

Swamy Desikan's Sri sArasAram

(chillarai rahasyangal)

dvayAdhikAram (vivaraNam - A Synopsis)



'Sri nrsimha sevA rasikan'

Oppiliappan Koil Sri VaradAcAri SaThakopan

(Based on the Tamizh vyAkyAnam by
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Panguni uttiram serti - SrIrangam





॥ श्रीः ॥



SWAMY DESIKAN'S SARASARAM
(CHILLARAI RAHASYANGAL)
DVAYADHIKARAM

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavItArkika kesarI |
vedAntAcAravaryo me sanidhattAm sadA hrdi ||



**INTRODUCTION ON THE THREE RAHASYAMS AND THE CONTEXT
OF DVAYAM**

A sadAcAryan performs upadesam on the three rahasyams for a discerning sishyan who approaches him. These rahasyams are:

1. tirumantiram
2. dvayam and
3. Carama Slokam.

These three rahasyams are the medicine for destroying the disease of samsAram.

1. TIRUMANTIRAM

Among the three rahasyams, tirumantiram confers clarity on the j~nAnam

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about the svarUpam of the jIvan. If the jIvan does not possess that clarity, it won't have any urge to seek the great gift of moksha sukham. If there is no burning desire for moksham, the jIvan won't have an opportunity to seek the upAyam for moksha siddhi. A new life is given as it were to the cetanam by the sadAcAryan through the upadesam on the meanings of tirumantiram.

2. DVAAYAM

After developing clarity about its own svarUpam (inherent nature), the jIvan should engage in the recitation of dvayam. The essence of tirumantiram is the awareness that EmperumAn is the Seshi (Supreme Lord of all) and that He is the upAyam (means) for accepting the responsibility of the burden carried by the cetanan and is also the upeyam (phalan) gained by adopting the upAyam of Bhakti or Prapatti yogam. dvayam reveals that such an EmperumAn is one with an auspicious form (tirumEni) and is the Supreme Being united always with His divine consort. It is but appropriate to recite dvayam after developing svarUpa j~nAnam and thereafter learn about the method of performing the upAyam through the dvaya mantram to grow further.

3. CARAMA SLOKAM

As the last of the three rahasyams, the carama Slokam reveals who is the one that is fit to perform the SaraNAGati hinted briefly in tirumantiram and elaborated further in dvayam. It follows tirumantiram and dvayam in the order of upadesams by a sadAcAryan. The carama Slokam points out that no difficult angam (accessory) is required for performing SaraNAGati and that SaraNAGati is an unique upAyam capable of granting moksham by itself. Further, the carama Slokam instructs us on how SaraNAGati chases away the obstacles that stand in the way of moksham. Finally, the carama Slokam comforts the apprehensive cetanan, who is set back by his own inadequacies about the possibility of practicing Bhakti yogam as one of the two means to gain moksham. It lifts up the spirit of the cetanan through the welcome message that SaraNAGati route is an easy upAyam (means) to practice and that every one is eligible to perform it and gain moksham.





4. INTRODUCTORY PASURAM FOR DVAYADHIKARAM

கருமமென ஞானமென அதனால்கண்ட

உயிர் கவரும் காதலெனக் கானிலோங்கும்

அருமறையால் தருநிலையில் இந்நாளெல்லாம்

அடியேனை அலையாத வண்ணம் எண்ணி

தருமமுடையார் உரைக்க யானறிந்து

தனக்கென்னா அடிமைக்காம் வாழ்ச்சி வேண்டி

திருமகளோடு ஒருகாலும் பிரியா நாதன்

திண் கழலே சேது என சேர்கின்றேனே.

karumamena j~nAnamena atanAl kaNDa

uyir kavarum kAtalenak kAnilOngum

arumaRaiyAl tarunilaiyil inALellAm

aDiyEnai alaiyAta vaNNam eNNit

tarumamuDaiyAr uraikka yAn aRintu

tanakenna aDimaiKKAm vAzhcci vENDit

tirumakaLODu orukaLum piriya nAthan

tiN kazhalE sEtu enac cErkinREnE.

Meaning:

AcAryan performed upadesam on the simple upAyam of Prapatti recognizing that aDiyEn is fit to perform the difficult to practice upAyams advocated by the Srutis such as karma yogam, j~nAna yogam and bhakti yogam. This AcAryan





did not wish aDiyEn to undergo the sufferings and uncertainties associated with the practice of these three yogams and deflected me to the practice of Prapatti/SaraNAgati yogam as the alternate and easy means. Recognizing the invaluable help of the AcAryan, aDiyEn developed the longing for performing nitya kaimkaryam to SrIman nArAyaNan without the blemishes of the ahankAra-mamakArams. Afterwards, aDiyEn recognized that the sacred feet of the Lord is the fit setu (causeway) for samsAram and held on to those lotus feet as my refuge.

Let us now elaborate on the dvaya Mantram and its uniqueness. aDiyEn will be following the commentary of my mANasIka AcAryan from childhood, VaikuNTha vAsi SrI. U.Ve. Oppiliappan Koil SrIrAma DesikAchAr Swamy and add appropriate pramANams relating to individual passages from Swamy Desikan's original MaNipravALam (Chillarai rahasyangal) text.

5. DVAYAM IS A VEDIC MANTRAM

dvayam is a mantram that fits well with Sruti/Vedam (**Srutyabhimata mantram**). It is a tAntrika mantram that is revealed in samhita's. KaTha Sruti begins talking about dvayam by referring to the pUrva and utara bhAgams and then instructs us on the uniting of the two parts in to one for recitation as a complete mantram. SvetaSvatara Upanishad has instructed us on few mantrams for Prapatti. Among all of these mantrams, the AcAryAs have shown their preference for dvaya mantram over all the others. The reasoning behind their unique choice of dvayam is connected to the clarity of dvayam revealing:

1. EmperumAn as the unfailing protector (rakshakan),
2. the soundness of SaraNAgati as an upAyam to gain that EmperumAn as the protector and
3. the phalan of moksham and nitya kaimkaryam arising from the adoption of SaraNAgati as the upAyam.





