tatthvams: Sentient/ChEtanam, insentient/achEtanam and Iswaran.

(812) स्वाधीनत्रिविद अचित् चित्स्वरूपस्थितिप्रवृत्तिदृशी नमः

SvAdheena-thrividha achichth-chith svaroopam- sTithi-pravrutthi-dhrusee nama:

(MEANING):

Salutations to Swamy Desikan, who comprehended the Lord (Sriman NaarAyaNan) as having under His control the Svaroopam (Intrinsic nature of the Vasthu or dharmi), Stithi (existence), and Pravrutthi (activities) of the three different kinds of the sentient and insentients (ChEtanams and achEtanms).

COMMENTS:

The three kinds of ChEtanams are: Bhaddhar (bound Jeevans suffering in SamsAram), Mukthar (jeevans which have gained freedom from SamsAric sufferings) and Nithya jeevans (eternally liberated ones with no links to SamsAram ever).

The three kinds of insentients (achEtanam) are:

1. **Prakruthi:** It is constituted by the three guNams (Satthvam, Rajas and Tamas) and it is a dhravyam that constantly experiences changes.
2. **Kaalam:** It is made up of divisions of second, minute, hour, year et al. It is closely linked to the changes in Prakruthi.
3. **Suddha Satthvam:** This is pure Satthvam without any admixture of Rajas or Tamas or Misra Sathvam. This dhravyam constitutes BhagavAn's ThirumEni and all the vasthus in Parama Padham.





Dharma BhUtha Jn~Anam is also includable as the 4<sup>th</sup> achEtanam.

In these three tattvams that are distinct and different (vilakshaNam), The Iswara tattvam is the one that rules (Isan) and the other two (ChEtanam & achEtanam) are those that are being ruled (Isithavyam). Brahman has under His control the Svaroopam, sTiti and pravrutti of the three kinds of chEtanams and achEtanams.

### (813) प्रमाणगम्य धर्मिस्वरूपरूपकधर्म विदे नमः

pramANagamyā dharmi-svaroopā-roopaka dharmā vidhE nama:

#### (MEANING):

Salutations to Swamy Desikan, who knew very well that both the dharmi svaroopam and its svaroopā nirUpaka dharmams are to be understood together through pramANams.

#### COMMENTS:

PramANam stands for evidence or means of valid knowledge. PramANams for us are Prathyaksham (Perception), anumANam (inference) and Sabdham (Vedam).

The svaroopam (inherent nature) of dharmi (object, a substrate or a object in which a quality inheres) is supported by PramANams. Here the reference is to “pramANagamyā dharmi savroopam”. Thus, this Dharmi svarUpam is comprehended by PramANams.

This Dharmi Svaroopam has SvarUpa nirUpaka dharmam (attributes that define the essential nature of an object) as well. Swamy Desikan instructed us that the PramANams reveal the dharmi (object) and its Svaroopā nirUpaka dharmams together. Devoid of Svaroopā nirUpaka dharmams, the vasthu (dharmi) cannot exist. Therefore PramANams reveal dharmi and Svaroopā nirUpaka dharmam in unison.

### (814) जीवलक्षणतत्त्वज्ञाय नमः

Jeeva lakshaNa tatthvajn~aya Nama:

#### (MEANING):

Salutations to Swamy Desikan, who had a clear understanding of the lakshaNams of the Jeevan (ChEtanam) and how these lakshaNams differ from Iswaran although there are some overlaps.

#### COMMENTS:

Jeevan has Jn~Athvam, Aanandhathvam, Amalathvam and aNuthvam. Iswaran has the first three svaroopā nirUpaka dharmams like Jeevan but not aNuthvam. Iswaran on the other







hand has Vibhuthvam. Only by adding aNuthvam, we can hence define the Jeevan. Seshathvam or being the servant of the Lord is another lakshaNam for the Jeevan. This LakshaNam can come into play only when the LakshaNams of both Iswaran and Jeevan are fully defined.

### (815) बद्धलक्षणलक्षित्रे नमः

**Bhaddha lakshaNa lakshithrE nama:**

#### (MEANING):

Salutations to Swamy Desikan, who knew clearly the lakshaNam of the bound jeevans and their differences from the muktha and nithya jeevans.

#### COMMENTS:

There are three kinds of jeevans: Bhaddhar, Mukthar and Nithyar. The uniqueness (lakshaNam) of Bhaddha jeevan, which are roiled in SamsAram is their possession of five dhOshams:

1. **AvidhyA:** The erroneous belief that the Sareeram is the Aathma.
2. **Karmaa:** accumulating PuNya and Paapa karmaas
3. **Vaasanaa:** residual impressions from the PuNya and Paapa karmaas
4. **Ruchi:** The power of Vaasanaas that make the jeevan engage in more paapa and puNya karmaas, which gets the jeevan stuck further into SamsAram.
5. **Prakruthi Sambhandham:** As a result of the accumulation of Karmaas, the Jeevan experiences multifold births in different bodies.

### (816) बद्धस्थितिप्रवृत्तिज्ञाय नमः

**Bhaddha sTithi pravrutthijn~aya nama:**

#### (MEANING):

Salutations to Swamy Desikan, who was knowledgeable about the jeevan's sTithi and pravrutthi that are unique to them.

#### COMMENTS:

The differences in the sTithi (existence) of the three kinds of Jeevans: Bhaddha Jeevan has the samsAric ties until moksham. For the mukthAs and the nithyAs, the SamsAric ties do





not persist. Regarding differences in pravrutthi (actions/vyApArams), BhaddhAs engage in acts of PuNyam and Paapam. They also have actions that belong neither to the class of PuNyam or Paapam such as winking of the eye or sitting down. The Muktha and the Nithya jeevans do not have puNya or Paapa acts although they share with the Bhaddha jeevan the acts that are considered neither as puNyam or paapam.

(817) मुक्तलक्षणलक्षित्रे नमः

Muktha lakshaNa lakshithrE nama:

(MEANING):

Salutations to that AchAryan, who defined the lakshaNams (unique traits) of the muktha (liberated) Jeevans.

COMMENTS:

MukthAs differ from NithyAs and BhaddhAs in lakshaNams. Freed from paapams and puNyams, the Muktha jeevans have the Svaroopaa aavirbhAvam in an unfettered manner. Their svaroopam is not hidden by avidhyA, karmaas, vaasanaa or ruchi. They are liberated from these lakshaNams unique to Bhaddha jeevans. Their svaroopam does not undergo tirOdhanam (hidden) but comes out and is not eclipsed (Svaroopaa aavirbhAvam). AavirbhAvam means shining without any thing blocking it.

(818) मुक्तस्थितिप्रवृत्तिज्ञाय नमः

Muktha sTithi pravrutthijn~Aya nama:

(MEANING):

Salutations to Swamy Desikan, who knew very well the sTithi and pravrutthi of the muktha jeevans.

COMMENTS:

For mukthAs, there is a time point at which their svaroopaa aavirbhAvam happens/dawns. After that, their svaroopaa aavirbhAvam stays without being hidden ever. There is an aarambham for the svaroopaa aavirbhAvam for mukthAs. BhaddhAs have no svaroopaa aavirbhAvam since they are karma vasyaaLs. NithyAs on the otherhand are different from BhaddhAs and MukthAs in the matter of Svaroopaa aavirbhAvam. NithyAs have no beginning time for svaroopaa aavirbhAvam, since they are eternally liberated .

When it comes to pravrutthi vyApArams, Bhaddha jeevans have no opportunity for





ParipoorNa bhagavath anubhavam at Sri Vaikuntam arising from nithya kaimkaryam to the Lord there. Muktha jeevans, who had lost that bliss as Bhaddha jeevans regain it after moksha siddhi. Nithya jeevans have it forever. They never lost it or regained it. Losing the ParipoorNa brahmAnandham in the Bhaddha state and regaining it in the mukthA state are their (MukthA's) pravrutthi lakshaNam.

(819) नित्यलक्षणलक्षित्रे नमः

Nithya LakshaNa lakshithrE nama:

(MEANING):

Salutations to Swamy Desikan, who instructed us on the lakshaNams of the nithya jeevans and contrasted them with the Bhaddha and muktha jeevans.

COMMENTS:

The lakshaNams of Nithya Jeevans are: Having svaroopA aavirbhAvam from time immemorial (anAdhi kaalam) and being paratantrAs (adhinAs or obedient) to the Lord, their Master. Like nithya jeevan, BhagavAn has also svaroopA aavirbhAvam eternally and is without any time markers as in the case of Muktha jeevans. Bhaddha jeevans do not have any svaroopA aavirbhAvam like muktha, nithya jeevans or Iswaran. While the nithya jeevan is under the control of Iswaran, latter (Iswaran) is not under the control of any one. Thus, Iswaran is not a Paratantran.

(820) नित्यस्थितिप्रवृत्तिज्ञाय नमः

Nithya sTithi pravrutthijn~Aya nama:

(MEANING):

Salutations to Swamy Desikan, who had clear knowledge of the sTithi and pravrutthi of the nithya jeevans.

COMMENTS:

Nithya jeevans differ in sTithi from the other two kinds of jeevans. NithyAs have svaroopA aavirbhAvam from time immemorial and enjoy the dhivya dampathis eternally without any start point. In contrast, muktha jeevans are blessed with the enjoyment of ParipoorNa brahmAnandham only after gaining mOksham. Bhaddha Jeevans' svaroopA aavirbhAvam does not take place due to their anAdhi karmaas and therefore they do not have the paripoorNa BrahmAnandham. Thus they differ in Seshi Tattva anubhavam. BhagavAn





has BrahmAnandham but not in the role of Him as a Swamy (Seshi) to Himself. The pravrutthi of the nithyAs is that they have been performing kaimkaryams to the Lord from time immemorial. There is no starting point for such kaimkaryams. It is anAdhi pravAham in nature. Muktha jeevans in contrast engage in such kaimkaryams only after Moksha dasai. BhagavAn /Iswaran performs the acts of creation, protection and destruction. These however are not Kaimkaryams. Only those acts done by a servant to please his Master are defined as Kaimkaryams. Iswaran has no Master and He performs His unique acts like creation as leelAs due to His own sankalpam. Uninterrupted kaimkaryam to Iswaran (Seshi) from time immemorial is the pravrutthi lakshaNam of the Nithya Jeevan.

(821) नित्याद्यन्योन्यभेददृशे नमः

NithyAth anyOnya bhEdhadhrusE nama:

(MEANING):

Salutations to Swamy Desikan, who understood the differences between the three categories of Jeevans ( Nithyars, Mukthars and Bhaddhaas).

COMMENTS:

So far, the focus has been on the differences in the Svaroopam, sTithi and Pravrutthi between the three kinds of Jeevans. Through this nAmam, Thirukudanthai Desikan elaborates on the differences revealed by Swamy Desikan on the particular categories of (the three) Jeevans.

There are many Bhaddha JeevAs. Their Jn~Anam, Sukham, Dukkham are quite different from one another. Humans do not have the Jn~Anam and Sukham like the DevAs; the animals do not have the Jn~Anam and Sukham that the humans have. Thus there are differences in each category. Thus each jeevan has different degrees of Jn~Anam & Sukham.

MukthAs on the other hand do not have these differences on Jn~Anam and Sukham. All of them have Svaroopam aavirbhAvam and they are omniscient (Sarvajn~as) as well. They are blessed to have ParipoorNa BrahmAnandham. They differ in the times at which they got mukthi. Therefore, the Svaroopam aavirbhAvam for the individual muktha jeevans happens at different times. This is the difference between various muktha jeevans.

Among nithyaas, we can not find the differences in the time of Svaroopam aavirbhAvam since they are eternally liberated. There is no time variation here. They do not have any differences between their svaroopam and sTithi. There is however differences in their pravrutthi (activities/kaimkaryams). They have the same Bhagavath anubhavam but they have different kaimkaryams: Garudan as Vaahanam and Adhi Seshan as the Lord's bed and seat.





(822) नित्यमुक्तात्मकैङ्कर्यसार्वविध्यनिरूपकाय नमः

Nithya mukthAthma kaimkarya Saarvavidhya niroopakAya nama:

(MEANING):

Salutations to Swamy Desikan who proved that the kaimkaryams done by the nithya and mukthAthmAs morph into every kind of kaimkaryam vicariously or otherwise.

COMMENTS:

Our AchAryaas prayed for all kinds of Kaimkaryams to BhagavAn in all states. This leads to the conclusion that mukthAs and nithyAs can do every type of kaimkaryams. The question arises: If the Nithya Sooris have well defined kaimkaryams (VishvaksEna being the general of the Lord's army), how can MukthAs aspire for those kaimkaryams, which have been reserved for the nithya sooris? The answer is: Muktha jeevan is interested in performing the kaimkaryam that pleases the Lord, His Master. The Muktha jeevan knows well that the Lord has assigned specific kaimkaryams to the nithya jeevans. Knowing the Lord's will, the muktha jeevan will not compete with the nithya jeevan for those kaimkaryams assigned by their Lord. They see that the Lord is pleased with the specific kaimkaryam by the nithya jeevans and the Lord's pleasure makes them filled with bliss. That is how the fruit of all kinds of kaimkaryams is enjoyed by the Muktha jeevans even if they do not get to do it directly.

(823) त्रिगुणस्थितिप्रवृत्तिज्ञाय नमः

thriguNa sTithi pravrutthijn~yA nama:

(MEANING):

Salutations to Swamy Desikan, who fully understood the sTithi and pravrutthi of prakruthi made up of three different guNams.

COMMENTS:

Prakruthi is constituted by the three guNams: Sathvam, Rajas and Tamas. The other achEtanams like Kaalam and Suddha sathvam are not made up of these three guNams.

The sTithi of prakruthi: Moola prakruthi is eternal. It is always there. The rest of achEtana dhavyams like Mahath have sTithis, which are long and short. The Pravrutthi (VyApaaram) of Prakruthi can be even or different. These pravrutthis cause bhOgam for jeevan or sorrow.







“Jagath kaaraNathvam”

(824) ईशलक्षणलक्षित्रे नमः

Isa LakshaNa lakshithrE nama:

**(MEANING):**

Salutations to Swamy Desikan, who instructed us on the lakshaNams of Iswaran .

**COMMENTS:**

Iswaran has the chEtanam and achEtanam under His control. His Svaroopam has five lakshaNams: Jn~Anam, Sathyam, Anantham, Aanandham, and Amalam.

**Sathyathvam:** ParamAthmaa’s savroopam never varies

**JnAathvam:** Self-luminosity without any other agency’s help

**Anantathvam:** Unlimited by kaalam, dEsam or vasthu

**Aanandhathvam:** Blissful state

**Amalathvam:** free from any dhOsham or blemish

There are other lakshaNams for Iswaran as Jagath KaaraNathvam, Vibhuthvam et al as well.



(825) अवताररहस्यज्ञाय नमः

avathAra rahasyajn~Aya Nama:

(MEANING):

Salutations to Swamy Desikan, who understood the six truths behind the incarnations of the Lord :

1. The avathArAms are real happenings and not some magical acts.
2. BhagavAn's intrinsic nature is not affected in these avathArams (no Jn~Ana SankOsams).
3. BhagavAn's sareeram during the avathAram is Suddha Sathva Mayam and is not made of Moola Prakruthi like ours.
4. BhagavAn's avathArams arise from His own will and not because of karmAs as in our case.
5. AvathArams happen when the dharmam begins to wane in the earth and unrighteousness is on the ascent.
6. The purpose of the avathAram is to protect the righteous ones.

For a prapannan, the clear understanding of the six avathAra rahasyams firms up his MahA ViswAsam in the Lord as SaraNAgatha Rakshakan.

(826) परव्यूहादिभेददृशे नमः

Para-vyUhadhi bhEdhadhrusE nama:

(MEANING):

Salutations to Swamy Desikan, who clearly understood the five states of existence of the Lord (Param, VyUham, Vibhavam, archaa, and antharyAmi).

(827) श्रीजगत्कारणत्वानिर्वाणकानेकयुक्तिमते नमः

SrI Jagath kaaraNathvAdhi sAdhakAnEka yukthimathe nama:

(MEANING):

Salutations to Swamy Desikan, who was skillful enough to advance the arguments that PirAtti shares the attribute of Jagath kAraNathvam with Her Lord.





**COMMENTS:**

Swamy Desikan has quoted many pramANams, Yukthis to handle the opposer's position on the Jagath KaaraNathvam of PirAtti along with Her Lord. With Their joint divine glances, They create the universe (“oNDadiyAL ThirumahaLum ThAnumAhi oru ninaivAl yeenRa ulahu” is the statement of Swamy Desikan regarding this joint jagath kaaraNathvam).





## CHAPTER 6: PARADĒVATHA PAARAMARTYADHIKARAM (NAAMAS 828 TO 858)

This is the sixth chapter of SRTS and is another important chapter, which has 31 Desika Sahasra NaamAs relating to it.

This chapter establishes the true stature of Sriman NaarAyaNa as the Supreme Deity. PaaramArTyam means the true situation. Various mathams exist, which claim that other gods can grant Moksham at the end of one's death. Swamy Desikan proves with Vedic pramANams and AzhwAr Sri Sookthis that Sriya: Pathi, Sriman NaarAyaNan alone is our UpAyam for Moksham, UpEyam (Goal) for Moksham and those who have awareness of this fact that He is the Para DEvathai will not be misled to look at any other gods for Moksha Siddhi.

(828) श्रीमन्नारायणपरदेवतानिर्णयक्षमाय नमः

Sriman NaarAyaNa ParadEvathA nirNaya-kshamAya nama:

(MEANING):

Salutations to Swamy Desikan, who had the power to establish who is the Supreme Devathai for the benefit of ParamaikAnthi so that they can gain Moksha Siddhi without fail.

(829) सर्वदेवपरब्रह्माभेदखण्डनदक्षिणाय नमः

Sarva dEva parabrahmAbhEdha khaNDana dakshiNaya nama:

(MEANING):

Salutations to Swamy Desikan, who disproved the doctrines of other matham that advocated the view that Parabrahmam is one and the same as other dEvathAs.

COMMENTS:

In this chapter of SRTS, Swamy Desikan sums up the essence of number of Mathams and shows their inconsistencies with Vedam and Smruthi and instructs us that such para Mathams are not to be followed for gaining Moksha siddhi. Swamy Desikan establishes as to who is the true Supreme Deity, who can assure us Moksham at the end of our earthly existence.

The various mathams reviewed regarding their unsuitability are:

**Aathmaikya Paksham of Yaadhava PrakAsa:** The ParamAthma Tattvam named Sath Brahmam spreads and shines in the world as the triad: ChEtanam, achEtanam and Iswaran. Sath Brahmam transforms itself into three tatthvams and yet it is one and the same.

**DEvathaikya Paksham:** Even though there are many dEvathais, their AathmA is one and the same.

**Thrimoorthy Saamya Paksham:** Brahma, VishNu and Sivan have different AathmAs but they are equal in every way.

**Thrimoorthy Eikya Paksham:** Although they have different bodies, their Aathma is one and the same.

**Anyathra Iswarya Paksham:** There is a ParamAthmA, who is over and above the Thrimoorthys. He is the true Para dEvathai.

**Ithara Para dEvathais:** Among the Thrimoorthys, Sivan is the Supreme Deity or Brahma is the Supreme deity.

**The Lord, without His PirAtti, alone is Para Devathai.**

Swamy Desikan has shown that all of these 7 Mathams or points of views are wrong and are inconsistent with Veda and Smruthi PramANams. Swamy Desikan establishes in the ParadEvathA PaaramArTyAdhikAram that both PerumAl and His PirAtti (Dhivya Dampathis) are the Means and Goal for our Moksham and as Eka Seshis, they serve as the Means and goal for Moksham.

In this adhikAram, Swamy Desikan emphasizes that a jeevan that is confused about the true identity of Para Devathai as Sriman NaarAyaNan cannot become a ParamaikAnthi and expect to gain moksham without delay. Swamy Desikan establishes in this chapter that Sriman NaarAyaNan is the creator of Brahmaa and Sivan and that they are subject to the influence of their karmaas. They receive Jn~Anam from Sriman NaarAyaNan and serve Him as His DaasAs. They are incapable of granting Moksham directly to anyone. Sriman NaarAyaNan is their AchAryan. They can confer the boon of Jn~Anam for a chEtanam to gain Moksham through the performance of SaraNagathy at the sacred feet of their own Lord.

Thirukkudanthai Desikan compresses in 31 Sahasra NaamAs the above doctrines on Para dEvathA PaaramaArTyam established by Swamy Desikan in the sixth Chapter of SRTS.

(830) त्रिमूर्तिसाम्यदमनाय नमः

Thrimoorthy saamya damanAya nama:

(MEANING):

Salutations to Swamy Desikan, who defeated the doctrine of the Para Matham that said the thrimoorthys are equal to one another in Jn~Anam and Sakthi.





**COMMENTS:**

This view is against Veda PramANams, which aver that (a) Sriman NaarayaNaN is VishNu (b) There is no dEvathai that is equal or superior to Sriman NaarAyaNaN (c) He is the one who creates the world and its entities including Brahma and Sivan (d) Sriman NaarAyaNaN alone is nithyan (eternal) and is not influenced by the karmAs (akarma vasyan) in contrast to the other two deities among the Thrimoorthys (Karma vasyALs) .

(831) त्रिमूर्त्यैक्यविनाशकाय नमः

Thrimoorthy Eikya VinAsakAya nama:

**(MEANING):**

Salutations to Swamy Desikan, who rejected the view that the Thrimoorthys are one and the same.

**COMMENTS:**

VishNu is the creator and the Brahma-RudraALs are those created by Him. Hence it is incorrect to say that all the three are identical in power or function. They have different lakshaNams such as VaaNi Pathy, Lakshmi Pathy and Umaa Pathy. Hence, they cannot be one and the same.

(832) त्रिमूर्त्युत्तीर्णपरमदेवता खण्डनक्षमाय नमः

Thrimoorthy uttheerNa ParamadEvathA khaNDana kshamAya nama:

**(MEANING):**

Salutations to Swamy Desikan, who rejected the UttheerNa Brahma Paksham, which holds that there is a Parama dEvathai that is superior to the Thrimoorthys and is responsible for the origin of the Universe and its beings. If we remember that VishNu and Sriman NaarAyaNa are one and the same, there is no need to invoke a Parama dEvatha over the Thrimoorthys.

(833) त्रिमूर्त्यन्तर्गतब्रह्मरुद्र पारम्यखण्डनाय नमः

Thrimoorthy anthargatha Brahma Rudra paaramya khaNDanAya nama:

**(MEANING):**

Salutations to Swamy Desikan, who rejected the views that Brahma or Rudran is the





Supreme Being among the thrimoorthys.

**COMMENTS:**

This is Vyakthyanthara Brahma Paksham. The views of this Matham is inconsistent with the Sruthi PramANams:

Sriman NaarAyaNan created Brahma and Rudran. Hence, they cannot be superior to VishNu NaarAyaNan

During the time of the PraLayam (Ultimate deluge), Sriman NaarAyaNan alone remained. In the next 20 Sahasra Naamams, the Supremacy of Sriman NaarAyaNan over the other two deities is established by Thirukkudanthai Desikan following the teachings of Swamy Desikan in the 6th chapter of SRTS.

adiyEn will continue with the 834<sup>th</sup> to the 858<sup>th</sup> Sahasra Naamams, which will take us to the end of the 6<sup>th</sup> chapter of Srimath Rahasya Thraya Saaram.

(834) ब्रह्मरुद्रादिकार्यत्वकर्मवश्यत्वसाधाकाय नमः

Brahma-RudhrAthi kAryathva karmavasyathva SaadhakAya nama:

**(MEANING):**

Salutations to Swamy Desikan, who instructed us that Brahmaa and Rudhran as the chief among the dEvathAs are KaaryarhaL (Those who are created by Sriman NaarAyaNan) and are Karma vasyarhaL (under the influence of their punya and paapa karmAs).

**COMMENTS:**

Brahma and Rudhra got their exalted positions through performance of special AarAdhanams of Sriman NaarAyaNan (Example: major Yaagam of SarvamEdham by Rudhran). Thus they enjoy their karma phalan and therefore are beneficiaries of their karmAs (Karma vasyALs). They have obtained their karmAdhIna sareerams. It is very appropriate that kaaryathvam and kaaraNathvam are mentioned together in the same name here. Kaaryathvam (gaining a sareeram due to karma phalan) and Karma vasyathvam (being under the influence of one's poorva karmAs) go together.

(835) ब्रह्मरुद्रादिभगवत्पारतन्त्र्यविचारकाय नमः

Brahma-RudhrAdhi Bhagavath paaratantrya VichArakAya nama:





(MEANING):

Salutations to Swamy Desikan, who instructed us that BrahmA and Rudhran are under the influence of VishNu Maayai (Prakruthi). They are paratantrAs to Sriman NaarAyaNan, their Supreme Lord.

(836) ब्रह्मादिभगवन्मायायत्त - धीहासवृत्रिदृशे नमः

BrahmAdhi BhagavanmAyAyattha dheehrAsa vrutthri dhrusE nama:

(MEANING):

Salutations to Swamy Desikan, who pointed out that Brahma and Rudhran have decreased Jn~Anam (Jn~Ana sankOsam) due to their being under the influence of BhagavAn's Maayaa.

COMMENTS:

Sruthi, Smruthi and PurANams attest to this. BrahmA's Jn~Ana sankOsam was at the time of Madhu and KaiDapan stealing the VedAs and BrahmA losing his Jn~Anam during that time of VedApahAram. Sri HayagrIva avathAram took place then to help Brahmaa. Rudran's Brahmahatthi dhOsham arising from the plucking of one of the five heads of BrahmA, his father.

(837) विष्णुदर्शितसर्गोपसर्गादिविधिशंभुदृशे नमः

VishNudarsitha sargOpasargAdividhisambhu dhrusE nama:

(MEANING):

Salutations to Swamy Desikan, who invited our attention to the fact that Brahma and Rudhran have their powers of creation and destruction of naama roopa prapancham due to the anugraham of Sriman NaarAyaNan, their Supreme Master. (MahA BhAratham mentions this specifically: tathA darsitha PanthAnou / thus having been shown the way by their Lord, Sriman NaarAyaNan).

(838) शुभाश्रयत्वरहित ब्रह्मरुद्रादिसाधकाय नमः

SubhAsrayathva rahitha Brahma-RudhrAdhi SaadhakAya nama:

(MEANING):

Salutations to Swamy Desikan, who declared that Brahmaa and Rudhran do not have





SubhAsraya ThirumEni, the meditation of which leads to Moksham. (SubhAsrayam is the sacred & auspicious form of the Para dEvathai, which is firmly and easily retained by the mind before dhyAnam for one's saadhanaa and anushtAnam for gaining Moksha Phalan). DhyAnam on other dEvathAs cannot lead to MOksham and will only return us to SamsAram.

(839) ब्रह्मरुद्रादित्रिगुणपारवश्यनिरूपकाय नमः

Brahma-RudhrAdhi thriguNa paaravasya niroopakAya nama:

(MEANING):

Salutations to Swamy Desikan, who revealed that Brahma and Rudhran are subject to the influence of three guNams (Sathva-Rajas & Tamas).

COMMENT:

On the opposite scale, as the Supreme Being, Sriman NaarAyaNan is SubhAsrayan, Sarva Sakthan, and Svatantran and is free from the influence of the three guNams unlike the other dEvathAs.

(840) ब्रह्मरुद्रादिभगवदाश्रितत्वविधायकाय नमः

Brahma-RudhrAdhi BhagavathAsrithatathva VidhAyakAya nama:

(MEANING):

Salutations to Swamy Desikan, who reminded us that Brahmaa and Rudhran are those, who seek the refuge of Sriman NaarAyaNan, when they face calamities. As the Supreme Being, Sriman NaarAyaNan is not dependent on anyone for His rakshaNam. He is Omnipotent.

(841) ब्रह्मरुद्रादिभगवद्विभूतित्वनिरूपकाय नमः

Brahma-RudhrAdhi Bhagavath vibhoothithva niroopakAya nama:

(MEANING):

Salutations to Swamy Desikan, who reminded us that Brahmaa and Rudhran are vibhUthis of the Para DEvathai, Sriman NaarAyaNan. (They are His subjects and as such ruled by Him as His property).



(842) ब्रह्मरुद्रादिभगवत्प्रकारत्वाभिधायकाय नमः

Brahma-RudhrAdhi Bhagavath- prakArathvaabhidhAyakAya nama:

(MEANING):

Salutations to Swamy Desikan, who reminded us that Brahmaa, Rudhran and all the other dEvathAs are prakArams to Him (Brahmaa, Rudhran et al are part of the body of Sriman NaarAyaNan and as such, they are prakAram to the Lord; they are never therefore separated from their Lord; they are VisEshaNams to the Supreme Being).

(843) ब्रह्मरुद्रादिभगवच्छरीरत्वप्रकाशकाय नमः

Brahma-RudhrAdhi BhagavaccharIrathva prakAsakAya nama:

(MEANING):

Salutations to Swamy Desikan, who illustrated that Brahmaa and Rudhran are the SarIram for BhagavAn and that the Lord is their antharAthmA (indweller) as in case of all jeevans.







(844) ब्रह्मरुद्रादिभगवद्दासत्वस्थापनक्षमाय नमः

Brahma-RudhrAdhi Bhagavath dhAsathva sTapana KshamAya nama:

(MEANING):

Salutations to Swamy Desikan, who was capable of proving that Brahmaa and Rudhran are the Daasa bhUthars of Sriman NaarAyaNan (Sarvajn~an, Rudhran declares his Daasathvam to the Lord in his eulogy of the Lord in his Manthra Raaja Padha sthOthram- “dasabhoothA: svatha: sarvE hi aathmAna: paramathmana: | athohamapi thE dasa ithi matthva.namAmyaham”).

(845) सात्त्विकत्वोत्पत्तिहेतु मधुसूदनदृष्टिदृशे नमः

SaathvikathvOpatthi hEthu Madhusoodhana dhurushti dhurusE nama:

(MEANING):

Salutations to Swamy Desikan, who understood that Saathvika GuNam grows in one due to the glances of Madhusoodhanan falling on them at birth (PramANam: JaayamAnam hi purusham yamm pasyEth Madhussodhana: | Saathvika: Sa thu vijn~yEya: sa vai mokshArTa chinthaka: / Sage VyAsar).

(846) रजस्तमोगुणासक्तिहेतुब्रह्मादिदृष्टिदृशे नमः

Rajas-tamO-guNaasakthi hEtu BrahmAdhi dhurushti dhurusE nama:

(MEANING):

Salutations to Swamy Desikan, who reminded us that the falling of the glances of Brahma and Rudhran on a child at birth can only lead to the dominance of RajO and TamO guNams respectively unlike Bhagavath KatAksham that makes them “karuvile Thiru udayavarkaL”.

(847) ब्रह्मरुद्रादि मोक्षार्थिजनोपास्यत्वबाधकाय नमः

Brahma-RudhrAdhi MokshArTijanOpAsyathva BhadhakAya nama:

(MEANING):

Salutations to Swamy Desikan, who instructed us that those who seek mOksham (Mumukshus) should only meditate on Sriman NaarAyaNan. Even Brahmaa and Rudhran





seek the Lord, when they desire Moksham. Brahmaa, Rudhran and others are powerless to grant Moksham by themselves.

