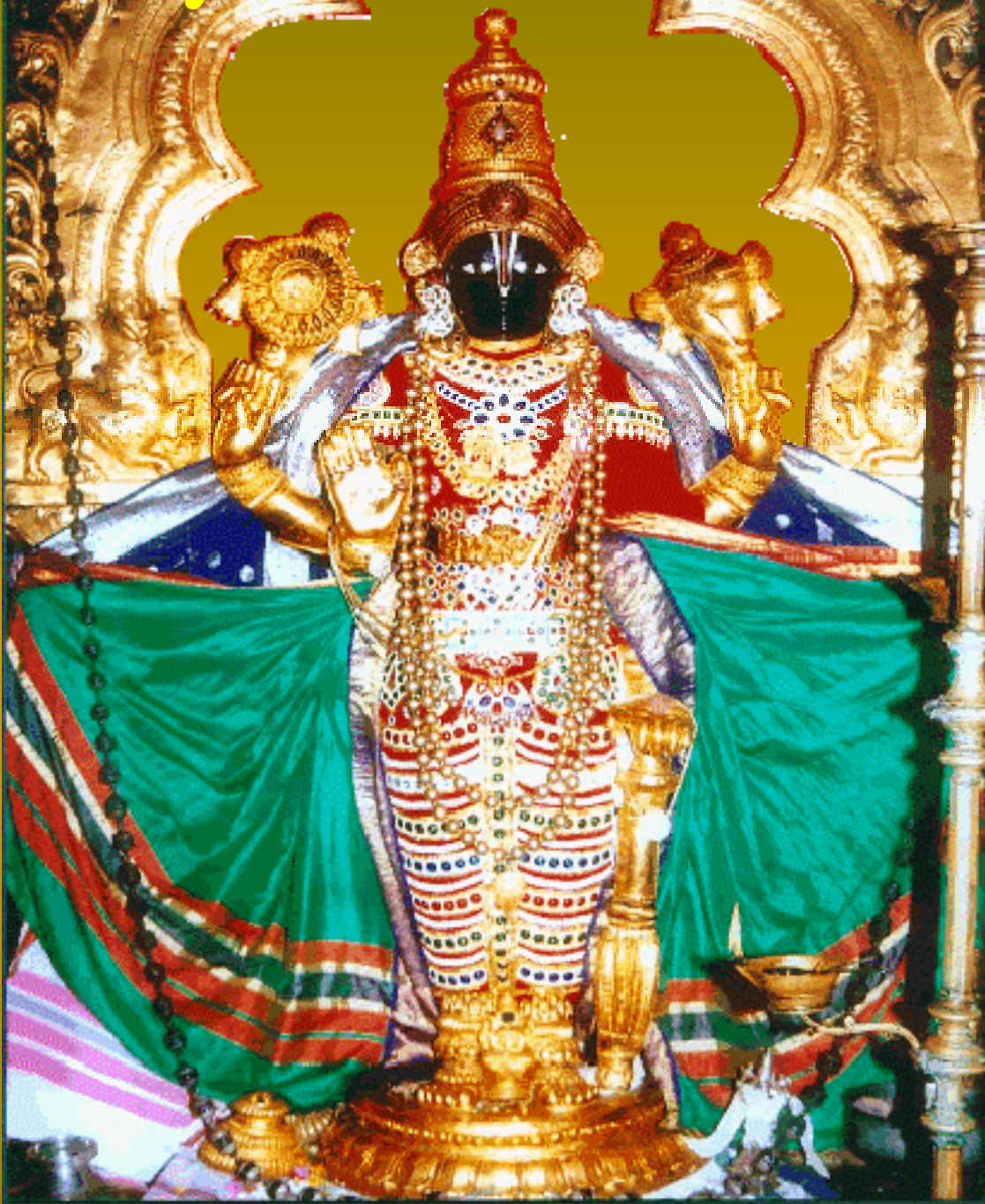


Swamy Desikan's
NyAsa Tilakam



Annotated Commentary In English By

Oppiliappan KOil Sri.VaradAchAri SaThakOpan



sadagopan.org



Swami Desikar





CONTENTS

Introduction	1
SIOkams and Commentary	9
SIOkam 1	11
SIOkam 2	14
SIOkam 3	18
SIOkam 4	21
SIOkam 5	27
SIOkam 6	31
SIOkam 7	33
SIOkam 8	37
SIOkam 9	39
SIOkam 10	42
SIOkam 11	45
SIOkam 12	48
SIOkam 13	51
SIOkam 14	53
SIOkam 15	55
SIOkam 16	58
SIOkam 17	60





CONTENTS (Contd...)

SIOkam 18	63
SIOkam 19	65
SIOkam 20	69
SIOkam 21	71
SIOkam 22	73
SIOkam 23	75
SIOkam 24	77
SIOkam 25	79
SIOkam 26	82
SIOkam 27	85
SIOkam 28	87
SIOkam 29	89
SIOkam 30	92
SIOkam 31	96
SIOkam 32	100
Nigamanam	102





॥ श्रीः ॥

श्रीमते निगमान्त महादेशिकाय नमः

श्रीन्यासतिलकम् SRI NYASA TILAKAM



INTRODUCTION

NyAsa Tilakam is one of those master pieces given to us by the most merciful Swami. His genius as a poet and his skills in succinctly stating the essence of Prapatthi are abundantly clear in this work. As Sri D. Ramaswamy Iyengar describes, "In its metaphysical aspect, NyAsa Tilaka like SaraNaagathi Deepika is a poetic rendering of the salient features of SaraNaagathi as laid down in the Srimad Rahasyatrayasaara with the difference, that while SaraNaagathi Deepika is an epitome of Rahasyatrayasaara, NyAsa Tilaka concerns itself more with the mentality that should prevail in the Post-Prapatthi period. The importance of NyAsa Tilakam to Prapannas cannot be overestimated". Here Sri D.R. Iyengar refers to the significance of Kumara VaradAcharya's singling out this work of his father for writing his commentary among all other works.

This work consists of 32 sLOkas in 8 different poetic metres:

1. anushtup (2);
2. sikarinI (4);
3. Vasantha-tilakaa (4);
4. Saardhoola Vikriditham (9);
5. Nathkutakam (2);

sadagopan.org





6. Mandhaakranthaa (3);
7. Sragdharaa (5);
8. Maalini (3).

Like number of other works contained in 32 sections to be consistent with the count of 32 Upanishadic Brahma vidyas, nyAsa tilakam shines with Upanishadic truths.

Sri RanganathA is the object of Prapatthi for Swami here. In nyAsa dasaka and nyAsa Vimsati and Tamil work, adaikkalappatthu, he surrendered to Lord Varadaraja of Kanchi. In SaraNaagathi Deepika, he offered his SaraNaagati to Lord Deepa Prakaasan of his own agrahaaram in Tuppul.

It has been told that a study of nyAsa tilakam is essential to remove our doubts about the efficacy of SaraNaagati. Let us offer our salutation to Swami Desikan, the master interpreter of SaraNaagati saastra, prior to studying this important work.

We will start with the reflections on Swami Desikan's nyAsa tilakam in the traditional manner with the salutations by his disciple and son, Sri Kumara Varadacharya, who wrote a commentary on his acharya and father's work:

Srimann VedaSiroguru: bhagavata: SrIvenkaTadreeSitu:
ghaNTAtmaa na param tadhAtana-janAn-Anandhayann-AthmanA |
adhyApi sva-padhAmbujaika rasikAn Aamandhayan vaibhavam
panthAnam paripAti bhUri krupayA paryAya sallApata: ||

The great Desika Bhaktha, Vaikunta Vaasi Sri D. Ramaswamy Iyengar has translated the above verse this way in his commentary on nyAsa tilakam:

"That repository of all auspiciousness, Vedantha Desika, who is the incarnation of the Bell (Ghanta) of the Lord of Venkataadhri -- not only did he delight the people of his times by his person and personality, but even today he continues





to be a source of delight to those rasikas who are unflinchingly attached to his lotus feet -- and by his abundant grace gives the feeling of personal presence, almost speaks, so to say".

How true is the testimony of the loyal son and disciple! Swami Desikan casts his majestic shadow across seven centuries and comforts us under the shade of that giant presence.

THE NAME

The name of nyAsa tilakam was chosen by Swami Desikan in view of his conviction that this stotra Grantham is the crest jewel among the various works that he composed on nyAsam or SaraNaagathi. Tilakam is the Pottu or auspicious dot worn by women to bring out the beauty of their faces. nyAsa tilakam is the Tilakam for the nyAsa Vidya as indicated by Swami Desikan's choice of the title for this grantham.



Tilakam of Sriranganayaki





We will provide highlights from the commentaries of Acharya Kumara Varadarya (Nainacharya), Sri D. R. Iyengar and Oppiliappan Koil Vidwan Vaikunta Vaasi Sri Srirama Desikachar Swamy, my mAnaseeka AchAryan and a three other scholarly commentators quoted in Srimath Poundarikapuram Andavan's monograph on nyAsa tilakam. This monograph has been edited by Dr. V.N. Vedanatha Desikan Swamy of Oppiliappan Sannidhi.

STRUCTURE/ORGANIZATION/METRES OF NYASA TILAKAM

First SLOkam (anushtup Metre) deals with salutations to the Guru Parampara. The Second sLOkam (anushtup metre) is an important one explaining the significance of the Abhaya mudra (gesture) seen on the right hand of Sri Ranganatha.

The third SLOkam set in SikariNi metre contains Swami Desikan's traditional SaraNaagati to the consort of the Lord. The fourth sLOkam set again in SikariNi metre explains the tattvam of Maha Lakshmi (Sri Ranganayaki) serving both as Upaayam (means) and mediatrix (PurushakAram).

The fifth and the sixth sLOkams continue in SikariNi metre and focus on Sri Ranganatha. The fifth sLOkam housed Swami Desikan's SaraNaagathi to the Lord of Srirangam. The sixth sLOkam reveals that the Lord rests on his bed of Adishesha at Srirangam for the express purpose of guiding people to follow the way (SaraNaagathi) sanctioned by the Sastraas and the Vedas to reach Him.

The metre chosen for the seventh sLOkam is Saardhoola Vikrititham (the gait of a tiger). Here Swami explains in unambiguous terms that the Divya Dampathis of Srirangam are the ultimate Seshis, who are the object of our Prapatthi.

In the eighth sLOkam, Swami shifts his attention to the Nathkutakam metre and prays for the blessings of the compassionate glances of the Lord.





In the ninth and the tenth sLOkams, Swami's mind races like a tiger in the Saardhoola Vikrititham metre in a manner consistent with the subject. The ninth sLOkam deals with the Mahopakaaram rendered by Sri Ranganatha to Swami. The tenth sLOkam proudly recounts the glories of Prapatthi.

The eleventh sLOkam set in Mandaakraanthee metre covers a prayer of Swami to the Lord to make his mind seek out and enjoy the company and the works of Prapannas, who have already been blessed by the Lord.

The twelfth sLOkam describes the state of Prapanna in the post-Prapatthi period. The metre shifts here to Sragdharaa.

The thirteenth sLOkam shares the same Sragdharaa metre and points out that the Prapannas in the post-Prapatthi period never trespass the injunctions of Saastraas established by the Lord.

The fourteenth sLOkam reveals the reason why the Prapannas in their post-Prapatthi period come across some sufferings (Dukkham/SOkam).

The fifteenth sLOkam set once again in Sragdharaa metre emphasizes that Bhakthi and Prapatthi are two different upaayams (means) for securing the blessings of MOksham.

The sixteenth sLOkam set in majestic saardhoola Vikrititham lists the different words in vogue to refer to Prapatthi and points out that all of them refer to the same act of Prapatthi.

The seventeenth sLOkam is housed in Sragdhara metre and deals with the points of difference between the two upaayaas (Viz.). Prapatthi and Bhakthi to attain the blessings of MOksham .

The eighteenth sLOkam is set in the beautiful Maalini metre and states that Prapatthi performed at the Lord's feet confers all the fruits (Sarva hetu:).

The nineteenth sLOkam reverts to Saardhoola Vikrititham metre and deals





with the pancha Sankhaas (five doubts) that assail the minds of Prapannas and explains how these doubts can be cleared.

The twentieth nyAsa tilakam sLOkam set in the Vasantha Tilakam metre celebrates the blessings of the comforting glances of the Acharya (Kataaksham of the Acharya) in the context of successful Prapatthi. Swami Desika hints that these blessings remind one of the experiences of spring (Vasantham) after the winter of distress (life during the Pre-Prapatthi period).

The twenty first SLOkam deals with one of the methods of Prapatthi known as Acharya nishtai. This sLOkam flows leisurely in the Mandhaakraantha metre.

sadagopan.org



panguni uththiram sErththi

In the twenty second sLOkam set once again in the Vasantha Tilakam metre,





Swami recalls with joy the truths revealed by Sri Ranganatha to Sri Ramanuja at the time of latter's SaraNaagati on a Panguni Uttaram day at the south-western praakaaram of ThAyAr Sannidhi at Srirangam.

The twenty third and the twenty fourth sLOkams are set in the Maalini and the Mandhaakranthaa metres. In the twenty third verse, Swami expresses his regrets over earlier distractions through the enjoyment of fleeting worldly pleasures.

In the Twenty fourth verse, he consoles his mind over the past mistakes and assures it that there is no more reason to worry at the stage of Post-Prapatthi.

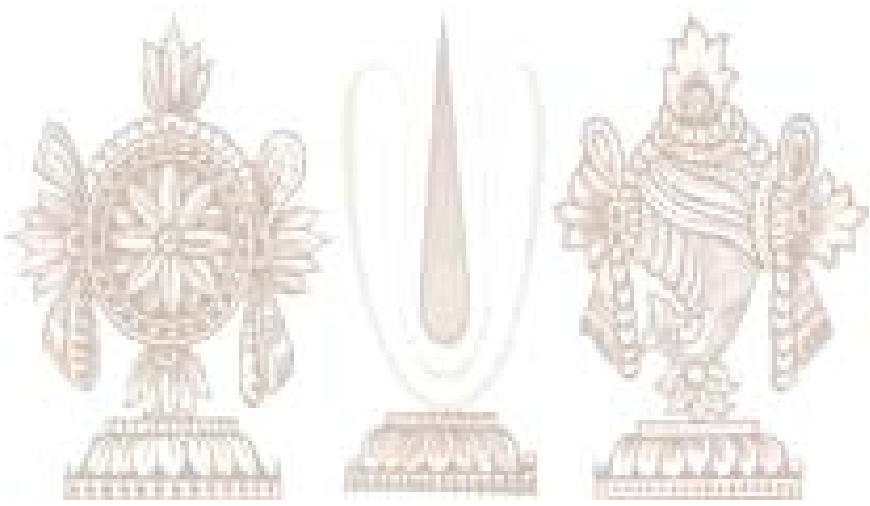
From SLOkams 25 to 30, we experience the firm Vairagyam of Swami Desikan, where he states that he will not approach any mortal for favours, while Sri Ranganatha looms large as the ultimate succour and support. He also declares that he will not seek any other Gods either for favours, since it is Sri Ranganatha alone, who has the power over granting the blessings of Moksham. He declares his unwavering intent to serve the divya Dampathis alone during the rest of his life on this earth. The six sLOkams are set in:

1. Maalini (25),
2. Saardhoola Vikrititham (26-28),
3. Nathkutakam (29) and
4. Sardhoola Vikrititham (30) metres respectively.

In the thirty first verse, Swami prays for eternal service in Sri Vaikuntam to the Divya Dampathis in Sragdharaa metre.

The thirty second and the final verse is set in sikariNi metre and explains the fruits of reciting nyAsa tilakam. Swami reveals that the reciter will be blessed with the boon of serving the Divine couple in both the Vibuthis (Leela and Nitya Vibuthis). They will be blessed with the double pleasure of serving the Divya Dampathis on this earth as well as at Parama Padham as Nitya Suris.