6. THE ARCHITECTURE (THE WAY OF CONSTRUCTION) OF DVAYAM

In the PaancarAtra samhитай, there is an important samhитай known as praSna samhитай. Three vyApaka mantrams - ashTAKsharam with eight aksharams/ letters, SrI VishNu shaDakshari with six aksharams and dvAdaSAkshari with twelve aksharams - are revealed in the praSna samhитай as upadesa mantrams. This samhитай also houses additional mantrams useful for the performance of SaraNAgati. A section of that samhитай describes ashTAKsharam first and instructs us next on dvayam, aksharam by aksharam. Thus dvayam is made up of Sruti and samhитай passages and with its roots in Sruti, it is recognized as a tAntrika mantram that makes it available for use by one and all.

7. ALL ARE ELIGIBLE FOR FOLLOWING PRAPATTI DHARMAM

Prapatti referred to by dvayam is an upAyam linked to Vedam (Sruti) and doubts may arise whether all the four varNattArs are eligible to perform it. This doubt can be easily cleared. Every one is eligible including the fourth varNattArs and ladies, who are normally restricted from learning and reciting VedAs. The reason for the universal eligibility and access has to be understood from another example of Sruti related text (e.g.) **satyam vada**. Although it is a Sruti injunction/dharmam, it is applicable to all the four varNams. It is a general dharmam and is outside the restricted dharmams. Prapatti is one such common dharmam. The upabrahmaNams of PurANams and itihAsams as well as AzhvAr's aruLicceyalkaLs support Prapatti's inherent nature as a common dharmam.

8. THE IMPORTANCE OF MAHA viSVASAM AND EAGERNESS FOR PERFORMING PRAPATTI

Although every one is eligible to perform prapatti, we come across statements that it is rare to find the one who wishes to perform the prapatti suggested by the dvaya mantram and has the eagerness to learn and comprehend prapatti. The answer for this riddle is: There are two important elements for the successful anushThAnam of prapatti:





1. There should be utter faith in the efficacy of prapatti and
2. there should be eagerness to gain moksham through the performance of prapatti.

It is not enough to believe in moksham in the next birth or some other time. One should at the least have the faith to seek moksham at the end of this birth. The skepticism about finding a rare person (adhikAri) fit for prapatti is linked to the rarity of finding one with the combination of faith in prapatti and the eagerness/sense of urgency (tvarai) to perform prapatti.



Mahaanavami serti - Kanchipuram

9. THE REASON FOR THE NAME “DWAYAM” AND ITS MEANINGS

The SaraNAgati mantram is called **dvayam**. Why is it called so? dvayam means two. This mantram has two parts. The first part is about the upAyam or means





and the second part is about the upeyam or phalan. Here, the upAyam is prapatti. The cetanan recognizes and laments that Bhakti yogam for gaining moksham is very hard to practice based on his lack of needed resources and discipline. This lack of the wherewithal to undertake such a difficult upAyam (Bhakti yogam) to gain moksham is described as **Akincanyam**. This feeling state recognizing one's inadequacy is a requirement for performing prapatti. This leads one to recognize that his svarUpam (inherent nature) is that of being an eternal servant (Seshan) of the Lord (Seshi). After gaining that clarity about his svarUpam, he reflects on what is the right kind of upAyam that fits his status as an akincanan. It dawns on him that prapatti is the right upAyam for him to gain moksham. He also recognizes that the phalan befitting his svarUpam is the full bliss arising from moksham. dvaya mantram refers to both the upAyam and phalan.

dvayam is not restricted by desam or kAlam. Prapatti can be done anywhere or at any time. It is open for all to seek. Same lack of restriction is applicable to moksham resulting from prapatti. The name of dvayam arose from this mantram pointing out to both upAyam and phalan. AcArya RaamAnujA's SaraNAgati gadyam elaborates on the meaning of dvayam. AzhvArs' pAsurams refer to the performance of SaraNAgati at the Lord's lotus feet first to gain moksham as a phalan. The meanings implied here is consistent with the sequence in dvaya mantram, where upAyam is covered first and the phalan next.

10. THE SIX MEANINGS OF 'SRI' SABDAM

'**SrI**' Sabdam forms the first letter of the dvaya mantram. This refers to Periya PirATTi/MahA Lakshmi. PaancarAtra samhitai accounts for the six meanings that this '**SrI**' sabdam reveals:

शृणाति निखिलान् दोषान् श्रीणाति च गुणैर्जगत् ।

श्रीयते चाखिलैर्नित्यं श्रयते च परम् पदम् ॥





SrNAti nikhilAn doshAn SrINAti ca guNairjagat |

SrIyate cAkhilair-nityam Srayate ca param padam ||

-- (ahirbudhnya samhita, 51-61)

श्रयन्तीं श्रीयमाणां च श्रृणन्तीं शृण्वतीमपि

SrayantIm SrIyamANAm ca SrNantIm SrNvatImapi

-- (ahirbudhnya samhita, 21-8)

The six words linked to the 'SrI' Sabdam are:

1. SrNAti
2. SrINAti
3. SrIyate
4. Srayate
5. SrNoti and
6. SrAvayati

(i) **SrNAti**: She destroys (ozhikkinrAL). Periya PirATTi destroys the doshams such as aj~nAnam of those, who seek Her refuge.

(ii) **SrINAti**: She brings the AsritALs to a stage of paripakkuvam (ripeness in maturity) through Her auspicious attributes and blesses them with j~nAnam to get them ready to perform kaimkaryams for Her Lord.

(iii) **SrIyate**: She is attained (aDaiyappaDukinrAL). samsAris accumulate bundles of sins. BhagavAn gets angry and wishes to punish them. He is by nature compassionate. He is sensitive to His relationship as Seshi to the jIvans (Seshans) even if they are sinners. They are His body. He is their AtmA (indwelling ParamAtmA).





SrI Malayappa swami in Mohini Alankaram - Tirumala

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This relationship can never be severed. Even this sambandham and compassion does not reduce His anger over their repeated trespasses. Who can reduce His anger? Who indeed except His PirATTi, who has complete influence over Him as His wife. She has also great affection for Her erring children. When She speaks on behalf Her suffering children and intercedes on behalf of them, EmperumAn cannot say no to Her. She is therefore sought out by the samsAris with the hope that She will intervene on behalf of them and makes Her sambandham fruitful for them and confer auspiciousness on them.

(iv) **Srayate:** She reaches out (aDaikinrAL). For uplifting Her suffering children, She reaches out to Her husband. This way, She can quench His anger and appeal to Him to forgive them and bless them thereafter.

(v) **SrNoti:** She listens. When Her children appeal in great sorrow and pain and begs Her to show Her Lord's sacred feet for their protection, She listens carefully.