(848) ब्रह्मरुद्रादि उपास्यत्ववचो निर्वाहकारकाय नमः

**Brahma-RudhrAdhyupAsyathva vachO nirvAha kaarakAya nama:**

(MEANING):

Salutations to Swamy Desikan, who reminded us that Rudhra Bhakthan cannot gain Moksham directly unlike VishNu bhakthan ( PramANam: Brahmaa and Rudhran bless their BhakthAs with Jn~Anam conducive to Moksham and therefore become the kaaraNamS for Moksham: The phalan of worshipping Sooryan in seven JanmAs make one a Rudhra Bhakthan; continuation of worship of Rudhran in seven JanmAs will make one a VishNu Bhakthan, who becomes eligible for moksham directly. Thus Rudhra Bhakthi is the reason for becoming a VishNu Bhakthan).

(849) ब्रह्मरुद्रादिपारम्यदृक् कर्मानर्हतादिदृशे नमः

**Brahma- RudhrAdhi Paaramyadhruk karmAnarhathAdhi dhrusE nama:**

(MEANING):

Salutations to Swamy Desikan, who reminded us that those who believe that Brahmaa, Rudhran, Indhraa are superior to SrIman NaarAyaNa among all the Devathais would be ineligible for performing Vaidhika karmAs (Those who persist in thinking that Brahma-RudhrAl are Para DEvathAs will develop Bhagavath dhvEsham and will become objects of BhagavAn's nigrham. Varaaha PurANam classes them as PaashaNDis).

(850) ब्रह्मादिभगवत्साम्यदृक् पाषण्डित्वसाधकाय नमः

**BrahmAdhi Bhagavath-saamya dhruk PaashaNdithva SaadhakAya Nama:**

(MEANING):

Salutations to Swamy Desikan, who reminded us that those who consider Brahmaa and Rudhran or ithara dEvathAs as equal to SrIman NaarAyaNan are PaashaNDis (NaashtikAs and those who adopt Vaidhika vEsham and engage in Vaidhika karmAs with the above attitude are classed as PaashaNDis).





(851) विष्णुनिग्राह्यपात्रत्व रहितेतरदैवदृशे नमः

VishNu-nigraahya pAthrathva rahithEtara dhaiva dhrusE nama:

(MEANING):

Salutations to Swamy Desikan, who reminded us that those who have angered Sriman NaarAyaNan cannot be protected by any other DEvathAs (Examples: KaakAsura VrutthAntham and Ambhareesha- DhurvAsar episode).

(852) क्षिप्रेतरफलप्राप्तिसाधनेतरदेवदृशे नमः

KshiprEtara phala-prApthi saadhanEtara dhEva dhrusE nama:

(MEANING):

Salutations to Swamy Desikan, who understood very well that the ithara devathAs are ideal for quick-yielding alpa samsAric phalans (PramANam: Geethai: 4.12- “kaangkshanthah karmaNaah ... karmajaa”- the Moksha Phalan will not be given instantaneously like alpa phalan and is blessed only by Sriman NaarAyaNan. Even those alpa phalans are empowered to the ithara dEvathais by the Lord Himself).

(853) काम्याद्यर्थाश्रित अनन्तपुरुषार्थदविष्णुधिये नमः

kAmyAdhyaTAsritha- anantha-purushArTadha VishNudhiyE nama:

(MEANING):

Salutations to Swamy Desikan, who reminded us that SarvEswaran can grant SamsAric KaamyA/alpa Phalans as well as the grand phalan of Moksham (When we ask for KaamyA Phalans, our Lord grants them and develops gradually the path for Moksham for us. The ithara dEvathAs stop at the point of granting SamsAric Phalans).

(854) अज्ञान्यदेवयजन प्रीतविष्णु प्रकाशकाय नमः

Ajn~a anyadeva yajana preetha VishNu- prakAsakAya Nama:

(MEANING):

Salutations to Swamy Desikan, who reminded us that Lord alone is pleased by the worship of ithara dEvathAs by those, who do not have the proper Jn~Anam (that the ithara dEvathAs are BhagavAn's sareeram). The PramANam here is Bhagavath Geethai: 7.23, which states that the worship done by these ajn~anis will not count as worship done according to SaasthrAs.





(855) अज्ञान्यदेवयजन फलवैकल्यसाधकाय नमः

Ajn~a anyadEva yajana phala vaikalya saadhakAya Nama:

(MEANING):

Salutations to Swamy Desikan, who reminded us that the aarAdhanam done for ithara dEvathAs by these Saasthra-- Jn~Anam deficient chEtanams would yield only less phalans. Although the Lord is pleased with that aarAdhanam, He will only give less phalan.

(856) विष्णवात्मकान्य देवज्ञ कर्मपौष्कल्यसाधकाय नमः

VishNvAthmakAnyA dEvajn~a karma poushkalya sAdhakAya nama:

(MEANING):

Salutations to Swamy Desikan, who instructed us that those who understood that ithara dEvathAs have VishNu as their aathmA are the ones, whose vaidhika karmAs are fulfilled ( PoorNam). Direct worship of the Lord in recognition of His tatthvam as ParadEvathai will yield the complete Phalan of that aarAdhanam.

(857) निष्कामविष्णु सेवा अनुषङ्गान्यफलसिद्धिदृशे नमः

NishkAma VishNu sEvA anushangAnyA Phala siddhi dhrusE nama:

(MEANING):

Salutations to Swamy Desikan, who instructed us that VishNu aarAdhanam without desiring any phalans (nishkAmyam) will yield other auspicious phalans such as Iswaryam and AarOgyam even with out asking (anushankam).

(858) पराङ्कुशादिश्रीसूक्ति साधितोत्कृष्टमाधवाय नमः

ParAnkusAdhi SrIsookthi SaadhithOthkrushta-MaadhavAya nama:

(MEANING):

Salutations to Swamy Desikan, who performed upadEsam for us that Lakshmi Pathi, Sriman NaarAyaNan is the Supreme DEvathai based on the SrI Sookthis of Swamy NammAzhwAr and other AzhwArs (PramANams: Pey AzhwAr - "Saarvu namakku" Moondram Thiruvanthadhi, paasuram-100; Swamy NammAzhwAr -"ONDadiyAL ThirumahaLum NeeyumE nilaa niRppa" -ThiruvAimozhi Paasuram IV-9.10).





## CHAPTER 7: MUMUKSHUTHVADHIKARAM (NAAMA 859)

(859) मुमुक्षाहेतुसारज्ञाय नमः

Mumukshaa hEthu Saarajn~Aya nama:

### (MEANING):

Salutations to Swamy Desikan, who knew the essence of how one develops a desire for Moksham.

### COMMENTS:

This chapter deals with the steps that one takes to gain Moksha ruchi. He goes through six steps:

1. He gains the Jn~Anam that Sariram (physical body) is different from the aathmA. He understands that aathmaa is eternal and even after the death of the physical body, the aathmaa can go to other worlds like svargam, narakam, Vaikuntam et al. This knowledge qualifies him to receive other worldly gains.
2. He understands next the svaroopam of the Lord as his Supreme Master and himself as the Lord's eternal servant, whose svaroopam is to perform Bhagavath Kaimkaryam. He develops a taste for performing Bhagavath Kaimkaryam.
3. He learns next the comprehensive meanings of AshtAksharam. That removes his ahankAram and mamakAram, which in turn kindles his interest in Moksham.
4. He recognizes that the earthly pleasures are transient and are mingled with sorrow.
5. He recognizes the defects (dhOshams) in the pleasures of svargam as well. He understands that the pleasures of Bhagavath anubhavam in contrast are lasting (nithyam) and limitless (anantham) as well as free from any blemishes. The ruchi for MOksham grows further.
6. After arriving at this stage, he abandons the karmAs that give phalans in this world and observes the UpAyam leading up to Moksham like Bhakthi or Prapatthi yOgam. He now becomes a Mumukshu.

### SUMMARY OF MUMUKSHUTHVA ADHIKARAM (7<sup>TH</sup> CHAPTER) REPRESENTED BY THE 859<sup>TH</sup> NAAMA

The chEthanan comprehends the differences between the AathmA, Indhriyam and Sariram with the help of Bhagavath Saasthrams. He understands about his fitness to reach the higher world and the sorrow of wallowing in SamsAram through birth in other wombs. He fears the implications of accumulating sins and the consequent stay in Narakam and avoids







paapa karmAs. He understands the loftiness of the Lord and his own lowliness and becomes qualified to seek Moksham. He understands through his AchAryaas the complete and correct meanings of AshtAksharam and cleanses himself of the different kinds of ahankArams and MamakArams that stand in the way of his progress to Moksham. Through many valid sources of knowledge (PramANams), he understands the blemishes of SamsAric way of life and Kaivalyam (Contemplation on one's self) and recognizes the superiority of Bhagavath anubhavam. He intensifies his efforts on karmAs that will lead him to moksham and stays away from those that will have phalans in this world. This chEthanam is the one revered as Mumukshu or one who desires Moksham and engages in the efforts for gaining that Sukham. SaasthrAs celebrate him.





## CHAPTER 8: ADHIKARI VIBHAGHADHIKARAM (NAAMAS 860 & 861)

(860) अधिकारि (र) विभागविदे नमः

adhikAri (ra) vibhAga VidhE nama:

### (MEANING):

Salutations to Swamy Desikan, who knew the categories of adhikAris (Qualified ones) , who follow the upAyam (means ) for Moksham .

### COMMENTS:

The ones qualified to observe MokshOpAyam are of two kinds: Bhakthi yOgins and Prapatthi yOgins. Alternatively, they are known as (1) SadhwAraka Prapanna and (2) adhvAraka Prapanna.

Those who follow Bhakthi yOgam perform prapatthi in between to ward off any interferences to their Bhakthi yOgam. They fulfill Bhakthi yOgam through Prapatthi and gain Moksham. This category of people is SadhvAraka Prapannas or SadhwAraka Prapatthi nishtars.

Others who use Prapatthi as UpAyam for Moksham. They do not use any other means and wish to gain Moksham solely through Prapatthi. They are called adhvAraka Prapatthi nishtars or adhvAraka prapannAs. There is no difference in the ultimate Moksha Phalan in the case of the two categories of Prapannas, who chose one or the other route based on their status and fitness.

Every one is eligible for performing Prapatthi. It will remove all anishtams (inauspiciousness). It needs to be done only once. It yields fruits very quickly (in a trice). It will not tolerate any other upAyam to be done with it for Moksha Phalan. It destroys PrArabdha karmAs and gives the fruits of Prapatthi, when one wishes. Therefore, Prapatthi Yogam is easy to practice, quick yielding and therefore superior in many ways to Bhakthi yogam practiced to gain Moksham.

(861) प्रपत्त्यवान्तर भिदावेत्रेनमः

prapathyavaanthara bhidhA vEtthrE nama:

### (MEANING):

Salutations to Swamy Desikan, who knew the nature of the four kinds of Prapatthi





(Svanishtai, AchArya Nishtai, Ukthi Nishtai and BhAgavatha Nishtai).

**COMMENTS:**

The Prapatthi performed directly by a qualified one is Sva Nishtai. AchArya Nishtai is the one, when AchAryan performs the Prapatthi for the Sishyan. This adhikAri fits in to the Prapatthi done by the AchAryan for himself and for those belonging to him. Ukthi Nishtai is the one, where the adhikAri repeats the prapatthi vaakyams said by AchAryan and places the burden of his protection at the sacred feet of the Lord. BhAgavatha nishtai is the one, when the adhikAri stays covered by the prapatthi done by a Bhagavathan, who is not his AchAryan.





## CHAPTER 9: UPAYA VIBHAGADHIKARAM (NAAMA 862)

(862) उपायविभागविदे नमः

UpAya VibhAga vidhE nama:

(MEANING):

The UpAyam (means to be followed) for Moksham are two: Bhakthi and Prapatthi. One who performs Prapatthi says: “Oh Lord! I am powerless to perform Bhakthi yOgam. You must stay in its place and grant me the Phalan of Bhakthi yOgam (viz) Moksham”. Thus Iswaran becomes the UpAyam or means in this instance.

One who performs Bhakthi yOgam performs prapatthi as often as he meets an obstacle during the steps of Bhakthi yOgam. Bhagavan responds to that plea for help (Prapatthi) and stands in the place of the difficult to accomplish task and completes the anushtAnam of Bhakthi yogam.

In this chapter on UpAya VibhAgaadhikAram, Swamy Desikan also covers Karma yogam and Jn~Ana yOgam, which are auxillaries to Bhakthi yOgam and discusses Para Jn~Anam and Parama Bhakthi that follow karma and Jn~Ana yOgams.





## CHAPTER 10: PRAPATTHI YOGYADHIKARAM (NAAMA 863)

(863) प्रपत्त्यधिक्रिया पञ्चदशनिर्णय धूर्वहाय नमः

PrapathyadhikriyA panchadasa nirNaya- dhUrvhAya nama:

### (MEANING):

Salutations to Swamy Desikan, who had the skills to determine the fifteen aspects of fitness to perform Prapatthi.

### COMMENTS:

How does one become eligible to observe Prapatthi without observance of Bhakthi yOgam? That question is answered here. Bhakthi and Prapatthi have these in common:

1. Desire in the phalan of Moksham
2. Gaining of knowledge of the meanings of Saasthram
3. Performance of rites prescribed by the SaasthrAs
4. Sticking to Jaathi and GuNam for the observance of specific means (e.g.) Prapatthi can be performed by anyone. Bhakthi yOgam is limited to three varNams only.

Limited only to those perform Prapatthi for Moksham are three other conditions:

1. Inability or powerlessness to undertake any other upAyam (aakinchanyam)
2. A state of mind, where no other fruit is desired
3. A resolute state of mind, where no other God is sought for phalans of any kind (ananya gathithvam).

Inability to perform the arduous Bhakthi yOgam is called Aakinchanyam. One needs clear Jn~Anam, endurance and an impatience to wait for the fruits (Moksham) of the slow yielding Bhakthi yOgam. These three factors cause aakinchanyam in one and drives them towards the upAyam of Prapatthi. Further, there is no limit to which of the four varNAs can do Prapatthi unlike Bhakthi yOgam. Prapatthi has thus sarvAdhikAram. Hence, Prapatthi is glorious and is superior to Bhakthi yOgam for a Mumukshu.







## CHAPTER 11: PARIKARA VIBHAGADHIKARAM (NAAMAS 864 TO 866)

(864) न्यासविद्याङ्गपञ्चत्वोपकार व्याकृतिक्षमाय नमः

NyAsa VidhyAnga panchathvOpakAra vyAkruthi kshamAya nama:

(MEANING):

Salutations to Swamy Desikan, who had the skills to describe the fruits of the five accessories (angAs) of Prapatthi (Aanukoolya Sanklapam, PrAthikoolya Varjanam, KaarPaNyam, MahA VisvAsam and gOpthruva VaraNam). Prapatthi is hence described as “PanchAnga Samyuktha:” The “Shadvidha SaraNagathy” referred to in Ahirbudhnya SamhitA means it is the Main SaraNagathy characterized by the five accessories.

COMMENTS:

One seeking Moksham has to perform the prapatthi (SaraNagathy, aathma nikshEpm) with the union of the above five angAs. He should surrender his Self, the burden of his protection and the fruits arising from that protection to the Lord.

The definition of the five accessories are:

1. **Aanukoolya Sankalpam:** Vow to be anukoolan (agreeable) to the Lord
2. **Praathikoolya varjanam:** a vow to abandon all acts that will incur the displeasure of the Lord
3. **KaarpaNyam:** Realization of one's utter helplessness to practice the austere Bhakthi yOgam and to stay in a state of meekness before the Lord praying for His anugraham
4. **Mahaa VisvAsam:** Total faith in the Lord that He would come to his rescue
5. **gOpthruva VaraNam:** Prayer to the Lord and requesting Him to be his sole protector

Swamy Desikan instructed us that all the five angams are essential for prapatthi (Upayukthams) and there should not be diminution in any one of them.

(865) विश्वासोत्कर्षविहतिकारण व्याहृतिक्षमाय नमः

ViswAsOthkarsha vihathi kAraNa vyAhathy kshamAya nama:

(MEANING):

Salutations to Swamy Desikan, who is capable of removing all obstacles to the recognition of the supremacy of MahA ViswAsam as an angam of Prapatthi.





#### COMMENTS:

**MahA ViswAsam is absolutely essential to Prapatthi anushtAnam.** It is important to have firm faith in the thought that the Lord will most certainly come to our rescue (protection).

There are five doubts that interfere with our cultivation of MahA ViswAsam. One should comprehend the five attributes of the Lord in all its various forms to remove these doubts on MahA ViswAsam.

**Doubt 1:** Bhagavan is omniscient (Sarvajn~an) and omnipotent (Sarva sakthan). Can we approach such a lofty One as those who have accumulated limitless sins?

**Answer:** The remedy here is MahA Lakshmi, who pleads for us (Her Children) and asks Her lord to forgive our trespasses. Our Lord cannot say no to Her. Hence, we can approach Him without fear through MahA Lakshmi. The irrefutable PurushakAram of PirAtti is central (VisEsha aakAram) here.

**Doubt 2:** Bhagavan grants phalans proportionate to our karmaas. We have committed immeasurable sins. How can He grant us then the loftiest of Phalans (Moksham)?

**Answer:** BhagavAn is our Lord (Seshi); As His servants (Seshans), we have an indissoluble relationship with Him. Therefore, we have a right to receive His boons including Moksha Phalan. Just as a Father gives His son his share of property, the Lord uses the pretext of Prapatthi to grant us Moksha Siddhi. Indissoluble relationship is the visEsha aakAram here.

**Doubt 3:** Bhagavaan is avAptha Samastha Kaaman. There is nothing that He needs. There is nothing that He needs to get from us. How can He give us the loftiest of Phalans in return for this “small” and easy-to-practice upAyam of Prapatthi?

**Answer:** He does not need to get any help (upakAram) from us. He is by nature most merciful. Out of that most merciful nature, He accepts the small effort of Prapatthi and recognizes it as a major effort by us and grants us the greatest of boons that He alone can grant Moksham. His inherent attribute of unbounded KaaruNyam is the visEsha aakAram here.

**Doubt 4:** Our Lord normally takes time to grant the Phalans unlike alpa dEvathais, which grant whatever phalan they can give quickly (Ref: 852<sup>nd</sup> Naamaa). If that were to be so, why would the Lord grant phalan to a prapannan at the time the Prapannan specifies? How is it possible that He takes His own time to grant phalan for those, who perform Bhakthi yOgam but responds quickly to the PrapannAs?

**Answer:** Our Lord has the power to grant the Phalans by his will alone. He does not need





anyone's assistance for that. When He looks at the helpless (without any other gathi), He is overcome with His attribute of generosity (OudhAryam) and grants the Phalan immediately. He does not hold back. The VisEsha aakAram is non-dependence on anyone to help Him.

**Doubt 5:** Our Lord is the Supreme Being with no equal or superior. Will that PurushOttaman ignore our lowly status and grant us so readily, the phalan of being on a par with the exalted Nithyasooris?

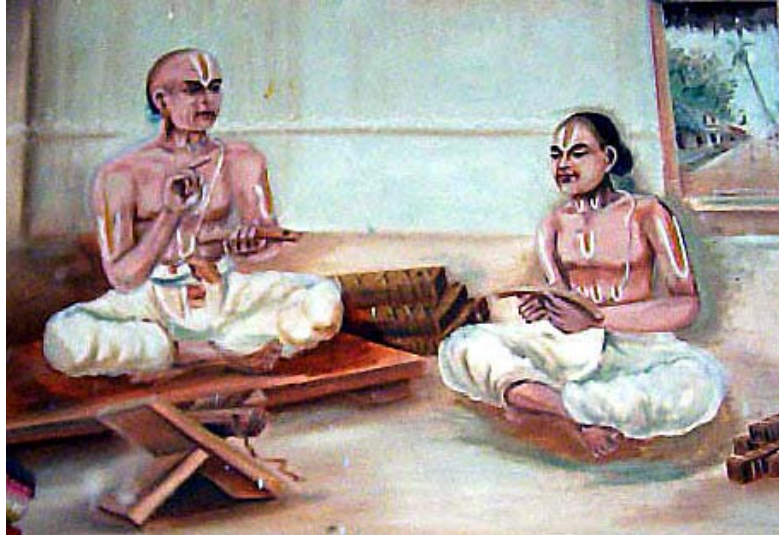
**Answer:** BhagavAn is totally independent (Svatantran) and grants the Phalan He wishes according to His sankalpam. He feels fulfilled through granting us the boons that we seek. He is like the great king, who delights in feeding the royal parrot and nourishing it like he would do with affection for his own son. The VisEsha aakAram is considering as PrayOjanam, the Iswaryam conferred on His prapanna janams as His own acquisition of that Iswaryam.

(866) विश्वासगोप्तृवरण शब्दार्थत्वप्रकारविदे नमः

viswAsa gOpthruvaraNa sabdhArTathva prakAra vidhE nama:

(MEANING):

Salutations to Swamy Desikan, who instructed us on how MahA ViswAsam and gOpthruva varaNam become meanings for the "SaraNam PrapadhyE" sabdham.



"Swamy Appullaar and Swamy Desikan"





### COMMENTS:

MahA viswAsam is the belief in the Lord being chosen as the UpAyam in one's prapatthi. From there arises the UpAyathva PrArTanai (prayer to be the UpAyam or the means). Inside that UpAyathva prArthanam (anthargatham) is Gopthruva VaraNam. Thus Maha ViswAsam is the direct meaning of "SaraNam PrapadhyE" section of Dhvaya manthram. From that direct meaning, the meaning of gOpthruva varaNam arises as anthargatham (positioned inside it). ViswAsam is the direct meaning. The meaning of gOpthruva varaNam arises from that direct meaning. When we perform the upAya PrarTanai to the Lord as "Please stay as my upAyam", it really means "Please be my protector, who does not desire any other upAyam, which I am powerless to do". "Be my protector" is the aspect that is Gopthruva varaNam. This UpAya PrArTanai is arTa Siddham (meaning obtained from the direct meaning = anthargatha meaning). Gothruva varaNam is hence implicit in that MahA ViswAsa angam.

Swamy AppuLLAr, the AchAryan of Swamy Desikan has observed in this context that a chetanam that is afraid of the Supremacy (Parathvam) of the Lord and runs away from Him is a lowly one. The ChEtanam that recognizes the Soulabhyam (ease of access) of the Lord and comes near Him is a Parama Aasthikan.





## CHAPTER 12: SAANGA PRAPADHANADHIKARAM (NAAMAS 867 TO 871)

(867) प्रपत्तिलक्षणाभिज्ञाय नमः

Prapatthi LakshaNaabhijn~ayA nama:

### (MEANING):

Salutations to Swamy Desikan, who knew very well the lakshaNams of Prapatthi.

### COMMENTS:

This chapter explains the ways to perform Prapatthi with its five angams.

Swamy Desikan has instructed us on the way of performing Prapatthi (aathma SamarpaNam) along with its five accessories:

1. **Karthruthva ThyAgam:** The person performing Prapatthi should reflect that he is not the principal doer (KarthA), but it is ParamAthmA alone, who is the doer.
2. **MamathA ThyAgam:** The person performing Prapatthi should detach oneself from the thought that he is the karthA and the karma belongs to him.
3. **Phala ThyAgam:** The performer of Prapatthi should detach himself from the fruits of Prapatthi and place that at the sacred feet of the Lord as belonging to Him alone.
4. **PhalOpayathva ThyAgam:** Prapatthi that is being performed should be recognized not as a direct means for attaining his object but it is only a vyAjam (pretext). One should banish the thought that Prapatthi is the direct means for the phalan resulting from the performance of Prapatthi. Abandoning the idea of the means to the phalan is PhalOpAyathva ThyAgam.

Along with the FOUR ThyAgams (Karthruthva, MamathA, Phala, and PhalOpAya ThyAgams), one should reflect upon the five accessories of Prapatthi (Aanukoolya Sankalpam et al) at the time of the anushtAnam of Prapatthi.

These five accessories of Prapatthi have to be reflected upon once at the time of Prapatthi. After performing Prapatthi and until the end of the earthly life, the Prapannan has to observe still aanukoolya sankalpam, Prathikoolya varjanam and MahA ViswAsam. They become the Phalans gained from the prayer made at the time of Prapatthi.

After making the four ThyAgams and reflecting on the five accessories, one should prostrate before the AchArya Paramparai; thereafter, Dhvaya manthram is used as sadhanam to surrender one's aathma Svaroopam (SvaroopA SamarpaNam), the phalans arising from the Prapatthi (Phala SamarpaNam) and the aathma rakshA bhara samarpaNam (the burden of







protection). Among the three kinds of SamarpaNams, the Aaathma RakshA Bhara SamarpaNam is the most important.

One should ask for Moksham at the end of earthly life, when one performs Prapatthi and in the post-prapatthi period engage in blemishless kaimkaryam to the Dhivya dampathis.

One of the four methods of Prapatthi as below has to be observed:

(1) Sva Nishtai (2) Ukthi Nishtai (3) AchArya Nishtai and (4) BhAgavatha Nishtai.

(868) न्यासविद्याङ्गिवेदिताय नमः

NyAsa VidhyAngi vEdithAya nama:

(MEANING):

Salutations to Swamy Desikan, who was fully familiar with the angi svaroopam of NyAsa Vidhyai.

COMMENTS:

In the 864<sup>th</sup> Sahasra Naamam, the angams of the NyAsa Vidhyai were covered. The angi of Prapatthi is Aathma SamarpaNam (Surrender of athma at the sacred feet of the Lord).

(869) त्रिवर्गमोक्षजनक न्यासविद्याविशेषविदे नमः

Thrivarga mOksha janaka nyAsa vidhyA visEsha vidhE nama:

(MEANING):

Salutations to Swamy Desikan, who knew the differences between the two kinds of NyAsa Vidhyai:

(1) One that grants the phalan of thri vargams (Dharmam, arTam and Kaamam)

(2) One that grants Moksha Phalan.

COMMENTS:

Lord grants the Phalan that one seeks through Prapatthi. ParamaikAnthis perform Prapatthi for Moksham. The thri varga Phalans are alpa phalans (insignificant and transitory) compared to the grand phalan of Moksham. In the Prapatthi done for Moksham alone, Svaroopam and Phala SamarpaNams will dominate. Bhara SamarpaNam is common for both kinds of Prapatthi. There are also differences in a Bhakthi yogi performing prapatthi for the fulfillment of Bhakti yOgam. Here, the Bhara SamarpaNam aspect will be dominant.





(870) साङ्गप्रपत्त्यनुष्ठान प्रयोगविधिसाधकाय नमः

Saanga PrapathyAnushtAna prayOga vidhi saadhakAya nama:

(MEANING):

Salutations to Swamy Desikan, who revealed to us the PrayOga Vidhi of Prapatthi (The united way of using the prapatthi vaakyams for angams with pradhana vidhi, which relates to the angi of Prapatthi).

COMMENTS:

Angams for Prapatthi are five and there are vaakyams relating to them in Prapatthi prayOgam. Angi is the combination of Aathma SamarpaNam, Phala SamarpaNam and Bhara SamarpaNam. PradhAna vidhi for Prapatthi is the saanga pradhAna vidhi samyuktha prapatthi (PradhAna vidhi combined with anga vidhis). Aathma samarpaNam and Phala SamarpaNam should not be considered either as angams or separate angis. If we consider Aathma SamarpaNam and Phala SamarpaNam as separate angis, then the effect would be the multiple performance of Prapatthi, which is not allowed. Prapatthi has to be done only once.

(871) साङ्गप्रपत्त्यनुष्ठान सकृत्व स्थापनक्षमाय नमः

Saanga prapathyanushtAna sakruthva sTApana kshamAya nama:

(MEANING):

Salutations to Swamy Desikan, who had the skills to establish that saanga Prapatthi (Prapatthi done with the angAs) should be done only once.

COMMENTS:

The angams of Aanukoolya sankalpam, PrAthikoolya varjanam and MahA ViswAsam reflected upon at the time of Prapatthi take on different dimensions after the prapatthi anushtAnam. All the three are needed after prapatthi but their role is no longer that of angams, but are considered as Phalans of Prapatthi. Thus, Prapatthi done once (Saanga Prapatthi with PradhAna Vidhi) is all what is needed for Moksha Siddhi.





## CHAPTER 13: KRUTHAKRUTHYADHIKARAM (NAAMA 872)

(872) सहेतुकृतकृत्यत्व अनुसंधानविशारदाय नमः

SahEthu krutha-kruthyathva anusandhaana visAradhAya nama:

### (MEANING):

Salutations to Swamy Desikan, who had the knowledge and capabilities to observe the duties of krutha-kruthyan (One who has completed the anushtAnam of Prapatthi) along with the reasons for such observances.

### COMMENTS:

This nAmA is about the activities of one who has completed the Prapatthi anushtAnam as prescribed by the SaasthrAs and how he conducts himself and the reasons for such course of conduct.

He has completed now the once-to-be performed Prapatthi for Moksham. There is nothing else he has to do from here on to gain Moksham. Bhagavaan will take care of his anthima smruthi and Brahma Naadi pravEsam at the time of the falling of the body. Since Bhagavaan Himself has said “Maa Sucha:” (do not have any sorrow or fear), he stays in a state of freedom from fear.

He has no doubts about Moksham and he does not seek any thing else, since the Lord has assured him “MokshayishyAmi”. He receives joy in contemplating over the anticipated Moksham and stays free of fear and worry. He continues with nithya- naimitthika karmAs since they are not UpAyams but PurushArTams. When performing these karmas, if he has to invoke the names of ithara dEvathAs, which are subordinate to the Lord, he recognizes that their names also refer to the Lord, who is their antharyAmi and empowerer. He does not acquire therefore any dhOshams. He performs Bhagavath-BhAgavatha-AchArya Kaimkaryams and stays like a Mukthan.

This krutha kruthyan is the one, who regretted his lowly state before performing Prapatthi and has shifted his burden of protection to the Lord lives now without fear, sins or doubts. AzhwAr (ThoNDaradippodi in Thirumaalai, paasuram 38) has described such krutha-kruthyAs as “kaampuRaththalai siraitthu, unn kadaiththalai irunthu vaazhum sOmbhar”.

All these topics are covered in Krutha KruthyAdhikAram, the 13<sup>th</sup> chapter of SRTS of Swamy Desikan summarized by this naamaa.





## CHAPTER 14: SVANISHTABHIJN~ANADHIKARAM (NAAMA 873)

(873) स्वस्वरूपोपाय फलनिष्ठात्रयविवेकवते नमः

Sva svarUpOpAya phala nishtaa-thraya vivEkavathE nama:

### (MEANING):

Salutations to Swamy Desikan, who understood the differences between the three nishtais (firmly understood state of Jn~Anams) and recognized the acquisition of each of the three (Svaroopaa, UpAya, and Phala nishtais) by him clearly.

### COMMENTS:

This Naamaa deals with the realization by prapannan about the maturation of his nishtais through the experience of the appearance of significant recognizable lakshaNams.