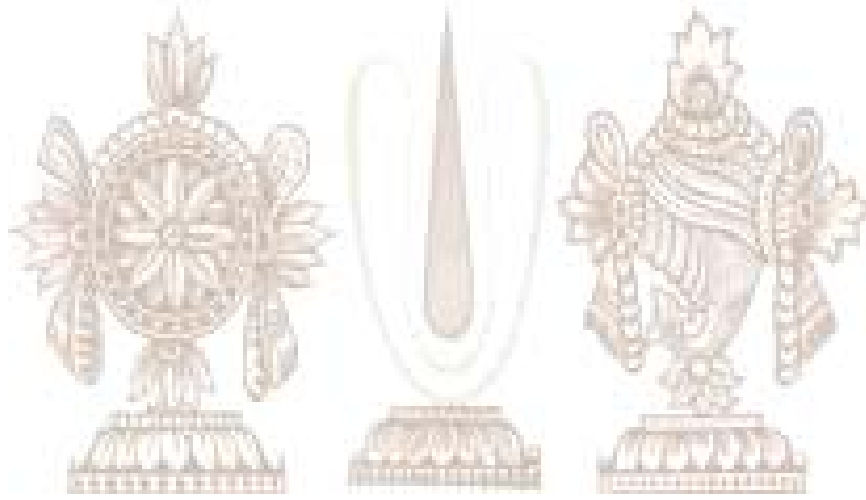


SIOkams and Commentaries

TANIYAN

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदाहृदि ॥



srImAn vEnkaTanAthArya: kavitArkikakEsari |

vEdAntAcAryavaryO mE sannidhattAm sadA hrudi ||



SLOKAM 1

गुरुभ्यस्तद्गुरुभ्यश्च नमोवाकमधीमहे ।

वृणीमहे च तत्राद्यौ दंपती जगतां पती ॥ १ ॥

gurubhya: tat gurubhya: ca namOvAkam adheemahE |
vruNeemahE ca tatra Adyau dampatee jagatAm patee ||

MEANING:

The salutation in the form of the utterance of "nama:" sabdham is made first to our immediate AchAryAs and then to the AchAryAs of their AchAryAs in an ascending order all the way up to our PrathamAcharyan, Sriman nArAyaNan. In this hierarchy of AchAryAs, adiyEn reaches out to the Divine couple, the Lord and Lakshmi, as the First preceptor pair as the upAyam (means) and UpEyam (goal). Here, Swamy Desikan emphasizes the cardinal doctrine of VisishtAdhvaitham, where the Jeevan's link is direct and unbroken from the Prakrutham (current) AchAryan to the First AchAryan, Sriman Narayanan.

COMMENTARY:

The first sLOkam is an Acharya Vandhanam. A reverential salutation is made to the prakrutham AchAryan and to his AchArya Parampara (namO vaakam adheemahE).

"Gurubhya: namO vaakam adheemahE" is the starting salutation to one's current AchAryans. We can have our current AchAryan or as in the case of AchArya Ramanuja more than one AchAryan at the same time. Ramanuja had five AchAryans and learnt different aspects of the Darsanam from them. Because of the possibility of more than one AchAryan, Swamy Desikan uses the plural here: "Gurubhya: namO vaakam adheemahE". The words "namO





Vaakam" means namO vachanam (the utterance of namO sabdham). After offering namskaraNams to the current AchAryan(s), the next series of salutations is directed at the AchAryans of the current AchAryan(s) in an ascending order (**tat grubhyascca namO vaakam adheemahE**). The word "adheemahE" means "adhyayanam kurmahE" (engage in respectful recitation of their taniyans). Our AchAryAs feed us with the milk of j~nAna about the correct meanings of the three Tathvam's and the three Rahasyams and ensure our upliftment from the samsArIC sorrows. That is why we utter many times the nama: sabdham in grateful appreciation of their MahOpakAram.



Adhi dampathi -thirukkadalmallai

The second Padham declares: "**Adyau jagatAm patee dampatee vruNeemahE ca**". Swamy Desikan offers his namO vachanam now to the Aadhi dampathi (Lord and Lakshmi as the first couple/Prathama dampathees). He points out that this Aadhi dampathi is an eternal mithunam (couple), who rule over all the worlds as yEka sEshis. Dampathi here stands for an eternal dual (dhvi Vachanam) without singular





or plural forms. The divine couple rule as One. Neither Narayana nor Lakshmi alone is "the ultimate godhead", but both of them together, as a dampathi are the embodiment of the tatthvam, Hitham and the PurushArtham. In the subsequent sLOkams of nyAsa tilakam, Swamy Desikan is going to elaborate later on these doctrines ("dhivya dampathi is tatthwa, SaraNya dampathi is hithA/upAya and Seshi dampathi, the PurushArtha").

Swamy Desikan emphasizes the need for "Guru ParamparA prakAsanam" (the glorification of the AchArya vamsam). That celebration has to start with the salutation to one's AchAryan (Svaacharyam Arabhya) and those salutations should ascend up to the PrathamAchAryan (Bhagavath paryantham Guru Paramparaa anusanthAnam). This first sLOkam is a famous sLOkam that is recited at the beginning of all Vaidhika Karmaas.





SLOKAM 2

प्रायः प्रपदने पुंसां पौनःपुन्यं निवारयन् ।

हस्तः श्रीरङ्ग भर्तुर्माम् अव्यादभय मुद्रितः ॥ २ ॥

prAya: prapadanE pumsAm pauna: punyam nivArayan |
hasta: srIranga bhartu: maam avyaat abhaya mudrita: ||

MEANING

This second sLOkam explains the significance and symbolism of the right hand of Sri Ranganatha displaying the abhaya Mudra, a gesture that assures freedom from fear for the chetanas, who have sought refuge at his holy feet. Although the other sLOkas of this master piece cover significant doctrines related to Prapatthi and the post-Prapatthi life of a Prapanna, this particular sLOkam dealing with the abhaya hastham of the Lord of Srirangam "mesmerizes" adiyEn.

The sLOkam is a very moving sLOkam and so comforting and reassuring that each time we stand before Sri Ranganatha that we should remind ourselves about the deep meaning of this verse and the profound message it carries.

COMMENTARY

Swami prays for the protection of the right hand holding the abhaya Mudhraa. (SrIranga bhartu: hasta: maam avyaat). Why this special attention to the right hand and the Abhaya gesture seen there?

Swami Desikan suggests in the way of utprEksha alankaaram (poetic fancy) that the Abhaya Pradhaana gesture symbolizes Lord's "prohibition" against repeating the act of Prapatthi since he has already assured that seeking refuge ONCE at his lotus feet will be sufficient to receive His unflinching





protection (Sakrudheva Prapannaaya tavaasmithi ca yaachathe, abhayam Sarva bhoothebhyO dhadhaamyetath vratham mama).

Swami suggests that the abhaya Mudra appears like the Lord's command to the Prapanna to stop repeating the performance of Prapatthi. His abhaya Mudra appears like it is saying, "Halt, Cease doing another Prapatthi! Enough. I will protect you for the Prapatthi that you have performed already".

Sri D. Ramaswamy Iyengar reminds us of what great Acharyas tell their disciples at the time of Prapatthi. They say: "Now that you have become a Prapanna, fix your gaze hence forth on the abhaya Mudra of the Lord and derive comfort and solace from the way it promises protection from hereon".

Here we are reminded by the spirit of the two halves of the Charama sLOka. In the first half (maamekam Saranam vraja), the Lord invites the Prapannas to seek refuge at his sacred feet; in the second half, He states unequivocally "maa Sucha:", and gives us hope and courage stating "do not grieve any more". The message then is to rely on Lord's charanaaravindham (lotus feet) until Prapatthi and thereafter shift our focus to the Abhaya Mudra and the message it carries.

Moved by this profound message housed in this sLOkam, Swami Desikan used it "in toto" as the second verse of his manipravaala work abhaya Pradhana Saara, which extols the SaraNaagathi SaastrA aspects of Srimad RamaayaNam. Once again, Swami Desikan included this message in his Tamil work adaikkala Patthu. Here, Swami was moved by the sight of the abhaya Hastham of Lord Varadaraja of Kanchi and said (adaikala pattu, paasuram 7):

உமதடிகளடைகின்றேனென்று ஒருகாலுரைத்தவரை

அமையுமினியென்பவர்போல் அஞ்சலெனக்கரம்வைத்து

"umathadigalai adaihinrehn yenru orukkaal uraitthavarai

amaiyum ini yenbavar pOl anjal yena karam vaitthu"





sadagopan.org



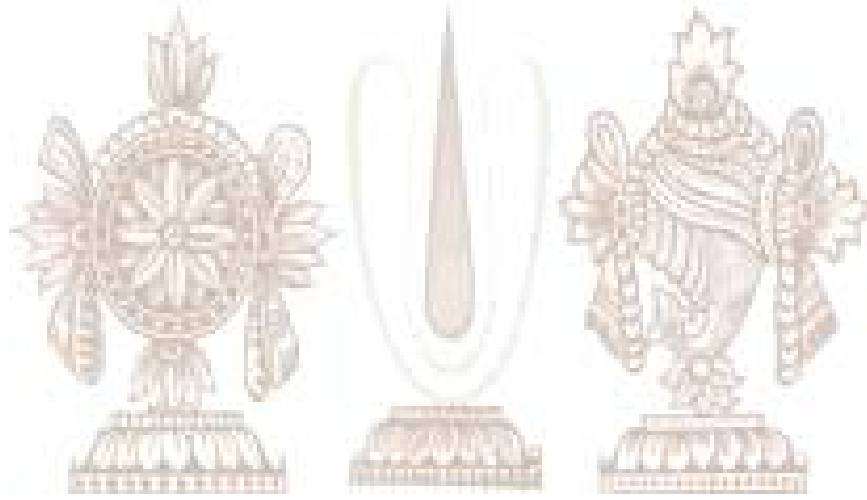
Abhayamudra of Sriranganatha





The Prapanna's statement during Prapatthi is "umathu adigalai adaihinrEn (I seek refuge at your holy feet as my means for Moksham). The Prapanna states once (Orukkaal uraithavarai) that he sought refuge under the cool shade of the Lord's lotus feet. The Lord responds with the abahya Mudra and seems to indicate enough, it is enough that you asked My protection once (amaiyum ini yenbavar pol anjal yena karam vaitthu).

This then is the message of the abhaya Hastham of the SaraNaagatha Rakshaka KaaruNeekan, Sriman NaarayaNan.



SLOKAM 3

अनादेर्निःसीम्नो दुरित जलधेर्यन्निरुपमं

विदुः प्रायश्चित्तं यदु रघु धुरीणाशय विदुः ।

तदारम्भे तस्या गिरमवदधानेन मनसा

प्रपद्ये तामेकां श्रियमखिल नाथस्य महिषीम् ॥ ३ ॥

anAdE: nisseemna: durita jaladhE: yat nirupamam
vidu: prAyascittam yadu raghu dhureeNa Aasaya vida: |
tadArambhe tasyA giram avadadhAnEna manasa
prapadyE tAmEKAm sriyam akhila nAthasya mahiseem ||

MEANING:

Our Samsaric Ocean is without beginning and end. Same is the situation with our ocean of sins that we have accumulated. How can we hope to dry them up? Prapatthi is one of the two ways to succeed in this effort. Our PoorvAchAryAs have demonstrated the efficacy of this route. Sriman Narayana in His incarnations as Raama and KrishNa have assured us that They will offer us their unfailing protection against the misery of being caught up in the endless cycles of births and deaths. They have unequivocally stated that they will never abandon one who has sought Their refuge through the performance of SaraNAgathy at Their feet. Our AchAryAs have pointed out that our Prapatthi to the Lord has to be preceded by PurushakAra Prapatthi to MahA Lakshmi. Our AchAryAs have instructed us that the most merciful MahA Lakshmi will intercede on our behalf, persuade Her Lord to be sympathetic to our prayer for protection and assure the success of our Prapatthi. She is our sympathetic Mother, who takes pity on our sufferings in the samsaric world



and appeals successfully to Her Lord to bless us with the fruits of Prapatthi. Her Lord is angry over our trespasses against His Saasthrams and is ready to use His nigraha sakthi (power of punishment); Our Mother intervenes, pleads with Her Lord to overlook our trespasses and to use His anugraha sakthi instead of nigraha sakthi. Our Lord can not refuse His principal consort's appeal and we become the beneficiaries of Her Lord's protection.

COMMENTARY:

KumAra VaradAchAr points out that the purport of this sLOkam is: PurushakAra Prapatthi to MahA Lakshmi should precede our Prapatthi to Her Lord. The SamsAram is without beginning (anAdhi) and endless (nissemna:). To the accumulated bundles of sins from previous janmAs, we keep on adding more and enter the samsAric cycle again and again with no hope of release from this treadmill of suffering. Lord Ramachandran and BhagavAn KrishNa have assured through their charama sLOkams about Prapatthi yOgam as the sure means to gain their unfailing protection:

sakrutEva prapannAya tavAsmeeti yaachatE
 abhayam sarvabhUtEbhyO dadhAmi yEtat vratam mama

---Lord Ramachandra in Srimath RaamAyaNam

Sarva dharmAn parityjya maamEkam SaraNam vraja |
 aham tvaa sarva paapEbhyO mOkshayishyAmi maa suca: ||

---Lord KrishNa in Bhagavath Geethai

After comforting oneself with the Lord's assurances, one should initiate SaraNaagathy at the Lord's Sacred feet. Prior to that, we have to follow the command of MahA Lakshmi about approaching Her Lord to remove Her Lord's anger over the jeevan's trespasses:





"maamEkaam dEvadEvasya mahisheem SaraNam sryEth". We perform the SaraNaagathy at the sacred feet of our Mother first and with Her sipArsu, approach the Lord to perform SaraNaagathy in the form of PrAyascchittham. If there is no PurushakAra Prapatthi, Bhagavath Prapatthi won't succeed. PurushakAra Prapatthi is for removing the nigraha sankalpam of the Lord (jananee pithruthva yuktha dhaNDadharathva nivArANAya, purushakAri bhavathi --Kumara VaradAchAr).

sadagopan.org



Svami desikan at Kanchi thayar sannidhi





SLOKAM 4

महेन्द्राग्ना विष्णु प्रभृतिषु महत्त्व प्रभृतिवत्

प्रपत्तव्ये तत्त्वे परिणमित वैशिष्ट्य विभवाम् ।

अधृष्यत्वं धृत्वा कमितुरभिगम्यत्व जननीं

श्रियं शीतापाङ्गामहमशरणो यामि शरणम् ॥ ४ ॥

mahendra agnA vishNu prabhrutishu mahattva prabhrutivat
prapattavyE tattvE pariNamita vaisishTya vibhavAm |
adhrushyatvam dhUtvA kamitu: abhigamyatva jananeem
sriyam seeta apAngAm aham asaraNa: yaami saraNam ||

AVATHARIKAI:

Swamy Desikan uses three examples to remind us that PirAtti is upAyam (means) during SaraNaagathi to Her Lord. Her role does not conclude with being PurushakAra BhUthai. She is also upAya bhUthai. It is not correct to view Her role in "upAya portfolio is a mark or upalakshaNa". When we approach the Lord as upAya for Moksha siddhi, His consort, MahA Lakshmi is also included. Our refuge is in the couple and not in VishNu alone.

In PraNavam based BharanyAsam, we use the word "aum", "अ" (a) stands for the Lord, "उ" (u) stands for MahA Lakshmi and "म" (m) represents the Jeevan that surrenders. All the three go together and cannot be separated. In the Prapatthi anushtAnam through the dhvaya mantram, PirAtti stays as ViSEshaNam and becomes direct means for MOksham (SaakshAth MokshOpAyam). In the Aathma samarpaNa Yaj~nam, both the Lord and His





PirAtti are both the means (uddhEsyathvam) and Goal (PrApyam).

sadagopan.org



purushakAra bhUthai





MEANING:

I who has no other protection, seek refuge in Lakshmi with the cool glances (rejuvenating katAkshams). She removes the inaccessibility of Her Lord to the Jeevans and facilitates His accessibility to them at the time of seeking Him as upAyam. She has not only Her role as a PurushakAra bhuthai but She has anvayam (union) with Her Lord during the upAya dasai as well. She has SaakshAth upAyathvam (direct means) and has anvayam with her Lord during the upAya dasai. She is inseparably present with Her Lord during the time of Prapatthi of the Jeevan (PrapattavyE tattvE pariNamita vaisishTya vibhavAm). The Prapatthi is made to both of Them together. They are inseparable "like VisEshaNa (adjectival attributes) and VisEshya (noun, object designated by the attribute)". Like the Vedic words MahEndra, agnAvishNu which are used as one unit, instead of two separate words ("Mahaa+Indhra and Agni+VishNu"), we have to perform Prapatthi to SrIman-Narayana together as a Mithunam (Couple). It is for this reason Dhvaya Mantram refers to both the Lord and SrI together, when it states "SrIman Narayana CharaNou SaraNam PrapadhyE". I who has no other refuge take refuge in Sri Devi (Sriyam aham SaraNam yaami).

COMMENTARY:

SrI Devi has her role as PurushakAra BhUthai. She recommends our case and pleads with Him to overlook our wilful trespasses (chithai:upAyai: vismArya/ She makes Him forget our bundles of sins thru appropriate means). As the Mother with the name of SrI dEvi, She helps us in six different ways:

1. She is sought after as refuge (SreeyathE);
2. She seeks the Lord for our protection (SrayathE);
3. She listens to our plaintive cries (SruNOthi);
4. She makes the Lord listen to us (SrAvayathi);
5. She dispels our difficulties (SruNathi) and





6. She makes us fit (SreeNATHi) to receive Her Lord's grace.

In addition to pleading for us (PurushakArathvam), She has also the power to be the direct upAyam (means) for SaraNagathi. In the preceding sLOkam, Swamy Desikan referred to the first step at the beginning of the performance of one's saraNaagathi (PurushakAra Prapatthi): "akhilanNaathasya mahisheem Sriyam PrapathyE" . In this sLOkam, Swamy Desikan performs SaraNaagathi to SrI Devi as SaakshAth upAyam (direct means).