(vi) **SrAvayati:** She makes Her Lord listen to the sorrowful pleas of the cetanams. She intercedes on Her children's behalf this way. She displays Her PurushakAram. One can ask why the Lord, who is a svatantra purushan can not pardon the erring children directly. The answer is that it is natural that children benefit from the father's anger and the mother's compassionate intercession with her husband. This is loka rIti.

With such powerful associative meanings for the 'SrI' Sabdam, we can understand why Swamy ALavantAr stated in his catussloki stuti about his utter inability to describe the Vaibhavam of PirATTi. One who knows the glories of PirATTi will not pay attention to any demi-gods, who do not have sambandham with PirATTi. The various PramANa granthams and sampradhAya granthams aver that PirATTi can bless one with all saubhAgyams including the conferral of moksha sukham.





11. THE MEANING OF 'MATUP' VIHUTI (ASSOCIATION) AND ITS LINK TO 'SRI' SABDAM

In the dvaya mantram, we come across the मरुप् matup Sabdam at the beginning and the end of the mantram (SrImat). SrI + matup makes up the "SrImat" Sabdam. "matup" follows the "SrI" Sabdam. "matup" has many meanings:

1. to be united forever
2. to be united with
3. to shine splendidly
4. mikuti/left over
5. eulogize et al.

For us, the meaning of "to be united always with" is the most appropriate one. Why? It is very useful to remind us of the jIvans suffering in samsArAm reaching out to the sacred feet of the Lord united with PirATTi in nitya yogam for their gain.

In the pUrva bhAgam (front portion) of the dvaya mantram linked to upAyam for prapatti, the "SrImat" Sabdam reminds us of PirATTi staying as UpAyam along with Her dear husband. In the utara bhAgam (latter portion), it reminds us of Her becoming the phalan along with her dear consort, who can not be without Her ever because of Her total match with Him in svarUpam, guNam and tirumEni (tulya svabhAvam, guNam and svarUpam). There is no room for para matams to question Her being in a state of inseparable union with Her Lord always while being the Mistress of the Universe as well as being Her Lord's servant. These are eternal features (nitya amsams) of PirATTi.

Swamy Desikan's original text in this context is:





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She is always united with bhagavAn - SrIrangam serti

பதியினுடைய பதி விசிஷ்டத்வமும் ஸர்வஸ்வாமிநியினுடைய பதி பாராத்ர்யமும் நித்யமாய்

நிற்கையாலே இங்கு பரமதங்களுக்கு அவகாசமில்லை

patiyinuDaiya patnI-viSishTatvamum sarva svAminiyinuDaiya pati-
pArArthyamum nityamayAi niRkaiyAIE ingu paramatankaLukku avakAsamillai.





Pati here is Sriya:pati, SrIman nArAyaNan. His attribute is "patni viSishTatvam", being united with His patni, SrI devi. "pati-pArArthyam" is the attribute of being a dAsi/Seshi (servant) of Her Lord. Swamy Desikan concludes therefore that the nitya yogam of PirATTi and PerumAL and their special relationship prevents the other matams from making any mischief. The Para matams become irrelevant in disputing this matter.

12. DIFFERENT SVARUPAMS OF PERUMAL AND PIRATTI AND YET THEY STAY UNSEPARATED

Some PramANams state that PirATTi with the same svarUpam as Her Lord has no independent existence, since Her svarUpam is merged in to His since She is subordinate to Him. Other Paganism state that they have distinctly different svarUpams and stand separately. Which is the correct interpretation? Are They one and the same tattvam or do they differ in Their SvarUpams? How can we reconcile these two contradictory points of view? The answer is: They have different svarUpams, which are complimentary and they stay united, while She stays as His Sesha bhUtai (liege), while being Seshi (Mistress matching Her Master in all aspects) to all else. This has been defined by SAstrAs (PramANA niyatam).

13. BOTH THE LORD AND HIS PIRATTI ARE THE MEANS (UPAYAM) AND PHALAN

In the pUrva bhAgam of dvaya mantram, PirATTi stays as the upAyam (means) for the cetanams along with Her husband as His viSeshaNam and in the utara BhAgam, She is present together with Her husband as His viSeshaNam as the phalan (fruit of Prapatti). They display prAPya aikyam (staying as the phalan) and prApaka aikyam (staying as one upAyam in Their united state).

14. THE OBJECTIONS TO HER STAYING AS UPAYAM AND THE RESPONSE TO THAT OBJECTION

No one questions Her status as phalan along with Her husband as indicated from the "SrImat" Sabdam of the utara bhAgam of dvayam. There are however those who object to Her being the upAyam along with Her divine





consort as interpreted from the "SrImat" Sabdam of the pUrva bhAgam. They consider that PirATTi can not be the upAyam. They interpret that PirATTi is upalakshaNam during the time when the Lord stays as the sole upAyam for the cetanams and that She stays as viSeshaNam during the phalan stage, when the mukta jIvans enjoy both of Them as the fruits of their prapatti.

What is upalakshaNam? What is viSeshaNam?

upalakshaNam means a mark or characteristic or distinctive feature. viSeshaNam means adjectival or attributive factor. When they say, PirATTi is upalakshaNam during the time of the Lord staying as the upAyam for the cetanams, they mean that PirATTi has no role to play as the upAyam (means) for prapatti. They concede that Her guNams and tirumEni remain as distinctive features (upalakshaNam) for Him during upAyam stage, while She stays as viSeshaNam for Her Lord during the phalan granting stage. The objectors insist that She does not play a role as upAyam with her consort. These views do not fit the sampradhAyam and pramANams. How can the same "SrImat" Sabdam be interpreted as upalakshaNam in the front portion and as viSeshaNam in the latter bhAgam? It is inconsistent. Therefore, the correct answer is that PirATTi is upAyam, when He relates as upAyam and She is phalan, when He responds as phalan. PerumAL has the vow to protect all with PirATTi at His side. She is unified with His svarUpam, guNam and vAtsalyam and is closely bonded to Him.