#### The Marks for Svaroopaa Nishtai are:

- not to be perturbed, when others insult him
- having compassion for the one, who acquires his sins
- showing gratitude to those, who point out the prapannan's mistakes
- no change of heart at people who insult him
- feeling happy over the diminution of his sins

#### The marks of UpAya nishtai:

- thinking that SarvEswaran is the sole refuge
- Meeting death as a welcome event
- feeling consoled at times of crisis by believing that the Lord is the sole rakshakan
- not seeking any other upAyam for Moksham after Bhara NyAsam.
- Having the conviction that the good and the bad are Bhagavath sankalpam and responsibility.

#### The marks of Phala or PurushArTa nishtai are:

- Enjoy the BhOgams coming in one's path, if they are permitted by the SaasthrAs
- developing the ruchi for Bhagavath kaimkaryam and
- impatience to gain Bhagavath anubhavam .

All of these points are covered in the 14<sup>th</sup> chapter of SRTS (SvanishtAbhijn~AdhikAram)





## CHAPTER 15: UTTHARA KRUTHYADHIKARAM (NAAMA 874)

(874) प्रपत्त्युत्तरकर्तव्य कृत्यनिर्णयकोविदाय नमः

**Prapatthyutthara karthavya kruthya nirNaya kOvidhAya nama:**

### (MEANING):

Salutations to Swamy Desikan, who had the intellectual power to establish the duties of a Prapannan in the post-prapatthi period.

### COMMENTS:

This Naamaa pertains to the 15<sup>th</sup> chapter of SRTS named Utthara kruthyAdhikAram. A Prapannan after Prapatthi cannot lead an erratic life. He has to lead a virtuous life that is a model for others to follow. He has to spend his time on earth after prapatthi in a manner consistent with his svaroopam as the Sesa BhUthan to the Lord at all times. The things to do are:

Gain clarity from AchArya UpadEsams to enhance the desire for Bhagavath anubhavam

Get closer to ParamaikAnthis and emulate them to gain blemish less anushtAnams

Avoid Bhaagavatha apachAram at any cost; avoid insulting others or get giddy over the thought that his anushtAnam or Jn~Anam is superior to others

Comfort oneself with gaining of knowledge about the Jn~Anam on the avathAra rahasyams of the Lord and feel repentant over previous times (before Prapatthi) for losing the wealth of Kaimkaryam to the Lord and His AchAryAs

Control one's indhriyams and direct them in paths recommended by Bhagavath Saasthrams

Enhance one's AchArya Bhakthi and anubhavam of ArchA Moorthys at dhivya dEsams and others

Through Manas, Speech and body avoid things to be avoided (free oneself from thoughts on Vishaya sukham, avoid boasting and stay away from BhAgavata apachAram) and engage in permitted activities (reflecting on the upakArams done by the AchAryan, repeatedly reciting dhvaya manhtram and engaging in Kaimkaryams to AchAryAs and BhAgavathAs)







## CHAPTER 16: PURUSHARTA KAASHTADHIKARAM (NAAMAS 875 TO 877)

(875) भगवदास कैङ्कर्यदास्यद्वैविध्य वेदित्रे नमः

**Bhagavath Daasa kaimkarya dhAsya dvaividhya vEdithrE nama:**

### (MEANING):

Salutations to Swamy Desikan, who understood the two different kinds of Daasathvam that a Prapannan enjoys.

### COMMENTS:

This and the next two NaamAs deal with the 16<sup>th</sup> Chapter of SRTS (PurushArTa Kaashtai). BhAgavatha Kaimkaryam is the end limit of Bhagavath Daasa Kaimkaryam. It is the duty of the Daasan to do what pleases his Lord. In the case of Bhagavaan, the Sarva Swamy, what pleases Him the most, is Kaimkaryam to His BhAgavathAs, who are very dear to Him. Therefore the BhAgavatha Kaimkaryam is the end frontier of Bhagavath Kaimkaryam. The very fact that he is a Bhagavath dAsan makes a prapannan, BhAgavatha Daasan.

This BhAgavatha Daasathvam is of two kinds:

1. Since Bhagavaan desires all to be the daasAs of His BhAgavathAs, the Daasathvam originating in this manner is one kind of BhAgavatha Daasathvam
2. The Daasathvam arising from the adoration of the BhAgavathA's guNams and becoming as a result his Daasan. Among the two categories of BhAgavatha Daasathvam, the second category is superior to the First.

Similarly, Bhagavath Daasathvam can be classed into two categories:

1. The natural daasathvam of a Sesha BhUthan to his Sarva Swami
2. The GuNam-Based Daasathvam, where the prapannan is charmed by the delectable guNams of the Lord and becomes His Daasan

Swamy Desikan has revealed to us these two divisions in Bhagavath and BhAgavatha Daasathvams.





### (876) भगवदास दास्यप्राप्तानन्यत्व विरोधघ्ने नमः

**Bhagavath Daasa Daasya-prApthaanananyathva virOdhaghne nama:**

**(MEANING):**

Salutations to Swamy Desikan, who refuted the concept that BhAgavatha Daasathvam will interfere with being Daasan to anyone else including Bhagavaan.

**COMMENTS:**

Swamy Desikan states here that the vow by Prapannan not to be daasan to anyone except Bhagavaan (ananyArha sEshathvam) will not clash with being a Daasan to the Lord's BhAgavathAs.

Thirumanthiram requires that a Mumukshu should cultivate ananyArha sEshathvam through Bhagavath sEshathva Jn~Anam. The very same Bhagavath sEshathva Jn~Anam leads one onto BhAgavatha Seshathvam. A Bhagavath sEshan is one, who can be used by his Swamy in any manner his Lord wishes to use him. If it is Bhagavaan's cherished wish for His Daasan to serve as a daasan to His dear BhAgavathAs, it is the duty of the Mumukshu to be the Daasan to BhAgavathAs as well. There is no conflict here in being Daasan to both BhAgavan and His own BhAgavathAs. The deeper meaning of AshtAksharam is BhAgavatha sEshathvam indeed!

### (877) श्रीमद्भागवतान्योन्यदास्य साधनतत्पराय नमः

**Srimath BhAgavathAnyOnya daasya sAdhana tathparAya nama:**

**(MEANING):**

Salutations to Swamy Desikan, who proved that the BhAgavatha Daasaas can be Swamy to each other without conflict.

**COMMENTS:**

The question arises as to how the two BhAgavathAs have paraspara (mutual) daasyathvam (servantship) and Swamithvam (Lordship). If one is a daasan, the other has to be a Swamy and vice versa. There appears to be a conflict in mutual daasathvam.

Swamy Desikan states in PurushArTa Kaashtai chapter that there is no conflict. It is like two out of respect to each other offer upachArams to each other. One who offers upachAram is the daasan and the other who receives it (the Phalan) fits into the role of Swamy. These roles can reverse without conflict during another upachAram. The fact that both can receive the phalan permits both of them to be Swamis. Since both engage on different occasions to perform kaimkaryam that yields phalan, both can also be daasars of each other.





## CHAPTER 17: SAASTHRIYA NIYAMANADHIKARAM (NAAMAS 878 TO 880)

(878) प्रपन्नान्वहसंभाव्य शास्त्रीयनियमप्रियाय नमः

**PrapannAnvaha sambhAvya SaasthrIya - niyama priyAya nama:**

**(MEANING):**

Salutations to Swamy Desikan, who emphasized the importance of the prapannan performing the karmAs ordained by the SaasthrAs.

**COMMENTS:**

This 17<sup>th</sup> chapter discusses the performance of required kaimkaryams according to the directives of the SaasthrAs.

After Prapatthi, Prapannan is required to perform kaimkaryams that please his Lord. How can he know what pleases his Lord and what does not? Only SaasthrAs can be of help in determining what are desirable to the Lord, the Master of the Prapannan. One has to desist from performing asAsthriya karmAs (those not ordained by the SaasthrAs).

(879) भाष्यकारोक्त शास्त्रानुमत कैङ्कर्यसारविदे नमः

**BhAshyakArOktha SaasthrAnumatha kaimkarya saara vidhE nama:**

**(MEANING):**

Salutations to Swamy Desikan, who was conversant with the SaasthrOktha kaimkaryams identified by EmperumAnAr.

**COMMENTS:**

At the time of leaving for Parama Padham, EmperumAnAr instructed his sisyaAs on five karmAs that one should do in the Post-prapatthi period:

To study Sri BhAshyam and teach it to others.

If one is not able to do that, one has to study Dhivya Prabhandhams, recite them and teach them to the others.

If one is unable to do the above, he should perform kaimkaryams at dhivya dEsams such as offering naivEdhyams, sandal paste, lamp and garland to the Lord.





If one is not able to perform kaimkaryams at the dhivya dEsams, one should meditate on the inner meanings of Dhvayam frequently.

If one cannot even recite dhvayam, he should seek the shelter of a Sri VaishNavan and stay in his shade and serve that noble soul.

(880) उल्लङ्घित आज्ञाकरण अवैष्णवत्वप्रसादकाय नमः

ullangitha Aajn~AkaraNA avaishNavathva - prasAdhakAya nama:

(MEANING):

Salutations to Swamy Desikan, who ruled that one who transgresses the commands of the Lord is not a VaishNavan (avaishNavan).

COMMENTS:

Performance of the karmAs that are dissonant (Viruddham) with Bhagavath Saasthrams goes against the inherent nature (Svaroopam) of the Prapannan.





## CHAPTER 18: APARADHA PARIHARADHIKARAM (NAAMAS 881 TO 888)

(881) प्रपन्नाज्ञातिक्रमादि प्रायश्चित्तविशेषविदे नमः

PrapannAjn~AthikaramAdhi prAyascchittha visEsha vidhE nama:

(MEANING):

Salutations to that AchAryan, who had clear knowledge about the appropriate kinds of PrAyascchittham for the different kinds of trespasses of the Lord's commands.

COMMENTS:

Even a Prapannan, who is dear to the Lord cannot trespass the Lord's commands. If he does so willfully, he acquires sins and has to perform the appropriate PrAyascchittham for parihAram (preventing those sins causing any harm). Due to imperfections in their Aathma guNams, PrapannAs might end up committing apachArams and they should realize immediately about their mistakes and perform the relevant acts of repentance prescribed by the Saasthrams.

(882) एनोनिष्कृत्युदासीन प्रपन्नलघुदण्डदृशे नमः

yEnOnishkruthyudhAseena prapanna laghu - dhaNDa dhrusE nama:

(MEANING):

Salutations to that AchAryan, who knew that there is a small punishment for the prapannan, who does not pursue the prAyascchittham for the sins that he committed willingly.

COMMENTS:

The Lord metes out such small punishments to a Prapannan, who consciously committed sins. This punishment ordered by the Lord tends to be small in scope even if the sins committed may be major in nature. This is a result of the Lord's affection for one, who had performed prapatthi at His sacred feet. Even such a small punishment by the Lord is for protecting the prapannan.







(883) आज्ञातिलङ्घिकठिनप्रपन्न नरकाप्रियाय नमः

Ajn~Athilanghi kaDina prapanna narakaapriyAya nama:

(MEANING):

Salutations to that AchAryan, who rejected the notion that the prapannAs who make major trespasses of the Lord's rules will end up in narakam.

COMMENTS:

There are two kinds of prapannAs, who transgress the Lord's commands:

1. Those who feel contrite, regret over their errors and perform the appropriate prAyascchitthams quickly. They are known as Mrudhu (soft) Prakruthis among the PrapannAs.
2. Then there are those, who do not repent over their apachArams and fail to perform the prescribed prAyascchittham. This category of prapannAs is known as Katina Prakruthis.

Even for Katina prakruthis, the Lord orders a small punishment and saves them from major punishments like residence in narakam. As the protector of prapannAs, the most merciful Lord makes sure that they do not land in narakam as a result of their apachArams.

(884) प्रपन्नबुद्धिपूर्वेनः प्रायश्चित्तविशेषविदे नमः

Prapanna buddhi poorvaina: prAyascchittha - visEsha VidhE nama:

(MEANING):

Salutations to that AchAryan, who knew very well the visEsha PrAyascchittham (PrAyascchittha Prapatthi) as a way to banish the paapams acquired by a prapannan as a result of committing apachArams consciously.

COMMENTS:

A prapannan, who willingly committed apachArams, should perform the appropriate prAyascchittham. Such a Prapannan may be powerless sometimes to perform such prAyascchitthams. It is for those, SaasthrAs prescribe a VisEsha PrAyascchittham known as PrAyascchittha Prapatthi. Through this PrAyascchittham, a sinned prapannan performs a visEsha SaraNagathy for the elimination of the sins that accrued. This visEsha prAyascchittha prapatthi is not for mokshArTam but only for the banishment of the sins that resulted from willful commitment of aparAdhams to BhagavAn and His BhAgavathAs. The first prapatthi done for gaining Moksham (MokshArTa Prapatthi) can be done only once. The





second special prapatthi is therefore allowed for the sole purpose of gaining freedom from the sins acquired by the Katina Prapannan. Hence, there is no conflict between these two prapatthis done for different purposes.

(885) महापातप्रपन्न प्रसिद्ध निष्कृतिवेदित्रे नमः

Mahaapaata prapanna prasidhda nishkruthi VedithrE nama:

(MEANING):

Salutations to the AchAryan, who knew that even the noble ones known for their exalted conduct (sishtAs) should perform the big praayaschitthams prescribed by the SAsthrAs for the big sins that they might have acquired.

COMMENTS:

SishtAs are those, who follow strictly the Veda mArgam. These MahAns are exemplary beings and the rest of the world follows their ways. Therefore, it is appropriate for them to practise the prAyascchittham proportionate to the level of sin and set an example for the others. Otherwise, the rest of the world will ignore the needed prAyschitthams (acts of contrition) prescribed by Bhagavath Saasthrams citing the behavior of the sishtAs. These major sins relate to Bhagavath and BhAgavatha apachArams. The sishtAs have to publicly practise the prescribed prAyascchittham for the benefit of the world (for IOka sangraham) instead of seeking private redress. If they are unable to do it, they should perform PrAyascchittha Prapatthi. Swamy Desikan is saluted here for his knowledge of these subtle codes of conduct for sishtAs.

(886) कठिन अनियतायुः प्रपन्न आयुर्वृद्धिसाधकाय नमः

KaDina aniyatAyu: prapanna aayurvruddhi sAdhakAya nama:

(MEANING):

Salutations to that AchAryan, who was aware of the Lord granting additional years of life to the Katina prapannAs so that they can gain mOksham at the end of their earthly existence.

COMMENTS:

Even for Katina prapannAs (who willfully trespassed and did not practice prAyascchitthams), our Lord makes sure that they gain mOksham at the end of their lives. These Katina prapannAs are of two categories:

those with niyatha aayus (destined to live here for a specific or set period of time) and





anitha aayus (those, whose life span had not been settled).

For the niyatha aayus katina prapannAs, the Lord makes sure that they experience the light punishments and gain the mOksham at the end of their lives. For the aniyatha katina prapannAs, our Lord grants them additional years to exhaust their light punishments so that they can also gain moksham at the end of their lives on earth as long as they had asked for Moksham at the end of their earthly existence.

(887) मोक्षार्थन्याससंहार्य धीपूर्वोत्तरपापघ्ने नमः

mOkshArTa nyAsa samhArya dheepoorvOthhara - pApagnE nama:

(MEANING):

Salutations to that AchAryan, who refuted the view that the performance of MokshArTa Prapatthi (Prapatthi done for gaining Moksham) will destroy all the paapams acquired knowingly.

COMMENTS:

There is a point of view that all paapams acquired willfully after Prapatthi are destroyed for the Katina prapannAs. The supporters of this view cite the section of Charama sLOkam (Sarva PaapEbhyO MokshiyishyAmi) as their pramANam. They take the position that prAyascchitthams for willful sins are not warranted. Swamy Desikan following AchArya RaamAnujA's stand in Sri BhAshyam refuted this view as erroneous interpretation of GithAchArya's Charama sLOkam message.

Swamy Desikan's view is: One who willfully trespassed should perform the appropriate prAyascchittham or visEsha prAyascchittham. If not, there will be delay in gaining Moksham as explained in the previous sahasra naamAs. The SaasthrAs will be rendered meaningless if one insists that the sins won't stick after prapatthi and that there is no need for performing the appropriate prAyascchittham to get rid of them.

It is the reason why great AchAryAs like Sri RaamAnuja were very careful in their anushtAnams after prapatthi that paapams do not result. They held the view that the Lord will forgive only those sins, which were acquired without knowledge by MokshArTa PrapannAs. In Sri BhAshyam, AchArya RaamAnujA interpreted the Upanishad (Sruthi) passages to establish that for Bhakthi yOgis seeking Moksham, the sins accumulated knowingly will stick and cause delays in Moksham. A similar situation exists for those observing Prapatthi yOgam. Buddhi Poorvaka paapam will stick; refutation of this view that holds all kinds of paapams acquired by a katina prapannan do not stick will result in a MahA DhOsham of "SrI BhAshya VirOdham". Prapatthi alone without prAyascchittham or VisEsha Prapatthi will not destroy the willfully acquired paapams.



(888) कृतपातकनाशार्थं शरणागतिवेदित्रे नमः

krutha paathaka nAsArTa saraNAGathy vEdhithrE nama:

**(MEANING):**

Salutations to that AchAryan, who knew that Prapatthi is done for the destruction of the sins accumulated during pre-prapatthi stage of life.

**COMMENTS:**

There is some confusion in interpreting the Lord's intent implied in His Charama sLOka Vaakyam: "Sarva PaapEyO mOkshayishyAmi". AchArya RaamAnuja and Swamy Desikan interpreted this passage correctly by instructing us that Laghu Sikshai (light punishment) and performance of the appropriate PrAyschittham will eliminate with Lord's grace even the willfully acquired sins of a (Katina) prapannan during the post-prapatthi period. There is no pramANa vachanam for the elimination of willfully acquired sins during the post-prapatthi period through the mere anushtAnam of Prapatthi.

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## CHAPTER 19: STHANA-VISESHADHIKARAM (NAAMA 889)

(889) प्रपन्नान्वहवासाहं स्थानव्याख्यानकोविदाय नमः

**PrapannAnvaha vaasArha sThAna vyAkhana kOvidhAya nama:**

### (MEANING):

Salutations to that AchAryan, who possessed the knowledge about the places fit for the daily residence of a Prapannan during his post-prapatthi time of life.

### COMMENTS:

This chapter (Sthaana VisEsha adhikAram) deals with the appropriate place for a Prapannan to live until the end of his life. The place of residence chosen should be fit for a ParamaikAnthi prapannan for doing Bhagavath-BhAgavatha Kaimkaryam until the end of his life here. The station should be appropriate to carry out one's varNArama dharmams. It should also be a place filled with BhaagavathAs of the Lord. Dhivya dEsams and particularly kshEthrams like Srirangam are desirable for residence. The places not desired by BhaagavathAs have to be rejected.







## CHAPTER 20: NIRYANADHIKARAM (NAMMAS 890 TO 897)

(890) विकलाङ्गन्यासविद्या पूर्णहितुत्वसाधकाय नमः

VikalAnganyAsavidhyA poorNa-hEthuthva saadhakAya nama:

(MEANING):

Salutations to that AchAryan, who firmly established that even an imperfect NyAsa anushtAnam results in the fulfillment of SaraNAgathy performed as a result of our Lord's help.

COMMENTS:

This chapter deals with the exit of the muktha Jeevan from the physical body (NiryANam). For some, there is delay due to the imperfect execution of Prapatthi at the time of UpAya anushtAnam. For instance, some might have insufficient MahA ViswAsam. For such prapannAs, our Lord comes to the rescue; He enhances the MahA Viswaasam in Him and makes the Prapatthi anushtAnam complete. PoorNa prapatthi results after a short delay due to the imperfections that existed before. BhagavAn grants Moksham now and lets the jeevan realize upAya Poorthy with His intervention in those cases.

(891) देवतान्तरदृढासक्त प्रपन्न नरकोक्तिमते नमः

DevathAnthara dhruDAsaktha prapanna narakOkthimathE nama:

(MEANING):

Salutations to that AchAryan, who instructed us that the prapannan, who holds on to dEvathAs other than SarvEswaran, Sriman NaarAyaNan to the end will land in narakam and that his prapatthi would not be fulfilled.

COMMENTS:

Prapannan has to be like a pathivrathai devoted solely to her husband. His Mahaa VisvAsam to Bhagavaan should not be traded for beliefs in other gods as saviors. They cannot grant Moksham. If anyone does not abandon their firm taste for ithara dEvathAs and holds on to such a way of life until their day's end, his prapatthi will be fruitless and he has the chance to reside in narakam. If he mends his way before his last moments, Bhagavaan will intervene, correct him and bless him (the one that strayed) with upAya poorthy.





(892) विद्वदेकान्तोत्क्रमण क्रमदर्शनतोषिताय नमः

VidhvadhEkAnthOthkramaNa karma darsana thOshithAya nama:

(MEANING):

Salutations to that AchAryan, who instructed us on the unique way in which the Jeevan of the VidhvAn (one has performed the Brahma Vidhyai of Prapatthi or Bhakthi yOgam) exits from the body at the end of life here.

COMMENTS:

All jeevans (PrapannAs or otherwise) have the following common experiences at the time of their departure from this world: BhagavAn links the ten indhriyams to Manas; the manas is next united with PraaNa Vaayu; that PrANa Vaayu is linked to the jeevan next. After that, our Lord blends the jeevan with the subtle pancha bhUthams. Now, the jeevan is ready to leave the physical body through one of the 101 naadis originating from the heart lotus. The muktha jeevan alone that has benefited from its prapatthi anushtAnam exits via the special Moordhanya Naadi with the assistance of our Lord. Rest of the jeevans exit via any one of the other 100 naadis to enjoy their karmaas and enter either svargam or narakam. Muktha Jeevan's niryANam alone is via Moordhanya naadi.

(893) उपायारम्भनष्टाश्लिष्ट पूर्वोत्तरपापदृशे नमः

UpAyaarambha nashtAslishta poorvOthhara paapadhrusE nama:

(MEANING):

Salutations to that AchAryan, who knew that the elimination of the accumulated sins and the nonattachment of future sins will result at the very second of uttering Prapatthi manthrams. The jeevan's Munn VinaikaL (previous paapams) naasam adayum (will be destroyed) and pinn vinaikaL sEraa (the sins in the post prapatthi period will not stick).

COMMENTS:

For the jeevan, who is at the beginning stage of executing his prapatthi, our Lord blesses the jeevan with few benefits. Vedam points this out: "His sins are burnt down like dry bale of cotton thrown into a blazing fire. His future sins wont stick to him just like water does not stick to the lotus leaf". The 996<sup>th</sup> Sahasra naamam elaborates further on the meaning of this naamam.





(894) इष्टावधूतान्यफल धीवैमुख्यप्रपन्नविदे नमः

IshtAvadhUthAnyaphala dheevaimukhya prapanna vidhE nama:

(MEANING):

Salutations to that AchAryan, who knew that the Prapannan has no desire for insignificant (alpa) and evanescent (asTira) phalans after upAya anushtAnam.

COMMENTS:

The sole fruit that he will seek would be Bhagavaan, who is the Moksha DhAyakan. He will have ruchi only for MokshAnanadham. Bhagavaan turns the minds of those prapannAs from other non lasting, insignificant phalans and protects him after upAya anushtAnam.

(895) विनष्टाश्लिष्टपुण्याघ सुहृद् द्विद् सङ्क्रमोक्तिविदे नमः

VinashtAslishta-puNyAga suhrudh dhviD sankramOkthi-vidhE nama:

(MEANING):

Salutation to that AchAryan, who was familiar with the doctrines relating to the destroyed and non-sticking puNyams and paapams of the prapanna jeevan will be transferred respectively to the friends and the foes of that exiting muktha jeevan at the time of departure from the body cage.

COMMENTS:

Here, the reference is to aslEsha-vinaasa karmAs associated erstwhile with the Muktha Jeevan and their destinations. At the time of performing prapatthi (upAya aarambham), all the previous karmAs are destroyed and the karmaas thereafter do not stick to the jeevan. These paapa karmAs resulting from the times before and after prapatthi are distributed to the foe of the jeevan and the puNya karmAs to the friends of the jeevan.

(896) विनष्टाश्लिष्टपुण्याघ विधूननपदार्थविदे नमः

VinishtAshlishta-puNyAga vidhUnana padhArTavidhE nama:

(MEANING):

Salutations to that AchAryan, who knew the subtle meanings behind the transfer of the puNya-pApams of muktha jeevans at the time of niryANam.





#### COMMENTS:

Vedam states that the PuNyam and Paapam leave the Muktha Jeevan at the time of ascent to Sri Vaikuntam by a jeevan, who has completed upAya anushtAnam. PuNyam is the anugraha sankalpam of the Lord and Paapam is the nigraha sankalpam of the Lord. Both are to be avoided. PuNyam is like golden chain that binds us to enjoy non-lasting pleasures and paapam results in naraka avasthai. Hence, both have to be get rid off for a muktha jeevan with the help of the Lord at the time of ascent from the body.

There are three stages to the severance of PuNya-Paapams for a Prapannan:

AslEsha-VinAsa dasai at the beginning stage of upAya anushtAnam: The moment, the jeevan with the help of AchAryan utters the Prapatthi manthrams, the Lord resolves (makes the sankalpam) to destroy all accumulated sins and vows to make future paapams not stick through acceptance of Praayascchittham even for sins acquired consciously.

At the stage of exit form the body, our Lord executes his earlier two vows and cleans the slate as it were for the jeevan.

The shifting of the PuNYams and Paapams: At the time of exit, our Lord transfers the Paapams and puNyams to the foes/relatives and friends/BhandhUs of the muktha jeevan so the jeevan can travel light towards Sri Vaikuntam, His Supreme Abode.

(897) बुधपुयाघमित्रारि सङ्क्रान्तिव्याजबोधकाय नमः

Bhudha puNyAga mithrAri sankrAnthy vyAja BhOdhakAya nama:

#### (MEANING):

Salutations to that AchAryan, who knew clearly the reasons for the PuNya-Paapams of the VidhvAn shifting to the friends and foes.

#### COMMENTS:

Questions may arise as to the appropriateness of such shifts, while the friends and foes did not accumulate them by themselves. There are chathrus (foes showing dhvEsham/hatred), mithrAs (friends who had good thoughts) and indifferent (UdhAcheenars) for the One, who performed upAya anushtAnam. The dhvEsham and friendship shown by the foes and friends of the Prapannan qualifies them for these "gifts". The indifferent ones are left out of the equation.





## CHAPTER 21: GATHI-VISESHADHIKARAM (NAAMAS 898 TO 900)

(898) अर्चिरादिगतिज्ञात्रे नमः

archirAdhi gathy Jn~AthrE nama:

(MEANING):

Salutations to that AchAryan, who knew the road map for travel in the path of light (archirAdhi Maargam).

COMMENTS:

Gathi visEsha adhikAram starts with this naamA. Here Swamy's knowledge about the path traveled by Muktha jeevan to Sri Vaikuntam is saluted. The muktha jeevan with the Lord's help enters the 101<sup>st</sup> Naadi and travels up to Brahma randhram (the hole in the top of the skull and exits the body from there to continue its travel on the archirAdhi or DevayAna Maargam to Parama padham. Swamy NammAzhwAr describes the visualization of His travel on ArchirAdhi Maargam and his reception by archirAdhi devAs at the end of ThiruvAimozhi paasuram X.9.5 ("Madhavan tamar yenRu, vaasalil Vaanavar, pOthumin yemathidam puhuha").

(899) सूक्ष्मदेहविसर्गविदे नमः

Sookshma dEha visargavidhE nama:

(MEANING):

Salutations to that AchAryan, who knew how the Muktha jeevan takes on a subtle sareeram (Sookshma Sareeram) to travel on the ArchirAdhi Maargam.

COMMENTS:

The gross (SthUla) sareeram is for experincig the Karma Phalan. After getting rid of karmAs, the power of the UpAya anushtAnam results in the retention of the Sookshma sareeram for travel via archirAdhi mArgam. The jeevan holds on to this sookshma sareeram and once it gets into Sri Vaikuntam, abandons this sookshma sareeram as well. Swamy compares this act to one who uses a boat to cross the river leaving that boat after crossing the river.







(900) दिव्यदेश (देह) प्राप्तिपूर्व क्रमदर्शनदक्षिपाय नमः

Dhivya dEsa (dEha) prApthi poorva krama darsana dakshiNAya nama:

**(MEANING):**

Salutations to that AchAryan, who had the power to explain the steps for reaching Parama Padham. Alternatively, he had the power to explain how one attains the dhivya sareeram during the travel via archirAdhi mArgam.

**COMMENTS:**

The kramams are: The jeevan that abandoned the sookshma sareeram is transported to the other side of river VirajA. There, the jeevan recieves a Suddha Sathvamaya sareeram. He continues his travel to the divine pond known as Irammam. Next he arrives at the asvattha tree known as Somasavanam. There, 500 apsaras wait for him with garlands, jewelery and collyrium and perform dhivyAlankArams. He attains there from dhivya gandham (fragrance), dhivya rasam and dhivya tEjas. After that the nithyasooris greet him and take him to the entrance (gOpuram) of Sri Vaikunta RaajadhAni. There, the dhvAra paalakars greet the jeevan with Suddha Sathva sareeram and let him enter the ThirumAmaNi ManTapam (gem bedecked hall), where the Lord with His devis and parijanams is seated. This is the kramam (Steps) in the journey of the Jeevan via archirAdhi maargam.

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## CHAPTER 22: PARIPOORNA BRAHMANUBHAVAADHIKARAM (NAAMAS 901 TO 908)

(901) मुक्तप्रपन्नसानन्दविभुज्ञानधुरन्धराय नमः

Muktha-Prapanna saanandha- vibhujn~Ana dhurandharAya nama:

(MEANING):

Salutations to that AchAryan, who was able to comprehend that the Lord is the one who has equal aanandham with Muktha jeevan or He (Swamy is that Utthama AchAryan, who understood the Lord gains His aanandham through the Muktha Jeevan.

COMMENTS:

In Parama Padham, BhagavAn blesses the Muktha Jeevan with Kaimkarya rasam, accepts the Kaimkaryams and becomes joyous over it. Parama Padha Naathan is Niradhisaya Bhogyan (AarA amudhu/ insatiable nectar) and Lord shows that aspect of His svaroopam to the Muktha jeevan and blesses that jeevan to enjoy the bliss on an equal level with Him. AzhwAr has described this “anthamil pErinbhatthu adiyOradi irutthuvAn”. The Lord will bless the jeevan to perform all kaimkaryams to his heart's content and accept them with joy. The Lord will become happy at seeing the Muktha jeevan becoming happy. Bhagavan is intrinsically filled with niradhisaya aanandham. There is no inconsistency in Him getting additional aanandham from the Mukthan's kaimkaryams. It is like the AabharaNams enhancing the beauty of a person, who is already beautiful.

(902) मधुविद्याद्यधीकारि गत्यन्तरविशेषविदे नमः

MadhuvidhyAdhyadhIkAri gathyanthara visEshavidhE nama:

(MEANING):

Salutations to that AchAryan, who knew fully well the routes other than ArchirAdhi maargam) prescribed for different SaadhakAs (adhikAris) such as those performing upAsanais like Madhu VidhyA.