PirAtti has three attributes (AakArams) as AakAra traya sampannai:

1. Displaying PurushakAram
2. Being SaakshAth upAyam and
3. Being PrApyam/Phalan of Prapatthi

Bharthru AasrayaNE poorvam svayam PurushakArathvam;
vaalabhyEna-anuthishtantheem, VaathsalyAth upabrahmaNeem,
upAya samayE bharthru: Jn~Ana sakthyAthi vardhineem, AakAra
traya sampannAm-VandhE Varadha VallabhAm

-according to NadAthUr AmMAL

She is:

1. PurushakAra BhUthai for the jeevans with sins before they approach Her Lord as refuge
2. During the upAya dasai, She is with Him to enhance His VaathsalyAdhi guNams
3. During the Praapya dasai, She is there with Him and enhances His Jn~Ana sakthi.

Swamy Alavanthar points out in his third sLOkam of ChathussLOki that one attains the sought after phalans of Iswaryam, Kaivalyam and Moksham through SaraNaagathi to Sri Devi; Swamy Desikan in his commentary on this sLOkam elaborates with various pramANams that Sri Devi grants us all the four PurushArthams (Dharma, artha, Kaama MOKsham). KurEsar has stated clearly





at the beginning of his Sri Sthavam "Svasthi Sreer diSathAth" (The Lord with Her help performs creation, protection and destruction of the universe and its beings as well as granting the jeevans Svargam, narakam or Moksham).

Swami PiLLai LokAcchAr has stated in Sri Vachana BhUshaNam that the Lord has no Rakshakathvam and Seshithvam without Sri Devi (Rakshakathva SeshithvangaL Lakshmi VyathikaraNE ILLAI). Nanjeeyar in his Sri Sookthi BhAshyam has emphasized Her upAyathvam along with PurushakArathvam this way:

"Sriyam-PurushakArathvEna upAyathvEna aAasreeyamANAm". Udayavar reminded us: "EmperumAnai sonna idatthilE, PirAttiiyayum solliRRAm" (whenever the Lord is mentioned, His Piratti is also included).

Srutha PrakAsa AchAryan in his SaraNaagathy vyAkhyAnam states:

It is the PoorvAchAryA's position that we should perform PurushakAra Prapatthi at the sannidhi of Lakshmi and follow it up with a prayer for Her to be UpAyam for the PurushArtham of Moksham with the help of the Moola Mantram (PurushArtha PrArtanam) and after getting Her permission utter dhavya mantram for being blessed with the phalan of Moksham. PurushakAra Prapatthi is done first and then Parama PaurushArtha PrArtanam is done. The conclusion is that SrI Devi is not an upalakshaNm, but stands as VisEshaNam and thereby becomes direct upAyam for Moksham. Dhivya dampathis are upAyam and not PerumAl alone. She is ajn~Atha nigrhai (she does not know what is punishment). Swamy Desikan says in this context that as aSaraNan (one without any protection), he seeks Her out as upAyam (Sriyam aSaraNa: aham SaraNam yaami).





sadagopan.org



siddhOpAyan





SLOKAM 5

स्वतःसिद्ध श्रीमानमित गुण भूमा करुणया

विधाय ब्रह्मादीन् वितरति निजादेशमपि यः ।

प्रपत्त्या साक्षाद् वा भजन शिरसा वाऽपि सुलभं

मुमुक्षुर्देवेशं तमहमधिगच्छामि शरणम् ॥ ५ ॥

svata: siddha srImaAn amita guNabhUmA karuNayA
vidhAya brahmAdeen vitarati nija Aadesam api ya: |
prapattyA sAkshAd vA bhajana sirasA vA api sulabham
mumukshu: dEvEsam tam aham adhigacchAmi SaraNam ||

MEANING:

Unlike the other Jeevans, ParamAthmA is self-manifested. He has no births. He is recognized as SiddhOpAyam since He stands as an eternal upAyam without us performing any upAyam. He displays limitless auspicious attributes. He never leaves the side of Periya PirAtti. Out of His compassion, He creates all jeevans including Brahma Devan. After creating Brahma dEvan, He instructs him on the Vedaas. Brahman follows the Vedic instructions to create the other jeevans. Our Lord stays as the sole Master of all the created jeevans. To enjoy the Lord of the Universe thoroughly, one has to practise Prapatthi or Bhakthi yOgam. Prapatthi yOgam is the direct means to moksham. Bhakthi yOgam is difficult for us to practice. It takes a long time to bear fruit. Hence, adiyEn is unfit to choose Bhakthi yOgam for Moksha Siddhi. Therefore, adiyEn performs SaraNaagathy (Prapatthi) at the Lord's sacred feet (tam dEvEsam mumukshu: aham SaraNam adhigacchAmi).





COMMENTARY:

Swamy Desikan performs SaraNaagathi here in the way shown by the Veda mantram of SvEtaswathAra Upanishad:

yO brahmAnam vidhadhAthi poorvam
yO vai VedhAmsccha prahiNothi tasmai
tamm ha dEvAthma-buddhiprasAdham
mumukshurvai SaraNamaham prapadhyE

The meaning of the mantram is: adiyEn aspiring for Moksham (Mumukshu) seek refuge (SaraNam aham prapadhyE) in that resplendent Lord, who creates Brahma first and blesses him with the vedAs also; my intellect shines on account of this effulgent Lord.

KumAra VaradAchar Swamy quotes the above mantram and points out that this sLOkam reveals the meaning of the Sruthi Vaakyam (ithi Sruthi siddham artham prakaTayan). It is clear that the words and the sentiments of this mantram are tightly integrated into this sLOkam by Swamy Desikan. Sri D. Ramaswamy IyengAr gives a nice analysis of the overlap of this Upanishad mantram with the passages of the sLOkam this way:

"The first half of this sLOkam refers to:

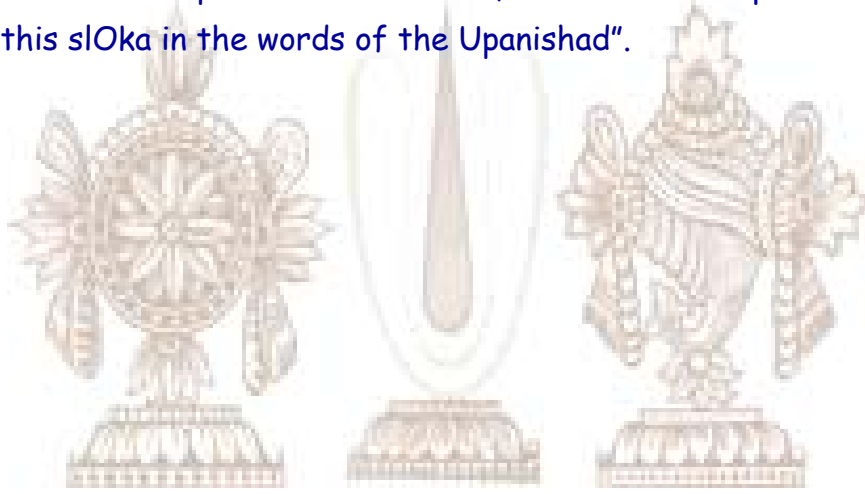
1. the Lord's self-evident nature (i.e.), ever existing on His own
2. Srimathvam, ever associated with Lakshmi in nithya yOgam or eternal union
3. KalyANa guNaakarathvam, possession of all auspicious guNams
4. creation of Brahma in the first instance and through him the entire created cosmos as an act of grace(karuNayaa) and
5. revelation of the VedAs.

The third quarter of this sLOkam refers to Prapatthi as the only means for





Moksham. For, the only other means, Bhakti Yoga has to depend on Prapatthi to get over several hurdles in its course. Readers will remember how the charama sLOka has been interpreted only to refer to anga Prapatthi even by Ramanuja in his GeethA BhAshya. It was Desika who first incorporated the charama sLOka as a self sufficient and immediate means to Moksha in his Taathparya chandrikaa, a gloss on Ramanuja's GeethA bhAshya, and also in the charama sLOka adhikAra of Srimad Rahasya Thraya Saaram. In this sLOkam, Desika refers to both those aspects of Prapatthi only to demonstrate the Lord is easy of approach (sulabham) only to those, who rely on Prapatthi either as a direct means or an adjunct to Bhakthi yoga. Having said so much about the Lord, who is the goal and about Prapatthi as the means, Desika does Prapatthi in the last Quarter of this sLOka in the words of the Upanishad".





sadagopan.org



Parathvam and soulabhyam (Madurantakam Srirama)





SLOKAM 6

बृन्दानि यः स्व वशयन् व्रज सुन्दरीणाम्

बृन्दा वनान्तर भुवां सुलभो बभूव ।

श्रीमानशेष जन संग्रहाय शेते

रङ्गे भुजङ्ग शयने स महा भुजङ्गः ॥ ६ ॥

brundAani ya: sva vasayan vraja sundareeNaam
brundA vanAntara bhuvAm sulabha: babhUva |
srImAn asEsha jana sangrahaNaaya sEtE
rangE bhujanga sayanE sa mahA bhujanga: ||

AVATHARIKAI:

This sLOkam provides an answer to the question relating to the five roopams of the Lord: Param, VyUham, Vibhavam, antharyAmi and archai. Which of these five roopams is the best for observing Prapatthi is the question. Swamy Desikan points out that archaa roopam is the preferred one because of its Parathvam and Soulabhyam. In this context, Swamy Desikan blesses us with a sLOkam to share the flood of his Aanandha anubhavam about the archaa Moorthy Sri RanganAthan.

KumAra VaradAcchAr's commentary on this sLOkam is insightful: "Vaikunta sthaanE--asmadhAdhibhi: aasrayathum asakyathvAth asmadhAdhaaSrayaNa ubhayuktham soulabhyam Aasrithya parama kaaruNiko bhagavAn SrirangAdhi dhivya dEsEshu varthathE". It is impossible for us to perform Prapatthi at Sri Vaikuntam with our gross sareeram and therefore, the most merciful Lord has made Himself available to us readily at dhivya dEsams like Srirangam. He rests





on His serpent bed at Srirangam with His athi-sundara roopam and enchants us. There at Srirangam, He rests "to capture us and we are intent on surrendering to Him".

MEANING OF THE SLOKAM BY SRI D. RAMASWAMY IYENGAR:

"That Sriman, who was easily accessible to the hosts of the lovely damsels of Vraja (Gokulam) in the Brindhavanam region, and made them compliant to Him, - that Sriman who is a great seducer, is now reposing in His AdhisEsha couch at Rangam (Srirangam) with a view to seduce (draw into Himself) the entire race of mankind".

COMMENTARY:

When the Lord took the Vibhavavatharam of Krishna, He enchanted the assembly of Gopis. He also protected that assembly of gopas and gopis (Brundhavanam). Our Lord was readily accessible to all the people and animals there. He became bhaktha sulabhan there. We missed being with Him at that time in Brundhavanam and Dhwarakai. To enchant us, who were not fortunate to be with Him then, our Lord is resting now at Srirangam on His AadhisEsha bed. As at Brundhavanam in those days of His vibhava avatharam, today, Sri Ranganathan as archa Moorthy is waiting for our Prapatthi unto Him.





SLOKAM 7

रङ्गास्तीर्ण भुजङ्ग पुङ्गव वपुः पर्यङ्कवर्यं गतौ

सर्ग स्थित्यवसान केळि रसिकौ तौ दम्पती नः पती ।

नाभी पङ्कज शायिनः श्रुति सुखैरन्योन्य बद्ध स्मितौ

डिम्भस्याम्बुज संभवस्य वचनैरोत्तत्सदित्यादिभिः ॥ ७ ॥

ranga AasteerNa bhujanga pungava vapu:

pariyanka varyam gatau

sarga sthiti avasAna kELi rasikou tau

dampatee na: patee |

nAbhee pankaja sAyina: sruti sukhai:

anyOnya baddha smitau

Dimbhasya ambuja sambhavasya vacanai:

Om tat sat ityAdibhi: ||

MEANING:

Oh Divine Couple who are seated on the grand bed (couch) of the expansively spread body of AadhisEsahn at Srirangam! From there, both of You perform and enjoy the sport of creation, sustenance and destruction of the universe and its beings. Oh RanganAthA! from Your navel arises a lotus in which Your son Brahma dEvan rests prattling powerful words since the time of his birth such as "Om tat sat". Those lips of Your child please You both very much. You are enchanted by those prattling of Your child and smile approvingly at him. This fits well within the IOka reethi (customs of the world). May Thou both be





yEka SEshi for us and become the goal of our Prapatthi!

COMMENTARY:

In the previous sLOkam, the soulabhyam of the Lord as BrundhAvana-charan was saluted. Here, the Parathvam (the transcendental Supremacy arising from the Jagath kaaraNathvam) of the Divine couple is celebrated. This is a profound salutation to the Swamithvam of this divine couple. Swamithvam implying sakthi and ease of approach (soulabhyam) are both essential for one to be a



Comfortably sitting on Adhi SEshan

SaraNyan. Our Lord and His Devi have these two attributes in abundance and hence are recognized as SarvalOka SaraNyAs and yEka SEshis. They are enjoying their sports of the creation, nurturing and dissolution of the universes (Srushti, sthithi and avasaana) as they sit comfortably on the expansive couch formed by





sthithi and avasaana) as they sit comfortably on the expansive couch formed by the body of Their Adhi SEshan. The word SEshan stands for one "who subserves the end of another and exists only for the other". In this context, Adhi SEshan has to be understood as the primordial, ancient SEshan engaged in serving his Lord and His Lady. Seated on their comfortable couch, the divine couple listen to the Veda vaakyams generated by their child in its not fully developed infant language (mazhalai). These Vedic words (Om tat sat) emanating from the child resting on the lotus cradle high above the naabhi of the Lord are full of meaning. Om is the prathama-aksharam uttered during recitation of the Vedam and recited at the beginning of all Vaidhika karmas. "tat" is uttered (anusandhanam) in all karmas, where the phalan is not sought. That stands for the Supreme Brahman (ParamAthmA) and karma nivEdhanams to that Brahman in the spirit of Bhagavth preethi is marked by the word "tat". The word "sat" is used in the instances of KarmAs, where some phalan or other is anticipated. "sat" is a Mangala sabdham. The divine parents instruct their first born child (Brahma dEvan) on these three meaningful words first (aksharAbhyAsam). Brahma dEvan takes the cue from his parents and spreads the message of Vedams and encourages the world to perform Vaidhika karmas. The divine parents hear this first attempt at speech by Their child and as proud parents, the SEshi-pair are filled with joy. Swamy Desikan recalls this precious scene and reminds us that this Divine Couple is the object of our Self-surrender (SaraNaagathi) (dampathee na: pathee). This nirupAdhika SEshis are the principal target for our Prapatthi (Mukhya vishayam for our Prapatthi).





sadagopan.org



ghana karuNA nayanam -Thiruvanbil vadivazhagar





SLOKAM 8

घन करुणा रसौघ भरितां परिताप हरां

नयन महश्छटां मयि तरङ्गय रङ्गपते ।

दुरित हुताशन स्फुरित दुर्दम दुःख मषी-

मलिनित विश्व सौघ दुरपहव वर्ण सुधाम् ॥ ८ ॥

ghana karuNaa rasa Ogha bharitAm paritApa harAm
nayana maha: chaTaam mayi tarangaya ranga patE |
durita hutAsana sphurita durdama dukkha mashee-
malinita visva saudha durapahnava varNa sudhAm ||

MEANING:

Oh RanganAtha! Dayaa nidhi! Your katAksham is filled with the radiant bundles of the flood of deep compassion for us. They banish our sufferings. They are like the inerasable white paint that covers the blemish of the dense blackish soot that resulted from the fire of our sins. May those sorrow-removing, dayaa laden glances of Yours fall on us and quench our samsAric afflictions!

COMMENTARY:

From here on, Swamy Desikan addresses Lord RanganAtha directly and prays for the compassion-filled glances of the Lord to fall on him (ghana karuNaa nayana maha: chaTaam mayi tarangaya). Swamy Desikan visualizes these dayaa-laden glances as unceasing waves and requests the Lord to drench him in those comforting waves. He describes his state as pitiable needing attention and recognizes the compassion-filled glances of the Lord will remove the





sufferings from the samsAric afflictions (paritApa harAm nayana maha: chaTaam). Swamy Desikan compares the cleansing effect of those glances to the fresh and inerasable white paint that eliminates (neutralizes) the blemishes of the dark soot caused by the wild fire of his sins. Your karuNaa kataksham should fall on me and result in adiyEn performing SaraNaagathy at Your sacred feet. This is the prayer of Swamy Desikan in this sLOkam. The dayaa-laden glances have been saluted in the other sthOthrams of Swamy Desikan: "dayaa bharithai: apAngai:" in Sri dehaLeesa Sthuthi and "dayaa tarangAnucharai: kaTaakshai:" in Sri HayagrIva SthOthram. Swamy Desikan prays in this sLOkam for unending waves of the Lord's KaruNA kaTaaAksham to drench him and remove the samsAric pain and sorrow. This sLOkam is housed also in Sankalpa SooryOdhayam (act VI, sLOkam 68).