15. EMPERUMAN'S SAMBANDHAM, GU NAMS, SANKALPAM, PHALAN: AN ELABORATION

Above guNam, sambandham, phalan help Him in protecting the cetanams. How?

sambandham: The relationship is that of Him staying as the Seshi (Master) and the cetanams as His Seshans (servants). The other sambandham is that He bears all cetanAcetanams and therefore He is the AdhAram and those which are borne are Adheyam. He is the commander of the cetanams and acetanams as niyantA and they are niyAmyam. These three sambandhams reveal the Lord's





sambandham as the indweller and the cetanAcetanams stay as His SarIram.

guNams: The assembly of guNams are instrumental for the cetanams to reach Him for protection and helpful to enjoy the fruits of prapatti.

sankalpam is His power of acting without expecting any assistance from anywhere or any thing and carrying out His desire at the moment of His desire.

phalan (payan) is His own recognition that the protection by Him of those who sought His sacred feet as His cherished desire.

The individual guNams:

- KaruNai
- saulabhyam
- sauSIlyam
- vAtsalyam
- krtaj~natvam
- sarvaj~natvam
- sarva Saktitvam
- satya sankalpatvam
- paripUrNatvam
- paramodAratvam
- sthiratvam and
- dhairyam et al





KaruNai: His KaruNai makes Him overlook our blemishes and sins for the mere act of observing BharanyAsam and He vows to destroy our transgressions. KaruNai is helpful for our faith in Him and assures us that He will surely come to our rescue at a favorable time.

saulabhyam: This guNam deals with His ease of access in spite of the fact that He is sarveSvaran and yet He makes Himself visible to the fleshy eyes (mAmsa cakshus) of all on this earth during His vibhava avatArams. This guNam is helpful for our faith that He will not stay away from us, who are lowly and will grant us the desired phalans.

sauSIlyam: This is the guNam that lets Him as a Supremely exalted sarveSvaran to mingle with us, the lowly ones. This guNam helps the cetanams not to feel uncomfortable in approaching Him.

vAtsalyam: It is the unconditional love He has for the devotees without looking at their blemishes. This again helps the cetanams not to run away from Him driven by the fear that the Lord will forsake them due to their unfitness.

krtaaj~natvam: This guNam is about gratefulness of the Lord, which makes the cetanams convinced that the Lord will consider even a small act on their part as a magnificent act to rush to their rescue without fail.

menmai (mArdavam) is a guNam (soft heartedness) that makes the cetanams feel that the Lord will not get angry at them.

nErmai (Arjavam) is the guNam that makes the cetanam convinced that the Lord will not do anything improper and that He will be righteous in His acts

sarvaj~natvam (Omniscience): This guNam deals with His ability to see all at the same time directly. This guNam helps to grant the wishes of His aDiyArs and to chase away their sins and banishing all that stands in the way (moksha virodhis) of His aDiyArs reaching Him.

sarva Saktitvam (Omnipotence): This guNam deals with His power to do





anything He wishes. This guNam comes in to focus, when the Lord decides to bless His aDiyArs with anything they wish and also when He wills to lift up the suffering samsAris to His supreme abode to join them to the ghoshThI of the nitya sUris.

satya sankalpatvam: This guNam is about His unstoppable resolve to fulfill what He has willed. This sankalpa balam makes Him vow that He will lift the prapannan from the bonds of samsAram.

paripUrNatvam (total perfection and pervasive presence): The result of this guNam is that He does not look at the value differences in the samarpaNams by His aDiyArs and looks only at the sincerity and love with which the offering is made.

paramodAratvam: Matchless generosity is linked to this guNam. When a cetanan offers his paltry Atma svarUpam and things of insignificant value, the Lord responds magnanimously with the boon of enjoyment of His divine svarUpam and matchless divya guNams.

sthiratvam: This is the guNam of resoluteness in protecting one who sought His refuge.

dhairyam: This is the guNam to accomplish anything He resolves with courage.

16. THE MEANINGS OF THE pURVA BHAGAM OF DVAYAM

The pUrva bhAgam of dvayam is: "SrIman nArAyaNa caraNau SaraNam prapadye" - The ways to disassemble nArAyaNa Sabdam has been described at length in the tirumantirAdhikAram section of sAra sAram (e-book # 52 in SrI HayagrIvan series: <http://www.srihayagrivan.org>)

Let us now examine the two ways in which the two words of "SrIman nArAyaNa caraNau" has been explained by the pUrvAcAryAs. In one way, it is interpreted as: "Oh nArAyaNa who never leaves the side of Periya PirATTi! I seek Your sacred Feet (tava caraNau) as refuge". In another interpretation, the cetanan





says "aDiyEn seeks refuge of the sacred feet that are never ever separated from Periya PirATTi".



"aDiyEn surrenders at the divya dampati-s sacred feet!"

SrI Kamalavalli nAcciyAr with SrI Namperumal - uRaiyUr





17. EMPERUMAN'S TIRUMENI IS SUBHASRAYAM

EmperumAn's Atma svarUpam is recognized as divyAtma svarUpam. His tirumEni is referred to as divya mangaLa vigraham. Our Lord's tirumEni is generally referred to as SubhASrayam. "Subha" means "auspicious" body, which destroys the sins of those who have the bhAgyam to see it. "ASrayam" means fit and amenable for meditation. These two attributes of Subhatvam and ASrayatvam are unique to His tirumEni. There is no problem in calling His Atma svarUpam as "Subham" also since it chases away one's sins. That divyAtma svarUpam is not amenable however to meditate and hence the divyAtma svarUpam can not be called SubhASrayam unlike His divya MangaLa vigraham.

18. MEANING OF THE WORD "CARANAU"

It refers to the limb of the SubhASraya tirumEni, caraNam (the Feet). The Lord who is the Seshi joins the Sesha jIvan to His sacred Feet. The cetanan resorts always to the Holy Feet of the Lord taking the lead from PramANams and aruLicceyalkaLs. It is loka rIti to hold on to the feet of the powerful one by the weak one seeking protection. EmperumAn's karuNA guNam grows for the cetanam that is holding on to His Feet with bhakti. The cetanam will begin to enjoy progressively all the beauty and the power of the other limbs of the Lord.

19. FIVE FORMS OF THE LORD AND THEIR SUBHASRAYAM AS WELL AS INSEPARABILITY FROM PIRATTI

Our Lord has five states in which He exists: param, vyUham, vibhavam, antaryAmi and arcai. All these five states are SubhASrayam from the point of destroying the sins of those who worship them and lend themselves for meditation. The ease of approach to enjoy the SubhASraya tirumEni is the highest in the para and arcai state. The height of saulabhyam is attained in the enjoyment of the arcA rUpam.

