

SWAMY DESIKAN'S PARAMAPADA SOPANAM



ANNOTATED COMMENTARY IN ENGLISH BY
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN



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॥ श्रीः ॥

॥ श्रीमतेरामानुजाय नमः ॥

॥ श्रीमतेनिगमान्त महादेशिकाय नमः ॥

PARAMAPADA SOPANAM

பரமபத சோபானம்

INTRODUCTION

This is one of the rahasya granthAs given to us by our AchAryA, Swami Desikan. At this time, when Sri Vaikunta EkAdasi is approaching, it is an appropriate grantham to meditate upon in conjunction with Sri Vaikunta Gadhyam of our ParamAchAryA, Sri RaamAnujA.

THE ORGANIZATION OF THIS GRANTHAM

The nine steps in the ladder to reach Parama Padham, the divine abode of Sriman NaarAyaNA (Sri Vaikuntam), is covered here through nine chapters:

1. VivEka Parvam
2. NirvEdha Parvam
3. Virakthi Parvam
4. Bheethi parvam
5. PrasAdhana Parvam
6. UthkramaNa parvam
7. ArchirAdhi Parvam
8. Divya Desa PrApthi parvam
9. PrApthi parvam

Swami Desikan states at the outset that these nine steps have been designed by Sarva Loka SaraNyan Himself for leading one to His divine abode in a step-wise manner:

sEyam sOpAna padhavee SrimathA vihithA svayam |
suddha sathva mayam bhruthyAn svasoudham nEthumicchathA | |

(MEANING):

Our Lord desirous of inviting His adiyArs to His upper chambers (Sri Vaikuntam), constituted entirely of Suddha Sathvam has constructed out of His own sankalpam, the nine-stepped path to get His adiyArs there.

These steps have to be ascended one by one (kramENa) and there is no way to jump over





them in a inconsequential manner. The order among the nine steps leading to the side of Sri VaikuntanAtham is summarized in another sLOkam:

vivEka nirvEdha virakthi bheethaya:
prasAdhahEthUthkramaNaarchirAdhaya : |
prakruthyathikrAntha padhAdhirOhaNam
parApthirithyathra thu parvaNAM krama : ||

The first step is VivEkam is the discriminatory knowledge that one has to attain regarding Chith (Sentients), Achith (insentient) and Isvaran (the supreme Lord).

The second step is NirvEdham, one develops a sense of self-depreciation due to the awareness of having lost so much time chasing sensory pleasures and performing activities that are svarUpa Viruddham (activities at variance with the natural disposition of the Jeevan).

The third step is virakthi, where one develops VairAghyam. One turns away from the chasing of svarUpa Viruddha BhOgams.

The fourth step is Bheethi or fear, nay terror over the thought that this samsAra anubhavam may recur.

The fifth step is PrasAdha Hethu: where the chEthanaA practises one or the other UpAyams (Prapatthi or Bhakthi).

The sixth step is uthkramaNam, where the Jeevan leaves the bodily cage through he special naadi (nerve center in the head).

The seventh step is ArchirAdhi maarga prayANam, where the journeying jeevan is greeted and sped on its way by the different adhikAris lining the way to Sri Vaikuntam.

The Eighth step is the Prakruthi-athikrAntha -padha -adhirOhaNam. Here, the Jeevan arrives at the end station of Sri Vaikuntam, which is beyond the prakruthi mandalam.

The ninth and concluding step is ParApthi, where the Jeevan that has been transformed to Suddha Sattva Mayam meets the Supreme Brahman, Sriman NaarAyaNan, converses with Him and enjoys Him as the sarvalOka SaraNyan.

PAASURAMS AND COMMENTARY

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





TANIYANS FOR PARAMA PADHA SOPANAM

There are two Sanskrit Taniyans and one Tamil Taniyan for this Desika Prabhandham.

THE FIRST SANSKRIT TANIYAN

வ்யாஜீக்ருத்ய விமுக்தி செளத பதவீ சோபான சத்வர்ணநம்

சாரீரார்ணவ ரத்நஜாதமிஹய: ப்ராசீகசத் ஸர்வச:

தஸ்மின் திஷ்டதி வேங்கடேஸ்வர கவௌ ஸ்ரீ பாஷ்யகாரோபமே

யம் கஞ்சித் புருஷம் ஹ்யாயுபாசிதுமயே மாகா மந: ஸ்வஸ்தி தே

vyAjikruthya vimukthi-soudha-padahvaI - sOpAna-sadhvarNanam

SarIrArNava-rathnajAtham-iha ya: prAchIkasath sarvasa:

Tasmin thishtathi VenkatEswara-kavou SrIbhAshyakArOpamE

yamm kanchith purusham hyAupAsithumayE mAgA mana: svasthi tE

(MEANING):

Oh My Mind! When the great poet and logician, SrI VenkatEsa Kavi resembling SrI BhAshyakArar shines with all his glories, why would you need to worship simple souls of inconsequential achievements? Please do not go anywhere else. May all auspiciousness come your way! Swamy Desikan used as an excuse, the description of the nine steps to ascend Parama Padham, to bless us on this earth with the entire assembly of gems from the ocean of VedAntha Saaram. Oh My Mind ! “SeerAr ThUppul ThiruvEngadamudayAn ThiruvadakaLE SaraNam” yena ninai.