Swamy KumAra VaradAcchAr points out that the paramount guNam of the SaraNyan is His KaruNai. Swamy Desikan has created hundred plus verses on this KaruNaa (Dayaa) guNam of the Lord in his Dayaa Sathakam. Therefore Swamy Desikan salutes here the SarvalOka SaraNyan as the One filled with Ghana KaruNaa. This dense flood of compassion is forever flowing attribute of our LORD. The prayer is: "Oh RangapathE! asmath PathE! tava ghana karuNaa kaTaaksham mayi nidhEhi!". May those waters of KaruNaa rasam drench adiyEn and cool me quickly from the taapams and the paritaapams of SamsAram! The message of this sLOkam is that the performance of MokshArtha Prapatthi is essential for a jeevan suffering from samsAric tApams.





SLOKAM 9

दुर्मोचोद्भट कर्म कोटि निबिडोऽप्यादेश वश्यः कृतः

बाह्यैर्नैव विमोहितोऽस्मि कुदृशां पक्षैर्न विक्षोभितः ।

यो माहानसिको महान् यतिपतेर्नीतश्च तत्पौत्रजान्

आचार्यानिति रङ्गधुर्य मयि ते स्वल्पावशिष्टो भरः ॥ ९ ॥

durmoCa udbhaTa karma kOTi nibiDa: api

AadEsa vasya: kruta:

bAhyai: na yEva vimOhita: asmi

kudrusAm pakshai: na vikshObhita: |

ya: mAhAnasika: mahAn yatipatE:

neeta: ca tat pautrajAn

AacAryAn iti ranga dhurya mayi tE

svalpa avasishTa: bhara: ||

MEANING:

Oh Lord of Thiruvarangam! The MahOpakArams done by You to me are limitless. My dhushkarmaas are beyond count. They are fierce and not easy to get rid off. In spite of their negative impact, You have blessed me with human birth in a vaidheeka kulam. In spite of this birth in this srEshta kulam, adiyEn could have been deluded by avaidhika, Veda Baahya mathams. You saved adiyEn from falling as a prey to these Naasthika (Vedam denying) and Kudhrushti mathams that distort the true meanings of the VedAs for their own sake. You blessed adiyEn to become the sishyan of the great grandson AppuLLAr (the





koLLu pEran) of the MahAn, MadaipaLLI AacchAn, who imbibed all SaasthrArthams from Bhagavath RaamAnujaa Himself, while he served as the head of the kitchen serving Udayavar. Oh RanganAthA! Up to this stage preceding adiyEn's Prapatthi, You have blessed me with so many rare soubhAgyams. The residual responsibilities towards me are very little. That remaining upakAram that You have to bless me with is to accept adiyEn's SaraNaagathi and lift me up to Your sacred feet at Your Supreme abode at Sri Vaikuntam and bless me to perform blemishless nithya kaimkaryam for You and Your Devi there.

sadagopan.org



Lift me up to your sacred feet

COMMENTARY:

In the preceding sLOkams 6, 7 and 8, Swamy Desikan dealt with the Soulabhya, Swamithva and KaaruNya guNams of the Lord. In this sLOkam, Swamy Desikan





expresses his Krutajñāthai (gratefulness) to the Lord for all the great upakArams performed by Him and reminds the Lord of Srirangam about the remaining "small" help for his protection.

Swamy Desikan lists the four major upakArams of the Lord so far:

1. birth as a human being to follow Bhagavath Saasthrams,
2. freedom from the clutches of Veda Baahya mathams like ChArvAkam, Buddhism et al,
3. freedom from the pull of Kudhrushti mathams that distort the true meanings of Vedam and
4. blessings to be the sishyan of AppuLLAr, the great grandson of Kidambi AacchAn.

Swamy Desikan now asks Lord RanganthA a question: Having done so much for me already, would not you please lead adiyEn along the remaining distance to Your sacred Thiruvadi? It won't be difficult at all for you to confer on adiyEn this blessing. This then is the prayer for completion of the spiritual journey through the performance of Prapatthi at the Lord's sacred feet. My Lord! This would not be a great burden for You (madh vishayE tava bhara: svalpAvasishTa:). May adiyEn be blessed to ascend Parama padham via archirAdhi maargam at the end of this life and enjoy kaimkarya saamrAjyam there!



SLOKAM 10

आर्तेष्वाशुफला तदन्य विषयेऽप्युच्छिन्न देहान्तरा

वह्यादेरनपेक्षणात् तनुभृतां सत्यादिवद् व्यापिनी ।

श्रीरङ्गेश्वर यावदात्म नियत त्वत्पारतन्त्र्योचिता

त्वय्येव त्वदुपाय धीरपिहित स्वोपाय भावाऽस्तु मे ॥ १० ॥

AartEshu Aasu phalA tadanya vishayE api

ucchinna dEhAntarA

vahni AadE: anapEkshaNaat tanubhrutAm

satya Aadivat vyApinee |

srIirangEsvara yAvadAtma niyata

tvat pAratantrya ucitA

tvayi yEva tvat upAya dheeh: apihita

sva upAya bhAvA astu mE ||

AVATHARIKAI:

The glories of Prapatthi are hailed in this sLOkam. Bhakthi yOgam yields fruit after a long time. In between, one might have to take a few births. Vaidhika KarmAs are angams for Bhakthi yOgam and hence one might have to perform agni kaaryams like AgnihOthram. People of all varNAs are not eligible for practicing Bhakthi yOgam. It is a difficult task and the awareness of this approach creates a mingling of thoughts about the independence of the practitioner and the importance of Bhakthi yOgam. The practice of the Prapatthi yOgam to gain Moksham on the other hand is quite different:



1. It is easy to practice
2. It does not need any agni kAryam
3. It grants Moksham immediately after Prapatthi for one, who can not bear the pains of samsAram any more
4. It also permits one to engage in Bhagavath/BhAgavatha Kaimkaryam until the end of one's time on earth and then leads to Moksham
5. All are eligible; there is no varNaasrama limitations
6. There is no gender based restrictions
7. The practitioner of Prapatthi yOgam is no longer the mukhya vishayam. Our Lord becomes instead the mukhya vishayam.
8. The Lord becomes upAyam and Phalan in Prapatthi
9. The Lord stands in the place of Bhakthi yOgam and our prayer in Prapatthi for Him to play that role because of our incapability to practise the arduous Bhakthi yOgam
10. One abandons the thought that Prapatthi is a mukhya upAyam like the Lord and recognizes that Prapatthi is an upAyam to gain the Lord's grace and it is only the Lord who empowers us to perform Prapatthi.
11. Prapatthi unlike Bhakthi yOgam destroys even PrArabdha KarmAs.

MEANING

This Prapatthi yOgam will yield immediate phalan for the Aarthan / Aartha Prapannan (One does not want to stay a moment longer on this earth and wishes to start his nithya kaimkaryam to the Lord in Parama Padham right away). For the Dhruvtha Prapannan (contented Prapannan) who can wait until the end of his assigned life period, it grants Moksham at the time his body falls on ground. This Prapatthi yOgam does not require any agni kAryam like Bhakthi yOgam. It can be practised by members of all the varNams. It can be practiced by men and women. Prapannan recognizes that it is not the PradhAna upAyam but BhagavAn is the mukhya vishayam (primary means/PradhAna





upAyam). Prapatthi is a vyAjam (mere pretext to invoke the Lord's sympathy in one's favour) and the Lord is the ancient SiddhOpAyan, who exists as the upAyam before Prapatthi. May this noble SaraNaagathi yOgam become fruitful to adiyEn!

sadagopan.org



upAyam before prapatthi





SLOKAM 11

त्वय्याचार्यैर्विनिहित भरास्तावका रङ्गनाथ

त्वत्कैङ्कर्यं प्रवण मनसस्त्वद्गुणास्वाद मत्ताः ।

त्वय्येकस्मिन्नपि विजहतो मुक्तवत् साधनत्वं

त्वच्छेषत्व स्वरस रसिकाः सूरयो मे स्वदन्ताम् ॥ ११ ॥

tvayyAcAryai: vinihita bharA:

†AvakA ranganAtha

tvat kainkarya pravaNa manasa:

tvat guNaa svAda mattA: |

tvayyEkasmin api vijahatO

muktavat sAdhanatvam

tvat sEshatva svarasa rasika:

soorayO mE svadantAm ||

AVATHARIKAI:

The glories of the SuddhAntha SiddhAnthis (Sri RanganAtha pathivrathais) are celebrated here as persons of emulation by the PrapannAs.

MEANING:

Oh RanganAtha! May those great souls, whose souls are entrusted by AchAryAs for protection by You, who identify themselves with You in thought, word and deed (SuddhAntha SiddhAnthis), whose mind are always gravitating





towards kaimkaryam to You, who delve deep in to Your anantha kalyANa guNANubhavam, who like muktha jeevans have abandoned the idea of Yourself being upAyam anymore, who have developed an exquisite, innate ruchi, rasaa about being Thy devoted servants (SEshans) to You as the Sarva SEshi --May the thought of such muktha jeevans and nithya sooris be forever sweet to adiyEn's mind!



Prapannas constantly enjoy your Aravamudha guNams

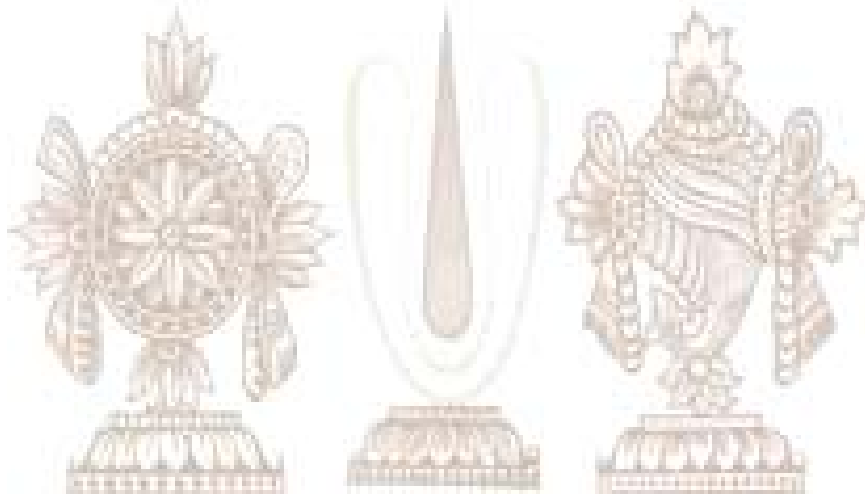
COMMENTARY:

In the previous sLOkam, Sva nishtai performed by an eminently qualified adhikAri was covered. In this sLOkam, AchArya nishtai is the subject matter. In this mode of performance of one's Prapatthi, AchAryan performs the Bhara SamarpaNam on behalf of the Mumukshu (One who desires Moksham). After Prapatthi, they





become VisEsha abhimAna vishaya BhUthar (special objects of abhimAnam) for You and develop intense ruchi for Kaimkaryam to You and Your Devi and constantly enjoy reflections on Your anantha kalyANA guNams. All the other PrapannAs have You as their upAyam; AchArya nishtAs on the other hand consider their AchAryan as their upAyam and upEyam. Swamy ParAsara Bhattar says in this context (AchArya nishtai): "my burden was made Yours by the AchAryAs; and I too uttered the words spelling out SaraNaagathy". The result is that adiyEn enjoys the fruits of Prapatthi and engage in AchArya and BhAgavatha Kaimkaryams. It is a blessed state to be! Swamy Desikan states that he too wishes to enjoy that blessed state.





SLOKAM 12

कल्प स्तोमेऽप्यपास्त त्वदितर गतयोऽशक्ति धी भक्ति भूम्ना

रङ्गेश प्रातिकूल्य क्षरण परिणमन्निर्विघातानुकूल्याः ।

त्रातारं त्वामभेद्याच्छरण वरणतो नाथ निर्विघ्नयन्तः

त्वन्निक्षिप्तात्म रक्षां प्रति रभस जुषः स्व प्रवृत्तिं त्यजन्ति ॥ १२ ॥

kalpa stOmE api apAsta tvat itara gatayO

asakti dhee bhakti bhoomnA

rangEsa prAtikoolya ksharNa pariNaman-

nirvighAta AanukoolyA: |

trAtAram tvAm abhEdyAt SaraNa varaNatO

nAtha nirvighnayanta:

tvat nikshipta Aatma rakshAm prati rabhasa jusha:

sva pravruttim tyajanti ||

AVATHARIKAI:

The mind set of PrapannAs in the post-Prapatthi period is the subject matter of this sLOkam. The five angAs of Prapatthi are also referred to in this sLOkam.

MEANING:

Oh RanganAtha! The prapannAs are of the firm conviction that they have no one else but You to protect them (ananya gathi:). They are "apAsta tvat itara gataya:". They also are convinced that they do not have the power/sakthi to





seek any other upAyam other than Yourself to protect themselves (Aakinchanyam). Therefore, they will not seek any one except You as their refuge even after the passage of many kalpams. They have unshakable faith in You as their protector (Mahaa ViswAsam). They have immeasurable bhakthi for You (bhakti bhoomnA). They will not engage in any act that will displease You (praathikoolya varjanam). They will actively engage in kaimkaryams that will meet with Your MukhOllAsam (aanukoolya sankalpam). They will have utter faith in You as their unfailing Protector to display their gOpthruthva VaraNam (trAtAram tvAm abhEdyAt SaraNa varaNata:). Through the expression of their Aakinchanyathvam, they have displayed the angam of KaarpaNyam. They have abandoned any effort at their Aathma RakshaNam after placing the burden of protection at Your sacred feet even when they are eager to enjoy the fruits of their Prapatthi



vaithamanidhi is awaiting prapannAs

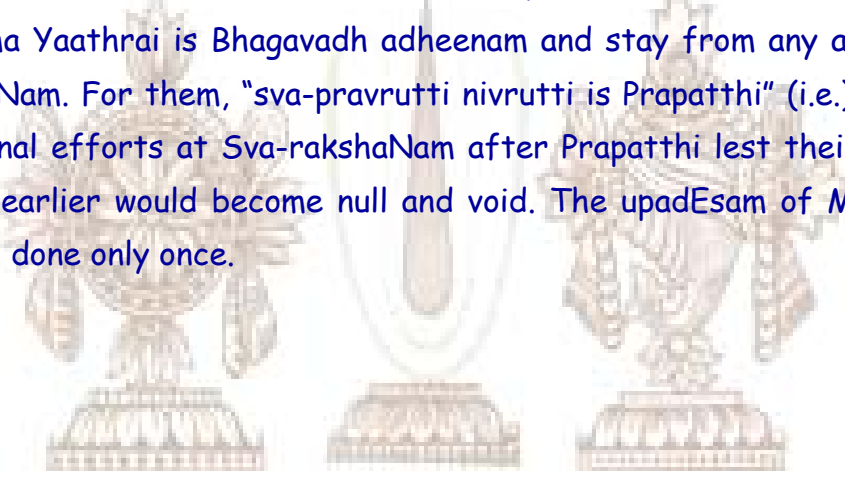




(rabhasa jusha: api, tvat nikshipta Aatma rakshAm prati sva-pravruttim tyajanti). They are PuNyasaalis. They place their Aathma rakshaa Bharam at the sacred feet of Yours. You have been waiting for them. All the karmas that stood as VirOdhis for Prapatthi are gone now. They have reached a state of eagerness to enjoy You at Parama padham. In spite of that heightened sense of anticipation, they do not engage in any effort to hasten this process after their Prapatthi anushtAnam and wait patiently for the Phalan with full faith in You.

COMMENTARY:

This is a sLOkam to celebrate the mind set of SvanishtAs who believe firmly that Aathma Yaathrai is Bhagavadh adheenam and stay from any attempts at Sva-rakshaNam. For them, "sva-pravrutti nivrutti is Prapatthi" (i.e.), cessation from personal efforts at Sva-rakshaNam after Prapatthi lest their Prapatthi performed earlier would become null and void. The upadEsam of MokshArtha Prapatthi is done only once.





SLOKAM 13

त्यक्तोपाय व्यपायांस्तदुभय करणे सत्रपान् सानुतापान्

भूयोऽपि त्वत्प्रपत्त्या प्रशमित कलुषान् हन्त सर्वसहस्त्वम् ।

रङ्गिन् न्यासान्तरङ्गाखिल जन हितता गोचर त्वन्निदेश-

प्रीति प्राप्त स्ववर्णाश्रम शुभ चरितान् पासि धन्यान् अनन्यान् ॥ १३ ॥

tyaktOpAya vyapAyan tadubhaya karaNE

satrapAn sAnutApAn

bhUyOapi tvat prapattyA praSamita kalushAn

hanta sarvam saha: tvam |

rangin nyAsa antaranga akhila jana hitatA

gOcara tvat nidESa-

preeti prApta sva varNASrama subha caritAn

paasi dhanyAn ananyAn ||

AVATHARIKAI:

This slokam focuses on the behaviour of PrapannAs, whose vow it is not trespass on Bhagavath Saasthrams. Our Lord's commands are for the well being of all mankind (akhila jana hitatA gOcarA). PrapannAs, who have this code of conduct, are saluted as "Subha charithAn" (people of blemishless and auspicious lives). These PrapannAs turn a blind eye towards other gods. Such PrapannAs displaying Mahaa Viswaasam in Sriman NarayaNaa come under His exclusive Protection.