20. THE MEANING OF THE WORD "SARANAM" IN DVAYA MANTRAM

There are many meanings for the word "SaraNam" such as "upAyam, protector





and vIDu". The meaning of "upAyam" is considered the most appropriate meaning among the three. The meaning as Protector does not emphasize enough on the Prapannan and can refer to anyone who is being protected by the protector. The meaning as vIDu also falls short of being specific and that leaves us with UpAyam as the most fitting meaning for "SaraNa" Sabdam.

21. THE IMPORTANCE OF THE WORD IN "SARANAM" IN DVAYAM

The question may arise as to the need for the word "SaraNam", when the next word in the pUrva bhAgam of dvayam is "prapadye" (caraNau SaraNam prapadye). Is it not enough to have just used the word "prapadye"? Should we say "SaraNam prapadye", where the word "SaraNam" means upAyam. The answer for the use of the word "SaraNam" before "prapadye" is: The cetanan, who finds himself to be unqualified for practicing the rigorous Bhakti yogam places BhagavAn in the sthAnam of bhakti yogam during his prapatti and seeks the phalan.

22. WHAT IS IN THE PLACE OF BHAKTI YOGAM? IS IT BHAGAVAN OR PRAPATTI?

In the previous section, it was said that BhagavAn is placed in the sthAnam of Bhakti yogam by the prapannan. SAstrams state however that prapatti yogam is placed in the sthAnam of Bhakti yogam. Which is correct? The prapannan feels resourceless (akincanan). EmperumAn's kAruNyam grows towards the cetanan sorrowing over his impoverished state. EmperumAn blesses the cetanan the great boon of moksham for the small step that the prapannan took through the performance of prapatti. Since BhagavAn is the ultimate grantor of the phalan of both bhakti and prapatti yogam, He is placed in the sthAnam of the difficult to practice bhakti yogam. The most important thing to know about prapatti vidyai is that the Lord stays in the sthAnam of bhakti yogam to grant the prapannan the sought after phalan.

23. THE WAY IN WHICH THE LORD'S SACRED FEET BECOME THE UPAYAM

The cetanan seeks the Lord's sacred feet as upAyam to present the burden of





protecting him. BhagavAn, the rakshakan is filled with compassion now for the prapannan and accepts that burden and blesses the prapannan with the boon of performance of nitya kaimkaryam at His Feet. That is why we say that the tiruvaDi is the upAyam for the prapannan.

24. THE EXPLANATION OF SIDDHOPAYAM AND SAdHYOPAYAM

The upAyams are of two kinds: siddha upAyam and sAdhya upAyam.

siddhopAyam is beyond the reach of the cetanam. sAdhya upAyam is that which has to be done by the cetanam. This is prapatti. EmperumAn, who is the siddhopAyam becomes the phalan granting direct sAdhanam for the prapannan through sAdhya upAyam. The act of prapatti reduces the anger of the Lord and the prapannan receives the phalan of moksham. There are two kinds of phalans. The phalan given by the Lord is moksham and the phalan arising from prapatti is the quenching of the anger of the Lord. Thus they are two different phalans.

25. PRAPATTI CAN NOT BE SIDDHOPAYAM

Some call prapatti as siddhopAyam. This is not right. Prapatti has been prescribed to influence the Lord favorably (vasIkaraNam) and therefore it cannot be siddhopAyam. Prapatti is done by the cetanan to please the Lord, the siddhopAyam.

26. REFUTATION OF THE VIEW THAT KNOWLEDGE ABOUT SAMBANDHAM IS PRAPATTI

Some people say that the gaining of knowledge (recognition) of the sambandham (links) between the cetanam and EmperumAn is siddhopAyam. This is not correct either. One can gain the knowledge about the links between EmperumAn and the cetanam through reading about it in a book or listening about it. SAstram does not need to prescribe this way of learning to know about this sambandham to gain moksham. siddhopAyam is beyond the reach of the cetanam. SAstram instructs us to perform prapatti, the sAdhyopAyam with its five angams. Just bookish knowledge about sambandham between the cetanam





and the Lord is not enough to gain moksham. EmperumAn is siddhopAyam. Prapatti and Bhakti are sAdhyopAyams and one of them has to be performed for gaining moksha phalan.

27. EMPERUMAN IS INDEED THE SIDDHOPAYAM

EmperumAn has all the amsams to protect the cetanan. He is there eternally before access by the act of the cetanam. He awaits the right time to protect the cetanan from his multitude of sins. He is the One whose anger is quenched by the small act of prapatti and blesses the prapannan with the great boon of moksham. That Sriya:pati is the siddhopAyam. Unlike the Bhakti and Prapatti yogams, He is beyond our acts.

28. EMPERUMAN IS THE ONE WHO GRANTS THE PHALAN FOR PRAPATTI

The one who did prapatti as an angam of bhakti yogam has to bear the burden of Bhakti yogam. The one who performed prapatti knowing that he is incapable of taking on the rigors of Bhakti yogam as an akincanan receives the phalan of prapatti by virtue of BhagavAn, the siddhopAyam standing in the place of Bhakti yogam. The prapannan does not need to bear any other burdens. The Lord whose anger is quenched by the act of prapatti gains the anugraham of EmperumAn. That is the phalan of prapatti.

29. THE DUTIES OF THE CETANAN, ISVARAN AND THE ACARYAN

The cetanan's duty is to perform the prapatti with its angams and place the burden of protection at the feet of the Lord. The duty of the Lord, the siddhopAyam is to accept the burden of protection requested by the cetanan. When the cetanan trusts the AcAryan to place the burden of protection at the Lord's Sacred Feet, it is the duty of the AcAryan to perform this act through AcArya or ukti nishThai. If the prapatti takes place through the AcAryan, it is the duty of prapannan to perform kaimkaryams both to the EmperumAn and AcAryan befitting his svarUpam.





30. THE MEANING OF THE LAST WORD OF THE PURVA BHAGAM OF DVAYAM: "PRAPADYE"

'prapadye' means I reach. The tiruvaDis of EmperumAn, the siddhopAyam have been shown as upAyam through the 'SaraNa' Sabdam as indicated earlier. When 'SaraNa' Sabdam is attached to 'prapadye (SaraNam prapadye)', it means that I perform the sAnga prapatti or prapatti with all its five angams.



"SrIman nArAyaNa caraNou SaraNam prapade!"