COMMENTS ON THE TANIYAN

Swamy Desikan’s creation of this Prabhandham is saluted as Sadh-varNanam (the Description of the auspicious subject) of the steps to climb to reach SrI Vaikuntam. The author of the Taniyan states that Swamy Desikan used that Sadh-varNanam as an excuse (vyAjeekruthya) to shed the light on the splendor of the assembly of gems collected from the ocean-like, vast VedAntha Saasthrams for the benefit of the residents of BhUIOkam (iha SareerArNava-rathna-jAtham sarvasa: prAchIkasath). The author salutes Swamy Desikan as equivalent to SrI BhAshyakArar in his MahOpakAram to chEthanams (Tasmin BhAshyakArOpame VenkatEsa Kavou). While this MahA Desikan is available, Oh my mind, do not seek any insubstantial people for adoration (VenkatEsa Kavou thishtathi, yamm kanchith purusham hi upAsithum maa gaa:). If you were to follow this suggestion, all auspiciousness will come your way (tE Svasthi:).





THE SECOND SANSKRIT TANIYAN

தஸ்மை நமோஸ்து குரவே தாத்ருஸ விபவாய வேங்கடேஸாய
ப்ராவர்தய ஜனாநாம் பூமௌ பரமபத ஹர்மய சோபானம்

Tasmai NamOastu GuravE thAdhrusa-vibhavAya VenkatEsAya
prAvarthayath janAnAm Bhoomou Paramapadha-harmya-sOpAnam

(MEANING):

May our salutations be to Sri VenkatEsa Guru of such well known Vaibhavam! He is the compassionate one, who revealed the nine steps to ascend to the upper lokam of Sri Vaikuntam to enjoy ParipoorNa BrahmAnandham there by us.

THE TAMIL TANIYAN

தேனேறு தாமரையாள் திருமார் பன்தன்
திண்ணருளாலவனடியில் விவேகம் பெற்றிங்கு
ஊனேறு பவக்குழியை வெறுத்ததற்பின்
ஊர் விரத்தியுடன் வினையின் திரளுக்கஞ்சிக்
கூனேறு பிறையிறையோன் சாபந் தீர்த்தான்
குரைகழலே சரணடைந்து குரம்பை விட்டு
வானேறும் வழிப்படிகளடைவே கண்ட
வண்புகழ் தூப்புல் வள்ளலருள் பெற்றோமே.

tEn yERu thAmaRayAL ThirumArbhan-tann
thiNN aruLAI Avan adiyil vivEham peRRu
inghu oonERu bhavakkuzhiyai veRuthathaR-pin
oor viratthiyudan vinayin thiraLukku anjik-
koon yERu piRai iRayOn sApam theertthAn
kurai kazhalE saraN adainthu kurambai vittu
vAnERum vazhip-padikaL adaivE kaNda
VaNN pukazh ThUppul VaLLal aruL peRRomE





(MEANING):

Due to the never failing and powerful grace of the Lord With the lotus-abode divine Consort, MahA Lakshmi on His VakshasTalam, we attained the discriminating intellect (vivEkam) about the auspiciousness of His Sacred feet. We gained true Jn~Anam and VairAgyam to empower us to reject the deep and dangerous ditch of SamsAram. After that, we trembled with fear about the limitless bundles of sins that were weighing us down and sought the protective Thiruvadi of our Lord, who removed the curse attached to His grand son with crescent Moon on His Jatai, Lord Sivan. Next we became the object of mercy of SrI VenkatEsa Kavi of illustrious fame and boundless generosity, born in ThUppul agrahAram, who revealed to us the nine steps climbed by a Jeevan step by step to reach our Lord's Supreme abode and to eternally serve Him there as a Muktha Jeevan.