COMMENTS:

The Saadhakan practicing the Brahma VidhyA known as Madhu VidhyA wishes to attain Brahma PrApthi (reaching Parama Padham) after earning the position (SthAnam) of Vasu. He gains it. At the end of the rule as Aditya Vasu, he attains Parama Padham. He cannot therefore travel via ArchirAdhi Maargam, since he has to welcome the Muktha Jeevans traveling on ArchirAdhi maargam in his role as Aditya Vasu. Therefore, he has got a





different route to Parama Padham than ArchirAdhi mArgam.

There are also others, who do not gain Brahma PrApthi via archirAdhi maargam:

There are those paramaikAnthiS, who perform VyUha upAsanaa. They go from this world to the SvEtha Dhveepam (the continent in the middle of the milky ocean, where only Suddha yAjis live). After that they attain Aniruddhan, Pradhyumnan and SankarshaNan in that order and finally reach VyUha Vaasudevan (Para VaasudEvan in Sri Vaikuntam).

Lord Brahmaa in Sathya lOkam gain Moksham after PraLayam (Ultimate deluge) as a result of their Bhagavath UpAsanai.

Thus there are different routes to Parama Padham besides ArchirAdhi maargam prescribed for different adhikAris.

(903) मुक्त्यवस्था आनन्दतारतम्यवादविनाशकाय नमः

MukthyavasTA aanandha taaratamya vaadha vinAsakAya nama:

(MEANING):

Salutations to that AchAryan, who defeated the notion that the Muktha Jeevans in their state of Mukthi do not enjoy the same level of bliss amongst themselves.

COMMENTS:

Madhva Matham holds that there are gradations/variations in the level of bliss enjoyed by the different Muktha Jeevans. VisishtAdhvaitha matham rejects that notion and holds that all mukths jeevans enjoy the same level of bliss in Parama Padham and there are no Taaratamyams amongst them. Madhva Matham holds that the bliss enjoyed by one who gained Mukthi from the Deva sareeram has a higher level of enjoyment than one who got to Parama Padham after leaving a human body. Madhvaas also believe that the Phalan of enjoyment of Sriman NaarAyaNan in Parama Padham is proportionate to their level of UpAsanA. Swamy Desikan rejected these views based on Veda PramANam: (Mukthan enjoys parama saamyam with BhagavAn and enjoys sama bhOgams with the Lord). Therefore all MukthAs are dear and equal to the Lord except in the powers to create, protect and destroy the world. Those powers are reserved for the Lord alone. Therefore, there are no gradations in the bliss enjoyed by the Muktha Jeevans, whether they had manushya Or Deva Sareeram before gaining Mukthi.





(904) जगत्स्रष्टृपरब्रह्म तुल्यानन्दविमुक्तिदृशे नमः

Jagathsrashtru parabrahma tulyAnandha vimukthi dhrusE nama:

(MEANING):

Salutations to that AchAryan, who knew that the Moksham is the enjoyment of aanandam similar to the one enjoyed by the Lord, who creates the world.

COMMENTS:

Maharishis have stated that the Mukthan enjoys Bhogam at the same level of the Lord except engaging in Jagath Srushti and other vyApArams reserved for the Lord. ParamAthmA's aanandham in creating the world is equally enjoyed by the MukthAs by looking at those activities of the Lord without their direct involvement in the creative activities by the Lord.

(905) परिपूर्णपरब्रह्मानुभव श्रुतिवेदित्रे नमः

ParipoorNa ParabrahmAnubhava sruthi vEdhithrE nama:

(MEANING):

Salutations to that AchAryan, who was knowledgeable about the portion of the Veda dealing with ParipoorNa ParabrahmAnubhavam.

COMMENTS:

Muktha Jeevan enjoys ParipoorNa BrahmAnubhavam. He enjoys the Para Brahmam with GuNam, Vighram (Form) and VibhUthi (Iswaryam). Swamy Desikan was conversant with the Veda Bhaagams dealing with the enjoyment of the Muktha Jeevan in Parama Padham. "sOsnuthE" of Taittireeya Sruthi states that the Muktha jeevan not only enjoys Brahmam but also its guNams (i.e.) the Muktha Jeevan enjoys Brahmam with its auspicious attributes. Based on Sruthi PramANams, BhUmAdhikaraNam of Sri BhAshyam also states that Muktha Jeevan enjoys Para Brahmam with its VibhUthis.

(906) सुनिश्चितार्थ परब्रह्मानुभवरीतिकाय नमः

SuniscchithArTa Parabrahmaanubhava reethikAya nama:

(MEANING):

Salutations to that AchAryan, who clearly stated the well established meanings of





ParipoorNa BrahmAnubhavam revealed by the Sruthis.

**COMMENTS:**

These well established meanings are: The Muktha Jeevan enjoys the Sacred body, limitless auspicious attributes and His Iswaryams at all times, places and states as insatiable bliss (Niradhisaya bhOgam).

(907) संसारप्रतिकूलार्थं मुक्त्यवस्थानुकूल्यदृशे नमः

SamsAra PrathikoolArTa MukthyavasTAnukoolya-dhrusE nama:

**(MEANING):**

Salutations to that AchAryan, who comprehended the prathikoola vasthus in SamsAric world become anukoola vasthus in the state of Mukthi.

**COMMENTS:**

It has been stated that the LeelA VibhUthi (Praakrutha IOkams like ours and Nithya vibhUthi - aprAkrutha IOkams) are Iswaryams of ParamAthmA, who is the object of bliss for the Muktha Jeevan in the state of Mukthi.

There is a question. SaasthrAs instruct us to leave SamsAric prakrutha IOkam since it is the source of grief. In that case, how can the PrAkrutha Vasthus cause joy to muktha jeevan?

The answer is: For one with bile disease, Milk is prathikoola vasthu (disagreeable and grief-generating vasthu). Once the bile dhOsham (disease) is cured, milk becomes a most enjoyable (anukoola) vasthu. When prathikoola vasthus arising as a result of our karmAs caused sorrow, they become anukoola vasthus after getting rid of the karmAs and gaining MOksham.

(908) श्रीपतित्वपरब्रह्मतुल्यानन्दविमुक्तिदृसे नमः

Sripathithva Parabrahma tulyAnandha vimukthi dhrusE nama:

**(MEANING):**

Salutations to that AchAryan, who understood that the aanandham similar to the Sriya: Pathi (Lord of MahA Lakshmi ) is indeed Moksham.

**COMMENTS:**

There are Veda Vaakyams, which say that the Muktha Jeevan becomes united (Iykyam)





with Para Brahmam. The correct meaning of these passages is that the Muktha Jeevan attains Saamyam (Equality) with the Lord. Mukthan does not become Brahman. Mukthan is distinct from Brahman, who has unique attributes like Being the Lord of MahA Lakshmi and unique VyApArams (activities) like the creation of the Universe. Mukthan unlike the Lord is the sareeram for the Lord and is atomic in size compared to the Lord, who is Vibhu (all pervasive). In Jn~Anam and aanandham, both Mukthan and Para Brahmam have equality. Mukthi is therefore understood as having Jn~Anam and bliss equal to the Lord.

Through the 28 Swamy Desika Sahasra NaamAs, Thirukkudanathai Andavan has covered the following 5 chapters of Srimath Rahasya Thraya Saaram:

- |                                       |                            |
|---------------------------------------|----------------------------|
| 1) AparAdha ParihAra AdhikAram        | 18th AdhikAram             |
| 2) SthAna VisEsha AdhikAram           | 19 <sup>th</sup> AdhikAram |
| 3) NiryaANa AdhikAram                 | 20 <sup>th</sup> AdhikAram |
| 4) Gathi VisEsha AdhikAram            | 21 <sup>st</sup> AdhikAram |
| 5) ParipoorNa BrahmAnubhava AdhikAram | 22 <sup>nd</sup> AdhikAram |

Here are the Summaries of the FIVE chapters (NaamAs 881-908):

**AparAdha ParihAra adikaram:** This chapter deals with the ways in which a Prapannan in the Post-Prapatthi period can destroy the sins accumulated in a conscious manner.

There are two kinds of sins that accumulate. One accumulates unconsciously and the other is the one that is accumulated deliberately. For the Prapannan, who never forgets that he is the Seshan (Servant) of the Lord and performs kaimkaryams for the Lord, the sins acquired without consciousness won't stick. If the Prapannan engages in acts deliberately that result in sins, then he has to regret for it and perform the appropriate prAyschittham, then those sins will also be destroyed. That PrAyascchittham is in the form of another Prapatthi (not for Moksham but for removal of the sins).

When one who deliberately engages in accumulating sins and does not perform the needed PrAyascchittham, he or she experiences sufferings in this life itself. He is however saved from Naraka anubhavam by PerumAl's fondness for the Prapannan driven by his compassion. Thus Prapannan gets a light punishment and is saved from Narakam.

Prapannan in the post-Prapatthi period has to guard against the biggest of the apachArams: BhAgavathApachAram or wilful offences to BhagavAn's dear ones. Lord will not fulfill Prapatthi for those, who commit such BhAgavatha apachAram. PrAyascchittham is essential in such cases to avoid the anger (nigraham) of the Lord.

The sins acquired deliberately after Prapatthi are destroyed in this way: The repentance over committing such sinful deeds consciously destroys one fourth of the Paapams. Another quarter is destroyed by not engaging in such sinful acts. The attempt to perform PrAyascchittham takes care of another quarter of the sins and the completion of the PrAyascchittham eliminates the remaining fourth measure of sins. Thus for a Prapannan,



Narakam or rebirth does not happen thru the power of the Prapatthi anushtAnam.

**SthAna VisEshAdhikAram:** This chapter discusses the preferred places of residence for the Prapannan during the post-prapatthi period (until the end of his earthly life).

The ParamaikAnthi Prapannan should seek and reside in a place during his post-prapatthi period for performing the blemish less kaimkaryams to BhagavAn and His BhAgavathAs. That should be a place, where his VarNAsrama dharmams can be practiced with comfort. Among such places, the one populated by the BhagavathAs is the best. If it also happens to be a place, where AzhwArs have performed MangaLAsAsanam that is even better.

**NiryANa adhikAram:** This chapter deals with the way in which the Muktha Jeevan leaves the physical body at the time of death.

When the time comes for the Prapannan to cast his physical body aside, our merciful Lord, who is pleased with the austere way in which the Prapannan has conducted himself during the post-prapatthi period creates the occasion for the Jeevan to exit form the body. Our Lord unites the ten indhriyams with the mind; He joins then the mind with the PrANa Vaayu. That PrANa Vaayu is next united with the Jeevan. Thereafter, our Lord blends the Jeevan with the Pancha BhUthams and comforts the jeevan from the strain caused by the previous efforts by embracing the jeevan to remove that fatigue. This procedure is common to all Jeevans be it a Prapanna Jeevan or not. Now, the Lord steers the Prapanna Jeevan away from the 100 naadis that will lead the other Jeevans to Svargam or Narakam. Our Lord steers the Prapanna Jeevan in the 101st Naadi (the Special Moordhanya Naadi) and makes it leave the body thereafter via Brahma Randhram to start its journey through the path of light (ArchirAdhi Maargam) to Sri Vaikuntam.

There is no need for anthima smruthi (last minute reflection on the Lord) for a Prapannan. Only those, who have practised Bhakthi Yogam to gain moksham, have this requirement. Prapannan does not also need to choose his time of exit from this world such as day, Sukla Paksham, UttharAyaNam et al to gain Moksham. The power of Prapatthi will permit him to ascend to Moksham at any time or place.

**Gathi VisEsha AdhikAram:** This chapter explains the unique experiences of the Muktha Jeevan on its way to Sri Vaikuntam via the ArchirAdhi mArgam.

The Muktha Jeevan that has entered the ArchirAdhi maargam is greeted by various devathais (Agni Devathai, the Devathai for the Day, Sukla Paksha devathai, Sooryan, Chandran, Lightning devathai, VaruNan, Indhran and PrajApathy successively). The Jeevan now arrives at the end of Prakruthy MaNDalam (the bank of Viraja river that divides Prakruthy Mandalam from Sri Vaikuntam) and leaves its Sookshma sareeram there. The Lord now empowers the Muktha Jeevan to cross the Virajaa River and reach the other bank. Here, the Jeevan gains Suddha Sathva Maya sareeram. The Jeevan travels next to the divine pond (Irammadheeyam) prior to arriving at the shade of the asvattha tree known as Somasavanam. There, 500 divine damsels are waiting to offer the Jeevan fragrant powders, lovely clothings and jewelry to wear. After gaining dhivya gandham, dhivya rasam and dhivya tEjas, the



jeevan is welcomed by the Nithya Sooris (the eternally liberated Jeevans) and receives special upachArams. Next the jeevan arrives at the gem-bedecked court of the Lord resting on AadhisEshan. The Jeevan is overwhelmed at the darsanam of the Lord and climbs the throne of AadhisEshan to sit on the lap of the Lord and is embraced by Him. The Jeevan now gains his natural svaroopam and descends down to join the assembly of Muktha Jeevans and Nithya Sooris to perform blemish less kaimkaryam for the Lord. The Jeevan pleases the Lord and the Lord in turn is delighted with the services of the Muktha Jeevan. After Prapatthi, the Prapanna Jeevan should enjoy reflecting on this gathi visEsham to be experienced in Sri Vaikuntam at the end of his earthly life.

**ParipoorNa BrahmAnubhavAdhikAram:** This chapter deals with the complete (inexhaustible) way in which the Muktha Jeevan enjoys Sri Vaikunta Naathan in Parama Padham.

The Muktha Jeevan arrives in Sri Vaikuntam and enjoys the Lord there in all states, times and places. It enjoys His auspicious attributes, Iswaryam and ThirumEni and delights in the performance of uninterrupted blemish less Kaimkaryams to the Lord. It never returns to the Karma BhUmi since all its karmAs (PuNyams and Paapams) have been exhausted. Even if it comes for a purpose on the Lord's command, it's Jn~Anam does not diminish. Its ParipoorNa Bhagavath anubhavam does not shrink either. In the enjoyment of the bliss, there is no difference between BhagavAn, the Nithyars and the Muktha Jeevans. Among the three, ONLY BhagavAn has the power to create and rule the world. He alone has the power to be the meaning of all the words, being the object of revelation by the VedAs, being the object of UpAsanai by the Jeevans, having the exclusive power to grant Moksham, being every where in a pervasive state (Vibhu) and being always with MahA Lakshmi.

With ParipoorNa BrahmAnandhAdhikAram, the ArthAnusAsana section of Srimath Rahasya Thraya Saaram (SRTS) is completed. We will now start the study of SthreekaraNa Bhaagam of SRTS (Chapters 23 to 26).

## II. STHREEKARANA BHAAGAM: CHAPTER 23: SIDDHOPAYA SODHANADHIKARAM (NAMMAS 909 TO 925)

SiddhOpAya sOdhanAdhikAram is one of the four chapters of Srimath Rahasyathraya Saaram belonging to SthreekaraNa bhAgam. The other three chapters of this SthreekaraNa bhAgam are: SaadhyOpAya sOdhanAdhikAram, PrabhAva-vyavasTAdhikAram and PrabhAva RakshAdhikAram.

These four chapters of SthreekaraNa bhAgam answers the objections (AakshEpams) raised in previous ArTAnusAsana bhAgam and establishes the loftiness of the MOksha UpAyams (Bhakthi and Prapatthi) and the Dhivya Dampathis as UpEyam.



“siddhOpAyam - Vaiththamanidhi Perumal”

### SUMMARY OF THE SIDDHOPAYA SODHANADHIKARAM (23<sup>RD</sup> CHAPTER OF SRT'S)

This chapter deals with the provision of answers for doubts raised against BhagavAn and establishes the Supremacy of the Lord as MOksha DhAyakan. SiddhOpAyam is some thing, which is not done by us. It is an ancient UpAyam that exists from time immemorial. BhagavAn stands as Siddhan (Ready) and He becomes the quintessential means (UpAyam) for granting MOksham for the Prapannan.

SaadhyOpAyam in contrast is some thing that has to be initiated by us (Saadhyam). The SaadhyOpAyams are Bhakthi and Prapatthi yOGams. These SaadhyOpAyams (Bhakthi and



Prapatthi) serve to remove the anger (nigraham) of the Lord, the SiddhOpAyan, against us, who trespass His commands constantly.

SiddhOpAya sOdhanAdhikAram focuses on the clarification of our doubts about three cardinal doctrines; it rejects the views of kevala-yukthi vaadhis (unfit and inappropriate persons steeped in their egos). The three confusions that arise from association (sahavaasam) with these kevala-yukthi vaadhis ignorant of SaasthrArTams are:

Confusions about the two GuNams of Iswaran: His SvAtantryam (independence) and Sahaja KaaruNyam (intrinsic compassion)

Confusion about the relation between the Jeevan and the Lord (Sesha-Seshi Bhava Sambhandham): Servant-Master relationship

Confusion about the “Srimath” sabdham linked to MahA Lakshmi’s role as the Divine Consort of the Lord and demonstrating yEka sEshithvam instead of just displaying PurushakArathvam.

Elimination of these doubts through AchArya UpadEsam and anugraham neutralizes the nigraha Sankalpam of the Lord towards the offending Bhaddha Jeevan.

The misfortune of not developing a clear understanding of (1) SiddhOpAyam (2) SaadhyOpAyam and (3) the glories of the upAyams for Moksham are direct results of the Lord’s anger over the repeated trespasses of His commands by the Jeevan.

BhagavAn’s Nigraha Sankalpam is transformed into anugraha Sankalpam by three anushtAnams as below:

1. **Thirumuha Paasuram:** During the time of performing first the PurushakAra Prapatthi at the sacred feet of MahA Lakshmi, the prayer is for the fulfilment of his SaraNAgathy at Her Lord’s lotus feet. The most compassionate PirAtti responds: “May that come to fruition! May you gain correct Jn~Anam and spiritual wealth from your SaraNAgathy to My Lord!”
2. **Gaining the anugraham of a SadaAchAryan:** The kaimkaryams and Susrooshais to a SadAchAryan grants the visEsha Jn~Anam about the Tatthva Thrayam and arTa panchakam.
3. **Gaining of the boon of the Lofty Sri VaishNava SampradhAyam:** The most merciful SadAchAryan instructs the sishyan about the tatthvams, hithams and PurushArTams that came down from the AchArya Paramparai starting with BhagavAn Himself and make the sishyan become a ParamaikAnthi, who will not seek material gains or look at other dhaivams for any gains. These ParamaikAnthi stay far away from the kEvala-yukthi Vaadhis.

Let us now focus on the three kinds of confusions that arise from the Sahavaasa dhOsham with Kevala-yuktha vaadhis.





## CONFUSIONS OVER THE LORD'S SVATANTRYAM AND SAHAJA KAARUNYAM

**AakhshEpm:** The chEthan, who was ignored by the Lord, becomes the object of His compassion is corrected and protected. Why is it so?

The answer is that the Lord is independent (Svatantran) and He can do what he wishes.

Therefore, the **question arises:** Why should a chEthan follow the anushtAnam of Prapatthi?

**SamAdhAnam (Reconciliation):** Yes, Iswaran is Svatantram. He will not come to the rescue of a chEthan unless that chEthan completes one of the two UpAyams. If the Lord chooses to respond as a Svatantram without responding to the upAyam from the chEthan, He will be exposed to two accusations:

- (a) He demonstrates partiality (PakshapAtham) by choosing arbitrarily
- (b) He exhibits cruelty through lack of compassion by harassing the chEthanams

Our Lord is not partial to some and indifferent to others; He is Dayaa Svaroopan and cannot be accused of mercilessness. Hence, the chEthan has to perform one or other upAyam. Even the undertaking of the upAyam by the Chetanan results from Iswara Sankalpam.

The **next question is:** If Iswaran is the One behind creating the motivation for a chEthan to perform the UpAyam, why did He wait until a specific moment? Why could not He have done it earlier and intervened? The answer is that the flood of karmAs of the chEthanams reaches its high point at different times. The ChEthan experiences the phalans of his karmAs. The Lord therefore decides on the basis of the individual's karmAs and goads some to perform the UpAyam and stays away from the others. If it were not so, the dhOshams of PakshapAdham and heartlessness will be associated with the Lord, which is not tenable. Our Lord has both Svatantram and Mercy. If He had just svatantram without mercy, then much harm will result; if He had no Svatantram but mercy, He can not be of much use to others. If both Svatantram and Mercy coexist, then He can accomplish whatever He wishes. He will be happy and remove the sufferings of others. That is why the Lord with coexistence of Svatantram and Mercy, the chEthan receives such anugraham.

## THE BENEFITS RESULTING FROM BHAGAVAN'S KARUNAI:

KaruNai is the manifested sankalpam of the Lord to bless the chEthanams in many ways:

- Gaining of their Svaroopams of Bhaddha -Muktha-Nithya Jeevans
- Performance of Kaimkaryam to Him by them
- The uninterrupted anubhavam of the Lord by the Nithya Jeevans
- Non-return to SamsAram by the Muktha Jeevans.



Creation of the Tatthvams of Mahaan-ahankAram in this karma bhUmi

The incarnation of Himself from time to time

Release of His Saasthrams

Creation of Tatthva-Hitha Jn~Anam through His Saasthrams

Conferral of this Jn~Anam in response to the sukrutha visEsham of the chEtanams

Fulfillment of Bhakthi or Prapatthi yOgams for removing the Lord's nigraha sankalpam

Commanding the mind, the instrument of upAyam to assist at the time of the performance of UpAyam

Helping with the performance of PrAyascchittham, when there are interruptions during the Bhakthi yOga anushtAnam

Standing in the place of Bhakthi yOgam for a Prapannan, who is powerless to perform Bhakthi yOgam and conferring the phalans of that upAyam

Delighting from the performance of these upAyams, overlooking the earlier aparAdhams of the chEtanams and immersing them in the ocean of bliss

Granting mOksham to one, who performs Arta Prapatthi

Granting mOksham at he end of his life for Dhрупtha Prapannan and encouraging them to perform prAyascchitthams for sins acquired after Prapatthi

For the Katina Prapannan, who does not perform PrAyascchittham for the deliberately acquired sins after prapatthi, the same KaruNai of the Lord lets him experience specific sufferings while the Prapannan is alive and grants him still mOksham.

EmperumAn's KaruNai alone acts as the essential ingredient for all these MahOpakArams and the Lord stays as SiddhOpAyam. Bhakthi and Prapatthi UpAyams remove the Lord's nigraha sankalpam, earns His anugraham and thus stay as SaadhyOpAyams.

(909) सदाचार्योपदेशैकाधिकारि ज्ञापनक्षमाय नमः

SadAchAryOpadEsaikAdhikAri Jn~Apana kshamAya nama:

(MEANING):

Salutations to that AchAryan, who can identify those, who are fit for SadAchArya UpadEsams (adhikAris).



#### COMMENTS:

A SadAchAryan is free from seeking Fame (KhyAathi), gain (laabham), and self-adoration (Poojaa). He is overwhelmed by KaaruNyam for the sishyan and blesses the sishyan with UpadEsams on Tatthva-Hitha-PurushArTams and lets the sishyan gain SathsampradhAya siddhi. That SadAchAryan creates clear Jn~Anam in the sishyan and inculcates in him the knowledge about the glories of the UpAyams like SaraNagathy and, Bhakthi yOgam.

It is not easy to gain Saasthra Jn~Anam. It can be confusing if one does not have the blessings of a SadAchAryan, who can explain to them at the right amount of elaboration befitting their needs and capability to absorb these doctrines. This is one of the two categories of sishyAs among those, who seek SathsampradhAya Siddhi. They are easily confused by the incorrect but profound sounding debates of Kevala Vaadhis (NaasthikAs), who deny the Existence of the Lord, who deny BhagavAn's vibhUthis (Iswaryams) as non-existent (Maayaa, Soonyam) and unite Iswaran with Jeevan as one and the same).

(910) सत्तर्कोपदेशाधिकारि व्याकृतिकोविदाय नमः

SattharkOpadEsAdhikAri vyAkruthi kOvidhAya nama:

#### (MEANING):

Salutations to that AchAryan, who is capable of instructing those with a sharp knowledge on tarkam about SathsampradhAya Siddhi with upadesams containing intricate tarka pramANams (logic).

#### COMMENTS:

Those who may be confused easily with high power logic receive upadEsam from SadAchAryan with Sameecheena Yukthis. On the other hand, those AasthikAs, who are blessed with Tarka Saasthra Jn~Anam receive upadEsams at a more intellectual level since they can handle it and are not confused by Kevala Vaadhis. Such sishyAs develop clear knowledge and help others gain such traditional and correct Jn~Anam. This is the second type of sishya vargam. Swamy Desikan was capable of blessing both the categories of SishyAs with His versatile power of UpadEsam.

(911) व्याजानपेक्ष भगवद्रक्षकत्वोक्तिवारकाय नमः

vyAjAnapEksha BhagavathrakshakathvOkthi vaarakAya nama:

#### (MEANING):

Salutations to that AchAryan, Swamy Desikan, who refuted the position that the Lord will



protect one that has not completed the upAyams such as Prapatthi or Bhakthi yOgam.

**COMMENTS:**

Our SampradhAyam opposes the view that holds BhagavAn, the SiddhOpAyan, granting Moksham even if they do not seek it (avyAjam).

They hold the view that Bhagavaan grants Moksham without any effort or VyAjam like Prapatthi initiative on our part. Swamy Desikan is opposed to this point of view. If Bhagavaan grants Moksham to one and all without any reason due to His overflowing, causeless compassion, then He runs the risk of possessing two dhOshams. That is why it is held that He expects an apEksha (desire for seeking His protection): “RakshApEkshAm apEkshathE”. The two dhOshams of Vaishamyam and of NairgruNyam are avoided by the Lord by responding to an appeal for protection instead of responding to all kinds of Jeevans irrespective of their interest or otherwise.

The accusations that the Lord is partial (PakshapAthi) and Heartless (NairgruNyam) are removed, when the Lord responds to a legitimate appeal for RakshA by the erred Jeevan. Details on the doctrine are covered in the 916th NaamA.

(912) श्रीमत्स्वातन्त्र्य कारुण्योपयोग व्याकृतिक्षमाय नमः

SrImath svAtantrya kAruNyOpayOga vyAkruthi kshamAya nama:

**(MEANING):**

Salutations to that ParamAchAryan, who was skilled at interpreting the independence (Svatantram) and compassion/Dayaa (Kaarunyam) of the Lord and the benefits accruing to the Jeevans from those two auspicious attributes.

**COMMENTS:**

SvAtantryam and KaaruNyam are two intrinsic, dominant guNams of the Lord and His consort (SvAbhAvikam). Through His SvAtantryam, He grants SamsAram to Jeevans and enjoys the Leelaa rasam. To avoid Vaishmya dhOsham (Happiness for few and dukkham for others), He grants the Phalans based solely on our KarmAs.

He grants Moksham to some out of His KaaruNyam. To avoid Vaishmyam here (Partiality and arbitrariness), He is guided by UpAya VisEshams (Performance of Prapatthi, the observance of Bhakthi yOgam) and grants them Moksham to those select few.

SvAtantryam and KaaruNyam are the fundamental (PradhAna) reasons (KaaraNangaL). Prapatthi and Bhakthi yOgam are just ruses (vyAjams) for gaining Moksha SaamrAjyam.

Both KaruNai and SvAtantryam have to be together in BhagavAn, for protecting the



Jeevans. If He has no KaruNai, He can cause harm by being indifferent or heartless. If He has no SvAtantryam, He will be incapable of coming to our rescue by Himself. When both the GuNams are together, He can do what He wishes out of His SvAtantryam and remove the sorrows of the Jeevans because of His KaaruNyam. The importance of KaruNai as the Mistress of all GuNams (GuNa Saarbhoumi) has been covered at length earlier in the Summary section of SiddhOpAya sOdhanAdhikAram.

(913) प्रपत्त्यधिक्रियावद्विशेषणत्व निरोधकाय नमः

**Prapahyadhikriyavath visEshaNathva nirOdhakAya nama:**

**(MEANING):**

Salutations to that SadAchAryan, Swamy Desikan, who refuted the view that Prapatthi is just adhikAri VisEshaNam and not an UpAyam for Moksham.

**COMMENTS:**

Some say that Prapatthi is not an UpAyam but a mere adhikAri VisEshaNam. What is this adhikAri visEshaNam? Adhikari is the one who is desirous/qualified to undertake some thing. VisEshaNam means distinguished or defined by an attribute. Let us now examine adhikAri visEshaNam in the context of Prapatthi and understand why Swamy Desikan rejects the view that Prapatthi is not adhikAri VisEshaNam and supports the view that Prapatthi is instead an UpAyam.

Vedam says that one who desires Svargam should perform a yaagam. Here, the distinguishing feature of this adhikAri (adhikAri VisEshaNam/adaimozhi) is the desire for Svargam (Svarga-kaamaAnAvAn) through the performance of an appropriate Yaagam. The one who is going to perform the Yaagam is the adhikAri. Desire for gaining Svargam becomes VisEshaNam for him. Whatever is siddham that existed before the act is, adhikAri visEshaNam. Desire to gain svargam is what is present earlier that makes the adhikAri perform the Yaagam. Prapatthi is not like that desire for svargam, which existed before to encourage the performance of Yaagam. Prapatthi is done only after hearing the injunction “**MaamEkam SaraNam vraja**” and it was not siddham like the desire for Svargam that prompted the adhikAri to perform the Yagnam. BhagavAn is siddhan and the UpAyam to reach him is Prapatthi. SaasthrAs thus teach that Iswaran was the upAyam for the one who did Prapatthi.

Swamy Desikan arguments are based on the teachings of Swamy AlavanthAr (Aagama PrAmANyam) and AchArya RaamAnujA's Sri BhAshyam's PhalAdhikaram; Swamy concludes there from that Prapatthi cannot ever be AdhikAri VisEshaNam; it (Prapatthi) is instead an UpAyam for Moksham.







(914) मोक्षानुपायशरणव्रज्यावाद विनाशकाय नमः

MokshAnupAya SaraNa-vrajyA-vaadha vinAsakAya nama:

(MEANING):

Salutations to that AchAryan, who defeated the view of Para Mathams that Prapatthi is not an UpAyam for Moksham. He proved that this point of view is athivAdham (outside the Saasthrams).

COMMENTS:

Many SaasthrAs say: perform Prapatthi. If one insists that Prapatthi need not be done, there is the danger of Saasthra VirOdham. Swamy NammAzhwAr has declared: “Unnadikkeezh amaranthu puhunthEnE” to indicate that he has performed Prapatthi (UpAya anushtAnam). If one does not do Prapatthi as practiced by the AzhwArs, then there will be virOdham for PoorvaanushtAnam. If we interpret the AzhwAr’s Sri Sookthis differently, there will be contradictions between the past and present statements. There cannot be any inconsistency in AzhwAr’s aruLiccheyalkaL. Therefore, one has to accept the past explanation and be consistent to it.