31. THE REFERENCES TO THE ANGAMS OF PRAPATTI IN THE DVAYA MANTRAM

The two angams of AnukUlya sankalpam (to do things that please His Heart) and prAtikUlya varjanm (avoidance of acts that would displease the Lord's tiruvuLLam) are indicated by "SrIman nArAyaNa" Sabdam. The word 'prapadye' indicates MahA viSvAsam. How? 'pad' in the word 'prapadye' is a verb meaning j~nAnam. This j~nAnam is about the firm conviction that the Lord will protect





without fail. The prefix, 'pra' stands for the pride. This profound faith in Lord's rakshaNam ends up as MahA viSvAsam, an important angam of prapatti.

32. FOR PRAPATTI, MAHA viSvASAM IS THE MUKHYA ANGAM, ANGI IS BHARANYASAM

When one looks for the definition of prapatti, the prayerful request preceding MahA viSvAsam as upAyam is indicated. In some places, MahA viSvAsam itself is prapatti and the meaning of dvayam is MahA viSvAsam. The implied meaning for such a statement is to stress the importance of MahA viSvAsam as a mukhya angam of prapatti. When the words "SaraNam prapadye" is uttered, it indicates the cessation of any action regarding one's protection and laying the full burden of protection at the Sacred Feet of the Lord through BharanyAsam. All the pramANams assert that BharanyAsam is the mukhya angi and MahA viSvAsam is the mukhya angam of prapatti.

33. IS THERE A NEED FOR ANGAMS FOR PRAPATTI: QUESTION AND ANSWER

Few opine that angams of prapatti like AnukUlya sankalpam are not essential angams for prapatti since there is no need for them after prapatti.

34. THE PARIHARAM FOR SINS ACQUIRED DURING THE POST-PRAPATTI PERIOD

One should not think that any thing and every thing can be done during the post-prapatti period and end up acquiring sins. This attitude should be avoided. SAstrAs say that a prAyaScitta prapatti should be done for accumulated sins after prapatti, which is different from mokshArtha prapatti done only once. The fact that a prAyaScitta prapatti is prescribed indicate that one can not engage in acts that generate sins during the post-prapatti period.

35. THE DOVE, CRANE AND THE MONKEY PROTECTING EVEN THEIR ENEMIES

The dove gave its body for a hungry hunter. It immolated itself by falling in to a pyre to be the food for the hunter. The crane protected a Brahmin in spite of the resulting adversity for itself. The monkey submitted itself willingly to a





hunter, who climbed up the tree to harm the monkey. It did not run away. These three animals were vivekis and thought that they will gain special puNyam by doing their merciful acts. These activities make one wonder about the prapatti angams like AnukUlya sankalpam and prAtikUlya varjanam. The act of BhagavAn is governed by His SAstrams. He will only protect those, who have completed prapatti with its five angams. Therefore, these angams are essential.

36. THE UTTAMA PURUSHA EKA VACANAM IN 'PRAPADYE' AND ITS SIGNIFICANCE

When one says 'prapadye', it points out to the cetanan as one (uttama Purushan) who has completed prapatti. The indicator attached to the verb implies the qualifications of a uttama adhikAri with Akincanyam, disinterest in other deivams and reluctance to seek any phalan other than moksham. This is the meaning of the tanmai vihuti in the word 'prapadye'.

37. WHAT IS KARPA NYAM?

This word 'prapadye' also is linked to kArpaNyam, which is associated with the meek feeling of not having the wherewithal to practice bhakti yogam. This kArpaNyam must be with the prapannan for successful prapatti. Therefore a cetanan performs prapatti with the angam of kArpaNyam.

38. THE IMPORTANCE OF SATVIKA TYAGAM IN PRAPATTI

When a cetanan performs prapatti, he should do it with the thought that he is performing prapatti with the Lord's grace. For the one, who has gained tattva j~nAnam from a sadAcAryan, he won't have any interest in the phalan of what he does. He wont think that he is doing those karmAs as a svatantra purushan. He will make phala tyAgam even when he engages in pursuing mokshArta dharmams (nivrtti dharmams). In the post-prapatti period, the satkarmAs are done not for moksham and yet are to be done with sAtvika tyAgam.

39. PRAPATTI HAS TO BE DONE ONLY ONCE

When we utter dvaya mantram, we use the word "prapadye", which is in the





present tense. dvayam is a prapatti mantram and it refers to the moment of sAnga prapatti in the present sense (aDaikinREn). The question arises:

Should we be doing this present tense based recitation all through our life?

SAstrams say that mokshArtha prapatti should be done only once. There is a conflict here. The resolution to this conflict is arrived at this way. There is a common dharmam in this world that any karmA with an intended purpose gets completed, when it is done properly once. According to this dharmam, therefore, there is no need to think that prapatti is to be done many times for moksham by repeated japam of dvayam. Prapatti for moksham is therefore done only once.

40. ALL THE GOOD DEEDS DONE AFTER PRAPATTI ARE NOT THE ANGAMS OF PRAPATTI

When one performs an yAgam, he engages at the end in avabhrtha snAnam to indicate the pUrthi of the yAam. Upanishads state prapatti is an yAgam. and death is called avabhrtha snAnam for the prapannan. This comparison raises the doubt as to whether prapatti has continuation until the prapannan's death. It is also said that prapatti is done in a kshaNam. A person lives a long time as a prapannan and the indication of death as an avabhrtham at the conclusion of prapatti is confusing. The inner meaning of the word avabhrtham (avabhrtha snAnam) in the context of prapatti is that all satkarmAs done after prapatti are not angams of prapatti since prapatti does not expect any thing as accessories.

41. THE DUTIES OF THE PRAPANNAN AT ALL THREE TIMES: BEFORE, DURING AND AFTER PRAPATTI

The pUrva bhAgam of dvayam elaborates on prapatti (Bhara nyAsam). For one who has performed this prapatti, there are indispensable acts that must be performed before, during and after prapatti.

- Before Prapatti, He has to access a sadAcAryan and gain knowledge about





tattvams and Bhagavat bhakti. Without such gains, he won't be eligible to perform prapatti.

- During the performance of prapatti, he should have vowed to practice AnukUlya sankalpam and prAtikUlya varjanam to please the Lord. Non possession of these two angams of prapatti will not lead to successful prapatti.
- After prapatti, one should engage in satkarmAs without admixture of pApams and should continue with nitya, naimittika, Bhagavat kaimkaryams without expecting any returns.