COMMENTS ON THE TAMIL TANIYAN

The choice of words and assembly of those chosen words by the author of this Taniyan in to beautiful passages are resonant with deep tatthvArTams covered in Swamy Desikan's Prabhandhams. Here are some examples of the skills of the poet, who composed this Taniyan to pay his tribute to Swamy Desikan's Prabhandham:

(1) Mahaa Lakshmi is saluted here as “tEn yERu ThAmarayAL” (the auspicious lady with AakAra Thrayam having the beautiful lotus flower as her chosen abode. That lotus flower is dripping with honey and sampath due to her association (Sambhandham). Wherever she looks the assemblies of wealth compete with each other to take their positions according to Swamy Desikan's SrI Sthuthi sIOkam. The Veda Manthram of SrI Sooktam also echoes in our mind with this visualization of the Lotus Lady as “ThAmarayAL”:

“Padhma-PriyE Padhmini Padhma HasthE
Padhmaalaye Padhma-dhaLAyathAkshi
VisvapriyE VishNumanOanukoolE Thvath
Paadha Padhamam mayi sannidhathsva”

(2) The next salutation is to the Lord as SrInivAsan:

“ThAmarayAL Thiru-mArbhan” SrInivAsa Tathvam of the Lord with MahA Lakshmi residing on His vast chest reminds us of the Salutation of AchArya RaamAnuja to SrInivAsan at the beginning of His SrI BhAshyam. His rakshA dheekshai (vow to protect us) is made possible by her proximate presence on His chest:

“akhila bhuvana janma-sTEma-bhangAdhileeIE
vinatha-vividha-bhUtha-vrAtha-rakshiaka dheekshE
Sruthi sirasi vidheepthe brahmaNi srinivase
bhavathu mama parasmin sEmushi bhakthiroopA”





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“ThUppul VaLLal”





In offering their salutations to Lord Srivishnu, the Archakas at Thirumalai recite the VakshasTala Lakshmi SthOthram to remind us about the Lord's lakshaNam as Srivishnu. The author of this Taniyan follows this tradition here and addresses the Lord as “ThAmarayAL ThirumArbhan”.

3) “ThAmarayAL tann tiNN aruLAI Avan adiyil vivEkam peRRom” says the author of the Taniyan in the first two lines. The powerful and firm (Unwavering) KrupA of the Lord is recognized here as the primary cause for the birth of VivEkam (discriminative intellect about sAram /essence and asAram/insignificant) to develop bhakthi at the SarvalOka SaraNyan's sacred feet.

4) That Jn~Anam about the redemptive power of those sacred feet of the Lord led to our rejection of samsAric attachments that increases our fondness for the perishable sarIram and thereby throws us in to the deep pit of SamsAram and keeps us there in a hopeless, helpless state. These thoughts are housed in the third line of the Paasuram:

“Avan adiyil vivEkam peRRu inghu oon yERu bhavak-kuzhiyai veRutthu”

All that VivEkam arose only because of the Krupai of the Lord.

5) The question arises as to what happened after developing this distaste for staying in the SamsAric pit. The composer of the Taniyan answers this question in the next line of the Paasuram: “Veruththathan pinn oor viratthiyudan vinayin tiraLukku anjinEn”. After developing disinterest in SamsAric “padhu kuzhi” (deep pit), vairAgyam (dispassion) spread and the fear about the power of the bundles of accumulated sins also grew.

6) That fear about the effect of the sins drove me (the jeevan) to the sacred feet of the Hara SApa VimOchana Moorthy, SrIman NaarAyaNan. In a fit of anger, Sivan plucked the fifth head of His father, BrahmA. The skull from that fifth head of BrahmA got stuck in the palm of Haran (Sivan) and SrIman NaarAyaNa blessed Sivan to be rid of the curse given by Brahma DEvan, when Sivan performed SaraNagathy to Him (Sriman NaarAyaNan). Sivan is described here as “koon yERu piRai iRayOn”, the One adorning the crescent Moon on his matted locks (Chandra Sekharan). Our Lord, the anugraha Moorthy is saluted as “Koon yERu piRai iRayOn sApam theerthavan”. The author of the Taniyan says that he performed SaraNagathy at the sacred feet of the Lord, who came to the rescue of Sivan (iRayOn sApam theerthAn kurai kazhalE saraNam adainthu). “Kurai kazhal” of the Lord is the Thiruvadi, which generates the delectable nAdham from the ankle ornaments. The author of the Taniyan says that he performed SaraNagathy at those auspicious feet.

7) Next followed the help of the Lord to exit the Jeevan via the Brahma nAdi at the end of the earthly existence and the ascent to Parama Padham by archirAdhi mArgam (kurambai vittu vAnn yERum).

8) The nine steps to ascend Parama Padham were revealed by the most compassionate and generous AchAryan, Swamy Desikan to us all. The author of this beautiful taniyan acknowledges the krupai of Swamy Desikan in revealing this upward journey through climbing the nine steps: “vann yERum vazhip-padikaL adaivE kaNDa vaNN Puhazh





ThUppul vaLLal aruL peRRom”. That Swamy Desikan saw and described the nine steps sequentially is referred to as “Vazhip-padikaL adaivE kaNDa”. Swamy Desikan is thanked for His mahOpakAram in revealing these flights of steps for our upliftment as “VaNN puhazh ThUppul VaLLal”. The Taniyan concludes in a grateful mode: “ThUppul VaLLal aruL peRRom”. We became objects for the grace of the most generous AchAryan, who incarnated in ThUppul agrahAram.