Further, it has been said in Srivachana BhUshaNam: “AzhwArkaL Prapatthi PaNNiRRum archAvathAratthilE” (AzhwArs performed Prapatthi to the archAvathAra Moorthys). It has also been said in this Sri Sookthi: “Bhakthi paaravasyatthAIE PrapannarkaL AzhwArkaL” (AzhwArkaL are PrapannAs as a result of the dominance of their Bhakthi). Sri MaNavALa MaamunikaL has observed further: “Prapannar yenpathu BharanyAsam paNNinavarkaL” (Prapannars are those, who have performed BharanyAsam). Prapatthi is thus the PrAdhana UpAyam for Moksham.

(915) प्रतिबन्धनिरासैकोपयुक्त व्याजवेदित्रे नमः

Prathibhandha nirAsaikOupayuktha vyAja vEdhithrE nama:

(MEANING):

Salutations to that AchAryan, who explained that Prapatthi is only a ruse (vyAjam) for Prapatthi. It only removes the obstacles to MokshAnubhavam.

COMMENTS:

The performance of the Yaagams helps us to gain SvargAnubhavam. Prapatthi is not like that. Prapatthi does not create MokshAnubhavam. We as jeevans have a natural right to that anubhavam. Prapatthi removes the obstacles to that anubhavam (Paapams and the





consequent anger of BhagavAn). BhagavAn becomes pleased with the performance of the UpAyam of Prapatthi and controls His anger over trespasses. When the obstacles are removed, MokshAnubhavam results. It becomes a sahakAri (assistance) for removal of the obstacles. The obstacles are just like the dirt on the gem. Once that is removed, the already existing luster of the gem becomes immediately visible. The luster was there all the time and the dirt was hiding it from being enjoyed fully. In a similar vein, Prapatthi does not create MokshAnubhavam. Therefore, it is a vyAjam for removing the obstacles standing in the way of Moksha anubhavam that we are entitled to. The very fact that the gem has the luster is due to Bhagavath Sankalpam. Therefore, it is appropriate to recognize that BhagavAn is the ultimate UpAyam and Prapatthi is a vyAjam.

(916) देवस्वातन्त्र्य करुणामूलव्याज निरासङ्गे नमः

Deva-svAtantrya karuNAMoola vyAja nirAsagnE nama:

(MEANING):

Salutations to that AchAryan, who refutes the view that the act of Prapatthi (VyAjam) is not needed because the Lord is independent and merciful.

**The AakshEpam for Prapatthi:** Chethanan is is struggling in SamsAram for aeons. The reason for the Lord to ignore that jeevan for ages and finally correct him and bless him is the Lord's independence. Is it not so that the Lord did not respond to Swamy NammAzhwAr's query: "inRennai poruLAKki thannai yennuL vaitthAn, anRu yennai puRam pOha puNartthathu yenn seyvAn?" (Today, he made me meaningful and kept me inside Himself and yet in the past, He ignored me, how can I explain this?).

The Lord did not answer this question. One can conclude from that silence of the Lord that He was suggesting that He is independent and can choose to use His dayA guNam and grant Moksham, whenever He pleases. Therefore, there is no need for us to perform specific Prapatthi to gain Moksha Sukham.

**SamAdhAnam for the above objection:** One cannot conclude that upaaya anushtAnam is not necessary because of the Lord's independence. Although He is a Svatantran, He expects the UpAyam of Prapatthi (VyAjam) to avoid the dhOsham of Vaishamyam being attached to Him (Please see the comments relating to the 911<sup>th</sup> Sahasra Naamam. Swamy NammAzhwAr said elsewhere: "ThirumAlirumsOlai Malai yenREn, yenna, ThirumAl vanthu yennenju niRaya puhunthAn" (I just said ThirumAlirumsOlai malai, He used it as a VyAjam for my Prapatthi and entered my mind and blessed me). Therefore, the performance of Prapatthi as a vyAjam is supported.

After the Lord wills (making the sankalpam) to protect one, He will unfailingly protect that jeevan. We do not need to seek or ask anyone else. No one can stop Him from protecting that jeevan. His SvAtantryam is the reason for all that. He is not under the control of anyone.





He protects according to His sankalpam. It is to that extent His SvAtantryam comes into play. It is not saying that you do not need to perform Prapatthi.

(917) श्रीमत्संबन्धमूलव्याज निरासमत अन्तकाय नमः

SrImath-SambhaNdha-Moola-vyAja nirAsamatha anthakAya nama:

(MEANING):

Salutations to that SadAchAryan, Swamy Desikan, who won over the opponents, who rejected the upAyam of Prapatthi as the VyAjam based on our relationship with BhAgavAn.

COMMENTS:

Until now, Swamy Desikan refuted the objections about Prapatthi based on the GuNa visEshams of the Lord. Now Swamy refutes the matham that rejects Prapatthi because of the special relationship (Srimath Sambhandham) between the Jeevans and the Iswaran. He establishes that we cannot abandon the performance of Prapatthi because of that.

Their argument is that We are Seshaas for the Lord, Who is the Seshi. We are like children to that Mother. We are entitled to the bhOgam of Her breast milk. The child will claim its milk through the declaration of its rights. Therefore, there is no need for the visvAsa Poorvaka prArtana (the rite of SaraNAGathy) for protection. It does not fit our form as the inherently rightful seshans.

Swamy Desikan's response: Our AchAryAs and Maharishis performed Saanga Prapatthi with VisvAsam and PraarTanaa. They performed upadesams on the need for Prapatthi with the support of Saasthra PramANams to their sishya paramparais.

The same Saasthrams say that the Lord is our Seshi and that He protects us thru the UpAyam of Prapatthi and expects RakshApEksham. Hence we have to follow up on these Bhagavath Saasthrams pronouncing Upaaya anushtAnam, if we believe in His SAasthrams.

If we adopt the yukti (outside the Saasthrams) that we will get our mission accomplished by arguing that we are His athyantha sEshis and we do not need to gain Moksham by specifically asking for it, there is a flaw in the reasoning.

It is the Saasthrams that state we are the Seshans. If we cast aside this saasthram and accept only the yukthi vaadhama, we cannot speak about our SEshathvam; we will end up in a position of rejecting the existence of Iswaran.

There are others, who say the Sambhandha Jn~Anam alone (Sesha-Seshi Jn~Anam) is enough and there is no need for Prapatthi. They learnt about the need for Sambhandha Jn~Anam from SaasthrAs. Since the very same Saasthrams say that they should perform Prapatthi, they cannot accept one doctrine of the Bhagavath Saasthram and reject the other.





Finally, This Naama Has “Srimath” sabdham in the front. We are all SeshAs to BhagavAn. The Divine Couple together are our Seshis due to yEkasEshithva Tattvam. Therefore Prapatthi has to be done to both.

(918) अव्याजभगवत्पात्रभाव मानोपपत्तिघ्ने नमः

avyAja-bhagavath-pAthrabhAva manOpapatthignE nama:

(MEANING):

Salutations to that AchAryan, who explained the real purport of other PramANams (SomAsiyANDAn and MahA BhAratha sIOkam), which appear to suggest that the Lord will protect without a vyAjam. (Swamy Desikan explained that this is not so by removing the confusion about their meanings). The NyAsa Dasaka sIOkam — swaamin svaSEsham svavasam — carries the true meanings and proves the need for UpAyAnushtAnam.

COMMENTS:

After one performs Prapatthi according to Saasthram, then he has no need to worry about his rakshaNam. He becomes free of worries about his rakshaNam, since the Lord takes over. He blessed us to perform the upAyam, becomes happy over completing it and protecting us. Swamy NammAzhwAr describes this act of the Lord making us perform the UpAyam, becoming delighted over it and then taking over the protection of the SaraNAGatha Jeevan. We cannot ever think of performing an upAyam by ourselves and acting as our own rakshakAs (protectors).

(919) द्वयपूर्व श्रीपदोपलक्षकत्व विनाशकाय नमः

dhvaya - poorva SrIpadhOpa - lakshathva vinAsakAya nama:

(MEANING):

Salutations to that AchAryan, who rejected the notion that the First “Srimath” sabdham (Sriman) of Dhvaya Manthram is UpalakshaNam. He established that the First Srimath Sabdham stands for Sri Devi being UpAyam for Prapatthi and the second Srimath Sabdham being connected to UpEyam (Phalan).

COMMENTS:

The first half of Dhvaya manthram teaches UpAyam; the second half talks about the Phalan. Both the portions have “Srimath” Sabdham. Both assign equal roles for Sri DEvi. Those who object to Prapatthi as a vyAjam treat the first Srimath Sabdham as an





UpalakshaNam and not as a VisEshaNam (i.e.) BhagavAn WITH Sri as a LakshaNam.

(920) श्रीविशेषण भावोत्थोपायद्वित्व विभञ्जकाय नमः

SrivisEshaNa-bhAvOtthaOpAya dvithva vibanjakAya nama:

(MEANING):

Salutations to that AchAryan, who destroyed the view that attributing UpAyam role for PirAtti is against the SaasthrAs linked to anyOnyOpAyathvam (There is Only one upAyam; BhagavAn).

COMMENTS:

The objection is: If we use Sri as a VisEshaNam (adjective), then the seeking of UpAyam is common for BhagavAn and His Divine Consort. That in the opinion of this group is against the SaasthrAs asserting “ananyOpAyathvam” of the Lord, Him being the sole UpAyam for Prapatthi.

The answer or SamAdhAnam is: PirAtti and BhagavAn are both Seshis. The attribute of becoming Seshi is the same for both according to PoorvAchAryAs. It is correct to link VisEshaNam (Sri DEvi) with VisEshyam (Bhagavaan) just as Bhagavaan has the visEshaNams of GuNams and Vighram. Therefore there is only one UpAyam, One UpEyam and One Seshi (yekasEshithvam).

(921) निर्व्यूढशरणव्रज्या विश्वासाभेद पूर्ववाचे नमः

nirvyUDA SaraNavrajyA ViswaasaabhEdha poorvavAchE nama:

(MEANING):

Salutations to that AchAryan, who explained the subtle aspects of the tersely stated view of earlier AchAryAs that “Viswaasam is Prapatthi” (example: AchArya RaamAnujA's Mugdhaga Vaakyam / Isolated Utterance: “ViswAsa: Prapatthi”).

Swamy Desikan clarified the thought behind AchArya RaamAnujA's abbreviated statement and made sure that the sishyAs understood the intent of AchArya RaamAnujA's statement. BhEdham (difference) does exist between ViswAsam and Prapatthi and they are not one and the same. One is an angam/part (Viswasam) and the other is the angi/whole (Prapatthi). Hence they cannot be the same. ViswAsam is however the most important angam of Prapatthi and as a result can be considered almost to be “the equivalent” of Prapatthi. Swamy Desikan explained thus the true purport of AchArya RaamAnujA's







statement and drew our attention to the relationship between the two (angam and angi).

**COMMENTS:**

Swamy Desikan established that ViswAsam cannot be the same as Prapatthi and that there is bhEdham (difference) among them. ViswAsam is an angam (part) of Prapatthi. It is however a very important angam of Prapatthi. For being fit to perform Prapatthi, at the beginning one has to have a small amount of ViswAsam that the Lord will come to the supplicant's rescue. Later that ViswAsam grows bigger and bigger and becomes "MahA Viwasam" an important angam of Prapatthi. AchArya RaamAnuja has indeed commented that "Viswasa: Prapatthi:" to highlight the importance (PrAdhAnyam) of ViswAsam among the angams of Prapatthi. For those without Faith in the Lord (Viswasam), Prapatthi cannot happen.

(922) प्रपत्तिप्रार्थनाभेद बाङ्निर्वाहविचक्षणाय नमः

Prapatthi prArTanAbhEdha vaang-nirvAha vichAkshaNAya nama:

**(MEANING):**

Salutations to that AchAryan, who was skillful in explaining "the unity" between Prapatthi and PrArthanai for protection (gOpthruva VaraNam).

**COMMENTS:**

gOpthruva VaraNam is also an angam of Prapatthi like MahA Viswaasam. PrArtanaa has to follow ViswAsam. That is why, AchArya RaamAnuja in Sriranga Gadhyam had Viswaasam in the front and offered his prayerful request next. He ended with "namOsthu tE". "Nama:" refers to aathma samarpaNam (the angi of Prapatthi) aspect. Therefore PrArthanai is only an angam. The angi of gOpthruva varaNam was equated to Prapatthi to show its importance as well. Our Lord expects our prayer /request for support very much to rush to our rescue: "RakshApEkshAm apEkshathE". He does not protect unless asked. The thought behind calling an angam of Prapatthi (MahA Viswasam or gOpthruva varaNam) as Prapatthi is analogous to the statement "Garuda Sevai is indeed BrahmOthsavam". The intent here is to emphasize the importance of the angam of an angi.





(923) वाक्यजन्यज्ञान मोक्षोपायत्वमत भङ्गकाय नमः

Vaakya-janya Jn~Ana mOkshOpAyathvamatha bhanjakAya nama:

(MEANING):

Salutations to the AchAryan, who refuted the matham that stresses the Jn~Anam arising from Vaakyam is the cause for Moksham.

COMMENTS:

Adhvaithis believe that the Jn~Anam resulting from Vaakyam is sufficient cause for Moksham. This has been proven incorrect before. Another matham holds a similar view. This matham holds the view that the Seshathva anusandhAnam (repeated remembrance that we are nirupAdhika Seshas / undisputed, intrinsic servants of the Lord, our Supreme Master) is sufficient cause for Moksham and therefore, there is no need to perform Prapatthi. A repeated thought about one's sEshathvam is not an upAyam.

The seshathva Jn~Anam arising from the first hearing of the Saasthra Vaakyam (We are the Seshans of the Lord, the Seshi) is the UpAyam and that leads to Kaimkarya ruchi befitting that sEshathva Jn~Anam. This view has been proven wrong by Swamy Desikan. The one who gained sEshathva Jn~Anam from Saasthra Vaakyam should perform Prapatthi with its angams to gain the full phalan of MOksham. Prapatthi is NOT limited to sEshathva Jn~Anam. The performance of aathma rakshA BharanyAsam along with Vaakya Jn~Anam completes Prapatthi.

(924) स्वरक्षणार्थव्यापार निवृत्त्युद्धृतिधूर्वहाय नमः

SvarakshaNArTa-vyApAra nirvrutthyudhUthi - dhUrvahAya nama:

(MEANING):

Salutations to that AchAryan, who defeated the argument that the abandonment of acts for one's protection (rakshaNam) is Prapatthi.

COMMENTS:

One Matham holds that there is no need for performing the upAyam of Prapatthi separately. Jeevan is Paratantran (opposite of Svatantran) and he has to await the Lord's sankalpam for gaining the Phalan. The jeevan should therefore not engage in undertaking any acts for his own protection. This act of not taking any initiative for one's protection is indeed Prapatthi. Sarva dharma ThyAgam (abandonment of all dharmAs) is considered as the meaning of the charama sIOka vaakyam: "SaraNam vraja". There is no need to perform





separate Prapatthi for a Paratantran.

The response to the position of the above Matham: Many PramANams instruct us to perform Prapatthi with its angams. A view (debate) in opposition to these instructions is hence incorrect. Further, if we say, abandon all dharmams (perform Sarva dharma thyAgam), that is tantamount of Kruthi saadhyam (act that is accomplished with one's efforts). If that were to be so, the act of Sarva dharma thyAgam is the act that we do for our rakshaNam. That is in contradiction to the Vaakyam: "Prapatthi is that act of not doing anything for one's protection" . If we say, Sarva dharma thyAgam is not kruthi saadhyam, it is not possible to ask it to be obeyed. Again, we run into many contradictions, if we do not perform Prapatthi with its angams.

(925) प्रपत्तिमोक्षोपायत्व बाधकव्रातनाशकाय नमः

Prapatthi MokshOpAyathva BhAdhaka-vrAtha nAsakAya nama:

(MEANING):

Salutations to that AchAryan, who destroyed the assembly of reasoning (yukthi samUhams), which denied that Prapatthi is not an upAyam for Moksham.

COMMENTS:

Until now, the naamAs relating to SiddhOpAya sOdhaNAdhikAram focused on the defects of Para Mathams. Now, Swamy Desikan turns against the incorrect positions of others, who hold that Prapatthi cannot be an upAyam for Moksham.

There are those, who object that Prapatthi cannot be an upAyam for MOksham since BhagavAn alone is our UpAyam. Swamy Desikan answered these critics earlier (vide: 914 and 915<sup>th</sup> Desika Sahasra Naamams). He gives additional reasons through this Sahasra Naamam.

Our Matham holds that Prapatthi is the SahakAri KaaraNam (indirect upAyam / VyAjam that assists the Lord, when Iswaran becomes the upAyam). The opponents say: How can you say that? If Iswaran expects this sahakAri KaaraNam to help Him to protect us, How can you call Him "nirapEkshan" (One who does not need the help of anything else)? If He cannot protect us without SahakAri KaaraNam (Prapatthi) and to grant us Moksham, How can we call Him Omnipotent (Sarva Sakthan)? How can you say that He is KaruNAkaran (one filled with compassion)? There are Yukthis (false reasoning / Kyukthis) like these to support their view that Prapatthi is not SahakAri KaaraNam.

All of these arguments are against accepted PramANams. They are therefore incorrect and have to be cast aside. The PramANams are: "YamEvaisha:" and "BhakthyA ParamayA". The first one (YamEvaisha:) says: "Only those whom Bhagavan elects (varaNam) with affection reach Him". The second PramANam (BhakthyA ParamayA) says: "There are no



other ways to reach Bhagavan except through the anushtAnam of Bhakthi Yogam or the performance of Prapatthi". These pramAnams are Veda Manthrams and cannot become false. Reasoning has to be done based on accepted PramANams. Reasoning cannot be used to affect accepted PramANams. Therefore, these PramANa viruddha Yukthis (Tarka Vaadhams) have to be banished.

These false reasoning (Kuyukthis) have additional weaknesses. First of all, these tarkams have no vyApthi (extendibility). For instance, a pot maker (Kuyavan) needs water as sahakAri to mold the clay into a pot. You cannot call him asakthan (powerless) in making a pot because he needs water as a Sahakaari. Therefore, even if one expects a sahakAri (Prapatthi as a sahakAri), you can recognize the Lord as the Sarva Saktha Rakshakan. Even if He expects Prapatthi as a SahakAri KaaraNam, He does not depend on it as a PradhAna KaaraNam. Therefore, it is perfectly alright to recognize Prapatthi as an UpAyam (VyAjamAthram) for gaining the Lord's RakshaNam.

With this Desika Sahasra Naamam, the coverage of the SiddhOpAya sOdhanAdhikAram comes to conclusion. From NaamAs 926 to 942 (17 NaamAs), the 24<sup>th</sup> Chapter of Srimath Rahasya Thraya Saaram (SaadhyOpAya sOdhanAdhikAram) is covered by Thirukkudanthal Desikan.

## CHAPTER 24: SAADHYOPAYA SODHANADHIKARAM (NAAMAS 926 TO 942)

Before adiyEn covers these 27 Sahasra Naamams, adiyEn will translate first the summary of SaadhyOpAya sOdhanAdhikAram in Tamil by VaikuntavAsi Sri U.Ve Oppiliappan Koil, Sri Rama DesikAchAryar Swamy, to get a grip on the objections raised against Prapatthi and the answers (SamAdhAnams) for those objections.

With the 926<sup>th</sup> Sahasra Naamam, Thirukkudanthai Desikan shifts His attention to SaadhyOpAya sOdhanAdhikAram of Srimath Rahasya Thrayam of Swamy Desikan.

SiddhOpAyam is the eternal Sriman NaarAyaNan, who is ready to grant MOksham for one who performs either the Bhakthi or Prapatthi Yogam. It is an UpAyam that exists before we can engage in Bhakthi or Prapatthi yOgam. This SiddhOpAyam is a cardinal one among the UpAyams.

SaadhyOpAyam is one, which can be pursued by us, the chEthanams for gaining Moksham from the ever-merciful SiddhOpAyan, who is waiting for us to approach Him with the request for rakshaNam. This upAyam is Saadhyam (doable) for us.

The SaadhyOpAyams of Bhakthi and Prapatthi remove the anger of the Lord over our trespasses and create anugraha sankalpam towards us.

Swamy DEsikan describes the SarvalOKa SaraNyan granting Moksha Sukham for those who perform Bhakthi or Prapatthi yOgam (SaadhyOpAyam) this way:

यथाधिकरणं प्रभुर्यजन दान होमार्चना  
भरन्त्यसन भावना प्रभृतिभिः समाराधितः  
फलं दिशति देहिनामिति हि संप्रदायस्थितिः  
श्रुति स्मृति गरूक्तिभिर्नयवतीभिराभाति नः ॥

---SRTS chapter 24, slokam 53

YaTAdhikaraNam Prabhu: yajana dhAna hOmArchana  
Bharanyasana bhAvanA prabhruthibhi: SamArAdhitha:  
Phalam disathi dehinAmithi hi sampradhAya sTithi:  
Sruthi-Smruthi-GurUkthibhi: nayavatheeBhi: aabhAthi na:

(MEANING):

The Lord, who is powerful to grant us the Phalan of Moksham becomes pleased with the



performance of karmaas prescribed for their own VarNAsramams such as Yaagam, DhAnam, Homam, archanai, Prapatthi anushtAnam or Bhakthi yOgam and blesses the embodied ones release from the cycles of births and deaths. This fundamental truth about the state of our SampradhAyam becomes clear to us through the pramANams linked to Vedam, Smruthi and AchArya Sri Sookthis. (Among these upAyams, all irrespective of VarnAsramam, gender and age are eligible to perform the SaadhyOpAyam of Prapatthi to receive the Lord's anugraham).

**COMMENTS:**

It is very important for us to gain a clear comprehension of the Svaroopam of Prapatthi as one of the two SaadhyOpAyams for Moksha Siddhi. There are a lot of confusions about its true nature. In this SaadhyOpAya AdhikaraNam, Swamy Desikan refers to the many criticisms against Prapatthi and answers them all to our full satisfaction as the most compassionate AchAryan. During this process, Swamy Desikan chases away all of our confusions about Prapatthi and its power.

Swamy Desikan defines SaraNAGathy (Prapatthi, BharanyAsam) as the total belief (MahA ViswAsam) expressed through the utterance of Dhvaya manthram to gain the cool shade of the sacred feet of Sriman NaarAyaNan accompanied by Sri Devi:

नारायणं सलक्ष्मीकं प्राप्तुं तच्चरणद्वयम् ।

उपाय इति विश्वासो द्वयार्थः शरणागतिः ॥

NaarAyaNam SalakshmiIkam prApthum taccharaNadhvayam |

upAya ithi viswAsO dhvayArTa: SaraNaagathi: ||

The CharaNa Dhvayam (the pair of feet of the Lord) is reached by the performance of the anushtAnam / upAyam of SaraNAGathy through the utterance of the dhvaya manthram.

Swamy Desikan quotes the Mugdhaka Vaakyam of AchArya RaamAnuja about the definition of Prapatthi in this context of SaadhyOpAyam:

प्रपत्तिर्विश्वासः, सकृत्प्रार्थनामात्रेण अपेक्षितं

दास्यतीति विश्वासपूर्वकं प्रार्थनमिति यावत्

“Prapatthir-ViswAsa:, sakruth prArTanA-mAthrENa apEshitham

dAsyatheethi ViswAsa-poorvakam prArTanAmithi yaavath”

**(MEANING):**

Prapatthi is ViwAsam (i.e.), SarvalOka SaraNyan will grant what we seek through the prayer performed only once with MahA ViswAsam.







Swamy Desikan quotes in SaadhyOpAya sOdhAnAdhikAram, the utterance of Bharatha Muni on the nature of Prapatthi as a SaadhyOpAyam directed to the competent and powerful SiddhOpAyan, SarvEswaran:

अनन्यसाध्ये स्वाभीष्टे महाविश्वासपूर्वकम् ।

त्देकोपायता याच्ञा प्रपत्तिः शरणागतिः ॥

ananyasAdhyE svAbheeshDE MahA-viswaasa poorvakam |  
tadhEkOpAyathA yaancchA Prapatthi: Saranaagathy: ||

(MEANING):

When one recognizes that the desired phalan is unrealizable through approaching others (incompetent ones), then one performs Prapatthi, which is nothing but prayer to One with full faith and requesting that truly powerful One to serve as the UpAyam for protection. That is the act of Prapatthi/SaraNAgathy.

Sri Thirukkudanthai Desikan summarizes in 27 Desika Sahasra NaamAs the central messages of SaadhyOpAya SodhanAdhikaaram of Srimath Rahasya Thraya Saaram.

(926) चरमश्लोकनिखिलधर्मत्यागपरत्वघ्ने नमः

CharamasIOka-nikhila-dharma-thyAga parathvagnE Nama:

(MEANING):

Salutations to that AchAryan, who refuted the view that Charama sIOkam of GithAchAryan suggests that we should abandon ALL dharmAs.

COMMENTS:

Para Mathams state that the words of Lord KrishNa (Charama sIOka Vaakyam), “Sarva dharmAn Parithyajya” should be read as command from Him to cast aside ALL dharmAs as Saadhanams for MOksham including Prapatthi. They state that Bhagavaan alone is UpAyam and Prapatthi is neither UpAyam nor SahakAriNi.

Vaidhika Matham's response as stated by Swamy Desikan is: As per the pramaNam KrishNam dharmam SanAtanam, “Bhagavaan is SidhOpAyam and a dharmam”. Since the Charama sIOkam emphasizes “Sarva DharmAn”, Para Matham's view will result in casting out Bhagavaan Himself as an UpAyam and rejecting Him as well. That is not possible. This is therefore an incorrect view.

The direct answer is: The dharmam referred to be abandoned in the Charama- sIOkam is





all dharmams other than Prapatthi UpAyam. Charama sIokam refers to BhagavAn as UpAyam. We have to abandon therefore all other dharmams. The same charama sIokam instructs us to perform the UpAyam of Prapatthi (MaamEkam SaraNam Vraja). Therefore SaraNagathy dharmam (upAyam) cannot be rejected either.

(927) निषिद्धवर्जनाधर्मभावत्वोक्त्यपनोदनाय नमः

Nishiddha varjanAdharma bhAvathvOkthyapanOdhanAya nama:

(MEANING):

Salutations to that AchAryan, who defeated the arguments that it is adharmic to abandon nishiddhams (Sarva dharmAn Parithyajya).

**The Position of the other Mathams:** BhagavAn instructed Arjuna first about Bhakthi yOgam in GeethA Saasthram. Bhakthi yOgam is not a dharmam (UpAyam) really. The passages associated with Bhakthi yOgam have quite different meanings. It is common practice to tame a tough bull by loading its back with heavy sand bags. As the weight to be carried increases, the bull's defiance will decrease and it would have become tamed to carry the lighter paddy bags. It is in this context, BhagavAn instructs the egotistic Jeevans seeking Moksham about the heavy, difficult to observe Bhakthi yOgam. The inability to observe that tough yOgam humbles the Jeevan and makes it akinchanan (helpless). Now, the Lord exposes the jeevan to the laghu upAyam of Prapatthi for Moksha PurushArTam. Other Mathams state that Arjunan did not understand this subtlety and wrongly considered the difficult to observe Bhakthi yOgam as a dharmam. When the Lord says, "Sarva dharmAn parithyajya", He asks Arjuna to abandon that, which he considered wrongly as a dharmam. Swamy Desikan rejected this view.

**Swamy DEsikan's correct answer is:** Saasthrams classify Bhakthi yOgam into the category of lofty, Nivrutthi dharmam. Further, it is fine to abandon the things forbidden by the SaasthrAs (Nishiddha dharmams). If one argues nivrutthi dharmam as adharmam, all will become adharmam. The Bhagavath Saasthrams identifying the proper dharmams and separating them from adharmams will all be rendered useless. There will be no pramANams and that Matham will become inconsistent with VedAs like the Bhauddha Matham. Inview of all these complications/problems, it is only proper to stick with the methodology of Saasthrams that separate dharmam from adhramam and follow what is nishiddham and needs to be abandoned.





## (928) उपासनस्वरूप उपायस्वरूपविरोधने नमः

UpAsanasvarUpa upAya svarUpa virOdhagnE nama:

(MEANING):

Salutations to that AchAryan, who did not accept the position that the UpAyam of UpAsana (Bhakthi yOgam) is against our intrinsic nature (Svaroopam).

**Para Matham's position:** Bhakthi yOgam is against the svaroopam of the Jeevan and therefore it has to be abandoned. Swamy Desikan opposed this view-- there is no inconsistency between aathma svaroopam and Bhakthi yOgam-- and showed this view to be incorrect.

**Swamy Desikan's position:** He chose three arguments to disprove the view of the Para Mathams that Bhakthi yOgam is Svaroopam (against Svaroopam):

1. AathmA is a nithya (eternal) vasthu and cannot be destroyed by the practice of Bhakthi yOgam. No harm can therefore result to the jeevan by the practice of Bhakthi yOgam.
2. Bhakthi yOgam is one of the two upAyams for Moksham and it does not yield the vipareetha phalan of SamsAric sufferings. Hence the UpAyam that yields only auspicious results cannot be unwelcome as an UpAyam.
3. Para Mathams argue that the jeevan has no independent power to act (Svatantra Karthruthvam). Hence, the Jeevan cannot engage in performing the upAyam of Bhakthi yOgam. If one extends this argument, the Jeevan cannot perform prapatthi either. Kaimkaryams cannot be done either. They will also become Svaroopam Virutthams. It must be remembered that the jeevan has no Svatantra Karthruthvam (Independence to act), but it has Bhagavath adheena karthruthvam (ability to act under the Lord's guidance). This is accepted by the Saasthrams. Therefore, there is no harm to aathma svaroopam by performing Bhakthi yOgam.

**Another Objection by the Paramathams:** Jeevan is the servant (Seshan) and the Lord is the commanding Master (Seshi). Jeevan is neither independent to act (Svatantran) or has the power to protect himself. In this context, it is not correct to expect the Jeevan (asvatantran and Paاراتanryan) to undertake the upAyam of Prapatthi (SaadhyOpAyam). Similarly, Bhakthi Yogam is inconsistent with Jeevan's svaroopam as one under the total control of the Master.

**Swamy Desikan's answers to the above objections:** If BhagavAn gives Moksham without any upAyam, He has to grant Moksham to every one. If we say that He is Svatantran and can give Moksham as He pleases, then there arises the dhOsham of Vaishamyam. These points were addressed in the 911<sup>th</sup> Sahasra Naamam. It was indicated then mere sambhandha Jn~Anam and staying without performing an appropriate UpAyam wont gain the Jeevan any Moksham. The approach consistent with Saasthram is to use the small measure of





Svatantram granted to us by the Lord and learn from the Bhagavath SaasthrAs about the upAyam that pleases Him and then perform it to receive the desired phalan. Then issues about Upasana becoming Svaroopo Viruddham wont arise.

(929) वर्णाश्रमादिधर्म स्वरूपरोध विनाशकाय नमः

VarNAsramAdhi-dharma svarUpa rhOdha vinAsakAya nama:

(MEANING):

Salutations to that AchAryan, who proved that VarNAsrama dharmams are not Svaroopo Viruddham for practicing the UpAyams.