MEANING:

"Oh RanganAtha! Thou who puts up with (pardon) every thing, doth protect those blessed and fortunate persons who have discarded all other means (but Prapatthi) and stayed away from all sinful deeds; if perchance they take to these sinful deeds, they get remorseful, and get cleansed by performing PrAyascchittha Prapatthi; they observe all dharmAs suited to their varNa and Aasrama out of sheer love for Thy commands, which aim at the welfare of one and all. You treat such people of blemishless conduct as exclusively Thine. How wonderful it is to reflect on this!"

COMMENTARY:

This sLOkam focuses on additional aspects of the conduct of an ideal Prapannan in the Post-Prapatthi period. They abandon sinful deeds and also Kaamya KarmAs (**thyaktha upAya vyapAyan**); if they end up engaging in such acts, they become remorseful and ashamed (**tath ubhaya karaNE sathrapAn saanuthApAn**). The acquiring of sins and the engagement in Kaamya karmas trouble them and drive them to perform PrAyascchittha Prapatthi at Your sacred feet and get cleansed of those sins (**bhUya: api tvat prapattyA praSamita kalushAn bhavati**). They follow scrupulously all of Your commands intended for the well being of all and become distinguished for the strict observance of VarNAsrama dharmams. They are blessed because they do not look at any one other than You and do not seek any phalan except MOksham (**tvat nidESa preeti prApta sva-VarNAsrama subha caritAn**). These dhanyAs are so special to You that You take exclusive care of them. You rush to the rescue of these dhanyAs, who know of no refuge except You. These dhanyAs live an exemplary, single minded devoted life performing AarAdhanam to You and You alone as Your SEsha bhUthAs. They have not even a remote connection to the anya dEvathAs and consider any such involvement as a stain in their post-Prapatthi life. It is no wonder that You are moved and take such good care of them.





SLOKAM 14

शोकास्पदांश मथनः श्रयतां भवाब्धौ

रागास्पदांश सहजं न रुणत्सि दुःखम् ।

नो चेदमी जगति रङ्गधुरीण भूयः

क्षोदिष्ठ भोग रसिकास्तव न स्मरेयुः ॥ १४ ॥

sOka Aaspada amsa mathana: SrayatAm bhava abdhou

rAgAspadAmsa sahajam na ruNatsi dukkham |

nO cEt ami jagati rangadhureeNa bhUya:

kshOdishTha bhOga rasika: tava na smarEyu: ||

MEANING:

Oh Lord of Thiruvarangam! You bless the PrapannAs with freedom from rebirth in this samsAra maNDalam (SrayatAm bhava abdhou Soka Aaspada amsa mathana:). As a result of this anugraham of Yours, those who sought refuge in You gain Moksham at the end of their life. You do however give a mixed blessing during their life on earth during the Post-Prapatthi period: You present them some sorrows while they enjoy some sukham with their bodies. This is commonly seen. If You had willed, You could have wiped out those sorrows and let them enjoy unalloyed sukham. There seems to be a reason for not removing those sorrows. You have perhaps concluded that the enjoyment of these alpa sukham will create ruchi for them in the minds of the PrapannAs, which in turn will lead to their forgetting You. If the sukham are mixed with dukkham, then the prapannAs would gradually lose interest in the worldly sukham and think more about You during the post-Prapatthi stage of





their lives. This might be the reason why PrapannAs also experience sorrows here before their ascent to Parama Padham.



dhaNdana Gathi of the Lord





SLOKAM 15

हेतुर्वैधे विमर्शे भजनवदितरत् किं त्वनुष्ठान काले

वेद्य त्वद्रूप भेदो विविध इह स तूपायतान्यनपेक्षा ।

रङ्गिन् प्रारब्ध भङ्गात् फलमधिकमनावृत्तिरुक्तेष्टिवत् स्यात्

नाना शब्दादि भेदात् प्रपदन भजने सूचिते सूत्र कारैः ॥ १५ ॥

hEthur vaidhE vimarsE bhajanavaditarat
 kim tvanushTaana kaalE
 vEdya tvadroopa bhEdO vividha iha sa
 tu upAyatA anya anapEkshA |
 rangin prArabdha bhangAt phalam adhikamanA-
 vrutti: uktEshTivat syAt
 nAnA SabdAdi bhEdAt prapadana bhajanE
 soocitE sootrakArari: ||

AVATHARIKAI:

This sLOkam points out that Prapatthi and Bhakthi are distinctly different upAyams for Moksham. Swamy Desikan points out here their differences. Prapatthi needs to be observed only once; Bhakthi yOgam has to be practiced however with undiminishing intensity all thru the saadhakan's life. There is yet another difference between Prapatthi and Bhakthi, when it comes to the destruction of one's karmAs. There are three kinds of sins:

1. Sanchitham



2. **PrArabdhham** with its two divisions (**abhyugatha PrArabdhham** and **anabyugatha PrArabdhham**). Sanchithams are those accumulated and unspent from previous births. PrArabdhams are those, which have begun to yield fruit. PrArabdhams have two subdivisions. The anabyugatha PrArabdhham is experienced over many janmAs. The abhyugatha PrArabdhham is experienced in this life and it ends there.
3. **Aagami**: Those accumulated afresh after Prapatthi. Aagami sins can be classed as resulting from unconsciously acquired ones and those which are acquired consciously. Regarding the unconsciously acquired Aagami, BhagavAn does not punish the Prapannan; for the deliberately acquired one, BhagavAn gives light punishment or destroys them when the Prapannan performs the right kind of PrAyascchitthm (expiatory act). This benefit does not exist for one practising Bhakthi yOgam. Lapses would yield one or more births for the Bhakthi yogi before he gains moksham.

Therefore Prapatthi is superior to Bhakthi yOgam for Moksham.

MEANING:

Oh RanganAthA! SaasthrAs have elaborated on the upAyams/Saadhanams for Moksham. A careful study of these Saasthrams reveals that Bhakthi yOgam like Prapatthi yOgam is also a direct upAyam for Moksham. Bhakthi yOgam can be practised thru many routes such as Sadh Vidhyai, Dahara Vidhyai, VaiswAnara Vidhyai etc. When you choose one of these Vidhyais as upAyam for Moksham, they have to choose that guNam of Yours, which is pertinent to that Vidhyai. The specific guNam (aspect of Brahman) for use in the different upAsanA routes for gaining Moksham have been spelled out in the various Upanishad sections and Brahma Soothrams (III.3). These VidhyAs are "alternatives as well as equivalentents". The Saadhaka has to pick and choose among Your many guNams in Bhakthi yOgam. In Prapatthi yOgam however skips the need for such a choice among the various guNams. Your intrinsic nature (Svabhavam/tanmai) alone needs to be reflected upon.



Prapatthi does not need as prerequisite Karma Yogam. Oh Lord! You stand in place of Karma and Bhakthi yOgam and help the Prapannan. Positioning of the Lord in place of the difficult to practice Bhakthi yOgam or other upAyams is Bhara SamarpaNam or Prapatthi. Our Lord thus becomes nirapEksha hEthu or upAyam. The Prapannan does not seek other upAyams (displays nirapEksham). The Lord stands in place (Sarva dharmAn parithyajya) and He becomes the veritable nirapEksha upAyam for the one performing Prapatthi.



NirapEksha upAyam

Prapatthi is an equivalent path for Moksham like Bhakthi yOgam, where Vedam (Sruthi) mandates and enjoins to engage in upAsana: "Bhajasva, upAseetha". Prapatthi also has a similar command in Smruthi: "SaraNam vraja". Based on such commands, Bhakthi and Prapatthi yOgams are equivalent routes to Moksham. Prapatthi Yogam is superior in that it is done only once and it destroys the two kinds of Paapams and assures Moksham at the end of the current life. In these aspects, Prapatthi Yogam is different than Bhakthi yOgam although the end phalan is the same.





SLOKAM 16

भक्तौ रङ्गपते यथा खलु पशुच्छागादिवत् वेदन-

ध्यानोपासन दर्शनादि वचसामिच्छन्त्यभिन्नार्थताम् ।

व्यक्त्यैक्याच्छरणागति प्रपदन त्यागात्म निक्षेपण-

न्यासाद्येषु तथैव तन्त्र निपुणैः पर्यायता स्मर्यते ॥ १६ ॥

bhaktau rangapatE yathA khalu pasuc

Saaga Aadivat vEdana-

dhyAnOpAsana darsanAdi vacasAm

icchanti abhinna arthatAm |

vyakti aikyAt SaraNaagati prapadana

tyAgAtma nikshEpaNa

nyAsa AadyEshu tathaiva tantra nipuNai:

paryAyatA smaryatE ||

AVATHARIKAI:

Here, Swamy Desikan establishes that the different words used for Prapatthi are one in meaning (paryAya Sabdhams) as is the case with Bhakthi yOgam as well.

MEANING:

Oh RanganAtha! Among the terms used for explaining Veda KarmAs, the word "Pasu" is used generally to denote the four legged animals. It is suggested that





"Pasu" is to be used for performance of the Yaagam. Later, Karma KaaNDam specifies that "ChAkam" (goat) is to be used. "Pasu" is the general term and the specific four legged animal is "saakam". MeemAmsakAs have used the ChAka-Pasu nyAyam to establish that it is the goat that has to be used, when the reference is to the four legged animal (Pasu). Similarly, Upanishads use multiple words for in the context of Bhakthi yOgam:

1. Vedanam (knowing God),
2. DhyAnam (meditation)
3. upAsanam (reflection) and
4. Darsanam (seeing through mind).

VedAntha Saasthrasms have established through the ChAka Pasu NyAyam approach that all these words are ParyAya sabdhams and they do not mean different things. Same is true for Prapatthi; it is called

1. Prapatthi/Prapadhana (resorting to God),
2. SaraNaagathy (Total surrender to God),
3. nyAsa (placing the soul),
4. Athma nikshEpa (surrendering the soul and placing it at the sacred feet of the Lord),
5. Bhara nyAsa (leaving the burden of protection with the Lord) and
6. tyAga (abandonment of worries about self).

Again, all these different words refer to only one meaning. One SamAnyA sabdham is alluded to as different visEsha Sabdhams and yet they have identical meaning and thus become ParyAya sabdhams.



SLOKAM 17

विश्वासायास भूम्नोर्न्यसन भजनयोगैरवे को विशेषः

तत्सद्भावेऽपि धर्मान्तर इव घटते कर्तृभेदाद् विकल्पः ।

तद्भेदो रङ्गशायिन्ननितर गतिताद्युत्थ शोकातिरेकात्

सद्विद्यादौ विकल्पस्त्वभिमति भिदया तेन तत्रैकराश्यम् ॥ १७ ॥

visvAsAyAsa bhUmnOr nyanana bhajanayO:

gouravE kO visEsha:

tat sadbhAvEapi dharmAntara iva gaTatE

kartru bhEdAt vikalpa: |

tat bhEdO rangasAyin anitara gatitA

Aadi uttha sOkAtirEkAt

sadvidyAdou vikalpa: tvabhimati bhidayA

tEna tatraikarAsyam ||

AVATHARIKAI:

In this sLOkam, Bhakthi yOgam and Prapatthi yOgam are compared and their unique aspects are revealed. This sLOkam is in the form of a question and answer so that some of the confusions over them can be removed.

Oh RanganAtha! Some ask this question: It is said that the small upAyam of Prapatthi is to be done by those who do not have the capabilities to engage in the most physically demanding Bhakthi yOgam. One of the most important angam of Prapatthi is Mahaa ViswAsam, which is most difficult to realize.



Therefore, should not both Bhakthi and Prapatthi yOgams be equally difficult in their own ways? Under these circumstances, it is not fair to say that Prapatthi yOgam is recommended for those, who are incapable of practising Bhakthi yOgam.

The answer is: Yes, it is true that both the upAyams are difficult in different ways. Bhakthi yOgam has many routes among upAsanAs such as Dahara Vidhyai, Vaiswanara Vidhyai et al. The practitioners of Bhakthi yOgam choose one of them for their saadhanai. Those who can put up with the time delay in getting the coveted phalan along with birth in high kulam can practise Bhakthi yOgam. Others who cannot wait that long for the phalan of Moksham along with birth in lower varNam or Kulam choose the Prapatthi yOgam. Such people who feel sad that they can not pursue Bhakthi yOgam practise Prapatthi yOgam. This difference has to be accepted while choosing the one that is appropriate for their sakthi, Jn~Anam, VarNam and patience. There is no reason to believe that both are difficult yOgams Prapatthi yOgam is the easier one and has universal reach in spite of the difficulties to gain Mahaa ViswAsam. There is a way to gain Mahaa ViswAsam (vide: 19th sLOkam of nyAsa tilakam) with the help of the Lord. The dismay over the difficulties of Mahaa ViswAsam as an unattainable goal is now removed and that makes Prapatthi an easier upAyam to practise without stressing one's body thru the practise of Bhakthi yOgam without let to gain the Phalan. Further, Prapatthi has to be done only once and it takes few minutes only. Due to all these reasons, Prapatthi yOgam is a simple and non-intimidating upAyam compared to the rigors of Bhakthi yOgam.

There may be another nagging question. Sadh Vidhyai, Dahara Vidhyai, Vaiswaanara Vidhyai et al are lumped together under the title of Bhakthi yOgam and one need to choose among them and practise one of them. SaasthrAs say next that one can do either Bhakthi or Prapatthi yOgam according to the adhikAri's mental and physical fitness.

The question is: If both of the upAyams are equal, why single out Prapatthi, while bundling all other Upanishadic vidhyAs into a bunch and call it Bhakthi

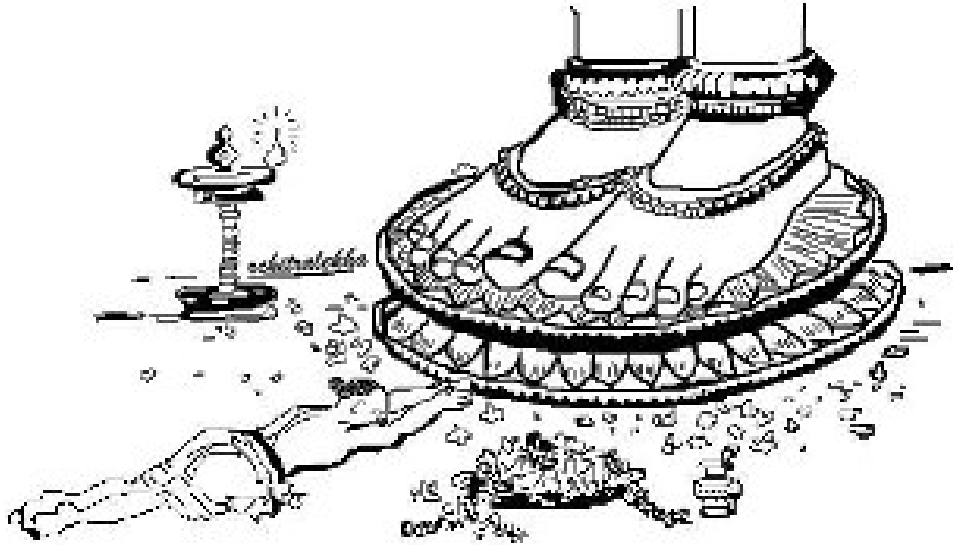




yOgam?