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“Swamy Desikan– ThUppul”





**POTHU PAASURAM:
THE PATH TAKEN BY OUR SATH SAMPRADHAYAM**

அடற்புள்ளரசினும் அந்தணர் மாட்டினும் இன்னமுதக்
கடற்பள்ளி தன்னினுங் காவிரியுள்ளமுகந்தபிரான்
இடைப்பிள்ளையாகி யுரைத்ததுரைக்குமெதிவரனார்
மடைப்பள்ளி வந்த மணமெங்கள் வார்த்தையுள் மன்னியதே

adal puLL arasinum anthaNar mAttinum inn amuthak-
kadaRpaLL i tanninum Kaviri uLLam uhantha pirAn
idaip-piLLayAhi uraithathathu uraikkum YethivaranAr
MadaippaLLi vantha MaNam YengaL vArtthayuL manniyathE

(MEANING):

SarvEswaran has GarudAzhwAn as His transport and seat. He is the indweller of the Vedams, which are the eternal wealth of the Brahmins. He lives always in the Milky Ocean, where His Divine Consort arose from. In spite of all these famous places of residence, He prefers to live in choen dhivya dEsams like SrIrangam and delights His bhakthAs there. He blessed us with Bhagavath GitA, whose inner meanings were revealed to us by YathirAjar. ThirumadaipaLLI AcchAn (Kadambi AacchAn) performed personal kaimkaryam to YathirAjar and was initiated in to the esoteric meanings of our SampradhAya granthams by YathirAjar Himself. These essential meanings have come to us thus from MadaipaLLI AcchAn and their fragrance distinguishes our (Swamy Desikan's) Sri Sookthis.

ADDITIONAL NOTES

Our Lord's Five Roopams extolled in PaancharAthram (Para, VyUha, Vibhava, ArchA and AntharyAmi Roopams) are referred to in this Paasuram.

“PuLLarasilum“ refers to the Para Ropam in Vaikuntam;

“AnthaNar mAttinum“ connects to antharyAmi roopam;

“KadaRpaLLi tannilum“ links to VyUha roopam;

“Kaaviri uLLam” is connected to the archA roopam and

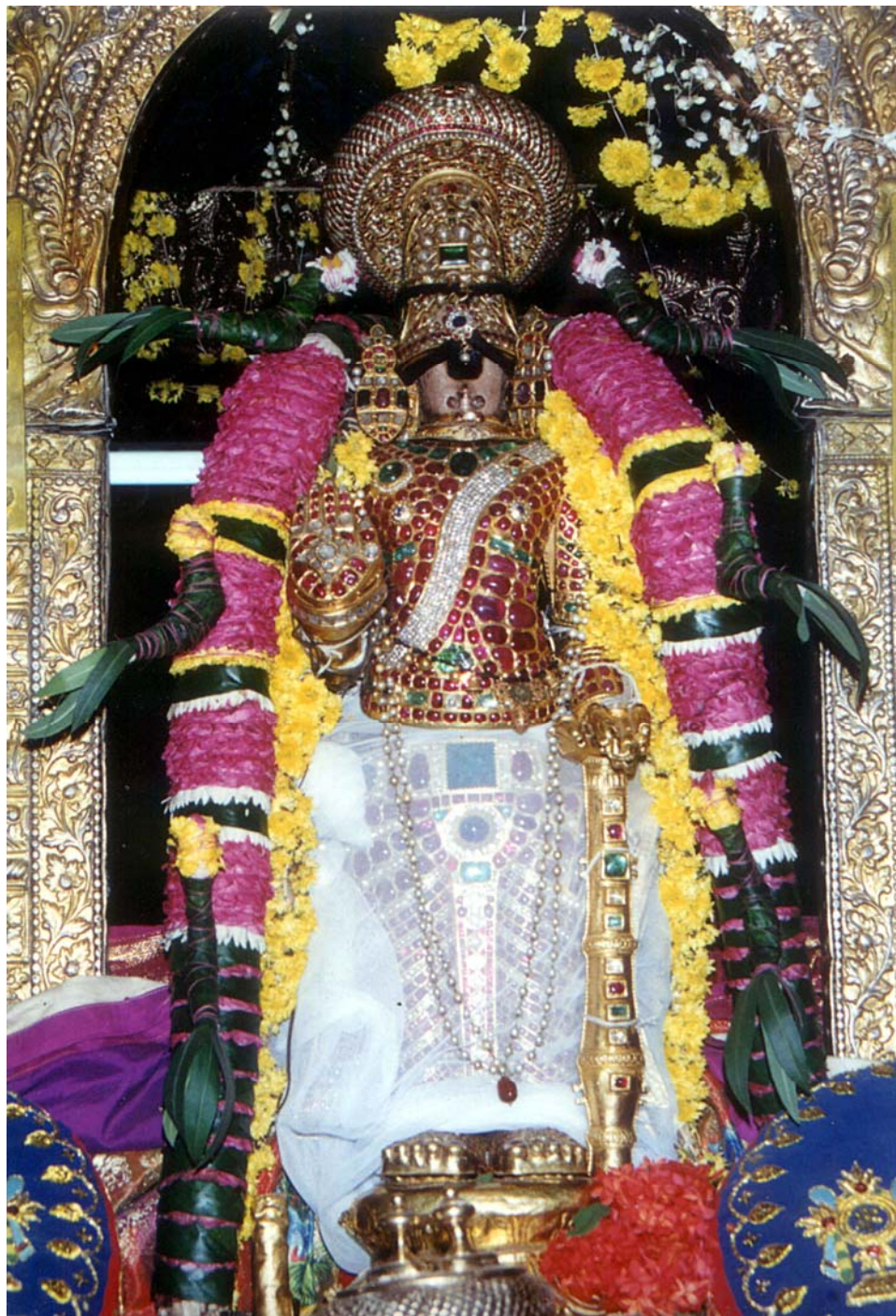
“idaippiLLayAhi” links to Vibhava avathAram (of KrishNa)