42. GAINING OF PHALAN EVEN IF THERE ARE SOME IMPERFECTIONS IN PERFORMANCE OF DUTIES

What is the lot of those who have imperfections as prapannAs after dvaya mantra upadesam? Our Protecting Lord is happy with their efforts, be that imperfect as it may be, and out of His mercy for them removes their blemishes over time and lets them gain the full phalan. SAstrAs state that the recital of dvayam even once grants full phalan of prapatti. It is logical therefore to conclude that imperfections in prapatti can be removed by the recitation of dvaya mantram. PramANams say that one who recites the two lettered word, "Hari" will become the blessed person who has found the way to moksham. If recital of "Hari" namAm becomes the foundation, we can easily visualize the blessings of one who has done prapatti with the utterance of dvayam.

43. PRAPATTI GRANTING ALL PHALANS

When sattva guNam is on the ascent, the mental confusions caused by the tamo and rajo guNams are destroyed. The desired phalan of prapatti for the one who completed paripUrNa prapatti is realized at the time he chooses. This paripUrNa prapatti can yield the desired phalans all the way up to moksham. The stories of success of the crow, VibhIshaNan, the dove, Sumukhan, DraupadI, Gajendran, Kshatrabandhu, Mucukundan et al are recorded in the





PurANams and itihAsams for our benefit. Through their prapattis, they gained the phalans that they desired. We conclude therefore that the anushThAnam of prapatti is the route to the gaining of all desired phalans in this and the other world.

44. THE MEANINGS OF THE UTTARA BHAGAM OF DVAYAM

It was indicated earlier that the upAyam of prapatti can yield many kinds of desired phalans. There is a question about the specific phalan resulting from prapatti as upAyam in the context of the dvaya mantram. The answer is: The unique phalan arising from prapatti is moksha sukham, which is far different from the perishable and insignificant sukham/phalans that this world can offer. That moksha phalan is indicated by the utara bhAgam of dvayam.

45. THE MEANINGS REVEALED BY THE “SRIMAT” SABDAM OF UTTARA BHAGAM

The utara bhAgam has also the “Srimat” Sabdam. It reveals the Lord staying eternally with His PirATTi in an inseparable, united manner as the phalan for the prapatti performed by the cetanan just as they stood together during the upAyam stage to accept the Prapatti of that cetanan. Both accept together the nitya kaimkaryams performed by the jIvan in SrI VaikuNTham and bless him with paripUrNa brahmAnandam.

46. THE IMPORTANCE OF HAVING “SRIMAT” SABDAM IN THE UTTARA BHAGAM AS WELL

Upanishads state that EmperumAn with the aiSvaryam of leela vibhUti (samsAric world) and nitya vibhUti (SrI VaikuNTham) is the phalan to be enjoyed by us. How can we reconcile this Sruti statement with the meaning given for the “SrImat” Sabdam in the utara bhAgam of dvayam, where the supreme phalan to be enjoyed is the Lord with His PirATTi. The answer to this question is: dvaya mantram suggests that

1. there is no tattvam greater than PerumAL and PirATTi
2. Both leela vibhUti and the nitya vibhUti are Sesham to both of Them and





3. the ability to be Seshis for all the cetanams and acetanams is common to both.

Although other meanings such as Her being worshipped by all and as One who accepts all kaimkaryam are provided for the "Srimat" Sabdam, the preferred meaning is the one, which describes Her as the One who is the goal of prapatti observance along with Her divine consort.



"SrImat" - Panguni uttiram serti





47. THE IMPORTANCE OF HAVING "NARAYANA" SABDAM IN THE UTTARA BHAGAM ALSO

The question arises about the need for "nArAyaNa" Sabdam again, while the "Srimat" Sabdam is already there in the utara bhAgam to indicate that PirATTi with PerumAL as sarva Seshis are to be enjoyed as the mukhya phalan. Is the addition of the "nArAyaNa" Sabdam redundant after having the "Srimat" Sabdam? What purpose does "nArAyaNa" Sabdam play here by the side of the "Srimat" Sabdam? The answer is:

It is there to indicate that nArAyaNan is the parama bhogyam with His kalyANa guNams, divya mangaLa vighram and the sambandham with the jIvan as its anatrAtmA.

48. ALL VASTUS BECOMING ANUKULAM FOR THE MUKTA JIVAN IN SRI VAIKUNTHAM

When the jIvan is in samsAra maNDalam, some vastus are experienced as anukUla (favorable) vastus and few others are experienced as pratikUla (unfavorable) vastus. In the samsAra maNDalam, the same vastu can be favorable at one place and time and unfavorable at another place and time. The same vastu can manifest as a favorable one to a person and can be unfavorable to the other. All these differences of vastu in kAla, desa variations are due to the karmAs of the individual jIvans. For a mukta jIvan in SrI VaikuNTham, sakala karmAs have been destroyed and the SarIram arising as a result of these karmAs does not exist either. In this state, the mukta jIvan recognizes all the objects that he encounters as belonging to the EmperumAn and under His control. With the manifestation of this j~nAnam, all objects are experienced as anukUlam by the mukta jIvan.

49. THE MEASURE OF THE PARAMANANDAM EXPERIENCED BY THE MUKTA JIVAN

In this prapancam, there are innumerable jIvans. They can enjoy Anandam at many levels all the way up to that enjoyed by Brahma devan and even go beyond it thru the experience of kaivalyaAnandam. When we add all these Anandams





together and measure it against the Anandam experienced by the mukta jIvan through the enjoyment of BhagavAn in SrI VaikuNTham, it becomes clear that the bliss experienced outside SrI VaikuNTham (in samsAra maNDalam) is miniscule in measure compared to that experienced by the mukta jIvan.

50. "NARAYANA" SABDAM REFERS ALSO TO THE TIRUMENI OF PARAMAPADANATHAN

ParamapadanAthan is seated at the gem bedecked maNDapam (TirumAmaNi maNDapam) with His PirATTi in SrI VaikuNTham and the mukta jIvans and nitya sUris are performing kaimkaryams for His divya mangaLa vigraham. Upanishads describe this scene. We have to infer that the object of such kaimkaryams, the divya mangala tirumEni, is invoked by the "nArAyaNa" Sabdam.



SrIrangam Serti





51. THE PLACE OF RESIDENCE OF THE MUKTA JIVANS IN PARAMAPADAM

There is a special place of residence for the mukta jIvans in SrI VaikuNTham. The Lord's Sacred Feet are resting on a divine lotus. The muktAs live in the space between the lotus and the Lord's Holy Feet. Swamy NammAzhvAr refers to this, when He says: "tiruvaDikkIzh amarntEnE".