The answer is: a saadhakan can choose one of the Upanishadic vidhyAs to engage in Bhakthi yOgam. There is a demarcation that Prapatthi yOgam is recommended for one, who is unfit to perform Bhakthi yOgam. That is why a line has been drawn between Prapatthi and Bhakthi yOgams to show that they are distinct entities relevant for the two categories of adhikAris. adhikAra bhEdham is the underlying reason for this differentiation (VibhAgam). Bhakthi yOgam is ghanam (heavy) and Prapatthi yOgam is laghu. One who is anarhathan (unqualified) for Bhakthi yOgam due to deficiency in sakthi, Jn~Anam, impatience to put up with delays in gaining Moksham, birth in low kulam can choose Prapatthi yOgam.

sadagopan.org



mahAviSvAsam





SLOKAM 18

ध्रुवमधिकृति भेदाद् कर्मवत् रङ्गशायिन्

फलति फलमनेकं त्वत्पदे भक्तिरेका ।

शरण वरण वाणी सर्व हेतुस्तथाऽसौ

कृपण भजन निष्ठा बुद्धि दौर्बल्य काष्ठा ॥ १८ ॥

dhruvam-adhikruti bhEdAt karmavat rangasAyin
phalati phalmanEkam tvatpadE bhaktirEka |
SaraNa varana vANee sarva hEtus-tathAsou
krupaNa bhajana nishTA buddhi dourbalya kaashTaa ||

AVATHARIKAI:

This sLOkam reveals the superiority of Prapatthi yOgam as an easy route to gain Moksha Siddhi and states that all Phalans including Moksham can be realized through Prapatthi. Leaving this laghu upAyam and choosing the difficult to practise Bhakthi yOgam according to Swamy Desikan would be the height of foolishness. Kumara VaradAcchAr Swamy chooses the word of "Buddhi DhourBalyam" for some one who chooses the difficult Bhakthi yOgam over easy to practise Prapatthi yOgam. The efficacy of Prapatthi to yield all four PurushArthams instead of Moksham alone is emphasized here. One needs only to specify the PurushArtham desired. One commentator points out that it is the height of folly (alpa buddhi) for ill equipped adhikAri to choose Bhakthi yOgam over Prapatthi, when he knows that he is least qualified to master the rigors of Bhakthi yOgam. Lakshmi tantra sLOkam is the PramANam for these views: "narasya buddhi dhourbalyAth upAyAntharam yeeshyathE". It is the

sadagopan.org

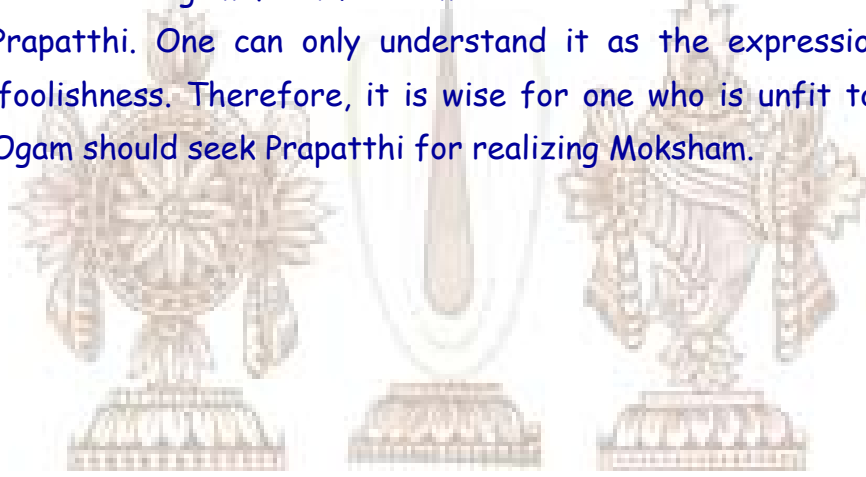




feeble mindedness of the deluded people that propels them to choose the other upAyam (Bhakthi yOgam).

MEANING:

Oh Rangasaayee! When one performs yajñams and yaagams, people seek some karma phalans like worldly wealth, progeny etc. Similarly, they perform upAsaNaa (Bhakthi yOgam) and gain the phalan of their choice. The Prapatthi performed by chEtanams at Your sacred feet has the power to yield all the four PurushArthams including Moksham. While this is so, it is hard to understand why people who are incapable of going through the rigors of practising Bhakthi Yogam for Moksham select this route instead of easy to practise Prapatthi. One can only understand it as the expression of their stubborn foolishness. Therefore, it is wise for one who is unfit to engage in Bhakthi yOgam should seek Prapatthi for realizing Moksham.





SLOKAM 19

कर्तव्यं सकृदेव हन्त कलुषं सर्वं ततो नश्यति

ब्रह्मेशादि सुदुर्लभं पदमपि प्राप्यं मया द्रागिति ।

विश्वास प्रतिबन्धिचिन्तनमिदं पर्यस्यति न्यस्यतां

रङ्गाधीश रमापतित्व सुभगं नारायणत्वं तव ॥ १९ ॥

kartavyam sakrudEva hanta kalusham

sarvam tatO naSyati

brahma Isaadi sudurlabham padamapi

prApyam mayA drAgiti |

viswAsa pratibandhi cintanamidam

paryasyati nyasyatAm

rangAdheesa ramApatitva subhagam

nArAyaNatvam tava ||

AVATHARIKAI:

Here Swamy Desikan raises some doubts about Prapatthi and clears them up for our benefit. Swamy places himself in our position and helps us to clear our minds of the doubts that assail us about the efficacy of Prapatthi. Five doubts nag us:

1. How can our bundles of sins accumulated over many janmAs be wiped out by a single expiatory act?
2. How can we be lifted to the exalted abode of the Lord (Srivaikuntam),





which is not easy to reach even by the likes of Brahma and Sivan?

3. How can the Lord grant us the supreme most Phalan of Moksha SaamrAgyam forever in return for such a small and trivial act of Prapatthi?
4. How is it possible that requesting for such a gift only once can lead to its realization?
5. How can the Lord grant such a profound soubhAgyam to all and sundry irrespective of their status and attainments?

These five doubts that assail even the scholars are known as SankhA Panchagam and Swamy Desikan clears these doubts for us and reminds us that Prapatthi is supremely powerful because of the glories of Sriman nArAyaNan as the Omnipotent Lord and Consort of Ramaa Devi (**Ramaa Pathithva Subhagam**).



Sriyapathi- Narayana-svami





MEANING:

Those who perform saraNaagathi are assailed by five doubts that interfere with the important angam of Mahaa ViswAsam in their Prapatthi. The first doubt is: How can Prapatthi done only once can be effective? (*kartavyam sakrudhEva, hanta!*). They say that all our mighty bundles of sins are destroyed by this one time observance (*tata sarvam kalusham naSyati*). How is this possible? The Lord grants the Prapannan a sthAnam in His Supreme abode, which is hard to gain even by the likes of great ones like Brahma and Sivan (*brahma Isaadi sudurlabham padam api mayaa draag prApyam*). How can I believe that myself of limited spiritual attainments hope to get such a lofty sthAnam? These are the doubts that assail one and interfere with the development of Mahaa ViswAsam in the Lord as the SaraNaagatha Rakshakan (*iti nyastAm idam viswAsa pratibandhi cintanam*). All these doubts are removed by Your very nature of being Sriman Narayana, the divine consort of Mahaa Lakshmi (*ramApatitva subhagam tava nArAyaNatvam viswAsa pratibandhi cintanam nasyati*).

COMMENTARY:

Several attributes of the Lord are "corollaries derivable from His naarAyaNathvam and Swamithvam". These provide the answers to the SankhA Panchakam and help to build Mashaa ViswAsam, the important angam of Prapatthi. Sriman D. Ramaswamy Iyengar explains these unique attributes of Sriman nArAyaNaa that is pertinent to enhance our Mahaa ViswAsam in Him as our Rakshakan:

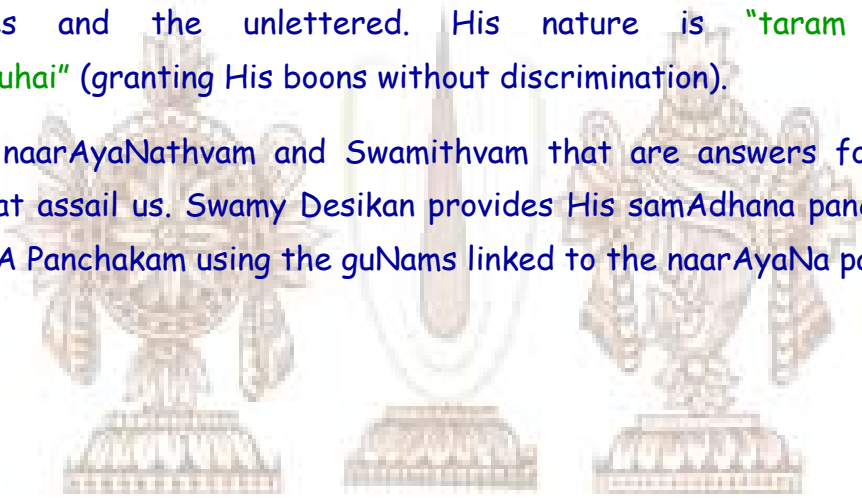
1. Sri Mahaa Lakshmi is always with Him. She pleads with Him for us. She has vaalabhyam (influence) over Him. He can not and will not refuse to accept Her persuasive pleading on our behalf. At the same time, She has Vaathsalyam for us as Her children and pleads for us (*PurushakArathvam*) as soon as we seek Her protecting grace. She prevails on Her Lord to wipe out our immense sins.





2. He is nArAyaNaa, One who is in all beings and all beings are with in Him. This interminable relationship between Him and us means and involves that He is anxious to get us back to Himself and we are to go to Him (Mumukshuthvam). He is waiting only for a vyAja or pretext to protect us. When we raise our hands in anjali bhaddha mudhrA, He clasps them and draws us unto Himself.
3. His innate love towards us is so immense that even a small act on our part (Prapatthi) pleases Him.
4. His Dayaa can not brook delay and He gives us instantaneous relief
5. He does not differentiate between the poor and the rich, the learned ones and the unlettered. His nature is "taram paarAthE taruhai" (granting His boons without discrimination).

Thus His naarAyaNathvam and Swamithvam that are answers for the five doubts that assail us. Swamy Desikan provides His samAdhana panchakam for our SankhA Panchakam using the guNams linked to the naarAyaNa padham.





SLOKAM 20

धी कर्म भक्ति रहितस्य कदाऽप्यशक्त्या

रङ्गेश भाव कलुष प्रणति द्वयोक्तेः ।

मन्ये बलं प्रबल दुष्कृत शालिनो मे

त्वन्मूल देशिक कटाक्ष निपातमाद्यम् ॥ २० ॥

dhee karma bhakti rahitasya kadA api aSaktyA

rangEsa bhAva kalusha praNati dvayOkTE: |

manyE balam prabala dushkruta SaalinO mE

tvanmoola dESika kaTaaksha nipAtamAdyam ||

AVATHARIKAI:

This sLOkam celebrates the importance of AchArya KaTaaksham. Swamy Desikan points out that AchArya nishtai is the upAyam (means/route) for those who are not qualified to observe svanishtai or ukthi nishtai. Swamy Desikan elaborates on this point in his upAya VibhAgAdhikaaram of Srimath Rahasya Thraya Saaram. The importance of AchArya KaTaaksham induced by Bhagavath Sankalpam is recognized as the primary cause for successful Prapatthi.

MEANING:

Oh Lord of Thiruvarangam! adiyEn is a major sinner. adiyEn is incapable of pursuing Karma, Jn~Ana or Bhakthi yOgams. Therefore, adiyEn has come forward to perform Prapatthi and utter the dhvaya mantram associated with





Bhara nyAsam. In view of adiyEn's impure mind my BharanyAsam does not get fulfilled. Oh Lord! When adiyEn was in this terrible state, You took pity on adiyEn and out of Your compassion pointed out an AchAryan for me. The dayaa laden glances of that AchAryan fell on adiyEn. His first glance became my supporting stick and fulfilled my Prapatthi for Moksham. Oh Lord! You are the primary cause for this auspiciousness arising from the efficacy of the AchAryan's KaTaaksham. Your benevolence (Isvarasya souhArtham) is the prime factor for AchArya Prapatthi for adiyEn.

sadagopan.org



Periyambal's kaTAKsham on Sriramanuja





SLOKAM 21

अन्धोऽनन्ध ग्रहण वशगो याति रङ्गेश यद्वत्

पङ्गुर्नौका कुहर निहितो नीयते नाविकेन ।

भुङ्क्ते भोगानविदित नृपः सेवकस्यार्भकादिः

त्वत्संप्राप्तौ प्रभवति तथा देशिको मे दयालुः ॥ २१ ॥

andhOanandha grahaNa vaSagO yaati rangEsa yadvat
pangur noukA kuhara nihitO neeyatE nAvikEna |
bhunktE bhOgAnavidita nrupa: sEvakasyaArbhakAdi:
tvat samprAptou prabhavati tathA dEsikO mE dayALu: ||

AVATHARIKAI:

This sLOkam emphasizes the importance of AchArya nishtai. This sLOkam praises the AchArya nishtai with three examples and asks us to place our total faith in the AchArya, who has an abundance of Jn~Anam, Sakthi and Dayaa and therefore can secure us Moksham .The full anugraham of the Lord will become available to a sAdhakan because of the dayaa of the AchArya, even if the sishyA does not know anything about " the theistic ontology".

MEANING:

Oh RanganAtha! It is customary for a blind man to seek the help of a man with good eye sight to take him to his desired destination. A lame man with limited mobility is lifted and placed in the center of the boat by a boatman to ferry the lame man across the river. The child of a servant of the King enjoys the benefits of its father's position (presents from the royal household), even if it



is not aware of the King. Similarly, an aspirant for Moksham, who does not have the Jn~Anam (as in the case of the blind man) or physical power (as in the case of the lame man) for Prapatthi can entrust his prapatthi to a SadAchAryan. That SadAchAryan serves the roles of the helper for the blind man and the boatman for the lame man and gets the sishyan across the ocean of samsAram. It is suggested that AchAryan helps the sishyan, who is deficient in Jn~Anam just as a man with good eye sight

helps a blind man. The AchAryan serves as a boatman by placing the sishyan on the boat of AchArya nishtai and ferries him across the sea of samsAram to the safe shore of Moksham. Even if the sishyan does not know the subtleties of Prapatthi, AchAryan blesses the sishyan to enjoy the Bhagavath bhOga anubhavam. AchArya KaTaaAksham accomplishes all these things. The key passage of this sIOkam is: "mE tvat samprAptou dayALu: desika: prabhavati" (Oh Lord! In attaining You, the merciful AchAryan becomes the powerful instrument).



The merciful jagadAchAryan



SLOKAM 22

उक्त्या धनञ्जय विभीषण लक्ष्यया ते

प्रत्याय्य लक्ष्मण मुनेर्भवता वितीर्णम् ।

श्रुत्वा वरं तदनुबन्ध मदावलित्ते

नित्यं प्रसीद भगवन् मयि रङ्गनाथ ॥ २२ ॥

uktyA dhannjaya vibhIshaNa lakshyayaa tE
pratyAyya lakshmaNa munEr-bhavatA viteerNam |
SrutvA varam tadanubandha-madAvaliptE
nityam praseeda bhagavan mayi ranganAtha ||

AVATHARIKAI:

In this sLOkam, Swamy Desikan is recalling fondly his sambhandham with AchArya Ramanuja and reflects on the conversation between AchArya Ramanuja and Sri RanganathA during the celebrated Panguni Uthtiram day of the birth of SaraNaagathy gadhyam. Swamy Desikan's longing for direct sambhandham with AchArya RaamAnuja in spite of the gap in their avathAra times led to Swamy Desikan's creation of Sankalpa SuryOdhayam, where he realizes his intense desire by positioning RaamAnuja as his AchAryan and himself as His (RaamAnuja's) sishyan. In this sLOkam, Swamy Desikan appeals to the Lord for His protection as a RaamAnuja sambhandhi. His prayer is "nityam praseeda bhagavan mayi ranganAtha" (Oh Ranganatha! Please always bless adiyEn with Your protecting grace). In the previous sLOkam, Swamy Desikan referred to the centrality of AchAryA's grace in securing Moksham. Here, Swamy Desikan refers to His sambhandham with Udayavar through the

sadagopan.org





connecting AchAryAs (AppuLLAr, NadAthUr AmMAL of Kaanchi, EngaLAzhwAn of ThiruveLLaRai and KidAmbi AcchAn). Now, Swami Desikan invokes the name of Ramanuja to pray to Lord RanganAtha for enduring protection.

Swamy Kumara VaradAcchAr sums up the essence of this sLOkam this way: "na kEvalam asmath AchArya abhimAna mAthrENa dhrupyAma; apithu Parama-GurOr-bhagavath RaamAnujaaryasya bhagavathA dhattham varamapi SruthvA tath sambhandhApi vayam" (We are not satisfied merely with our AchArya abhimAnam. We are elated to hear the assurances given by Lord RanganAtha to Bhagavath RaamAnuja during the Panguni Utthiram day to accept his (Ramanuja's) SaraNagathy. We are proud to recall this Bhagavath RaamAnuja sambhandham. Oh Lord! Bless adiyEn for this reason is the prayer of Swamy Desikan).

MEANING:

Oh Ranganatha! Oh My Lord! You assured RaamAnujA about the fulfilment of his appeal for SaraNaagathy by quoting Your earlier assurances to Arjuna at KurukshEthram (Sarva dharmAn Parithyajya--) and VibhIshaNa at the ocean side (SakrudhEva prapannAya---Vratham Mama). Using the incarnations as KrishNa and Raama, You uttered these words and grew their Mahaa ViswAsam in You as the SaraNaagatha Rakshakan. You grew RaamAnujA's Mahaa ViswAsam by quoting Your SaraNaagathy Vaakyams to Arjuna and VibhishaNa and reminded RaamAnujA that those earlier assurances of Yours will not become false. adiyEn has heard about Your assurances to my ParamAchAryan and am proud of my sambhandham to RaamAnuja. Oh Bhagavann! Please bless this servant of Yours always, who is proud of his sambhandham to Udayavar.





SLOKAM 23

सकृदपि विनतानां सर्वदे सर्वदेहिनि

उपनिषदभिधेये भागधेये विधेये ।

विरमति न कदाचिन्मोहतो हा हतोऽहं

विषम विषय चिन्ता मेदुरा मे दुराशा ॥ २३ ॥

sakrut api vinatAnAm sarvadE sarvadEhini
upanishad-abhidhEyE bhAgadhEyE vidhEyE |
viramati na kadAchin mOhatO haa hatOaham
vishama vishaya cintA mEdurA mE duraaSaa ||

MEANING:

The Lord is willing and waiting to confer any thing and every thing on those, who seek His rakshaNam even once. He dwells within every one as antharyAmi and is always near us. He is the supreme Brahman extolled by the Upanishads. Such a great One is awaiting for us to use the simple act of Prapatthi as a pretext to grant us all that we seek including the supreme bliss of Moksham. In spite of this extremely fortunate situation, Oh Lord, my mind is chasing ceaselessly after the perishable and sorrow producing worldly desires. Alas, I am lost.