Thus all the five roopams of SriIman NaarAyaNa are saluted in this Paasuram.





AchArya RaamAnujA gave upadEsams to Kadaambi AacchAn on Veda-VedAntha rahasyArTams and through KadAmbi AacchAn, those esoteric meanings were released to the world. Since KadAmbi AacchAn performed MadaipaLLi kaimkaryam (Kitchen Kaimakryam for AchArya RaamAnujA), he came to be referred with reverence as MadaipaLLi AacchAn in our Guru Parampara. His UpadEsams are described as “MadaippaLLI vantha MaNam”, the fragrance that originated from the MadaipaLLi of AchArya RaamAnujA.



“Namperumal on Vaikunta Ekadasi- kAviriyuLLam uganthapiraan”





VIVeKAM (A): THE FIRST STEP OF THE LADDER TO MOKSHAM

கள்ள மனத்துடன் கண்டு முயன்ற கடுவினையால்
நள்ளிருளாழியில் நற்சுவையைந்தென நாடியவோர்
அள்ளலில் நாளும் விழுந்தழியாவகை ஆரணநூல்
வள்ளல் வழங்கிய வான்படியான வழியிதுவே.

KaLLa manatthudan kaNDu muyanra kadu-vinayAl

naLL iruL aazhiyil iynthu nall suvai inthu yena naadiya ohr

aLLalil nALum vizhunthu azhiyA vahai AaraNa nool

VaLLal vazhangiya vAnn padiyAna vazhi ithuvE

(MEANING):

Until now, we possessed the distorted meanings of the Tathvams (viparItha Jn~Anam of the three Tathvams) and their Svaroopams; we continued to engage in profoundly sinful acts and as a result were immersed in the darkness of nescience; we got stuck in the mud and mire of insignificant material pleasures associated with the five sensory faculties (roopam, rasam, sparsam, gandham and sabdham). On us, who were hopelessly lost, Veda-VedAnthams took pity and instructed us on VivEkam to uplift ourselves from the quagmire of SamsAram. We (Swamy Desikan) explained the first of the nine steps of the ladder to our Lord's Parama Padham (Supreme abode).

The key passage of this Paasuram is: “eiyntu nall suvai yena naadiya ohr aLavil naaLum vizhunthu azhiyA vahai AaraNa nool vazhangiya vAnn padiyAna vazhi ithuvE”.

We thought that the experience derived from the five senses is parama bhOgyam and sought more and more of their ruchi and as a result got stuck in the mud of samsAram deeper and deeper; we were about to be destroyed. It is at this time that the most merciful Veda-VedAnthams came to our rescue and instructed us on the first step to Parama Padham as VivEkam and lifted us out of the mire of SamsAram.





(B) THE PARAMOUNT IMPORTANCE OF KNOWING ABOUT EMPERUMAN

அருவருவானவையனைத்துமறிவாரேனும்
அருங்கலைகள் கற்றுரைக்க வல்லாரேனும்
தரும வழியழியாமற் காப்பாரேனும்
தனிமறையின் தாற்பரியந் தருவாரேனும்
இருவினையினொழுக்கத்தால் ஏவலோராது
இங்கே நாஞ்சிறையிருந்த ஈனந்தீர்க்கும்
திருமகளார் பிரியாத தேவன் திண்ணம்
தேறாதார் திண்படியிலேறதாரே.

aru uru aanavai anaitthum aRivArEnum
arum kalaikaL kaRRu uraikka vallArEnum
dharuma vazhi azhiyAmal kAppArEnum
tani maRayin tARRpariyam taruvArEnum
iru vinayin ozhukkatthAl yEval ohrAthu
inghE nAmm siRayiruntha yeenam theerkkum
ThirumahaLAr piriyAtha DEvan tiNNam
tERAthAr tiNN padiyil yERAthArE

(MEANING):

Among the people of this world, some might be conversant with the knowledge about the svaroopam of chEthanams and achEthanams; there may be others, who might know about the fine points on the 64 kalais and could have the competence to instruct others on them; some might be capable to practice prescribed dharmAs and initiate others in following such observances; some of them might be qualified to teach others about the essence of the meanings of the VedAs. Even with all these multiple skills and achievements, what is the use? If they do not have the vivEkam about the Svaroopam and the SvabhAvam of Sriman naarAyaNan, who alone can lift the chEthanams out of the terrors of SamsAram, they can not hope to step on the ladder to Moksham.