**Objection:** VarNaasrama dharmams are rooted in “Jaathi”. AathmA has no Jaathi. Sareeram, which is different from Aathma is linked to Jaathi. When one understands that Sareeram and AathmA are different, the argument goes that they do not need to observe VarNAsrama dharmams. Bhakthi upAyam has VarNAsrama dharmam as angam. As a result, the Poorva Pakshi comes to the conclusion that there is no need to practice Bhakthi upAyam since that is svaroopo viruddham.

**Swamy Desikan’ response to reject this view:** Even if we have the Jn~Anam that Aathma has no links to Jaathi, one has to accept that we have the body with Jaathi due to our accumulated Karmaas. As long as that body is there, one finds way to satisfy the body needs for quenching hunger, thirst etc. We do not stop eating, when we are hungry. We do not say that hunger and thirst are linked to the Body and not to the AathmA and give up on eating as long as we live. Similarly, we have to observe varNAsrama dharmams linked to Sareeram as well as the upAyams ordained by Bhagavath Saasthrams.

(930) ऐकान्तच्छेद्यन्यदेव परवर्णादिधर्मघ्ने नमः

EikAntha cchEdhyanyadEva para varNAdhi dharmagnE nama:

(MEANING):

Salutations to that AchAryan, who refuted the argument that the practice of the varNAsrama dharmams relating to ithara dEvathais will destroy the state of ParamaikAnthithvam.

**Objection:** A chEtanan who considers himself as the servant (seshan) to the Lord alone and stays away from ithara dhaivams is a ParamaikAnthi. It is not therefore appropriate for them to perform VarNAsrama dharmams since these dharmams have a lot of eulogies and prayers to anya devathAs. Hence, the practice of VarNAsrama dharmams and the bhakthi yOgam resulting there from would destroy his exclusive adoration of the ParamAthmA as a





ParamaikAnthi. Hence it is fair to say the practice of VarNASrama dharmam will end up in SvaroopA Viruddham for an evolved ParamaikAnthi.

**Swamy Desikan's answer:** When we call the name of ithara dEvathais during the course of the observance of VarNASrama dharmams that we cannot abandon, we are really addressing the indwelling ParamAthmA inside the ithara dEvathA. Through the utterance of the name of Agni to receive the Havis, we are referring to BhagavAn having Agni as His sareeram. When one does Sva-dharmaanushtAnam in this manner, then there is no harm to ParamaikAnthithvam.



“Great Bhakthi– Yogi Parasara”

(931) भक्तिविद्यासिद्ध हेतुप्ररोचनकरत्वघ्ने नमः

BhakthividhyA siddha hEthu prarOchana karathvagnE nama:

(MEANING):

Salutations to that AchAryan, who refuted the view that Bhakthi yOgam is contrary to gaining MOksham.

COMMENTS:

He did not agree with those, who stated that SaasthrAs recommended Bhakthi yOgam as







UpAyam for a limited few, only to enhance their faith in Saasthras. Swamy Desikan held the view that Bhakthi yOgam is one of the two upAyams for Moksham, although it is not as easy to practice as SaraNagathy. SaasthrAs clearly state that Bhakthi yOgam is one of the UpAyams for those who desire Moksham and Sriman NaarAyaNan is the Moksha phalam granting SiddhOpAyam. There cannot therefore any objection to Bhakthi as an UpAyam.

(932) भक्तिविद्याशिष्टलोकापरिग्रहनिवारकाय नमः

BhakthividhyA sishtalOkaa parigraha nivArakAya nama:

(MEANING):

Salutations to that AchAryan, who refuted the view that PoorvAchAryAs (Sishta IOkam) did not accept Bhakthi yOgam as a fitting saadhanai for Moksham.

Sage ParAsara practised Bhakthi Yogam. Swamy AlavanthAr, EmperumAnAr, KurEsar, Swamy Desikan and our other AcharyAs had the highest reverence for Sage Paraasara, the father of VyAsa Bhagavaan for blessing us with VishNu PurANam. To declare that Sage ParAsara's anushtAnam is SvaroopA Viruddham (against our Svaroopam) is wrong.

(933) भरन्यासादिसकलकालधर्मत्वभञ्जनाय नमः

BharanyAsAdhi sakala-kAla dharmathva bhanjanAya nama:

(MEANING):

Salutations to that AchAryan, who refuted the view that the anushtAnam of Bhakthi yOgam for Moksha Siddhi is not relevant for Kali yugam.

COMMENTS:

There is a view that SaraNagathy (Prapatthi yOgam) and Naama Sankeerthanam alone are appropriate to observe for Moksham. Bhakthi yOgam is rejected as an upAyam in Kali yugam. Swamy Desikan refuted this argument. He held the view that Bhakthi and Prapatthi yOgams are valid routes for Moksham at all times. Even in this Kali yugam, there have been qualified souls like Swamy NaaTa Muni, who practiced Bhakthi yOgam successfully. When Naama Sankeerthanam is suggested by some as an UpAyam, it is intended to highlight the importance of the glory of singing about the Lord's names and **NOT FOR** de-emphasizing Prapatthi and Bhakthi yOgam as the two accepted upAyams for gaining Moksham. Prapatthi and Bhakthi yOgams are the Moksha Dharmam for all yugams. “**BharanyAsAdhi Sakala Kaala dharmathva SaadhakAya Nama:**” is the homage to Swamy Desikan by the author of DEsika Sahasra Naamams. The aadhi sabdham here refers to Bhakthi yOgam.





(934) न्यासप्रशंसकाय नमः

NyAsa PrasamsakAya nama:

(MEANING):

Salutations to that AchAryan, who sang about the glories of BharanyAsam, which makes one Krutha Kruthyan (One who has completed all that he has to do in this earth).

Swamy Desikan saluted the one who has completed BharanyAsam as “Seytha vELvian” (AzhwAr's Vaakyam: one who has been blessed to perform the Prapatthi Yaagam successfully) and as one who has attained the stage of NairapEshyam (stage, where one does not expect anything else in this world as a result of completing Prapatthi Yaagam).

(935) न्यासभक्त्याधिक्यप्रदर्शकाय नमः

NyAsa BhakthyAdhikya pradarsakAya nama:

(MEANING):

Salutations to the AchAryan, who showed that BharanyAsam is more laudable than Bhakthi yOgam because of the ease of performing Prapatthi and the swiftness with which it assures the Phalan of Moksha Siddhi. Prapatthi is powerful to protect one, who could not hope to undertake the arduous and tardy-to-execute Bhakthi yOgam. That is why, Prapatthi yOgam is hailed as being superior to Bhakthi yOgam.

(936) अनुकूलत्वसङ्कल्पाद्यवश्यंभाववेदित्रे नमः

anukoolathva sankalpaadhyavasyambhAva vEdithrE nama:

(MEANING):

Salutations to that AchAryan, who was knowledgeable about the importance of Aanukoolya sankalpam as an angam of Prapatthi.

From here on Thirukkudanthai Desikan focuses on answering the doubts related to the angams of Prapatthi.

**Doubt:** AchArya RaamAnujA said: “anAIChitha visEshAsEsha LOka SaraNya” in his SaraNagathy Gadhya. Acharya indicated here that the Lord is One, who does not take into account the dhOshams of those, who have surrendered unto Him. In that case, why do we need aanukoolya sankalpam and PrAthikoolya varjanam (doing things agreeable to the Lord and avoiding the acts that displease the Lord) as the two prescribed angams of Prapatthi?

**Answer:** SaasthrAs instruct us on the five separate angams of Prapatthi and the angam of





Aathma NikshEpan; they ask us to perform Prapatthi yOgam as UpAyam for Moksham. Leaving out the two items recommended by the SaasthrAs will thus be against the injunctions of the SaasthrAs of BhagavAn.

For one who has trusted what was his own to others for its protection and performs BharanyAsam in this way, he has to be in sync with the rakshakan (anukoolam) and cannot act against that protector (prAthikoolyam). Therefore, casting aside the angams of Prapatthi such as aanukoolya sankalpam and PrAthikoolya Varjanam is not consistent with the way of the world (IOka dharmam).

(937) विश्वासाङ्गमहत्त्वान्तराय भङ्गविचक्षणाय नमः

viswAsAnga mahathvAntharAya bhanga vichakshaNAya nama:

(MEANING):

Salutations to that AchAryan, who destroyed the views that went against the greatness of MahA ViswAsam, the most important angam of Prapatthi. That way, Swamy Desikan established the indispensability of MahA ViswAsam as an angam of Prapatthi.

Here, Swamy Desikan removes the doubts relating to the most important angam of Prapatthi (viz): MahA ViswAsam.

**Question:** The two upAyams of Bhakthi and Prapatthi can grant wealth to those who seek it and Moksham for those, who seek Moksham. How can one say that the observance of these upAyams can yield both the opposite (Viruddha) phalans (Wealth and Moksham)?

**Answer:** One cannot reject tatthvams based on PramANams with mere logic (tarkam). From Prathyaksha pramANam, we accept Agni as being hot. We cannot use logic (tarkam) to deny this by arguing how Agni can be hot, while all the other vasthus are not hot .In a similar manner we cannot reject doctrines with tarkam, which have to be understood only thru Saasthrams.

As an example, if we want to sell an object to a king, the seller can get the price for it. If we want to give that subject as a present to the king, then we can expect bigger presents from the king. Similarly, the same upAyam can yield virudhda phalans based on the seekers' desire.

(938) प्रपन्न भगवत्प्रेमतारतम्य विधायकाय नमः

Prapanna Bhagavath-prEma tAratamya vidhAyakAya nama:

(MEANING):

Salutations to that AchAryan, who pointed out that there are differences in the Bhakthi of PrapannAs for BhagavAn.





**Question:** Aartha Prapannan wants moksham immediately after performing Prapatthi. Dhruptha Prapannan wants Moksham at the end of his earthly life. For both kinds of Prapannars, the upAyam of Prapatthi and the Phalan of Moksham are identical. When that is so, how can one say that the same Prapatthi UpAyam can give quick Phalan to one and be late in granting the same Phalan to the other?

**Answer:** Aartha Prapannan is eager to leave SamsAram behind as quickly as possible, while seeking immediate MOksham. Dhruptha Prapannan on the other hand is patient and puts up with the bonds of SamsAram and is prepared to wait for Moksham after performing Prapatthi. Because of the differences in putting up with the sorrows of SamsAram by the two kinds of PrapannAs, the same upAyam results in the Moksha Phalan in a quick or tardy manner. The differences in the sankalpam of these two kinds of Prapannans results in quick or delayed results. Hence, there is no conflict.

(939) गुरुभक्ति लघुन्यास फलैक्योक्ति विचक्षणाय नमः

Gurubhakthi laghunyaAsa phalaikyOkthi vichakshaNAya nama:

(MEANING):

Salutations to that AchAryan, who could explain how the difficult to observe upAyam of Bhakthi yOgam and the easy to observe yOgam of Prapatthi can yield the same phalan of MOksham.

**Question:** Bhakthi yOgam has to be practiced to the end until it yields the MOksha phalan. Prapatthi is quick yielding when it comes to results. How can these two widely different upAyams yield the same phalan?

**Answer:** This is understandable based on the power of the adhikAri, who is performing the UpAyam. For instance, the detailed VaaruNa SnAnam (immersion in the water with the repetition of manthrams) and the easy to do manthra snAnam (sprinkling one's head with water accompanied by meditation on the Lord) yield the same result of Suddhi (Purity). Based on their ability, these upAyams are adopted. AdhikAri's sakthi and asakthi are the factors behind the choice of the upAyam.

(940) पूर्वपूर्वाकृतांशार्थ पुनः प्रपदनोक्तिमते नमः

Poorva poorvAkruthAmsArTa puna: prapadhanOkthimathE nama:

(MEANING):

Salutations to that AchAryan, who accepted the second Prapatthi done for a different phalan.





**COMMENTS:**

Prapatthi is to be done only once for Moksham. For the one, who performed Prapatthi seeking Moksham at the end of their earthly life, it is acceptable to perform another Prapatthi for reasons other than the reasons for which the first Prapatthi was performed. For example, a dhрупtha Prapannan desiring Moksham at the end of their earthly life can develop a sense of urgency to get rid of PrArabdha karmam and to gain Moksham right away. There is no conflict of performing Prapatthi twice in this case. The phalans are different: in the first case, it is moksham at the end of life on earth; in the second case, it is for the destruction of the prArabdha KarmAs. Since the Phalans are different, there is no dhosham of repeating Prapatthi once more. It is also permissible to ask for kaimkarya visEshams in the second prapatthi that were not asked for in the first Prapatthi. PrAyascchittha Prapatthi is another kind of second Prapatthi that is allowed without conflict with the First Prapatthi done seeking Moksham.

(941) ऐहिकार्थन्यासकर्तृ हेतुवैकल्यसाधकाय नमः

EihikArTanyAsa karthru-hEthu vaikalya sAdhakAya nama:

**(MEANING):**

Salutations to that AchAryan, who showed that the desired Phalan sought thru Prapatthi may not be realized some times due to one of the three reasons.

**Question:** Some who perform Prapatthi for the phalan of wealth (Iswaryam) do not realize the sought after boon. If that were to be so, how can we believe that Prapatthi has the power to grant boons like Moksham?

**Answer:** There are three reasons for a Prapannan not realizing the fruits of Prapatthi.

**Karma VaiguNyam:** deficiencies in karmam/UpAyam; there might be deficiencies in important angams of Prapatthi such as MahA ViswAsam that affect the realization of the desired phalan.

**Karthru VaiguNyam:** deficiencies in the adhikAri, who does Prapatthi can lead to lack of success in gaining MOksha Siddhi (e.g): lack of aakinchanyam and ananya-gathithvam, which are two important attitudes that the adhikAri must have.

**Saadhana VaiguNyam** (deficiency in KaaraNam): For MokshArTa Prapatthi (Prapatthi done for gaining Moksham), AchArya UpadEsam is essential. When it is not there, the fruits are not realized.







(942) अभियानादिपञ्चावसर कृत्यफलोक्तिमते नमः

abhiyAnAdhi panjAvasara-kruthya phalOkthimathE nama:

(MEANING):

Salutations to that AchAryan, who instructed us on the fruits of the PanchakAla prakriyaa (worship at the five divisions of the day):

**abhigamanam:** The time in early morning, when we approach the Lord and perform the Prapatthi to Him for blessing us to perform kaimkaryams for Him during that day. The blemish to be averted here is any Abhigamanam (defect of approaching Gods other than Sriman NaarAyaNan).

**UpAdhAnam:** Assembly of ingredients for Bhagavadh AarAdhanam and getting mentally prepared. The blemish to be avoided here is anyArTa Pravrutthi (engagement in acts seeking other phalans such as making money for oneself).

**Ijyaa:** Performance of AarAdhanam for Bhagavaan. The blemish to be avoided here is not worshipping other gods instead of Sriman NarAyaNan alone.

**SvAdhyAyam:** Reflection after Ijyaa on anything related to BhagavAn such as Vedam, Japam et al. The blemish to be avoided here is talking about other things (anya keerthanam).

**yOgam:** Meditation on BhagavAn before going to sleep and in the early hours of the Morning before getting up for daily anushtAnam. The blemish to be avoided here is anya dEvathA chinthanam.

With this Sahasra Naamam, SaadhyOpAya sOdhanAdhikAram is concluded.





## CHAPTER 25: PRABHAVAVYAVASTADHIKARAM (NAAMAS 943 TO 951)

This chapter deals with the glories of Prapatthi and the boundaries in Jaathi and Kulam among Bhagavath BhAgavathAs.

(943) विष्णुभक्तचतुर्थादि ब्राह्मण्य विनिवारकाय नमः

VishNubhaktha ChathurTaadhi BrAhmaNya vinivArakAya nama:

**(MEANING):**

Salutations to that AchAryan, who held the view that BhagavathAs of the Lord, who performed SaraNagathy to their Lord attain the same Moksha siddhi although they as members of the four varNams of BrahmaNAs, KshathriyAs, VaisyAs, and SoodhrAs have their own distinct AchAra niyamams (dharmic observances during their lives here).

**COMMENTS:**

Observing these prescribed AchArams and anushtAnams distinct to each of the four VarNams, they gain the same Moksham after Prapatthi. It is in this context, it is said that there are no differences among the BhagavathAs linked to the four varNams. They are all VishNu BhakthAs.

(944) विदुरादिस्वजात्युक्त धर्मालङ्घनदृष्टिमते नमः

VidhurAdhi svajAthyuktha dharmAlangana dhrushtimathE nama:

**(MEANING):**

Salutations to that AchAryan, who knew that Vidhurar did not transgress his Jaathi dharmam although he was a Parama BhAgavathar dear to the Lord.

**COMMENTS:**

Vidhurar belonged to the fourth VarNam and did not try to practice the assigned dharmams for the other VarNams. Similarly, the most evolved AzhwArs like Swamy NammAzhwAr, ThiruppANar did not transgress their own VarNa dharmAs (Jaathi dharmAs and vyavasthais/boundaries). One who is born in other varNams does not transform into BrahmaNa jaathi even if he distinguishes himself with high anushtAnam.





(945) निर्व्यूढ विदुरब्रह्ममेधसंस्कृति सूक्तिकाय नमः

nirvyUDa vidhura BrahmamEdha samskruthi sookthikAya nama:

(MEANING):

Salutations to that AchAryan, who settled the confusion relating to Dharma Puthrar (a Kshathriyan by birth) performing BrahmamEdha SamskArams (last rites) uniquely used for the cremation of Brahmins.

COMMENTS:

Dharmaputhrar heard an aakAsa VaaNi (asareeri vaak, which is equivalent to deva Aajn~ai) commanding him to perform BrahmamEdha SamskAram for Vidhurar. Dharmaputhrar did it silently without manthrams and this way did not disregard dEvAjn~ai or did something not recommended for a Bhaagavathar of another Jaathi.

(946) यद्वीशविदुरान्नादनोक्ति निवारहदक्षिणाय नमः

yadhveesa VidhuraannAdhanOkthi nirvAha dakshiNAya nama:

(MEANING):

Salutations to that AchAryan, who was skilled at explaining why Lord Krishna partook the food prepared by Vidhurar during His visit to HasthinApuram as PaaNDava DhUthan.

COMMENTS:

KrishnA's answer to DuryOdhana's question on why KrishNa did not eat at his house , but at the house of one from the fourth VarNa was: One can not eat the food served by one's enemies. You are the enemy of PaaNDavAs, who are like my PrANan. Hence, you are my enemy as well. Therefore I could not eat at your house. Vidhura is a Parama BhAgavathan, who with the niyamams presented me food that I was happy to take. That is acceptable to SaasthrAs.

(947) अतिदेशानर्हकारिसूनु वृत्तप्रकाशकाय नमः

athidhEsAnarhakAri-soonu vruttha prakAsakAya nama:

(MEANING):

Salutations to that AchAryan, who reminded us that some of the acts of avathara





Purushar (exemplary and evolved souls) like VidhurA should not be taken as examples for emulation by one and all.

**COMMENTS:**

Vidhurar is a special person. He is a Parama BhAgavathar, who was adept at UpAsanAs. He was the son of Dharma dEVathai. Citing that Dharma Puthra did Brahma Medha Samskaram to Vidhurar belonging by birth to the fourth VarNam, one cannot recommend similar treatment for all belonging to that Jaathi. One should not transgress Jaathi boundaries by citing Vidhurar's charithram. He was a visEsha purushar, for whom extraordinary events happened due to Bhagavath Sankalpam.

(948) भगवद्भक्तशूद्रादि धीदानादिकृतिप्रियाय नमः

Bhagathbhaktha sudhrAdhi dheedhAnaadhi kruthi priyAya nama:

**(MEANING):**

Salutations to that AchAryan, who settled the boundaries of Jaathi.

Vidhurar was born in the fourth varNam although he was a highly evolved soul (Brahma Jn~Ani). He confined himself to giving upadEsam on ways to gain JN~Anam through upAsanaa and stayed away from initiating others like DhirutharAshtran into Brahma Vidhya manthrams due to his respect for Jaathi dharmam restrictions. DhruthrAshtran belonged to the second VarNam of Kshathrian, while Vidhurar belonged to the fourth varNam.

**COMMENTS:**

SaasthrAs say that Jn~ana UpadEsam can be obtained from one of lower varNam, when those of higher or equal varNam are not available.

SaasthrAs also prohibit one of lower VarNam to perform Brahma Vidhya manthOpadEsam to one of higher varNam. Vidhurar observed this command of the Bhagavath Saasthrams strictly.

(949) चैत्तकायिकशूद्रत्वभेद व्याख्यानदक्षिणाय नमः

Chaittha kaayika Soodhrathva bhEdha vyAkhyAna DakshiNaya nama:

**(MEANING):**

Salutations to that AchAryan, who could explain clearly the differences between the BrahmaNanathvam (status of being a Brahmin) or Soodhrathvam due to birth and due to





other things that happen in life after birth.

**COMMENTS:**

There are differences in the BrAhmaNathvam arising from the body and BrAhmaNathvam arising from Manas (mind) for different people.

**A. BRAHMA NA JAATHI IS DUE TO SAREERAM (BIRTH):**

This he attains as a result of being born in BrahmaNa kulam and this does not change until death. The jeevan inside the body has however no distinction that it is BrahmaNan or Kshathriyan, Vaisyan or Soodhran.

SaasthrAs define clear boundaries between different varNaas in terms of what they should and should not do as members of one VarNam or other.

Even if one is born in a higher Jaathi, he reaches a lower state due to improper activities and, he is therefore fit to be condemned.

**B. BRAHMA NATHVAM ARISING FROM MANAS (MIND):**

It arises from AchArya Sambhandham; for others like PrahlAdhan, it is Janma siddham (although born in asura kulam, his exemplary conduct as a Parama Bhaagavathan confers on Him BrAhmaNathvam right from birth); this is true for all Garbha BhAgavathAs independent of the Jaathi they were born in. There are a lot of Vaibhavams associated with Brahminhood. This again is valid for all due to their exemplary conduct as a Parama BhAgavathAs of the Lord even if by birth, they belong to a lower Jaathi by birth.

Narakam will result for those, who insult a Parama BhAgavathan, who has attained BrahmaNathvam by exemplary conduct even if he is by birth belongs to a lower Jaathi (VarNam).

(950) नारायणैकनिष्ठेति वचनार्थप्रदर्शकाय नमः

NaarAyNaika nishtEthi VachanArTa prakAsakAya nama:

**(MEANING):**

Salutations to that AchAryan, who revealed to us the true meaning of the vachanam: “NaarAyaNaika nishta”, which is found in VihagEndhra Samhithai.

**COMMENTS:**

This vachanam talks about the glories of one, who is meditating always on Sriman







NaarAyaNan. There are those who distort the saasthram-accepted meaning of this vachanam and exaggerate the glories of the Prapannan (NaarAyaNaika nishtan). Swamy Desikan interpreted these vachanams correctly without minimizing the glories of the NaarANAika Nishtan.

(951) निषिद्धत्यागधर्माख्यमुख्यार्थत्वविभङ्गकाय नमः

Nishiddha thyAga dharmAkhya mukhyArTathva vibhanjakAya nama:

(MEANING):

Salutations to that AchAryan, who rejected the position that the central meaning of the word Dharmam is giving up the acts recommended by SaasthrAs (Nishiddha thyAgam).

COMMENTS:

During EkAdasi Vratam, eating is prohibited. Instead the Kaamya vratam of EkAdasi seeking desired fruits through fasting is recommended. For Kaamya phalan, the EkAdasi vratham is observed with special austerities (niyama visEsham). Food taking in EkAdasi (nishiddham) is avoided (nivrutthi). The upAyam practised for Kaamya phalan with niyama visEsham is the meaning of the dharmam sabdham in the injunction “Sarva dharmAn parithayjya”. The simple act of rejecting those observances recommended by SaasthrAs is not the central meaning of Dharmam sabdham.





## CHAPTER 26: PRABHAVA RAKSHADHIKARAM (NAAMAS 952 TO 955)

(952) श्रीमत्प्रभावसन्त्रात्रे नमः

Srimath PrabhAva santrAthrE nama:

(MEANING):

Salutations to that AchAryan, who defended very well the glories of Sriman NaarAyaNan (the Lord along with SrI Devi).

COMMENTS:

Swamy Desikan states that no one can underestimate the glories of BhagavAn , the SiddhOpAyan. In this adhikAram (PrabhAva RakshAdhikAram), Swamy Desikan eulogizes the athi-vichithra chEstithams of the Lord along the lines of AthimAnusha Sthavam of Swamy KurEsar.

(953) उपायमाहात्म्यरक्षकाय नमः

UpAya MahAthmya rakshakAyA nama:

(MEANING):

Salutations to that AchAryan, who defended the greatness of Prapatthi.

COMMENTS:

There are many unique glories associated with Prapatthi; it can even destroy PrArabdha KarmAs. Prapatthi can also grant moksham at the desired time. Swamy defended the greatness of Prapatthi as a superior and easy-to-perform upAyam for gaining Moksha sukham compared to Bhakthi yOgam.

(954) भगवत्क्षेत्रमाहात्म्यदृशे नमः

Bhagavath KshEthra MahAthmya dhrusE nama:

(MEANING):

Salutations to that AchAryan , who was fully familiar with the glories of the dhivya dEsams dear to the Lord.



(955) वैष्णवमहत्त्वविदे नमः

VaishNava Mahtthva-vidhE nama:

(MEANING):

Salutations to that AchAryan, who knew very well the glories of VaishNavAs and instructed us not to commit any apachArams to them.

We will commence our study of the naamAs relating to Moola ManthrAdhikAram next (27th Chapter of Srimath Rahasya Thraya Saaram ) . The naamAs from 956 to 959 cover the essence of Moola Manthra adhikAram .





### III. PADHA VAAKYA YOJANA BHAAGAM: CHAPTER 27: MOOLA MANTHRADHIKARAM (NAAMAS 956 TO 959)

The following four NaamAs cover the content of the 27<sup>th</sup> AdhikAram of Srimath Rahasya Thraya Saaram, Moola ManthrAdhikAram, the first of the three chapters of Padha Vaakya yOjanaa Bhaagam:

(956) सौंकारमूलमन्त्राष्टाक्षरत्वत्राणदीक्षिताय नमः

SoumkAra Moola manthrAshtAksharathva thrANa dheekshithAya nama:

(MEANING):

Salutations to that AchAryan, who was firm in defending the doctrine that Moola Manthram is made up of eight (8) aksharams including PraNavam.

COMMENTS:

AshtAksharam is known also as Thirumanthiram and Moola Manthram. AzhwArs celebrated the Moola Manthram in their Paasurams: “Naamam sollil NamO NaarAyaNamE”, and “nanmAlai koNDu NamO NaarAyaNA”.

When we follow the way in which AzhwArs used the Moola Manthram, the aksharams do not add up to a count of Eight. The question is: “how do you reconcile this with the name AshtAkshari or the Eight lettered manthram?” The answer is: Vedam recites this manthram with PraNavam to come upto the count of Eight.

BrAmaNAs qualified to recite Veda manthrams do recite the Moola Manthram with PraNavam (Vaidhika mantram with eight letters that include the PraNavam).

For others, the adhikAram to recite vEdham is not there. Hence, they recite Moola Manthram as a Taantrika Manthram without including PraNavam. For those, without adhikAram to recite Vedam, there are restrictions such as not using PraNavam, Svaram and anga nyAsam. Even if they are not permitted to use PraNavam, they are allowed to take the akAra sabdham from “ayana” sabdham of AshtAksharam and add anusvaram and create the replacement of PraNavam (amm), add and realize the eight aksharams (letters) to form the AshtAkshari. Whether they include or replace it with “amm” in the front, the recitation of the manthram in either way gives the same phalans for the others . For the ladies, “amm” is included as well instead of PraNavam for the same reasons.

If one removes PraNavam and the fourth case (aaya), then the ashtAshari is shrunk to “NamO NaarAyaNa”, which is ideal for Naama Sankeertanam by one and all. Naaradha Kalpam explains these anushtAna vidhis by adhikAris and non-adhikAris.



(957) द्वयमूलमनुव्याख्यारूपत्वपरिशोधकाय नमः

Dhvaya Moolamanu vyAkhyA roopathva parisOdhakAya nama:

(MEANING):

Salutations to that SrEshta AchAryan, who did comprehensive study of dhvaya manthram and to instruct us that it is the meaning of Moola Manthram (its vyAkhyAna roopam/ elaborative commentary).

COMMENTS:

Dhvaya Manthram is the detailed commentary on Moola Manthram. Dhvyam elaborates on the meanings of the three padhams of Moola Manthram dealing with Tatthvam, Hitham and PurushArtham.

First Padham ( PraNavam): The first letter of PraNavam is about Para Tatthvam (AkAra Vaachya Para Tatthvam). Dhvayam elaborates on it with the words: "Sriman NaarAyaNa".

Second Padham nama: in Moola Manthram: This refers to the UpAyam (Means). Dhvayam elaborates on the second padham dealing with upAyam as its Poorva Bhaagam (Sriman NaarAyaNa charaNou - -SaraNam prapadhyE).

The third and last Padham of Moola manthram (NaarAyaNAya) is about the Phalan . Dhvaya manthram elaborates this phalan in its utthara BhAgam.

Thus dhavya manthram is an elaborate commentary on the succinct Moola Manthram. Swamy Desikan concluded therefore that the order among the three rahasya manthrams is Moola Manthram first and Dhvayam next.

(958) मूलमन्त्राष्टक्षरपद तत्त्वार्थविशेषविदे नमः

Moolamanthra ashtAkshara padha tatthvArTa visEsha-vidhE nama:

(MEANING):

Salutations to that AchAryan, who knew the specific and correct meanings of the eight aksharams and padhams of Moola Manthram.

COMMENTS:

Swamy Desikan has dealt in detail about the meanings of the eight letters of AshtAkshari as well as its Padhams in Srimath Rahasya Thraya Saaram. These details are to be acquired through anugraham of a SadAchAryan. Here are the condensed meanings of the eight







### aksharams and the three padhams:

“PraNavam”: This is single lettered (yEkAksharam) housing three aksharams inside it . There are many meanings for PraNavam and for the three letters united inside it. The main meaning is: “Jeevan is Seshan for BhagavAn alone”.

“Na” means “is not”

“Ma” means “for Me”. When we unite aksharams two and three to form “nama”, it refers to aathma samarpaNam or surrender of the Self; when we keep it as “na ma” in the combination of aksharams two and three, then it means, I am not the Seshan for me or I do not have the qualifications to be a Seshi. In other words, it refers to the Jeevan being the eternal servant (Seshan) of the Lord (Seshi).

Na(a): This means different from.

r(aa): This means perishable insentients (achEtanam). “Nara” formed by uniting letters four and five means the Jeevan that is different from the perishable achEtanam. “Naara” sabdham refers to the jeeva samooHAM (assembly of Jeevans).

and (a)yaNa(a): There are many meanings for this combination. Mainly, it is about NaarAyaNan as the UpAyam for gaining Moksha siddhi by the Jeevans.

“(aa)ya” sabdham in the fourth case (4th Vibhakthi): There are again many meanings. The chief one is “For the sake of NaaraayaNan alone”.