(Here Swamy Desikan is performing upadEsam for us as the need for naicchiyam, when we get into such situations of straying away from the chinthanaais about the Lord).





COMMENTARY:

The upadEsam about the SaraNaagathy doctrines were concluded with the previous (23rd) sLOkam. In the remaining ten sLOkams of Sri nyAsa tilakam, Swamy Desikan introduces a personal touch. For instance, in this sLOkam, he expresses his despair and nirvEdham over forgetting the Lord and chasing after worldly desires. Swamy Desikan has all of us in mind, when he relates to the Lord in this manner. His AchAram, anushtAnam and VairAgyam are exemplary. Hence the sentiments expressed here is to be treated as ParOpadEsam. This sLOkam is included by Swamy Desikan in Sankalpa SooryOdhayam (10.44). Purusha expresses his feeling of fear and anxiety even after the righteous forces of Viveka has defeated the unrighteous forces of MahAmOhan. In this context, Sri D.R. Swamy points out that we have to be on the vigil until the actual attainment of Moksha. One can not let down the guard against any temptations that will tempt us towards the vishaya sukhams driven by the chEshtais of the indhriyams.



Chasing away worldly desires





SLOKAM 24

यावज्जीवं जगति नियतं देहयात्रा भवित्री

त्यक्ताः सर्वे त्रिचतुर दिन ग्लान भोगा नभोगाः ।

दत्ते रङ्गी निजमपि पदं देशिकादेश काङ्क्षी

किं ते चिन्ते परमभिमतं खिद्यसे यत् पुनस्त्वम् ॥ २४ ॥

yaavajjeevam jagati niyatam dEha yAtrA bhavitree
tyaktA: sarvE tricatura dina glAna bhOgA nabhOgA: |
dattE rangee nijamapi padam dEsika-AadEsa kAnkshee
kim tE cintE paramabhimatam khidyasE yat punastvam ||

AVATHARIKAI:

In the previous sLOkam, the mood was nirvEdham. In this sLOkam, it is one of elation over gaining the boon of Moksham due to the SaraNaagathy that has been performed by the merciful AchAryAs. Swamy Desikan engages in an act of Maanasa sambhodhanam and asks his mind: "Sri Ranganathan, who can not go against the wishes of SadAchAryAs, has accepted your Prapatthi. Why do you worry anymore? You are going surely to ascend Parama Padham. Until the day ordained for the body to fall down, dEha yAthrai will continue here. You have already rejected the short lasting pleasures of Svargam and have gone after the nithya kaimkarya sukham at Sri Vaikuntam. Our Lord has responded positively to the command of Your SadAchAryan and guaranteed you a position in His supreme abode. What are you worried about now? Things have fallen in place. What else do you wish?" This sLOkam says that Prapannan can and should be free from worries about dEha yAthrai. Be assured that You will get

sadagopan.org





Moksham as a Prapannan automatically through the power of the SadAchAryan and hence there is no further effort needed on your part.

MEANING:

My dear Mind! Why do you suffer so much about dEha yaathra? As long as we are here, that will continue. It will follow the route of the KarmAs (karmAnuguNam). The enjoyment in Svargam does not last beyond three or four days. Once the PuNyam responsible for Svarga IOka anubhavam is spent, then the continued residence in Svargam will be over. I have rejected this option for that reason. Lord RanganAthan welcomes and obeys the wishes of the SadAchAryans. He is therefore going to grant You the boon of Moksham since the SadAchAryans have recommended it. Oh My Mind! Please do not worry any more. What other boon can You hope to desire?



Do not worry about dEhayAtra





SLOKAM 25

अपि मुहुरपराधैरप्रकम्प्यानुकम्पे

वहति महति योग क्षेम बृन्दं मुकुन्दे ।

मद् कलुष मनीषा वज्र लेपावलेपान्

अनुगुणयितुमीहे न प्रभूनप्रभूतान् ॥ २५ ॥

api muhuraparAdhai: aprakampya anukampE
vahati mahati yOgakhEma brundam mukundE |
mada-kalusha maneeshaa vajralEpa avalEpAn
anuguNayitum yeehE na prabhUn-aprabhUtAn ||

AVATHARIKAI:

This sLOkam reminds us of the message of VairAgya Panchakam of Swamy Desikan, where he clearly stated that he will not praise anyone and especially the rich for a living. AzhwArs have declared loudly that their Paasurams are exclusively for PerumAL and not for praising the rich men (Swamy NammAzhwAr: ThiruvAimozhi III.9).

At ThirumAlirumchOlai, PeriyAzhwAr expressed a similar sentiment in his Thirumozhi: "Unakku PaNi seythirullum tavam udayEn, inippOy oruvan tanakku paNinthu kadaittalai niRka SaraNadaya azhivu KaNDai" - Oh Lord of ThriumAlirum Cholai! adiyEn has been blessed to perform daasa Kaimkaryam for You. Why will adiyEn now lower my head and stand before the house of a rich person and lose my Prapatthi?"





sadagopan.org



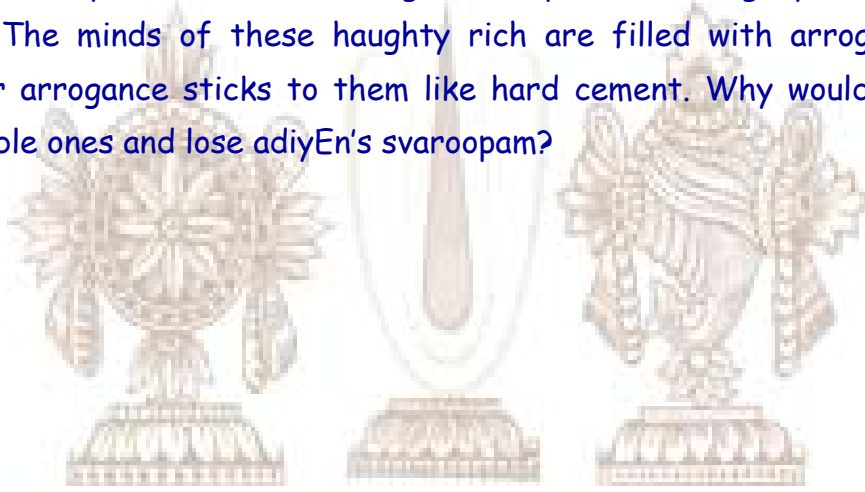
Moksha DhAyaka Mukunda Rangan





MEANING:

The great Mukundhan, the Moksha Daayakan, has taken up the duties as promised of my Yoga KshEmam (Yoga kshEmam vahAmyaham). His incomparable dayaa lets Him excuse even if one commits apachArams frequently. He forgives us once we repent over them and perform the right kind of PrAyascchittham. His Dayaa does not experience any change and as a result, He becomes easily approachable. He is the most generous one (Mukunda Rangan). He blesses us with all kinds of soubhAgyams both here and in the hereafter. While we have Him caring for us across the broad spectrum of soubhAgyams, why would I seek the generosity of the haughty insignificant "Prabhus"? The minds of these haughty rich are filled with arrogance and pride. Their arrogance sticks to them like hard cement. Why would I praise these horrible ones and lose adiyEn's svaroopam?



SLOKAM 26

मातभारति मुञ्च मानुष चटून् हे देह लब्धैरलं

लुब्ध द्वार दुरासिका परिभवैस्तोषं जुषेथा मनः ।

वाचः सीमनि रङ्ग धामनि महानन्दोन्नमद्भूमनि

स्वामिन्यात्मनि वेङ्गटेश्वर कवेः स्वेनार्पितोऽयं भरः ॥ २६ ॥

maata: bhArati munca mAnusha caToon

hE dEha labdhai: alam

lubdha dvAra durasika paribhavai:

tOsham jushEthA mana: |

vAca: seemani rangadhAmani mahA

Ananda unnamat bhUmani

swamini Atmani vEnkaTEswara kavE:

svEna arpitOyam bhara: ||

AVATHARIKAI:

Swamy Desikan notices that his upadEsam to the worldly ones is wasted on them and they still run after the arrogant rich to seek rewards thru their servitude and eulogies. Swamy Desikan gives up on them and redirects his attention to his KaraNa Thrayam (Vaak, manas and sareeram) and appeals to them in upadEsam format:

1. Oh Mother! My Vaak! Please banish your flattery of men. Oh My Body! Please be contented that what you have acquired so far by rightful



means is enough. Oh My Mind! Please take into account the humiliations that you have received from standing at the doors of the rich misers. Kavi VenkatEsa's burden for rakshaNam of the Aathmaa has been placed already at the sacred feet of Lord RanganAtha by himself. Our Lord is "the ultimate and He is the meaning behind all words". He is the anthrAthma for all and He is the Supreme Being. There is no one equal or greater than Him. Oh My Vaak, Manas and Kaayam! Remember this message and desist from every thing than eulogizing the Lord, performing Kaimkaryams for Him with mind and body. This VenkatEsa kavi has already placed his Aathma RakshA bharam at the sacred feet of Lord RanganthAn on his own.

MEANING:

Oh Vaak, my Mother! Please give up now flattering the humans! Oh my body! Please be contented with what you have got. Do not run after more. Oh my mind! Do not go through the humiliation of standing before the house of misers with folded hands seeking rewards.

adiyEn VenkatEsa kavi has placed at the sacred feet of Lord RanganAtha, what all adiyEn can obtain in this and the other world. From here on adiyEn's protection is His responsibility. For You, my thri karaNams, Our Lord of Srirangam is Your target. All sabdhams state that He is the meaning behind them (Sarva sabdha Vaachyan). He is our AathmA as well. He is our Lord and is the eternal, undimishing bliss (AarAamutham).

Therefore my thri KaraNams, worship Him with unwavering focus!





sadagopan.org



nithyakaimkarya prApthi





SLOKAM 27

दास्यं लास्यवताऽनुमत्य मनसा रङ्गेश्वर त्वत्पदे

नित्यं किंकरवाण्यहं न तु पुनः कुर्यां कदर्याश्रयाम् ।

मीलच्चक्षुषि वेल्लित भ्रुणि मुहुर्दत्तावमानाक्षरे

भीमे कस्यचिदाढ्यकस्य वदने भिक्षाविलक्षां दृशाम् ॥ २७ ॥

dAsyam lAsyavatA-anumatya manasA

rangEswara tvat padE

nityam kimkaravANi aham na tu puna:

kuryAm kadaryASrayAm |

meelat cakshushi vEllita bhrooNi muhu:

datta-avamAna-aksharE

bheemE kasyacit-AaDhyakasya vadanE

bhikshA vilakshaam druSam ||

AVATHARIKAI:

In the previous sLOkam, Swamy Desikan instructed his thri KaraNams not to serve the insignificant, haughty rich. Now he says that he will not even look at their faces as a Prapannan. This is about not doing mukhAvalOkanam of the haughty rich, who are known for humiliating those seek favours from them. The Lord has instructed us: "MaamEkam SaraNam vraja". Why would one seek adhikAris other than the omnipotent Lord? Oh RanganAtha! adiyEn's svaroopam is to perform Kaimkaryam for You and You alone. adiyEn feels blessed to have the bhAgyam of serving You. While that is my credo, why would adiyEn wander





into the forecourts of alpa dhanikAs and stand before them seeking their favours? These misers are fierce to look at and snarl at those, who seek alms and scream at them and humiliate these beggars at their doors. They take a great delight in their haughty condescension.

Oh RanganAthA! Please spare me any such humiliations. I am Your unconditional servant awaiting Your AadEsams as my one and only Lord. Please bless adiyEn to be at Your service always and chase away all other propensities.

MEANING:

Oh Ranga! adiyEn's mind leaps with joy to perform kaimkaryam for You in a state of mind as Your nithya, nirupAdhika Seshan (**rangEswara! laasyavatA manasA dAsyam anumatya tvat padE nityam aham kimkaravANi**). adiyEn will not even look at the faces of those fierce rich, who take pride in humiliating those who have assembled at their doors seeking favours (**kasyacit Aadhyakasya vadanE bhikshA vilakshaam drusam puna: na tu kuryAm**). (This sLOkam is the third in the series rejecting the haughty rich for favours. Here, Swamy Desikan affirms his determination to the Lord directly. This sLOkam is used by Swamy Desikan in Sankalpa SooryOdhayam: Act VI. sLOkam 69).





SLOKAM 28

त्वय्येकाञ्चलि किंकरे तनुभृतां निर्व्याज सर्वसहे
कल्याणात्मनि रङ्गनाथ कमला कान्ते मुकुन्दे स्थिते ।
स्वामिन् पाहि दयस्व देव कुशलिन् जीव प्रभो भावयेति
आलापानवलेपिषु प्रलपितुं जिहेति जिह्वा मम ॥ २८ ॥

tvayyEkAnjali kinkarE tanubhrutAm
nirvyAja sarvamsahE
kalyANaatmani ranganaAthA kamalA
kAntE mukundE sthitE |
swamin paahi dayasva dEva kuSalin
jeeva prabhO bhAvayEti
AalApAn-avalEpishu phralapitum
jihrEti jihvaa mama ||

AVATHARIKAI:

Swamy Desikan states here that it is the height of absurdity to praise insignificant human beings, while the all powerful Lord stands grant what all one seeks. Oh Lord! You are united with the AakAra thraya Sampannai; Maha Lakshmi. You are the Varadhan, who grants all the boons that one desires. You are the Sarva sahan, Sarva aparAdha sahishtNu (One who overlooks our trespasses out of Your natural Vaathsalyam). Displaying all these anantha kalyANa GuNams, You are our true Master (Swami). While this is an unimpeachable fact, how can one stop to address a simple human known as the





abode of all frailties as "Swamin" and other honorific titles?

MEANING:

Oh RanganAtha! You are nirvyAja sahisNu (one who forgives all aparAdhams without seeking a cause). You have in Your ThirumEni, the Periya PirAtti as Your lakshaNam (tava kalyANa Aathmani kamalaam dharathy). Oh Moksha dAyaka MukundhA! You stand as YathOktha Kaari for those, who fold their hands in anjali mudhrA in front of You! You become totally under their control. While You display all these anantha KalyANa guNams, how can adiyEn approach some insignificant human being and declare: "Oh Master! Please protect adiyEn. Please shower me with riches! May Thou live long! Oh Master! Please consider me as one of your own!" That is impossible for me to say and my tongue becomes ashamed even over this thought. Such statements extolling the indulgent rich would be "pacchai pasum poykaL" in AzhwAr's words.



nirvyAja sahisNu





SLOKAM 29

त्वयि सति रङ्गधुर्य शरणागत कामदुघे

निरुपधिक (निरवधिक) प्रवाह करुणा परिणाहवति ।

परिमित देश काल फलदान् फलदाकृतिकान्

कथमधिकुर्महे विधि शिव प्रमुखानमुखान् ॥ २९ ॥

tvayi sati rangadhurya SaraNaagata kaamadughE
nirupadhika (niravadhika) phravAaha karuNaa pariNaahavati |
parimita dEsa kAla phaladAn phalada-AakrutikAn
katham-adhikurmahE vidhi Siva phramukhAn-amukhAn ||

AVATHARIKAI:

In the previous four sLOkams, Swamy Desikan declared that he will not seek any one else (alpa dhanikans) other than the magnificent PerumAL, the MahOnnatha danikan. Here, Swamy Desikan declares that he will not seek any anya dEvathAs either, while Sri RanganAthan stands tall as the matchless, Supreme Being. Swamy points out that the act of approaching the alpa dhanikAs or the anya dEvathAs is laughable matter as well as a fruitless one, which deserves condemnation. "SaraNaagatha kaama dhugE tvayi sati, vidhi Siva pramukhAn katham adhikurmahE?" is the question of Swamy Desikan. Oh RangA! While You are here as KaamadhEnu for SaraNaagathAs, why would any one seek Brahma, Sivan and other demi gods, who appear as though they can grant all kinds of boons? They can only give Phalans that are limited by dESam and Kaalam. We shall perform our SaraNaagathy to You alone, who can bless us with the eternal bliss of residing in Your Supreme abode. We are PrapannAs





and therefore are "thvadhEkAnthis" (we will not worship anyone but You).