THE SECOND STEP OF THE SOPANAM, NIRVEDA PARAVAM
(A)--- SORROW OVER THE WASTED TIME CHASING WORLDLY PLEASURES.

மறுத்தார் திருவுடன் மார்பில் தரித்தவன் வாசகத்தை
மறுத்தார் மயக்கமும் மற்றதனால் வந்த மாநாகும்
நிறுத்தார் பவத்தில் நெடுநாளுழன்றமை கண்டதனால்
வெறுத்து, ஆரண நெறியே வெள்கியோட விரைவர்களே.

maRut-taar Thiruvudan mArbhil dariththavan vAchakatthai
maRutthAr mayakkamum maRRu athanaal vantha maa narakum
niRutthAr bhavatthil nedunALL uzhanRamai kaNDu athanAl
veRutthu aaraNa neRiyE veLhiyODa viraivarhaLE

(MEANING):

Our Lord adorns on His divine chest the mole known as SrIvatsam, the Forest flower garland known as Vyjayanthi and MahA Lakshmi as His LakshaNams. Those who violate His Saasthraic commands due to their own ajn~Anam end up in fearful narakams and suffer there. VivEkis think deeply about these consequences of breaking the injunctions of the Lord. They feel ashamed about the time wasted that far in SamsAric life chasing nonlasting and deceptively sweet sukham and will rush to follow the UpAyam (SaraNAgathy or Bhakthi yOgam) prescribed by the VedAs.

The key passage in this Paasuram is: “Bhavatthil uzhanRamai KaNDU, athanAl veRutthu, veLhi, aaraNa neRiyE OhDa viraivarkaL”. (Developing disgust over life spent in chasing impermanent SamsAric pleasures until then and will now rush to practice the upAyam prescribed by the Lord's SaasthrAs).





(B) THE INSIGNIFICANCE AND TRIVIALITY OF SAMsARA SUKHAM

வான்பட்ட மன்னிருளில் மயங்குமாறும்
 மறித்தொருகாலெனையூழி சென்றால் அன்றோர்
 ஊன்பட்ட உடலாழி வினை யொழுக்கில்
 ஒரு கரையுங் காணாதே ஒழுகு மாறும்
 தேன்பட்ட விடம்போலத் தித்திக்கின்ற
 சிறுபயனே உறுபயனென்றருந்துமாறும்
 தான்பட்டபடி இந்நேர் தானே கண்டு
 தளர்ந்திடுமேல் வளர்ந்திடுமே தக்கவாரே.

vaann patta mann iruLil mayankumARum
 maRitthu oru kAl yenai oozhi senRAI anRU
 oonn patta udal aazhi vinai ozhukkil
 oru karayum kaaNAthE ozhuhumArum
 tEn patta vidam pOlat-titthikkinRa
 siRu payanE uRu payan yenRu arunthumARum
 taann patta padi innEr taanE kaNDu
 taLarnthidumEl vaLarnthiDumE takkavARE

(MEANING):

The second step in the ladder to Moksham is NirvEdham or contrition over his status as a Jeevan suffering in SamsAram and rushing to perform the chosen UpAyam like SaraNAgathy.

The Jeevan will reflect on four topics that lead him to great sorrow over the things that happened to him from anAdhi kaalam:

- 1) The Jeevan who gained VivEkam will now think about the time, when he lost his sarIram and Indhriyams and stayed united with the deep darkness (MahA Tamas) in a formless, nameless state.
- 2) The Jeevan will think about the myriad births that he took due to his karmAs from time immemorial in all yOnis and his being tossed about in the fierce flood of samsAram and not finding the shore to rest.
- (3) The Jeevan will reflect on the alpa sukhams of samSaram that he is enjoying, which are





indeed like poison laced with honey to give the misleading impression of sweetness.

(4) The Jeevan will sorrow over all the other pains that he is experiencing due to his karmAs in this prakruthi maNDalam.

As a direct result of these reflections, the Jeevan will now feel dejected and rush to save himself through the anushtAnam (observance) of the redeeming upAyam of SaraNAgathy.

This feeling of dejection (nirvEdham) is thus the second step on the ladder to Moksham.