52. THE MEANING OF THE "AYA" VIHUTI (VIBHAKTI) FOLLOWING "NARAYANA" SABDAM

We reminded ourselves so far that "SrImat-nArAyaNa" Sabdams refer to His sarva Seshitvam (being the unquestioned Lord of all) and His insatiable, nectar-like state from the Seshan's enjoyment perspective. He is aparyAptAmrtan (insatiable bliss principle). When the "Aya" Sabdam as a vibhakti is added to the "nArAyaNa" Sabdam, it reminds us of the Seshatvam of the prapanna and mukta jIvan. The Seshatavam of the jIvan is intricately linked to the kaimkaryam that he does to his Lord (Seshi dampatis). At SrI VaikuNTham, the mukta jIvan is freed of all karmAs, his bliss pours out as nitya, niravadya kaimkaryams to Them. His kaimkaryams are free of ahankAram and mamakAram and are pure. He does these kaimkaryams at all places in SrI VaikuNTham and at all times. This blemish free kaimkaryam is indicated by the dative case (vihuti) of "Aya". The prapannan prays fro this kaimkarya bhAgyam from here (leelA vibhUti) itself. In this context, we can add "bhaveyam" to reflect the spirit of this prayerful request (prArthanA pUrva mukhena, kaimkarya yogyatA bhaveyam iti).

53. THE EXPLANATION OF "NAMA:" SABDAM IN UTTARA BHAGAM

The cetanan prays for the parama purushArtham (supreme goal) of moksham. When will it be realized? It will become possible when all the moksha virodhi vargams (group of enemies) like nescience (aj~nAnam) and pApa-puNya karmAs are totally destroyed. Until then, the cetanan has been enjoying the fruits of his pApa puNyams in this samsAara maNDalam. During these times of earthly enjoyment, the cetanan feels that he is enjoying them for himself and he is a





svatantara purushan, who made it possible for him to enjoy these alpa and perishable sukhams. These are viparIta anubhavams. When he reaches the Lord's Supreme Abode through the practice of bhakti or prapatti yogam, he recognizes that EmperumAn is the kartA for all the kaimkaryams and the bhoktA (enjoyer). He gets the fruits (phalan) of the kaimkaryam. This tattvam is indicated by the "nama:" Sabdam. In tirumantiram, the "nama:" Sabdam should be split in to न na and मः ma: as two padams. It is a prayer for anishTa nivrtti (removal of moksha virodhis) and kaimkarya prApti.

54. THE MEANING OF "DWAYAM" (WORD BY WORD)

"SrIman nArAyaNa caraNau SaraNam prapadye; SrImate nArAyaNAya nama:" is the dvaya mantram.

The significance of the individual words in sequence are:

<i>padam</i>	<i>Meaning</i>
SrImat	the state of being with PirATTi
matup vihuti	PirATTi being united with Him always
nArAyaNa	He has the guNams needed for rakshakam (protection)
caraNau	The SubhASraya tirumEni that destroys our sins and makes it easy to meditate on Him
SaraNam	Being as an upAyam for Moksham
prapadye	the act of prapatti that attracts Him (vasIkaraNam). It also indicates that prapatti is done once.
tanmai vihuti	the qualifications of the adhikAri
SrImate	His acceptance of Kaimkaryam as Sarva Seshi along with His divine consort





<i>padam</i>	<i>Meaning</i>
nArAyaNa	His delectable nature with all His auspicious guNams
Aya	Performing Kaimkaryam as His Seshan as per the tiruvuLLam of the Lord
nama:	staying in a state free of ahankAra-mamakArams
syAt	prayer for pure and blemishless kaimkaryam

55. THE FULL MEANING OF ALL THE THREE VĀKYAMS OF DVAYA MANTRAM

The first part of dvayam is considered as one vAkyam and the second part is split in to two vAkyams. The combined meaning for all the three vAkyams is: I am the servant of the Lord (SrIman nArAyaNan) alone. I am incapable and powerless to practice arduous means like Bhakti yogam for gaining moksham. aDiyEn approaches the Lord, who is never ever separated from His PirATTi and pray for the boon of performing nitya, niravadya kaimkaryams at Their Sacred Feet. He is my upAyam and I place the burden of my protection at Their Sacred Feet.

56. REFLECTION ON THE MEANING OF 'DVAYAM' ALWAYS

One should reflect on the meaning of 'dvayam' during the time of mokshArtha prapatti. After that, he becomes a krta krtyan. After the anushThAnam of prapatti, he should reflect on the meaning of dvayam as one of the duties to perform kaimkaryams to the divya dampatis without expecting anything in return. One can reflect on the full meaning of dvayam always. That is the fruit of this mantram. The one who engages on the reflections about this mantra ratnam will gain fruits in the leelA vibhUti itself.

57. THE QUINTESENCE OF THE MEANING OF THE PŪRVA AND THE UTTARA BHĀGAMS OF DVAYAM

The pŪrva bhĀgam explains the prapatti done by the prapannan at the Sacred





Feet of the divya dampatis with MahA viSvAsam in those tiruvaDis as the upAyam for moksha siddhi. The utara bhAgam focuses on the phalan from the kaimkaryam at Their Sacred Feet and indicates his resolve as the mukta jIvan in not seeking any other phalan except nitya kaimkaryam for the divya dampatis. When we unite both sections of dvayam, it becomes clear that the jIvans stay as the unconditional servant of only the Lord and PirATTi and no one else. Such a jIvan who has recognized in upAya and phalan states the total dependence on Them (divya dampatis) to the total exclusion of every one and every thing is recognized as the fortunate one observing strictly the nishThai prescribed by the dvaya mantram.

dvayAdhikAram of sAra sAram sampUrNam



Swamy Desikan tiruvaDigaLE SaraNam,

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

Note: Detailed comments on dvayAdhikAram, based on the vyAkyAnam by swAmi DeSikan himself with maNipravALa texts by SrI Anbil SrInivasan SowmyanArAyaNan swAmin of Chennai, will soon be released in Sri HayagrIvan series.

**TO BE CONTINUED – FINAL CHAPTER OF SĀRASĀRAM - CARAMA
SLOKADHIKĀRAM (A SYNOPSIS – VIVARANAM)**

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