mahOnnatha danikan

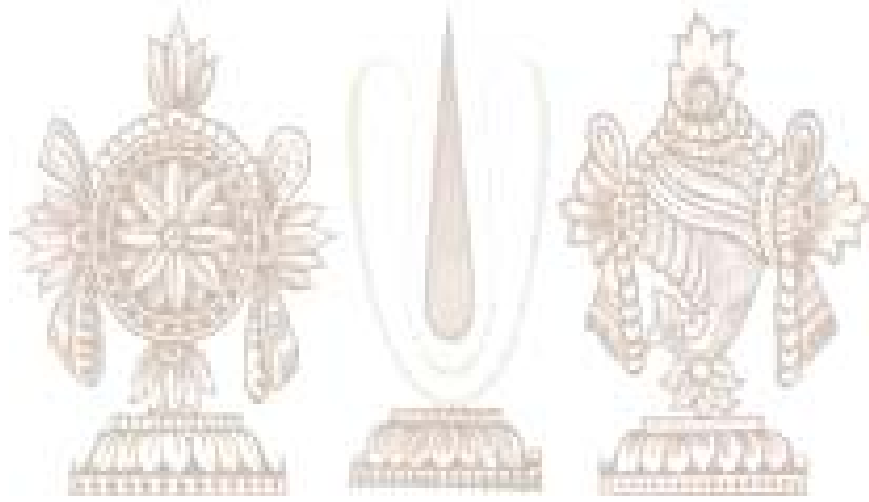
MEANING:

Oh Lord of Srirangam! You are filled with Your limitless dayaa pravAham (niravadhika phravAha karuNaa pariNaahavati). You are the boon giver of all what the SaraNaagathAs desire (SaraNaagata kaamadhugE tvayi). When You stand tall in this magnificent manner, how can one justify seeking gods like Brahma, Sivan and other Karma Vasyars, who have been granted small powers by You because of their fierce tapas. We as PrapannAs will not approach them for any thing (parimita dEsa kAla phaladAn, phaladha AakrutikAn amukAn vidhi Siva pramukhAn katham adhikurmahE?). These pramukhaas have been empowered by You (Sriman naarAyaNan resting on Your serpent bed at Srirangam) and appear like that they





are the ones, who grant their boons limited by place and time. How can we get near them knowing their svaroopams? These pramukhAs are Your servants just like us, the PrapannAs.



sadagopan.org



SLOKAM 30

ओमित्यभ्युपगम्य रङ्गनृपतेऽनन्योचितां शेषतां
स्वातन्त्र्यादिमयीमपोह्य महतीमाद्यामविद्यास्थितिम् ।

नित्यासंख्य विसीम भूति गुणयोर्यायामनायासतः

सेवा संपदमिन्दिरेश युवयोरैकान्तिकात्यन्तिकीम् ॥ ३० ॥

Om iti abhyugamya ranganrupatE
ananyOcitAm SeshatAm
svAtantrya Adhimayeem apOhya mahateem
AadyAm avidyA sthitim |
nitya-asankhya viseema bhUti guNayO:
yAyAm anAyAsata:
sEvA sampadam indirEsa yuvayO:
aikAntika Atyantikeem ||

AVATHARIKAI:

This slokam deals with the nithya kaimkaryam to the dhivya dampathis, which is the goal and purpose of our lives. This aspiration for nithya Kaimkaryam at Sri Vaikuntam is sought thru Prapatthi. Through such nithya Kaimkaryam, our undissolvable Seshathvam is displayed. The dhivya dampathis bless us with this boon of nithya kaimkaryam that we so ardently seek. They let us enjoy the great service to them that is endless (NaalUm MeeLatha pEradiMai). The wealth of service (sevaa sampadham) at Their sacred feet as a result of their acceptance of adiyEn's SaraNaagathy through a SadAchAryan that they



themselves identified for adiyEn.

The sacred PraNavam is included as the starting Padham in this sLOkam. It is customary not to include PraNavam in writing. KumAra VaradAchAr observes in His commentary that the meaning of PraNavam here is "respectful acceptance" of sought after Sesa Vruthi (the chosen way of life as the unconditional servant) through the blessing response "tataasthu" (May that be!).

KumAra VaradAchAr Swamy's exact words are: "atha: param, Moola mantrasya padha-kramENa, Seshathva sahitham Paaratantryam prakASya naarAyaNa padhastha chaturthi abhiprEtham kaimkarya roopam purshaarthamapi visadhayathi Omithi". Swamy Desikan reminds us of our nishtai here through the meanings of PraNavam:

1. The first Padham, PraNavam denotes our Seshathvam In the combination of the letters to make up PraNavam (अ + उ + म) (a + u + m) the middle aksharam stands for ThAyAr. Hence the Seshathvam of the Jeevan is to both PerumAL and ThAyAr.
2. The second Padham, "nama:": this stands for the removal of our independence (SvAtantryam) and the acceptance of divine sovereignty over us. One's avidhya (ignorance) about us being Svatantra purushAs is removed. We recognize that we are Paratantran to the dhivya dampathis and our ahankAra, MamakArams are destroyed.
3. naarAyaNa sabdham is the third Padham. This stands for the purushArtham of Kaimkaryam to the dhivya dampathis at all times, places and states.
4. The fourth case: "Aaya" sabdham: This emphasizes the ChEtanan exists only for the BhOgam of the dhivya dampathis. Swamy Desikan indicates that the Lord of RanganAyaki accepted the prayer for Sesa Vruthi as elaborated by the Moolamantram.





MEANING:

Oh Lord of Srirangam (**ranga nrupate**), Oh Lord of Periya PirAtti (**indirEsa**)!
"adiyEn shall obtain (am sure of obtaining) without effort, the wealth of all exclusive and limitless service to the two of You, who are possessed of eternal, countless and unbounded riches and attributes; please accept with joy adiyEn's state of servitude inappropriate for others; please, do away with my state of age-long and immense ignorance like SvAtantryam from You".

sadagopan.org



indirESan

COMMENTARY:

There are ten levels of interpretation of the Meanings of Moola mantram (vide Srimath Rahasya Thraya Saaram). Swamy Desikan incorporates the seventh yOjanai (mode of interpretation) in this sLOkam according to Kuricchi Gopala TatAcchAr Swamy. The links between the sLOkam passages and the sections of the seventh yOjanai are as follows:





1. "Omiti abhyupagamyA ranganrupatE: ananya ucitAm SeshatAm" deals with the elaboration of the meanings of PraNavam
2. nama: sabdha vivaraNam is handled by the second line starting from "SvAtantryAdi mayeem mahateem avidyA sthitim apOhya". anishta nivrutthi (removal of the inauspiciousness of Svatantryam by the jeevan, while in reality it is a paratanran for the dhivya dampathis). Attainment of Their feet is indicated here.
3. The third and the fourth lines are elaborations of the naarAyaNa sabdham of the Moola mantram and the Chathurthi vibhakthi. Portions of the third line (nitya asankhya viseema bhUti guNayO:) refers to the glories of naarAyaNa sabdham (eternal holders of immeasurable wealth and anantha kalyANa guNams). The word indirEsa in the fourth line refers to the YekasEshithvam of the dhivya dampathis. They are Seshathva Prathisambhandhis. The salutation "ranganrupatE:" is indicative of the Lord's soulabhyam and other ubhayuktha guNams. Swamy admits exultingly that there is no more hindrance to the dhivya dampathis accepting his SaraNaagathy and granting him the wealth of eternal, blemishless Kaimkaryam (niravadhya sevaa sampadham) now that the divine couple has responded with "May that come to be! (Omiti abhyupagamyA)".



SLOKAM 31

आचार्यात् रङ्गधुर्य द्वय समधिगमे लब्धसत्तं तदात्वे

विश्लिष्टाश्लिष्ट पूर्वोत्तर दुरित भरं यापितारब्ध देहम् ।

नीतं त्वत्कैस्त्वया वा निरवधिक दयोद्भूत बोधादिरूपं

त्वद्भोगैक स्वभोगं दयितमनुचरं त्वत्कृते मां कुरुष्व ॥ ३१ ॥

AcAryAt rangadhurya dvaya-samadhigamE

labdha sattam tadAtvE

vislishTaaslishTa poorvOttara durita bharam

yApita Arabdha dEham |

neetam tvatkais-tvayA vaa niravadhika

dayA udbhUta bOdhAdiroopam

tvat bhOgaika svabhOgam dayithamanucaram

tvat krutE maam kurushva ||

AVATHARIKAI:

The previous sLOkam focused on the elaboration of Moola Mantram. This sLOkam expands now on the dhvaya mantram. There are lot of references to Lakshmana, the Kaimkarya Lakshmi paripoorNan (according to Sri D. Ramaswamy Iyengar Swamy); some of the words chosen by Swamy Desikan remind the Brahma Soothram IV.1.17 (according to MadhurAnthakam VeerarAghavaacchAr Swamy). What happens to a Jeevan after receiving dhvaya mantra upadEsam from one's AchAryan is described here. The Prapannan attains knowledge about his svaroopam (i.e.), he is an unconditional



Seshan of the dhivya dampathis. When the Prapatthi is completed, all the sins accumulated up to that time are destroyed due to the grace of the Lord. The sins acquired unconsciously do not stick to me. After my body falls down, You should bless me to travel via archirAdhi mArgam and bless me with all aspects of Moksha sukham. This is the prayer of Swamy Desikan as he nears the end of nyAsa tilakam.

MEANING:

Ranga dhurya (Oh Lord of Sri Rangan)! The moment adiyEn receives dhvaya mantrOpadEsam from adiyEn's AchAryan, adiyEn gains knowledge about my true nature (SvaroopA Satthu) as unconditional Seshan for You and Your Devi (AchAryAth dvaya samadhigamE labdha sattam). At that moment (tadAtvE), the accumulated sins of adiyEn also get destroyed; Poorva bharam is gone now and the sins that adiyEn will acquire unconsciously in the future (utthara bharam) are not going to stick to me (tadAtve vislishTa aslishTa poorva uttara durita bharam). VislishTa Karmaas are sins from previous births and are PrArabhdhams. AaslishTa karmAs are of two kinds. Those which are acquired after Prapatthi unconsciously will not stick to one because one has performed Prapatthi.

Those future sins acquired deliberately will yield light punishments during this birth and can also be eliminated by appropriate Punah PrAyascchittham. After the body falls down, You should lead me to Your Supreme abode through Your servants (archirAdhi maarga prayANam). Out of Your limitless KaaruNyam, You should make my shrunken (Sankuchitham) Jn~Anam to blossom (vikasitham) to its full potential.

The uninterrupted enjoyment of Your soundharyam and kalyANa guNams should be my bhOgam (bliss). You should bless adiyEn to be the object of Your great vaathsalyam and grant adiyEn the soubhAgyam of nithya kaimkaryam for Your preethi.





sadagopan.org



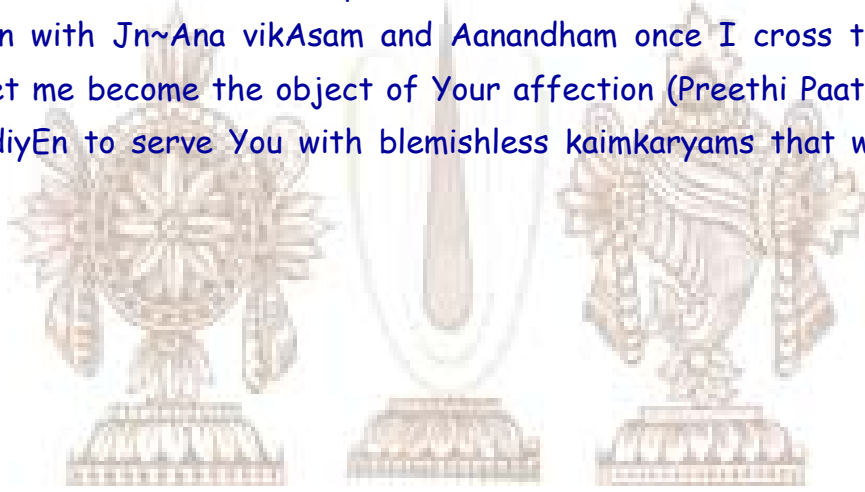
bless me with jn~Ana vikAsam - Srirangam HayagrIvan





COMMENTARY:

adiyEn has approached a SadAchAryan and have performed now MokshArtha SaraNaagathy through the utterance of Dhvayam as KaraNa mantram. During the SaraNaagathy time, adiyEn's sanchitha, PrArabdha sins are gone. The Buddhi Poorvaka and abuddhi poorvaka sins accumulated during the post-Prapatthi period are also destroyed at the end of this life thru the experience of light punishment or through the performance of appropriate PrAyascchittham. Now that all of these are done due to Your immense krupai, adiyEn requests You to bless me with the travel via archirAdhi mArgam to Your Supreme abode with the help of Your archirAdhi dEvathAs. You should bless adiyEn with Jn~Ana vikAsam and Aanandham once I cross the Viraja River and let me become the object of Your affection (Preethi Paathran) and empower adiyEn to serve You with blemishless kaimkaryams that will please You.



SLOKAM 32

विधानां रङ्गेशादधिगतवतो वेङ्कट कवेः

स्फुरद्वर्णं वक्त्रे परिकलयतां न्यास तिलकम् ।

इहामुत्राप्येष प्रणत जन चिन्तामणि गिरिः

स्व पर्यङ्गे सेवां दिशति फणि पर्यङ्क रसिकः ॥ ३२ ॥

vidhAnam rangEsaat-adhigathavatO vEnkaTakavE:
sphurat varNam vaktrE parikalayatAm nyAsa tilakam |
ihAmutraapyEsha praNata jana cintAmaNi giri:
sva paryangE sEvAm disati phaNi paryanka rasika: ||

MEANING AND COMMENTARY:

Swamy Desikan states that this Sri Sookthi arose from his mouth as a direct result of the command of Lord RanganAtha. It is His divine command (*dhiivya Ajn~aa*) that arose from His own lotus face (*sva-mukhAmbhOja udhitham*). The Lord of Srirangam is resting happily on His huge bed of Aadhi Seshan like a mountain made up of *chinthAmaNi* gems and grants all the boons that the devotees desire. For those, who recite this Sri Sookthi of *nyAsa tilakam*, He blesses them with *Kaimkarya PrApatthi* to Him in this world as He stays in His reclining posture. In the other world, He grants *Kaimkarya saamrAjyam* from His seated position on the throne of *AadhisEshan*.

Swamy Desikan has provided an *apoorva Phalasaruthi* for this *apoorva Sri Sookthi*. *NyAsam* is the *Tilakam* ("high watermark") in our lives. The *siddha purushAs* use various herbs and pigments to create a paste that is worn by



human beings to enchant the kings and to gain their favour. Similarly, there is one way to enchant the Lord and make Him come under our influence. That way is the recitation of nyAsa tilaka SrI Sookthi composed by VenkatEsa Kavi in response to the command of Lord RanganAtha and in a way He instructed Swamy Desikan. Lord RanganAtha provided the recipe and then commanded Swamy Desikan to prepare the Tilakam for NyAsa Vidhyai. A study of this Sri Sookthi will reveal the glories and beauty of nyAsam just as a colourful, bright tilakam on the forehead of a girl would reveal her beauty. Swamy Desikan states that he learnt the procedure of making this material for Tilakam from the Lord Himself and therefore this SrI Sookthi is resplendent with the word arrangements that glitter (sphurat varNam). For those who recite it and reflect on the meanings of this Sri Sookthi of nyAsa tilakam and perform SaraNaagathi (parikalayatAm praNata janAnAm), the chinthAmaNi mountain enjoying His sayanam on His bed of AadhisEshan (cintAmaNi giri: phaNi paryanka rasika:) grants all the desired boons in this and the other world (yEsha rasika: iha amutra api sva paryangE sEvAm disati).

Sri D. Ramaswamy IyengAr has a wonderful observation about the origin of this Sri Sookthi, where he visualizes a conversation between the Lord of Srirangam and Swamy Desikan standing in front of Him. The one sided conversation goes this way: "Oh Kavi Tarkika Kesari! You sung about us in Bhagavath DhyAna SopAnam to celebrate My dhivya soundharyam. You are going to sing about My well being (safety) through Your abheethi Sthavam. You have not sung anything about nyAsa VidhyA and My response to Udayavar, when that PrAchAryan of Yours performed his SaraNAaagathy on a Panguni Utthiram sErthi day here at Srirangam. Don't You remember that I am the God of Ramanuja's SaraNaagathy Gadhyam?" Swamy Desikan now understood that the Lord of Srirangam is commanding him to create a sthOthram about the fine points of SaraNaagathy and completed it and placed it at the sacred feet of the delighted Lord of Srirangam. That PraNatha Jana ChinthAmaNi Giri and PhaNi paryanka Rasikan, Lord Ranganathan turns our way wherever we are and casts His dayaa laden glances on us, when we recite this Sri Sookthi of nyAsa



tilakam.

May this humble effort to collate the commentary from five AchAryAs please the Lord of Srirangam! May His divine consort make us the object of Dayaa of Her Lord! May Swamy Desikan, who opened our eyes to the splendour of SaraNaagathy by building upon the foundation laid by His PoorvAchAryAs live forever in Aasthika's minds!

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

श्रीमते निगमान्त महादेशिकाय नमः



Srirangam uL dESikan

kavitArkikasimhAya kalyaaNaguNasAline |
srImatE vEnkaTesAya vEdAntagurave namah ||
|| SrImatE nigamaantamahaadEsikaaya nama: ||

Sri nyAsa tilaka vyAkhyAnam sampoorNam

Srimath Azhagiya Singar Thiruvadi,

Daasan, Oppiliappan KOil VaradAchAri SaThakOpan