“Nammazhwaar Moksham”





THIRD STEP OF THE SOPANAM, VIRAKTHI PARAVAM

(A): SAMSARA VIRAKTHI (DETACHMENT & DISINTEREST IN SAMSARAM)

உலகத்துயர்ந்தவர் ஒன்றும் பயனிலுறுந்துயரும்
அலகிற்படாத அப்போகங்கவர்ந்தெழும் அம்புயத்தோன்
கலகத் தொழில் மதுகைடபராற் படுங்கட்டமெண்ணில்
பலகற்ற மெய்யடியார் படியாரிக்கடும் பவத்தே.

ulahatthil uyarnthavar onRum payanil uRum thuyaRum
alahil padAtha abbhOgam kavarnthu yezhum ambhuyatthOn
kalahat-thozhil Madhu KaiDabarAl padum kattam yeNNil
pala kaRRa meyyadiAr padiyAr ikkaDum bahavatthE

(MEANING):

On this karma bhUmi, the pleasures enjoyed by those, whom we think highly off, are never of the unalloyed sukham. The sorrow is at the middle of these so called Sukhams. We think that Brahma Devan in his Sathya lOkam is the enjoyer of limitless bliss. The pain and anxiety that Brahma Devan experienced from the attack of the two asurAs, Madhu and KaiDabhan intent always in engaging in Yuddham, is immeasurable. When the VivEkis reflect on these alpa (insignificant) and asTira(nonlasting) Sukhams tinged always with inauspiciousness, they do not develop any attachment to SamsAram and reject it as a manifestation of their virakthi (dispassion).

The Key passage of this Paasuram is: “Pala kaRRa meyyadiAr ikkaDum bhavatthu padiyAr” (True BhAgavathAs conversant with the SaasthrAs of the Lord will not opt for the terrible SamsAric way of life).





(B) SVARGAM BECOMING LIKE NARAKAM FOR VIVEKIS

தந்திரங்கள் அளவிலராய்த் தனத்தால் மிக்க
தார்வேந்தர் தொழுவையம் ஆண்டார் மாண்டார்
சந்திரனுஞ்சூரியனும் வீயுங்காலம்
தாரகையின் வடமுமற்றுத் தனிவானாரும்
இந்திரனுமேறுயர்த்த ஈசன்தானும்
ஈரிரண்டு முகத்தானுமில்லா வந்நாள்
நந்திருமால் நிலைகண்டார் நாகமெல்லாம்
நரகென்று நற்பதமே நாடுவாரே.

tanthirangaL aLavilarAi dhanatthAl mikka
taarvEnthar thozha vyaam aaNDAr mANDAr
chandiranum sooriyanum veeyum kaalam
tArahayin vaDamum maRRu tani vann aaLum
Indiranum yERu uyarttha Isan thAnum
yeer iraNDu muhatthAnum illaa annannAL
namm ThirumAlaik-kaNDAr naaham yellAm
narahu yenRu naRRpadhamE nAduvArE

(MEANING):

Where are those mighty emperors (Manu, MaandhAthA et al) surrounded by many kings who ruled the universe with their vast armies today? All of them are dead and gone. Similarly, there will be a time, when there will be no Moon, Sun, Stars, Indhran, Sivan, and Brahma DEvan and others. That time is known as MahA PraLayam. At that time, the only abode that stays without demise is the Supreme abode of SrIman NaarAyaNan. When knowledgeable and insightful scholars analyze these facts, they will equate the sukham of Svargam to the sufferings in hell (narakam) and will utterly reject SamsAra Sukhams. This feeling state is recognized as the third step in the ladder to Parama Padham (MOksham).

The key passage in this Paasuram is: “Namm ThirumAl nilai kaNDAr naakam yellAm narahu yenRu, nall padhamE nAduvAr”.





**THE FOURTH STEP IN THE LADDER TO PARAMA PADHAM, BHEETHI PARVAM
(A): FEAR ABOUT THE FRUITS OF KARMA**

துறவறமே துணிவார் துணுக்கற்ற இளந்துணிவோர்
உறவிலராதலின் நாமுயர்ந்தாருடனொன்றி நின்றோம்
மறவழி மாற்றி எம் மையலைத் தீர்த்தவர் மன்னருளால்
கறவையுகந்த பிரான் கழல் சூடுங்கருத்தினமே

thuRavaRamE thuNivAr thuNukku aRRa iLam thuNivOr
uRavu ilar aathalinAm uyarnthArudan onRi ninROm
maRa vazhi mARRi yemm mayyalai theertthavar mann aruLAI
kaRavai uhantha PirAn kazhal soodum karutthinamE

(MEANING):

The superior dharmams associated with gaining freedom from SamsAric shackles are known as Nivrutthi dharmams. Those who adopt them will not mix with the ignoramus, who does not fear the terrors of SamsAram. Therefore, we mingled only with those, who desire Moksham (Mumukshus). We gained the firmness of purpose to serve the Lord, who engages joyously to graze the cattle even in Sri Vaikuntam as KaNNan. This was made possible through the glances (KaDAksham) of our AchAryAs, who pull us away from traveling in the path of sin and banish our ajn~Anam.