Thiru Manthiram has three padhams: PraNavam, Nama: and NaarAyaNaya . PoorvAchAryAs have established that these three padhams represent Tathvam, Hitham and PrayOjanam.

The first Padham refers to the Jeevan declaring that it is the servant of BhagavAn alone. The Svaroopam (inherent nature) of the Jeevan is asserted here.

The second Paadham deals with the upAyam of SaraNAgathy. It refers to the determination of the Jeevan in not seeking any other upAyam to gain MOksham.

The third Padham refers to the Goal (upEyam) of BhagavAn. This deals with the determination of not seeking any other PurushArTam.

### (959) मूलमन्त्रमहावाक्ययोजनादशकादराय नमः

Moola manthra-mahA-vAkya yOjanA- dasakAdharaya nama:

#### (MEANING):

Salutations to that AchAryan, who came up with the ten interpretations for the meanings of the Mahan Vaakyams of Moola Mantram.





#### COMMENTS:

After blessing us with the meanings of the three Padhams of Moola Manthram, Swamy Desikan assembled the ten views on the meanings of the entire Moola Manthram looked at as an integrated whole or as the permutations and combinations of the different padhams:

There are two meanings by looking at the Moola Manthram as an integrated unit of its three padhams.

There are three meanings by looking at Moola Manthram as being made up of two Vaakyams.

There are five meanings by looking at Moola Manthram as being made up of three vaakyams.

These ten different meanings can only be obtained through SadAchArya UpadEsam based on PoorvAchArya SampradhAyam.



## CHAPTER 28: DHVAYADHIKARAM (NAAMAS 960 TO 970)

In this adhikAram, Swamy Desikan explains the detailed meanings of Dhvaya manthram.

(960) द्वयप्रभावविज्ञात्रे नमः

Dhvaya Prabhava vijn~AthrE nama:

(MEANING):

Salutations to that AchAryan, who understood fully the glories of Dhvaya Manthram.

COMMENTS:

In the DhvayAdhikAram, Swamy Desikan salutes the glories of Dhvaya Manthram, which is a Taanthrika Manthram that has roots in Vedam. It is present as two separate manthrams in Kata Valli (KatOpanishad) and each of its 25 aksahrams (letters) are covered separately in Sri Prasna Samhithai.

SaasthrAs instruct us that an aasthikan, who understands the meaning of this manthram and recites it even once, will gain him MOksham through upAya anushtAnam (performance of SaraNAgathi).

It has more glories than the other manthrams as indicated by Bhagavaan in SaraNAgathy Gadhyaam: “yEna kEnApi prakArENa dhvya VakthA thvam” (You who recite dhvyam in some manner or other). Sri RanganAtha suggested that AchArya RaamAnuja standing before Him on that Panguni Uttharam day reciting Dhvayam in some manner or other (either knowing the meaning of that Manthram fully or at a general level). This dhvaya manthram is going to be the Manthram to be recited during one’s SaraNAgathy anushtAnam or helping one later to perform SaraNAgathy (UpAya anushtAnam) and thus becomes useful to gain Moksham (Moksha PrayOjanam).

The dhvaya Manthram revealing completely the doctrines of SaraNyan- SaraNAgathy-Phalan through one manthram has more glory than many other manthrams that limit themselves to reveal one or other guNams of the Lord.

(961) द्वयशब्दनिरुक्तिविदे नमः

Dhvaya sabdha nirukthi-vidhE nama:

(MEANING):

Salutations to that AchAryan, who understood clearly the reason for its name as “Dhvayam”.



**COMMENTS:**

Dhvayam means a pair. That pair is UpAyam (Means) and upEyam (Phalan). Dhvayam reveals this pair (UpAya-UpEyam) that one desiring Moksham (Mumukshu) should know. This is the traditional meaning of the word Dhvayam as a Manthram.

(962) द्वयत्रयीमूलतान्त्रमन्त्रत्व स्थापनक्षमाय नमः

Dhvaya thrayee moola-tAntra manthrathva sTApankshamAya nama:

**(MEANING):**

Salutations to that AchAryan, who had the skills to establish that dhvayam is a Taantrika manthram that came to us via Vedams.

**COMMENTS:**

In Vedam (Kata Valli), the AshtAkshara PrakaraNam houses the dhvaya Manthram in two parts interspersed with other manthrams. These two parts that unite to form dhvaya manthram are recited separately in Kata Valli. Later, Kata Valli points out that those two parts have to be united and recited by one, who seeks Moksha PurushArTam. Sri Prasna Samhithai analyzes the 25 aksharams (letters) of dhvaya manthram one by one and then unites them to form the full manthram. Therefore Dhvaya manthram is a Taantrika manthram with its foundations in the Vedam (Veda-Moola - Taantrika Manthram).

(963) लक्ष्मीपुरुषकारत्वमानज्ञाय नमः

Lakshmi PurushakArathva mAnajn~Aya nama:

**(MEANING):**

Salutations to that AchAryan, who developed the reasons for the unique PurushakArathvam of Sri DEvi based on six PramANams.


**COMMENTS:**

The first letter of dhvayam is “SrI” with links to MahA Lakshmi / SrI Devi. The investigation of the meaning of this letter points out the unique PurushakArathvam (intercession and pleading aspect) of the Divine Mother.

Swamy Desikan uses six pramANams in his Sri Sookthi of NikshEpa Rakshai to explain the PurushakAram of SrI DEvi.

1. Artha SvabhAvam: She is the Mother of the Universe. She does not display any





anger unlike Her Lord towards Her children. She displays instead great affection for us. If we approach the Lord through Her, Lord cannot refuse us because of the powerful influence She has over Him. This is Her artha SvabhAvam.

2. **AnushtAna PramANam** (The way followed by our ancestors): After HiraNya samhAram, Brahma and others were scared to approach the ferocious Lord; they performed SarNaagathy to Sri Devi and approached the Lord with Her in the front to eulogize Him. During RaamAvathAram, LakshmaNa Swamy had SiTA Piratti in front to perform his saraNAgathy to the Lord, His brother.
3. **Loka dhrushti** (the way of the world): It is seen that the King does not punish the servants of the inner chambers heavily even if they have committed serious offenses. The King gives them a light sentence and forgives them after they perform NamaskaraNam and other small acts. This is what we see in the world (IOka dhrushti).
4. **Guru Ukthi** (AchAryA's words): Swamy NammAzhwAr has revealed Sri Devi becoming PurushakAra BhUthai in his famous Paasuram on ThiruvengadamudayAn - "AhalahillEn".
5. **Sruthi PramANam** (Veda PramANam): Sri Sooktha vaakyams like "ChandhrAm HiraNmayeem...." relate to the performance of SaraNAgathy with Her staying in the role of PurushakAra BhUthai.
6. **Smruthi**: Maharishis in their Smruthis clearly state like Sounakar that "one who wishes to gain MOKsham should perform Prapatthi first to Sri Devi".

(964) श्रीपदार्थविदे नमः

SripadhArTa-vidhE nama:

(MEANING):

Salutations to that AchAryan, who knew the six meanings associated with SrI Sabdham.

COMMENTS:

In the dhvaya manthram, Srimath Sabdham is met. This Srimath sabdham points out that Bhagavan together with Sri Devi serve as upAyam, when Bhagavaan is to be approached as UpAyam.

The six meanings of "SrI" sabdham are:

1. **SreeyathE** (One who is approached for ujjeevanam): The desperate jeevans intent on being rescued form SamsAric sufferings approach Her (aasrayaNam) for help.



2. **SreeyathE** (One who approaches the angry Lord to reduce His anger over the erring jeevan): When the Lord decides to punish the Jeevans for their trespasses of His Saasthrams, She intercedes with Her Lord and reduces His anger and facilitates the sahaja karuNai of the Lord to become dominant to save the Jeevans from His wrath. Both the above interpretations underline Her PurushakArathvam.
3. **SruNOthi** (Listens): She listens intently to the heart rending cries of the suffering Jeevans appealing that She show them Her Lord's sacred feet for their protection.
4. **SrAvayathi** (Makes Her Lord Listen): She relays to the Lord the appeals by the chEthanams that have committed aparAdhams and makes Her Lord listen.

These two acts are also linked to PurushakArathvam.

5. **SruNAthi** (Destroys): She destroys those karmAs, which stand in the way of performing upAyam (UpAya VirOdhi karmAs) and PrApthi VirOdhi KarmAs (that which stand in the way of gaining the Phalan of Moksham).
6. **SreeNAthi** (Makes us reach the stage of guNa Pakkuvam or ripening): She prepares the Jeevan to attain the proper maturation state to receive the Lord's grace.

(965) द्वयमन्त्रपद्मत्रात प्रत्येकव्याकृतिप्रियाय नमः

Dhvaya manthra padhavrAtha pratyEka vyAkruthi priyAya nama:

(MEANING):

Salutations to the AchAryan, who blessed us with the meanings of each padham of dhvaya manthram and the aspects of understanding their sambhandhams (anusandhAna amsams).

COMMENTS:

“Sriman NaarAyaNa charaNou” means for the sacred feet of NaarAyaNan alone. The meaning if SrI Sabdham has been covered earlier. The “Madhubh” (maann) sabdham means being united always (i.e.), He is united with PirAtti always.

“NaarAyaNa” sabdham: It has many meanings.

- (1) He is the support (aadhAram) for the Jeevans;
- (2) He is the UpAyam (means) for the Jeevans;
- (3) He is the Phalan for the jeevans;
- (4) He is the one who entered (anupravEsam) the Jeevans as indweller;
- (5) He is the abode of Jeevans et al.



“CharaNou”: This is also taken as “Sriman NaarAyaNa charaNou” in an expanded sense. Here it means, “Srimann/Lakshmi Sahitha NaarAyaNa! Your sacred feet alone are SaraNam. I utterly trust those sacred feet (MahA Viswaasam) and I have no other support (aakinchanyam) and perform SaraNAgathy ( PrapadhyE)”.

Until now, the Poorva BhAgam of Dhvayam (the UpAya BhAgam ) is covered. The second BhAgam deals with the Phalan.

“SrimathE”: For the Lord of SrI Devi; among the Divine couple, who are the object of Kaimkaryam, focus on the auspicious attributes of Piraatti alone is referred to.

“NaarAyaNAya”: For the Lord of Sri Devi alone; among the divine couple, who are the object of Kaimkaryam, the Swamithva guNams of the Lord is referred to. The “aaya” sabdham refers to “for Him alone” and links to Kaimkaryam.

“Namah”: It means that the kaimkaryam performed is not for me and to avoid such thoughts.

This is the condensed meaning. The detailed meanings have to be learnt from AchAryAs.

(966) श्रीशोपायान्तर स्थानापत्ति सारार्थशोधकाय नमः

SrIsOpAyAnthara STAnapatthi sArArTa sOdhakAya nama:

(MEANING):

Salutations to the AchAryan, who examined the essence of the meaning of Prapatthi that positions Sriman NaarAyaNan in the UpaayAnthara position/SthAnam (in place of Bhakthi yOgam).

COMMENTS:

During Prapatthi anushtAnam, we pray to the Lord this way in the context of positioning Him in UpaayAnthara SthAnam: “Oh Lord! Please do not place on my head the unbearable burden of UpaayAntharam (Bhakthi yOgam). Please bear that burden Yourself and at the same time bless us with the fruits of bearing that burden. Your limitless sakthi and KaruNai enable You to grant us the Phalan of difficult to practice Bhakthi yOgam through the practice of Prapatthi itself. You stand in the place of the UpaayAntharam and thus enable us to gain the PurushArTam”.





(967) कार्पण्यगोमृवरण सार्थोपायत्व याचनाय नमः

KaarpaNya-gOpthruvaraNa saarTOpAyathva yAchanAya nama:

(MEANING):

Salutations to that AchAryan, who accepted the point of view that KaarpaNyam and Gopthruva VarNam together are essential to be successful in UpAyathva PrArthanai.

COMMENTS:

UpAyathva PrArthanai becomes meaningful through KaarpaNyam and gopthruva VaraNam. During Prapatthi observance, the important aspect is the prayer to the Lord: “Bhagavan! You alone should become the UpAyam (means) for Moksham”. This is UpAyathva PrArthanai. It has another part (angam) - KaarpaNyam. The mood of KaarpaNyam assumes: “I am powerless to practise the difficult Bhakthi yOgam. I place that burden on You. Please save me from it and accept that burden to be borne by Yourself”. Gopthruva VaraNam is the prayer to ask the Lord alone to be one’s protector. This prayer says: “Oh Lord! Please do not place the burden of bearing upAyAntharam on me. If it is to be borne, please accept as Your burden the granting of the Phalan from such an effort”. If one does not include either of these prayers, then the goals of Prapatthi will not be fulfilled.

(968) उपायवरणाद्यात्मनिक्षेपाङ्गित्वसाधकाय नमः

UpAyavaraNAdhyAthma-nikshEpAngithva sAdhakAya nama:

(MEANING):

Salutations to the AchAryan, who established that the UpAyathva prArthanai with Bhara SamarpaNam is the key (angi/PradhAnam) in Prapatthi observance and that aanukoolya sankalpam et al are the parts of the above angi.

COMMENTS:

We seek as Phalan for Prapatthi the staying of the Lord in the place of Bhakthi yOgam and granting us the phalan of Moksham. The direct reason for the Phalan is Upaayathava prArthanai combined with Bhara SamarpaNam. Therefore we call the latter as angi. Rest are angams.





(969) द्वयोत्तरार्थगम्यार्थ (गद्यार्थ) पुरुषार्थनिरूपकाय नमः

dhvyaOttharArTa gamyArTa (gadhyarTa) purushArTa niroopakAya nama:

(MEANING):

Salutations to that AchAryan, who had the skills to instruct us on the PurushArTam (Phalan) revealed by the second part of the Dhvaya mantram.

COMMENTS:

So far the meaning of the first portion of Dhvayam (Sriman NaarAyaNa charaNou SaraNam prapadhyE) was discussed. Now the meaning of the second part is covered. This part deals with the special phalan that befits our Svaroopam as Seshan (Servant of the Lord) and the Lord's role as Seshi (Master) and the lofty dharmam of Prapatthi. This special Phalan that we gain from the observance of successful prapatthi is the engagement in Bhagavath Kaimkaryam with Bhagavath anubhavam. That Phalan is for the Lord alone (SrImathE NaarAyaNAya). "Namah" means engagement in Bhagavath Kaimkaryams with out ahankAra-MamakArams.

(970) द्वयमन्त्रमहावाक्य योजनात्रयसाधकाय नमः

Dhvaya manthra mahAvAkya yOjanA-thraya saadhakAya nama:

(MEANING):

Salutations to that AchAryan, who gave the meanings of Dhvaya manthram as the three MahA Vaakya yOjanais.

COMMENTS:

Dhvaya Manthram is considered as being made up of these combinations: the Poorva KaNDam is made up of one Vaakyam (sentence) SrImathE NaarAyaNAya and nama: are the two other vaakyams. If all the three vaakyams are united into one MahA Vaakyam, that yields the UpAyam of Prapatthi as a dominant theme for our reflection . The "nama:" sabdham is for destruction of the enemies for Bhagavath Kaimkaryam. "SrImathE NaarAyaNAya" is for the purpose of ParipoorNa Kaimkaryam to the Lord associated with His PirAtti. The integrated meaning of Dhvayam is hence: adiyEn is an akinchanaan. adiyEn performs prapatthi with its five angams at the sacred feet of SrIman NaarAyaNan (aathmaRakshA-Bhara SamarpaNam) to disassociate myself from the burden of protecting myself.





## CHAPTER 29: CHARAMASLOKADHIKARAM (NAAMAS 971 TO 1003)

THIS ADHIKARAM DEALS WITH THE DETAILED EXPLANATION OF SRI KRISHNA'S CHARAMA SLOKAM

(971) श्रीकृष्णचरमश्लोकावतार व्याकृतिक्षमाय नमः

SrI KrishNa charama sLOkaavathAra vyAkruthikshamAya nama:

(MEANING):

Salutations to that AchAryan, who could competently describe the conditions under which the Charama sLOkam of SrI KrishNa ParamAthmA came into being.

COMMENTS:

The circumstances of the avathAram of Sri KrishNa Charama sLOkam are referred to here. On the battlefield of KurushEthram, Sri KrishNa served as the charioteer for Arjuna. At the commencement of the battle, Arjuna was overcome with inappropriate compassion about the destruction of the lives of his relatives, AchAryAs and elders in the battle to come. He threw his bow and arrows down and was terror stricken over the mighty sins that would accrue from the destruction of his kith and kin assembled on the opposite side of the battlefield. He questioned the value of gaining the kingdom through such a victory in the battlefield by destroying his relatives and AchAryAs. Lord ParthasArathy removed this asTAna confusion and sorrow of Arjuna through the UpadEsam of GithOpanishad.

Our compassionate Lord instructed Arjuna on Karma, Jn~Ana and Bhakthi yOgams as upAyams for gaining the supreme PurushArtham for a Jeevan. Arjuna grieved over his lack of qualifications to follow these difficult routes and became even more despondent. Now, the most merciful Lord decided to perform UpadEsam on the most secret and easy-to-practice upAyam of Prapatthi yOgam through His instruction contained in the Charama sLOkam. This Charama sLOkam commands the Jeevan to perform Prapatthi in the first half and discusses the Phalans of Prapatthi in the second half.

(972) चरमश्लोकधर्मोक्ति वेद्यनिर्णयकोविदाय नमः

CharamasLOka dharmOkthi vEdhya nirNaya kOvidhAya nama:

(MEANING):

Salutations to that AchAryan, who had the intellectual power to establish what needs to be known by us from the sabdham, "DharmAn" in the Charama sLOkam.







**COMMENTS:**

The Charama sLOkam begins with “Sarva DharmAn Parithyajya”. Here, our Lord asks us to abandon all dharmAs and to seek Him as the sole refuge for protection. Generally, "Dharma" sabdham has to be understood with the help of Saasthrams and deals with that which is the cause for Phalan. For instance, Yaagams can be called dharmams since they are causes for phalans like Svargam and can be understood only thru Bhagavath Saasthrams. Although such general meanings can be given for Dharma sabdham, here the contextual meaning has to be given. Here, Dharmam refers to the various UpAsanAs for MOksham (Sadh VidhyA, Dhahara VidhyA and Bhakthi yOgam). Our Lord is asking us to cast aside such difficult dharmams and perform Prapatthi in their place for gaining MOksham.

(973) पुरुषोत्तमधीमोक्षहेतुत्वमतभङ्गकाय नमः

PurushOtthama dhee mOksha-hEthuthva matha bhanjakAya nama:

**(MEANING):**

Salutations to that AchAryan, who discarded the matham that held PurushOtthama Jn~Anam is a direct Moksha KaaraNam.

**COMMENTS:**

Bhagavath Gita's 15<sup>th</sup> Chapter is known as PurushOtthama VidhyA. Here, the Lord instructs us that He is the PurushOtthaman. There is a matham that believes that the development of PurushOtthama Jn~Anam is the direct cause for Moksham. Swamy Desikan did not accept that view . He established that PurushOtthama Jn~Anam is only Tatthva Jn~Anam essential for the many vidhyAs serving as Moksha kaaraNam. Therefore, PurushOtthama Jn~Anam is not a direct MokshOpaayam.

(974) अवताररहस्यज्ञानादि मोक्षकरत्वघ्ने नमः

avathAra rahasya jn~Adhi mOkshakarathvagnE nama:

**(MEANING):**

Salutations to that AchAryan, who rejected the view that AvathAra Rahasya Jn~Anam is a direct UpAyam (means) for Moksham.

**COMMENTS:**

Like PurushOtthama Jn~Anam, the avathAra rahasya Jn~Anam is considered by some as a direct UpAyam for Moksham. For one who is performing Prapatthi, avathAra rahasya





chinthanai helps to appreciate the visEsha guNams of the Lord and through that Jn~Anam firms up the important angam of MahA ViswAsam of Prapatthi; this in turn permits one to gain the Phalan of Prapatthi (Moksham) in the same life itself. Therefore, avathAra rahasya chinthanai is only an indirect cause for Moksham.

(975) चरमश्लोकधर्मत्याग अनुवादमतप्रियाय नमः

Charama sLOka dharma-thyAga anuvAdha mathapriyAya nama:

(MEANING):

Salutations to that AchAryan, who accepted the view that “dharma thyAgam” (abandonment of other dharmams like Bhakthi yOgam) is of anuvAdha roopam and not of Vidhi roopam.

COMMENTS:

AnuvAdham refers to some thing that has taken place already. Vidhi is commanding to do some thing that has not been done yet. “Sarva dharmAn Parithyajya” is “dharma thyAgam”. Some consider this Dharma thyAgam as anuvAdham and others as Vidhi. Swamy Desikan preferred the anuvAdha Paksham by taking Parithyajya (Dharma ThyAgam) to mean: You, who have abandoned all dharmAs, perform SaraNagathy to Me. It indicates that an akinchanan (One without any resource and sakthi to pursue other MokshOpAyams) is fit to perform Prapatthi. Through that anuvAdham, the fitness of thisvisEsha adhikAri is pointed out. AnuvAdha Paksham includes only Prapatthi, whereas the Vidhi Paksham includes both dharma thyAgam and Prapatthi.

(976) प्रपत्तिसर्वधर्मत्यागाङ्गोक्तिविधिभञ्जकाय नमः

Prapatthi Sarva dharma- thyAgAngOkthi vidhi bhanjakAya nama:

(MEANING):

Salutations to that AchAryan, who disagreed with the view that the abandonment of the dharmAs like Bhakthi yOgam is an angam of Prapatthi. Hence, Sarva dharma thyAgam is not an angam of Prapatthi according to Swamy Desikan.

COMMENTS:

Swamy Desikan pointed out the contradictions of such a view with other angams of Prapatthi like KaarpaNyam and Aakinchanyam. KarpaNyam is the anusandhAnam (reflection) that one is powerless to undertake Bhakthi yogam. Aakinchanyam is also the





recognition of the powerlessness to engage in the anushtAanam of Bhakthi yOgam. If we accept the injunction (Vidhi) that Sarva dharma thyAgam is an angam of Prapatthi like KaarpaNyam, then we concede that Prapatthi is eligible only for those who have the power to perform Bhakthi yOgam. This is totally against the doctrine of Prapatthi, which makes every one eligible to practice Prapatthi with its five angams.

(977) क्षेत्रज्ञोपासनोपाय नित्याशक्तत्वभञ्जकाय नमः

KshEthrajn~OpaasanOpAya nithyaasakthathva bhanjakaaya nama:

(MEANING):

Salutations to that AchAryan, who disagreed with the view that Jeevan is forever incapable of performing the upAyam of UpAsanam (Bhakthi yOgam).

COMMENTS:

Other mathams hold the view that Jeevan is powerless to perform UpAsanam at all times Jeevan is paratanthran to the Lord and therefore the Jeevan has no svatantram (Freedom) to engage in Upaasana. Therefore, it is all right to command Jeevan to abandon Sarva dharmam. There is no conflict between aakinchanyam and Sarva dharma ThyAgam according to this view. Swamy Desikan refutes this view and points out the many inconsistencies that arise from accepting this view. The key among Swamy Desikan's objection is: If the jeevan is powerless and is Paaratantryan, then how is he expected to follow the Lord's command "MaamEkam SaraNam vraja". The concepts of Sarva dharma ThyAgam and asakthathvam of the Jeevan clash. This view also lands the Para Matha Vaadhi in the land of anuvAdham that they do not accept to begin with.

(978) एकवाक्यविधित्व अनुवादत्वानुपपत्तिविदे नमः

yEkavAkya vidhithva anuvAdhathvaanupapatthi vidhE nama:

(MEANING):

Salutations to that AchAryan, who pointed out the inappropriateness of the same vaakyam becoming Vidhi and anuvAdham at the same time.

COMMENTS:

Vidhi means the command to do some thing new; anuvAdham is the statement about something that has already happened. There are two mutually opposing points of view





regarding the meaning for “Sarva dharama ThyAgam” (Parithyajya Sabdham). Some believe that “Sarva dharma thyAgam” is Vidhi and others believe that it is anuvAdham. MeemAmsa Saasthrans point out that the same Vaakyam cannot stand for Vidhi and anuvAdham as well. It becomes paraspara Viruddham (mutually contradictory) in that case. It has to be one or the other. It cannot be both.

(979) गुरुपायलघूपाय गीःप्ररोचकताप्रियाय नमः

GurUpAya laghUpAya-ghee: prOchakathApriyAya nama:

(MEANING):

Salutation to the AchAryan, who did not accept the statement that the purpose of mentioning hard-to-perform (Katina) upAyam is to motivate one towards the easy-to-practice (laghu) upAyam.

(980) भक्तिविद्यामन्दधीकाधिकारित्व मतान्तकाय नमः

Bhakthi vidhyA mandhadheekArithva mathAnthakAya nama:

(MEANING):

Salutations to the AchAryan, who rejected the Matham that believes Bhakthi Vidhyai is recommended for use only by the dull-witted ones (mandha Buddhi).

COMMENTS:

One matham believes that Bhakthi yOgam has to be practiced by those having deficiency in Jn~Anam or ViswAsam. In contrast, Prapatthi in their opinion has to be practiced by those with PoorNa Jn~Anam and ViswAsam (narasya Buddhi dourbalyAth upAyAntharamishyathE). Swamy Desikan rejects this view. If an asaktha purushan engages in UpAsana (Bhakthi yOgam / Katina UpAyam), due to his mandha buddhi, then great Jn~Anis with PoorNa viswAsam like Sage VyAsa, who gave us the Charama sIOkam through MahA BhAratham / Githai are ineligible to perform this UpAsana (Bhakthi yOgam for Moksham). That is absurd.





(981) उपासनामन्दविश्वासाधिकारित्व नाशकाय नमः

upAsanA-mandhaviswAsaadhikArithva nAsakAyaa nama:

(MEANING):

Salutations to the AchAryan, who defeated the Matham that held the view that the adhikAris (qualified ones) for UpAsanaa are those who have incomplete ViswAsam.

COMMENTS:

If we say that Sage VyAsa, who blessed us with Brahma Soothram, MahA BhAratham/ Bhagavath GithA has to be disqualified from practicing Bhakthi yOgam (UpAsanaa), then we are driven to the position that the above Sri Sookthis were created to deceive us. Sage VyAsa and others like him are PoorNa adhikAris (Sri Desika Sahasra Naamaa 863); they can wait for delayed Phalan of Bhakthi yOgam (UpAsanam). Therefore, they did not perform Prapathi yOgam; instead, they practiced Bhakthi yOgam, even if they were not deficient in Jn~Anam or ViswAsam.

(982) उपासनालोकसङ्ग्रहार्थत्वं मतमारकाय नमः

UpAsanAlOka-sangrahArTathva matha-mArakAya nama:

(MEANING):

Salutations to the AchAryan, who rejected the view that Sage VyAsaa and others performed Bhakthi Yogam to demonstrate to the world about the loftiness of that UpAsanaa, while they themselves did prapatti.

COMMENTS:

If some one like Sage VyAsa qualified to perform Prapatti did instead Bhakthi yOgam to raise the belief in Bhakthi yOgam by residents of the world, they would have acquired sins for following some thing that is contrary to their adhikAram (Qualifications) and preaching it to the world as the way to follow. This is not acceptable. Further, if there are two upAyams for IOka sangraham, it is required to practice the UpAyam that is hitham and easy to practice (sakyam). This is Saasthram. Sages like VyAsaa will not practice some thing as model, which the Saasthrams do not permit. Any such act done in the spirit of AdhikAra Viruddham will not then be for IOka sangraham.







(983) प्रवृत्तिरूपसकलधर्मत्यागमतान्तकाय नमः

pravrutthiroopa sakala dharma thyAga-mathAnthakAya nama:

(MEANING):

Salutations to the AchAryan, who won over the view that “Sarva DharmAn parithyajya” means the abandonment of all dharmAs, which are Pravrutthi roopam.

COMMENTS:

There are Pravrutthi dharmams and Nivrutthi dharmams in this world. To say that “Sarva DharmAn parithyajya” instructs us to abandon both kinds of dharmams is sampradhAya viruddham (against our SampradhAyam based on Saasthram). Even today, our AchAryAs enter into Pravrutthi dharmams (Performance of Kaimkaryams) and discarding Nivrutthi dharmams through apachAra parihArams.

(984) प्रपत्त्यनुष्ठानकाल सर्वधर्मविमुक्तिघ्ने नमः

prapathyAnushtAna-kaala sarvadharmavimukthignE nama:

(MEANING):

Salutations to the AchAryan, who refuted the view that one should perform “Sarva dharma ThyAgam” during the time of Prapatthi.

COMMENTS:

This does not mean that one has to abandon all dharmAs during the entire life (even during the post Prapatthi period). In that case, there will be conflict with AchArya anushtAnams.

(985) प्रदक्षिणप्रणामादि अनुज्ञाकैङ्कर्यहेतुदृशे नमः

pradhakshiNa praNAmAdhi anujn~A kaimkarya hEthudhrusE nama:

(MEANING):

Salutations to the AchAryan, who knew the inner meanings of anujn~a kaimkaryams such as PradakshiNam and PraNAmams.





**COMMENTS:**

One should not abandon VarNAsrama dharmams even after performing one's Prapatthi. They are not angams for Prapatthi. In spite of that, these are Ajn~a kaimkaryams ordered by Bhagavath Saasthras and as such cannot be discarded. Abandonment will result in trespass of BhagavAn's commands and will lead to BhagavAn's anger at us. The karmAs like PradakshiNam, PraNAMam are not ajn~a kaimkaryam; they are anujn~a kaimkaryams. There is no dhOsham if we do not do it. BhagavAn wont be angry, if we do not do them. One does them (anujn~a Kaimkaryams) for Bhagavath Preethi as a Prapannan. The primary Phalan is Bhagavath Preethi for a Prapannan although they do give Kaamyas Phalans, which are not of interest to a ParamaikAnthi Prapannan.

(986) अवज्ञाकृत भक्तादिजन्मचिन्तादिदोषदृशे नमः

avajn~Akrutha bhakthaadhi janmachinthAdhi dhOsha dhrusE nama:

**(MEANING):**

Salutations to the AchAryan, who knew that Paapams would result in inquiring about the birth and kulam of Bhagavath BhakthAs for the purposes of insulting them.

**COMMENTS:**

When Prapannan is engaged in performing kaimkaryams for Bhagavath Preethi, he has to stay within the confines of Jaathi, Niyamam (Aasrama, VarNa niyamam). If one looks into Jaathi etc. of BhakthAs for determining Saasthra Vyavasthai (boundaries), it is permissible. If one looks into Jaathi etc. from the point of finding fault with them, then naraka vaasam will result.

(987) शास्त्रव्यवस्थासिद्धयर्थं भक्तजन्मादिचिन्तकाय नमः

Saasthra vyavasTA siddhyarTA bhakthajanmAdhi ChinthakAya nama:

**(MEANING):**

(This Naamaa is an elaboration of the meaning of the previous naamaa). Salutations to the AchAryan, who accepted the reference to the Jaathi and birth of BhakthAs only for the sake of understanding the demarcation by SaasthrAs (Saasthra Vyavasthai).





(988) सारकल्कस्वरूप श्रीमत्कैङ्कर्यविभागदृशे नमः

Saara-kalka-svaroopA SrImath KaimkaryA vibhAga dhrusE nama:

(MEANING):

Salutations to that AchAryan, who understood the two categories of Bhagavath Kaimkaryam, what is the essence and what is superficial and ineffective (Saaram and Sakkai) among Kaimkaryams.

COMMENTS:

**Saara Kaimkaryam:** The Kaimkaryam done by the Prapannan without expecting anything in return and done solely for Bhagavath Preethi or for protection of his/her AchAryan is Saara Kaimkaryam.

**Kalka Kaimkaryam** (the unfruitful, superficial Kaimkaryam leading one no where): These are the ones done for self-glorification or for hurting others or done to stop others from performing Saara Kaimkaryams or done with some prayOjanam in mind. Therefore, BhagavAn is pleased with Saara Kaimkaryams done by ParamaikAnthis and does not pay much attention to the Kalka kaimkaryams done with ahankAra-mamakArams.

(989) संबन्धधीमुखानेक मोक्षहेतुमतान्तकाय नमः

Sambhandha dheE mukAnEka mOksha hEthu mathAnthakAya nama:

(MEANING):

Salutations to the AchAryan, who rejected the Mathams that preach Sambhandha Jn~Anam and other similar pseudo Moksha KaaraNams.

COMMENTS:

These mathams consider Sambhandha Jn~Anam itself as Prapatthi instead of understanding the Jn~Anam arising from Sambhandha Jn~Anam is the UpAyam; the svaroopam of that Jn~Anam is Prapatthi. There are others, who hold the erroneous view that the mere Jn~Anam about SiddhOpAyan (BhagavAn) is Prapatthi. That Jn~Anam alone is not a direct cause for Moksham. One has to have that Jn~Anam and then perform Bhara NyAsam to gain the Phalan. Similarly, anivAraNa Maathram is not prapatthi. AnivAraNam means not doing anything towards one's rakshaNam. Anumathi alone is not Prapatthi. Anumathi means the state of permissiveness, when Bhagavaan begins to protect. In a similar vein, achith vyAvrutthi, chaithanya Kruthyam and Chittha SamAdhAnam by themselves cannot be equated to Prapatthi. Bhakthi yOgam has many of these overlapping features. Hence to





define Prapatthi and its svaroopam (aakAram) uniquely, one has to develop a clear Jn~Anam about what is Prapatthi and what it is not and where it differs from Bhakthi Yogam.

(990) चरमश्लोकनिखिलधर्म त्याग षडर्थविदे नमः

Charama sIOka nikhila-dharma thyAga shaDarTavidhE nama:

(MEANING):

Salutations to that AchAryan, who knew the six meanings of the Sarva dharmA thyAgam (Sarva dharmAn parithyajya) referred to in the Charama SIOkam.

COMMENTS:

The six meanings of “Sarva dharmAn Parithyajya” are:

1. This is based on the anuvAdha Paksham. It means: “You, who has abandoned the desire in Bhakthi yOgam and other difficult upAyams”. It is indicated that one’s inability to perform Bhakthi yOgam is indicated as the qualifications for choosing Prapatthi as the UpAyam for MOksha Siddhi (Reference: 975th NaamA).
2. The second meaning relates to Aakinchanyam and KaarpaNyam: Since one has abandoned all UpAyams like Bhakthi yOgam, aakinchanyam is invoked. The angam of Prapatthi, namely KaarpaNyam comes into the front as a result.
3. The third meaning is: rejecting all dharmAs as angam of Prapatthi. For instance, Yajn~am is an angam of Bhakthi yOgam and that needs to be practiced there. There are no such dharmAs to be practiced as angam of Prapatthi.
4. This meaning is for the ones, who wish to engage in Bhakthi yOgam. The prayOgam of “Pari” before “Thyajya” means to abandon them without fear or fervour.
5. This means to abandon the feeble effort to engage in an extremely difficult upAyam of Bhakthi yOgam.
6. This sixth meaning refers to the mixing up of Bhakthi yOgam with Prapatthi yOgam. It points to the need for clear understanding that Prapatthi yOgam should not be admixed with Bhakthi yOgam during UpAya anushtAnam because of doubts on the inefficacy of Prapatthi to grant Moksha Siddhi as the fruit of such an effort.





(991) चरमश्लोकैकशब्द षडर्थोक्तिविचक्षणाय नमः

Charama sLOkaika sabdha ShaDarTOKthi vichakshaNAya nama:

(MEANING):

Salutations to the AchAryan, who was competent in explaining the six meanings of “yEka” sabdham in Charama sLOkam (Maam yEkam SaraNam vraja).

COMMENTS:

Charama sLOkam instructs: “Maam yEkam SaraNam vraja” (perform SaraNAGathy only to Me). Maam and yEkam both mean the same. The question arises as to why the two words meaning the same is used by the Lord. Therefore one has to provide the special meaning for the word, “yEkam” and the purpose of using it after “Maam”. There are six meanings for “yEkam” in this context.

1. “Tannai tantha KaRpakam” (Thiruvaimozhi 2-7-1): The Lord is both UpAyam and UpEyam (Means and the goal). That is why, the word “yEkam” is used.
2. Iswaran alone is UpAyam and not Jeevan. Jeevan is not the PradhAna UpAyam but it is Iswaran and His anugraham that is the chief upAyam. “yEka” sabdham here refers to that tatthvam.
3. Iswaran alone is the UpAyam and not even Prapatthi, which is just a vyAjam. BhagavAn’s intrinsic KaruNA guNam (Bhagavath Sankalpam) alone is the UpAyam. Tath yEkamEva UpAyam. Reference is to the 915<sup>th</sup> Naamaa.
4. For the Prapannan, Iswaran alone is UpAyam and other UpAyams like Bhakthi should not be admixed while performing Prapatthi. “aaRenakku ninn paadhamE saraNAhat-tanthozhinthAi” (Thiruvaimozhi 5-7-10) says AzhwAr in this context. He stands in the place of difficult to perform Bhakthi yOgam for us who are asakthAs.
5. yEka sabdham here refers to the non-performance of other angams along with Prapatthi angams. For instance Bhakthi yOgam requires the performance of Yajn~am, dhAnam etc. along with Yama-niyama angams.
6. The Lord alone (yEkam) will give all the desired fruits realized through other upAyams. Therefore, there is no need for upAyams other than Iswaran. The combined phalans given by individual upAyams like Karma, Jn~Ana and Bhakthi yOgams are given together by the Lord alone and therefore, there is no need to seek other UpAyams.







(992) परतन्त्रस्वभावात्म विध्यनर्हत्वभञ्जकाय नमः

Paratantra svabhAvAthma Vidhyanarhathva bhanjakAya nama:

(MEANING):

Salutation to the AchAryan, who rejected the notion that the Jeevan with the svabhAvam of Paaratantryam is unfit to be commanded to follow the vidhi (instruction) to perform SaraNAgathy.

COMMENTS:

Some (Saankya-Saankara) mathams believe that only those who are Svatantras (independent) can be expected to follow commands like “SaraNam vraja”. According to the Para Matha Vaadhis, if one (Jeevan) is Paratantran (Slave) to the others, then that Jeevan cannot be a Kartthaa. The answer according to our Matham is that the fact of Jeevan becoming kartthaa is under the control of the Lord. Even if the jeevan is utterly dependent on the Lord (paratantran), it becomes also a karthaa. Bhagavaan alone gives it the independence (svatantram) to engage in kaimkaryams, while staying as a Paratantran to the Lord. It is therefore not against the svabhAvam of the Jeevan to be a kartthaa and to accept the granted SvAtantryam. The jeevan accepts the independence given by the Lord and engages in acts commanded by Him. Hence, the Jeevan becomes Paratantran to the Lord by doing what pleases Him. This state of being is the end limit of Paaratantryam.

(993) परतन्त्रात्मकर्तृत्व स्वरूपविशदोक्तिमते नमः

ParatantrAthma karthruthva savroopa visadhOkthimathE nama:

(MEANING):

Salutations to the AchAryan, who could explain lucidly the karthruthva SvabhAvam of the JeevAthma and of what nature it is.

COMMENTS:

Jeevan has Jn~Anam, Icchai and Prayathnam (aRivu, Aasai and MuyaRchi in Tamil) as the three dharmams. Of these three, Icchai and Prayathnam are manifestations (avasthA visEshams) of Jn~Anam. Icchai and Prayathnam are not separate guNams. Prayathnam is that state of Jn~Anam, which stimulates the Sareeram to engage in an act and initiates karthruthvam. This karthruthvam is valid only for chEthanams and not for achEthanams.

Some Para Matha Vaadhis believe that the karthruthvam is exclusively for Kaimkaryam and therefore the performance of UpAyam like SaraNAgathy (Karthruthvam) is in conflict



with the svaroopam of the Jeevan (Svaroopaa Viruddham). This is not correct . Even the performance of Kaimkaryam is the upAyam for gaining the fruit of Bhagavath Preethi. Therefore, if UpAya Karthruthvam is Svaroopaa Viruddham, then we are driven to the conclusion that the Kaimkarya Karthruthvam is also is Svaroopaa Viruddham. We would then have to abandon all Kaimkaryams as well.

BhagavAn has given cognitive powers (aRiyum sakthi) and the power to engage in activities (pravrutthi sakthi) as well as Sareeram and Indhriyams and stays as DhArakan and stimulator (ThooNDubhavan). It is only because of these reasons, Jeevan can initiate action (prayathnam). Thus karthruthvam of the Jeevan in a general sense is under the command of the Lord (Bhagavath adheenam). In a particular sense, Bhagavan commands the Jeevan to engage in karmAs as guided by poorva janma karmaas. While karthruthvam has arisen as a result of Bhagavath adheenam, SamsAra bhandham continues, when one thinks that they are engaged in karmAs as Svatantran.

This type of Karthruthvam (Bhagavath adheena Karthruthvam) is present during the time of performing upAyam. It continues in Moksha dasai, when one enjoys the fruits of Moksham. During the Moksha dasai, Kaimkarya Karthruthvam is realized through the muktha jeevan's wish (icchaa) in conformity with Bhagavaan's many wishes. During the SamsAra dasai, karthruthvam arises from the Jeevan's own poorva karmaas (admixtures of Sathva-Rajas and Tamas) as steered by the Lord. The Rajas and Tamas-driven karmAs will lead to the continuation of SamsAra bhandham and the Sathvam driven karmAs will become the reasons for Moksham. The Karthruthvam experienced in Moksha dasai is free from any one of the three guNams.

(994) श्रीमत्कर्तृ प्रेरकानुमन्तृकारयितृत्वविदे नमः

SrImath karthru prErakAnumanthru kaarayithruthva vidhE nama:

(MEANING):

Salutations to that AchAryan, who has clear knowledge about Bhagavaan's Karthruthvam, PrErakathvam, Anumanthruthvam and Kaarayithruthvam.

COMMENTS:

Our Lord is saluted as KarthA, Kaaryithaa, upEkshakan and anumantha by the Saasthrams. A superficial look at these doctrines may give us the impression that they are contradictory to reach other. Swamy Desikan removes what looks like contradictions thru explanations based on vishaya vyavasthais.

This SahasranAmam starts with Srimath Sabdham to indicate that the Lord plays these roles always accompanied by His divine consort, MahA Lakshmi. This is sampradhAya rahasyam. AdhikaraNa SaarAvaLi and Thaathparya Chandrikai and other Sri Sookthis of



Swamy Desikan elaborate on the above doctrines (BhagavAn's Karthruthvam et al).

Now for some definitions:

**Kaarayithaa:** When the Lord commands one to perform a karma, He becomes the Kaarayitha. This happens for some jeevans. The name “PrErakan” is the same as Kaarayithaa.

**Kartha:** This means one who does perform the Karma. Since He engages in the act of creation and blesses the BhaagavathA's with the Phalans, He is Karthaa.

**UpEkshakan** (One who ignores): When a Jeevan starts to engage in a karma, the Lord becomes UpEkshakan, if he ignores the initiation of the karma by the jeevan. He looks away.

**AnumanthA:** If the Lord permits the Jeevan to initiate the Karma, then He is known as the AnumanthA.

**Sahakaari:** The Lord is Sahakaari, when He does the major portion of the Karma with the Jeevan and helps the Jeevan in this manner.

(995) क्रियमाणाघविध्वंसि प्रपत्तिप्रतिपादकाय नमः

kriyamANaagha vidhvamsi prapatthi prathipAdhakAya nama:

(MEANING):

Salutations to the AchAryan, who held the view that Prapatthi has the power to remove paapams acquired even while doing Prapatthi.

COMMENTS:

This naamaa is connected with the “Sarva PaapEpyO” section of the Charama SIOkam. The paapams of the past, present and future are included here. One may commit paapams at the time of performance of Prapatthi knowingly or unknowingly. That kind of paapam can also be destroyed by Prapatthi.

(996) ब्रह्मविद्यारम्भ नष्टाश्लिष्टकर्म स्वरूपविदे नमः

BrahmavidhyArambha nashDAslishDa karma svaroopavidhE nama:

(MEANING):

Salutations to that AchAryan, who had a clear understanding of the Svaroopam of the KarmAs that were destroyed during the beginning of Brahma VidhyA (Prapatthi) as well as





those, which do not stick to one after Prapatthi.

**COMMENTS:**

Bhagavaan has assured us : “Sarva PaapEpyO MokshayishyAmi”. He has said that He will release us from all kinds of Sins. All sins and PuNyams except PrArabdhm accumulated before Prapatthi are destroyed at the time of Prapatthi. PrArabdhm is the karmaa, which has already started to yield fruits. This won't be destroyed by Brahma Vidhyaa (Prapatthi). One has to experience them. Those PuNya Paapams acquired after Prapatthi unknowingly and those acquired under unavoidable circumstances will not stick. Those done deliberately after Prapatthi can be destroyed only through Praayascchittham or Bhagavath daNDani of the light sort. Prapatthi has the unique glory of destroying even PrArabdha Karmams.

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“Salutations to the Great Acharya”





(997) प्रियाप्रियोपसङ्क्रान्त विद्वत्पुण्याघवेदित्रे नमः

priyA-priyOpa-samkrAntha vidhvath puNyAgha vEdhithrE nama:

(MEANING):

Salutations to the AchAryan, who knew that the Prapannan's Paapa-PuNyams go respectively to the virOdhis (apriyaas) and suhruths (Priyaas) of the Jeevan at the time of ascent to Sri Vaikuntam via ArchirAdhi maargam.

(998) प्राप्त्यन्तरायविदे नमः

PraapthyantharAya vidhE nama:

(MEANING):

Salutations to that AchAryan, who was immensely knowledgeable about the obstacles to attain Moksha Phalan.

(999) साध्योपायरोधि विशेषविदे नमः

SaadhyOpAya rOdhi visEshavidhE nama:

(MEANING):

Salutations to that AchAryan, who had insightful knowledge about the VirOdhis (Paapa visEshams) for SaadhyOpAyam (UpAya VirOdhis for Bhakthi and Prapatthi yOgams).

(1000) प्रतिकूलानुभूत्यादिहेतु पापस्वरूपविदे नमः

prathikoolAnubhUthyAdhi hEthu pApasvaroopA vidhE nama:

(MEANING):

Salutations to that AchAryan, who knew intimately about the svaroopams of the Sins from Prathikoola anubhavam (transgression of Bhagavath Saasthrams) and the ways to overcome them through PrAyascchittha Prapatthi.







## (1001) गुणाष्टकाविर्भावोक्ति वेद्यार्थपरिशोधकाय नमः

guNAshDakAvirbhAvOkthi vEdhyArTa parisOdhakAya nama:

## (MEANING):

Salutations to that AchAryan, who has looked deeply into the meaning of the Veda manthram that says the Muktha jeevan released from SamsAric afflictions exhibits once again its intrinsic, eight guNams .

## COMMENTS:

The eight guNmas are: Beyond the power of Karmaas, agelessness, deathlessness, freedom from sorrows, freedom from hunger, freedom from thirst, possession of auspicious attributes and ability to fulfill the desired wishes). Under the influence of KarmAs, these eight guNams were hidden in SamsAris (Bhaddha Jeevans). These eight guNams (aphatha paapmathvam) become patent once the state of Mukthi is attained. They come to the fore on their own (aavirbhAvam), when the karmic obstacles are removed.

## (1002) कैवल्यारख्य पुमर्थस्वरूप नित्यत्वबाधकाय नमः

KaivAlyAkhyA pumarTasvaroopA nithyathva bhAdhakAya nama:

## (MEANING):

Salutations to that AchAryan, who refuted the view that the Svaroopam (Intrinsic nature) of the PurushArTam known as Kaivalyam is eternal (nithyam).

## COMMENTS:

Kaivalyam is the enjoyment of its svaroopam by the Jeevan and being immersed in that state of aanandham. It is thus devoid of Bhagavath anubhavam. ParipoorNa Bhagavath anubhavam is the end destiny of Moksham. Kaivalyam is bereft of that ParipoorNa BrhmAnandham. Even if the eight guNams like apahatha Paapmathvam are enjoyed by the Jeevan, there are still residual karmAs, which stand in the way of gaining ParipoorNa BrahmAnandham and result in the jeevan being limited to Kaivalya aanandham alone. Bhagavath anubhavam is everlasting (Nithyam). Kaivalyam is not nithyam. After it is exhausted, one may revert and end up in Vishaya bhOgams (Svarga Vaasam). Some may practice mOkshOpAyam and gain ParipoorNa BrahmAnubhavam and Nithya Kaimkarya siddhi. That is why AchAryAs and AzhwArs have looked down on the anithya Kaivalya “Moksham”. It is only niravadhi Sukham (limited in duration: aLavil inbham as oposed to aLavillaa Inbham of Moksham). Kaivalyam in the final analysis is inferior to Bhagavath anubhavam and is not nithyam. Sri BhAshyam instructs us that those who perfrom





aathmOpAsanam for Kaivalya siddhi do not travel by ArchirAdhi Maargam to join the Nithya Sooris in Sri Vaikuntam. Kaivalyam is neither nithyam nor Moksham and hence is not desirable as an ultimate goal.

(1003) माशुचशब्दनिर्णुन्न शोकानेकविधत्वविदे नमः

MaasuchassaBdha nirNunna sOkaanEka vidhathva vidhE nama:

(MEANING):

Salutations to that SrEshta AchAryan, who was fully familiar with the many sorrows that would be banished by the Lord through His assurance “Maa Sucha:” (Grieve not).

COMMENTS:

Jeevan has many sorrows, doubts and fears. Lord instructs it about the UpAyam of Prapatthi in the first half of His Charama sIOkam and the Phalan of Prapatthi in the second half. Finally, the Lord consoles the Jeevan and asks it not to grieve after performing Prapatthi. Since all Sokams are removed through the performance of Prapatthi, GithAchAryan assures the Jeevan that there is no reason for Sokam anymore and therefore it should not grieve.

We are unfit for practicing Prapatthi (anadhikAri) and developing sorrow over that. BhagavAn assures the Jeevans that Prapatthi unlike Bhakthi yogam can be practiced by one and all. Bhakthi Yogam is hard to practice for gaining MOksham. It takes too long to yield the MOksha Phalan. Such thoughts generate sorrow and despair. Bhagavaan says to that jeevan: “Practice easy to perform Prapatthi yOgam; it can be done in a trice and will yield phalan in the time you desire”.

A partial list of these sorrows that the Lord assures freedom from for the jeevans is:

1. Sorrow and fear over the though that arises from doubts about the Lord (SiddhOpAyan) accepting the Prapatthi and granting the Moksha Phalan: Lord assures the Prapanna Jeevan that He never lets anyone who performed Prapatthi down based on His Achyutha Tatthvam. He is aasritha sulabhan. He considers that he gains the Phalan from His act of protection that the Jeevan sought. He has untrammelled independence and cannot be stopped once He has promised to protect the Jeevan.
2. Sorrows and fear that there might be blemishes in anushtAnams after Prapatthi that may interfere with the Phalan. Lord assures the Jeevan not to sorrow over that because the nithya karmAnushtAnams done after Prapatthi are not angams of Prapatthi unlike Bhakthi Yogam.



3. Paapams arising after Prapatthi from willfully accumulated sins: Lord assures the Jeevan not to grieve over this. Proper Praayascchithams including PrAyascchittha Prapatthi will eliminate those kinds of paapAms. He never abandons the Prapannan. He gives occasionally light punishments during the post-Prapatthi period and cleanses them of these Paapams.
4. Aartha Prapannan, who wishes to have Moksham without delay and sorrows over continued existence on this earth instead of enjoying ParipoorNa BrahmAnandham and nithya Kaimkaryam in Srivaikuntam: Lord assures that sorrowing Jeevan not to grieve and grants that Jeevan immediate Moksham.
5. The Jeevan may worry over rebirths due to lapses in Prapatthi. Lord assures this Jeevan that Dhruvtha Prapatthi made with the specific request for MOksham (freedom from cycles of births and deaths) at the end of this life is firm and PrArabdha Karma VisEshams will not interfere with that goal of non-return to this universe ever.
6. Some Jeevan may sorrow over ending up with Kaivalyam and other lower levels of Moksham. BhagavAn assures this jeevan that Prapatthi done without seeking any other Phalan will result only in ParipoorNa BrahmAnandha, Nithya Kaimkarya PrApthi Moksham alone.

BhagavAn assures the Prapanna Jeevan: “Na thyajEyam Kadhanjana” (I will never abandon You). Only Bhaagavatha apachAram and anya dEvathA worship will interfere with Prapatthi phalan. Thus Bhagavaan assures the Jeevan through every manner that He will remove all sorrows of the Prapanna Jeevan and for it not to grieve (Maa Sucha:).

Here ends the NaamAs relating to Charama SIOkAdhikAram.

Next, adiyEn will summarize the highlights of Charama SIOkAdhikAram and then cover the remaining five NaamAs related to the remaining three chapters of SrImath Rahasya Thraya Saaram (AchArya KruthyAdhikAram, Sishya KruthyAdhuikAram and NigamanAdhikAram).



## IV. SAMPRADHAYA PRAKRIYAA BHAGAM CHAPTER 30: ACHARYAKRUTHYADHIKARAM (NAAMA 1004)

(1004) आचार्यकृत्यविदे नमः

AchArya kruthyavidhE nama:

### (MEANING):

Salutations to that AchAryan, who was fully conversant with the duties of an AchAryan towards His sishyAs.

### COMMENTS:

Now begins the fourth part of SrImath Rahasya Thraya Saaram: SampradhAya Prakriyaa BhAgam. The highlights of this first naamam of the fourth part are:

The SadAchArya will practice first what they have learnt through their AchAryAs.

Next, they will test the sishyAs regarding their fitness for receiving UpadEsams in number of ways before they instruct them; they will not initiate unfit people and accept them as SishyAs .

They will protect the wealth of Jn~Anam received from their AchAryAs with great zeal.

For the benefit of those, who may not have VisEsha Jn~Anam, they will bless that group of sishyAs with abbreviated upadEsams on Tatthva-Hitha -PurushArTams. They will follow the niyamanam of BhagavAn that qualified sishyAs alone should receive the saasthra-based upadEsams and not the unfit ones. This way, they protect not only the sishya Vargam but protect themselves as well.





## CHAPTER 31: SISHYAKRUTHYADHIKARAM (NAAMA 1005)

(1005) शिष्यकृत्यवेदनदीक्षिताय नमः

Sishya-kruthya vEdhana dhIkshithAya nama:

### (MEANING):

Salutations to the AchAryan, who knew very well the duties of the Sishyan (This is the subject matter of SishyakruthyAdhi adhikAram) .

### COMMENTS:

The duties of the sishyan, who has received upadEsam are:

He/she should not engage in viparItha anushtAnam, which will result in the nullification of AchArya UpadEsam; Jn~Anam alone is not enough.

Must have VairAgyam and humility; otherwise all upadEsams are useless.

Must not perform upadEsams for others for money; it is equivalent to a woman selling her body to a stranger for money.

Must protect the UpadEsams from indifferent crowd and unfit ones. The Vidhyai has to be zealously protected from the hands of unqualified.

Must have unfailing gratefulness to the AchAryan, who opened the spiritual eyes. Must lay at the feet of AchAryan all that one owns: sareeram, soul and wealth. The Bhakthi for the AchAryan must be at the same par as that for Bhagavaan Himself.

Must always remember the MahOpakAram rendered by the AchAryan.

When performing upadEsam to others, one must follow the rigors of the sampradhAyam and seek to glorify one's AchAryan.





## CHAPTER 32: NIGAMANADHIKARAM (NAAMA 1006)

(1006) यतीन्द्रमाहानसिकसंप्रदायसुधाप्रदाय नमः

Yatheendhra-maahaanasika sampradhAya sudhApradhAya nama:

### (MEANING):

Salutations to that AchAryan, who distributed the nectar of ThirumadaipaLLi AacchAn born out of Bhagavath RaamAnuja's UpadEsams.

### COMMENTS:

Thiru MaDaipaLLi AcchAn is KidAmbi AcchAn (Sri PraNathArthiharar), was in charge of the kitchen for AchArya RaamAnujA. He also performed antharanga Kaimkaryam for YathirAjar and received the special anugraham of YathirAjar. With his proximity to YathirAjar, Thiru MadapaLLi AacchAn was able to grasp and retain the precise views of AchArya RaamAnujA and through his puthra-PouthrAs (Sons and grandsons) was able to propagate in tact the sampradhAyaic upadEsams of Bhagavath RaamAnujA. Swamy Desikan was the sishyar of the KoLLU pEran (great gand son) of KidAmbi AacchAn (KidAmbi ApuLLAr). Hence Swamy Desikan pays tribute here to His AchArya Paramparai ("MaDaippaLLI vantha MaNam YengaL VaarthayuL manniyathE" is the tribute of Swamy Desikan elsewhere).

With this 1006<sup>th</sup> Naamam, NaamAs pertaining to Srimath Rahasyatraya saram is concluded.



## THE LAST TWO NAAMAS ARE ON SWAMY DESIKAN'S CHILLARAI RAHASYANGAL.

(1007) विरोधपरिहार श्रीसारसार अक्षियुग्मदाय नमः

VirOdha parihAra SrIsArasAra akshiyugmadhAya nama:

### (MEANING):

Salutations to that AchAryan, who blessed us with the two eyes of VirOdha ParihAram and Saara Saaram after completing the magnum opus of Srimath Rahasya Thraya Saaram (Reference: Naamaas 70 and 758).

(They were created as SamAdhAnams to answer any protests about items discussed in Srimath Rahasya Thraya Saaram).

(1008) सौम्य कार्तिक राका श्रीपर्यङ्गारोहणप्रियाय नमः

Soumya Kaarthika raakaa SriparyangaarOhaNa priyAya nama:

### (MEANING):

Salutations to that AchAryan, who ascended the divine bed of Sriman NaarAyaNan at Sri Vaikuntam on a Soumya Samvathsara Kaarthikaa PourNami day.

(The Divine bed of AdhisEsha has Sri Devi as well as Her Lord and hence, it is saluted as "Sri Paryangam" here. This auspicious Sri Paryangam is the bed of the Divine Couple, who are our UpAyam and UpEyam).

### COMMENTS:

Swamy Desikan lived for more than 100 years on this earth and nourished Bhagavath RaamAnuja Darsanam and protected it from attacks by Paramatha Vaadhins and suggested parihArams for internal confusions among the Sri VaishNavAs. After fulfilling the goals of His avathAram, Swamy Desikan decided to ascend to Sri Vaikuntam. He was born on a SravaNa nakshathram day (Mudhal AzhwAr Thirunakshathram) and ascended to Parama Padham on the Thirunakshathram of the Last AzhwAr (Thirumangai). Hence, Swamy Desikan is considered as the integrated avathAram of all the twelve AzhwArs.

With this NaamAm, the Sahasra Naamam for Swamy Desikan is over. There are a few sIOkams that serve as Phala Sruthi and Phala sruthi section starts.





## PHALA SRUTHI

अत्रार्चया जगत्सर्वं पालयन् जयति ह्यसौ

athrArcchayA Jagath Sarvam pAlayan jayathi hyasou

(MEANING):

Thus shines Swamy Desikan now as ArchAvathAra Moorthy and protects all and will protect the worlds for tens and tens of thousands of years.

इदं गुरो दिव्यसहस्रनामस्तोत्रं महार्थं सरसार्थबोधम् ।

पठन्ति ये सर्वसमीहितार्थसिद्धिं लभन्तेऽत्र परत्र चापि ॥

idham GurOr-dhivya sahasranAma sthOthram mahArTam sarasArTaBOdham  
paDanthy yE SameehithArTasiddhim labanthE athra parathra chApi

(MEANING):

This divine Sahasra Naama SthOthram of Swamy Desikan has deep and esoteric meanings about our SiddhAntham. It blesses us with the most enjoyable meanings that please the heart. Those who recite it will be blessed with all what they desire in this and the other world.

फलानपेक्षोऽपि गुरोः प्रसादात् सिद्धिं समाप्नोत्यनुषङ्ग सिद्धाम् ।

श्रमापनोदनाय कृतावगाहं गङ्गा पवित्रीकुरुते हि जन्तुम् ॥

phalAn-apEshA api GurO: prasAdhAth siddhim samApnOthyAnushanga siddhAm  
SramaapanOdhanAya kruthAvagaaham GangA pavithree kuruthE hi janthum

(MEANING):

Even those, who do not seek any phalan gains aanushankika (unsought) phala siddhi from reciting this Sahasra Naamam due to Swamy Desikan's grace. It is the same as River GangA removes all the sins of a person taking bath in Her waters even if that person was only taking a bath for relief from his bodily aches and pains.





गोपालदासस्य गुरुत्तमाङ्घ्रि भक्तिस्त्रवन्ती हृदयाब्जकोशात् ।

निर्गत्य तन्नामसहस्ररूपा तद्दद्यायिनः सर्वजनाम् पुनाति ॥

GopAladhAsasya gurUtthamAngri bhakthi sravanthi hrudhayABja kOsAth  
nirgathya tannAma SahasraroopA taddhAyina: sarvajanaAm punAthi

(MEANING):

The flood of Bhakthi for AchAryOtthaman, Swamy Desikan flowing from the heart bud of GopAla Daasan (Thirukkudanthal Desikan) has taken the form of this “Sahasra Naamam” and sanctifies every one, who reflect on them.

நானிலமுந்தான் வாழ நான்மறைகள் தாம்வாழ  
மாநகரின் மாறன்மறை வாழ-ஞானியர்கள்  
சென்னியணிசேர் தூப்புல் வேதாந்ததேசிகனேழ்  
இன்னுமொரு நூற்றாண்டிரும்.

வாழியணி தூப்புல் வரு நிகமாந்தாசிரியன்  
வாழியவன் பாதாரவிந்தமலர்-வாழியவன்  
கோதிலாத் தாண்மலரைக் கொண்டாடிக் கொண்டிருக்கும்  
தீதிலா நல்லோர் திரள்.

Swamy Desikan ThiruvadigaLE SaraNam,

Sri MalOla PADhukA Sevaka Sri VaNN saThakOpa NArAyaNa YathIndhra MahA DesikAya  
Nama:

Daasan, Oppiliappan Koil VaradAchAri Sadagopan