The key section of this Paasuram is: “MaRa vazhi mARRi yemm myyalai theertthavar mann aruLAI kaRavai uhantha PirAn kazhal soodum karutthinam” (Our Most Merciful SadAchAryas removed our ajn~Anam and pulled us out of engaging in sinful acts by casting their auspicious glances on us. Their anugraham led to our determination to perform nithya Kaimkaryam to GopAlan in His Supreme abode.





(B) UPAYA ANUSHTANAM DRIVEN BY THE FEAR ABOUT THE KARMAS

வந்தனபோல் வருவனவுமனந்தமாகி
மாளாத துயர்தரு வல்வினை நெருப்புக்கு
இந்தனமாயெண்ணிறந்த காலமெல்லாம்
இன்னமும்மிப்பவக்குழிக்கேயிழியா வண்ணம்
வெந்ததொரு குழுவியை நற்குமரனாக்கும்
வெறித்துளவ வித்தகனார் விதியே கொண்டார்
பந்தனமாமவையனைத்தும் பாறுகைக்குப்
பழ மறையின் பரம நெறி பயிலுவாரே.

vanthana pOlvaruvanavum ananthamAhi
mALAthA thyur taru valvinai neruppukku
intanamAi yeNNirantha kAlamellAm
innamum ibbhavak-kuzhikkE izhiyA vaNNam
venthathu oru kuzhaviyai naRRk-kumaraNAkkum
veRit-tuLava VittakanAr vithiyE koNDAR
pandhanamAm avai anaitthum pARuhaikkup-
pazha maRayin parama neRi payiluvArE

(MEANING):

There has been no limit to the sorrows experienced by the SamsAris. There is also no limit to what they are going to experience in the future. This immense fire of karmAs (vinaikaL) burns the jeevans by treating them as firewood. The SamsAris keep on churning in this deep pit of SamsAram undergoing all these sufferings. The people with sharp intellect reinforced by their vivEkam and virakthi develop a fear from these samsAric sorrows that would hold them under their control. They follow the command of the Lord to practice Bhakthi or Prapatthi yOgam to chase away all their karmAs and place the burden of their protection at the Lord's sacred feet.

The key passage of this Paasuram is: “PandhanamAm avai anaitthum piNikkum paaRukaikku pazha maRayin Parama neRi payiluvAr” (The wise ones break the handcuffs that tie them to SamsAram by performing the supremely auspicious act of Prapatthi recommended in the VedAs).





The power of the Lord to intervene and transform the embryo in the womb of Uttarai, which was turned in to a piece of charcoal by the apANDavAstham used by AsvatthAma, the son of DhrONAchArya during the mighty battle at KurukshEthram. Our Lord with the fragrant TuLasi Maalai transformed that totally burnt child existing as a piece of charcoal in to a handsome prince known as ParIkshith through His matchless anugraha sakthi. BhagavAn is saluted as the powerful one performing mysterious deeds of anugraham for His dear ones (venthathu oru kuzhaviyai naRRk-KuamranAkkum veRit-tuLava VitthahanAr).

sadagopan.org



“Paramapadam”





FIFTH STEP -THE PAASURAMS OF PRASADHANA PARVAM:

(A): PERFORMANCE OF THE ANUSHTANAM/OBSERVANCE OF PRAPATTHI

கருமாலையில் வருங்கட்டங் கழிக்குங் கருத்துடையார்
ஒருமால்பெருகும் உயோகில் முயன்றும் அதன்றியும் நம்
திருமாலடியிணை திண் சரணாகுமென வரித்தும்
தருமாலினியவை தானேயெனத் தகவெண்ணுவரே.

karumAlayil varum kattam kazhikkum karutthudayAr
oru maal peruhum uyOgil muyanRum athu anRiyum nam
ThirumAl adiyiNai tiNN saraN aahum yena varitthum
taru Maal iniyivai tAnE yena t-tahavu yeNNuvarE

(MEANING):

The BhaagavathAs longing to destroy samsAric miseries like garbha vAsam (stay in the wombs and rebirths in this world) would practice Bhakthi yOgam; their Bhagavath-anubhava-rasam (enjoyment of the bliss of meditating on Bhagavaan) would also be enhanced. Those who are unable to undertake the arduous Bhakthi yOgam would choose Prapatthi at the Lord's sacred feet. After practicing one or the other of the above two upAyams, they will place their entire trust in the Lord's grace and protective power and will await His mercy to grant them the delectable bliss of Moksha Sukham.

Two unfailing means are suggested for those, who do not want to be born again in this samsAra manDalam full of sorrows. One is the demanding Bhatthi yOgam, where the observant Bhakthi for the Lord flows without cessation. For those, who do not have the capabilities to observe Bhakthi yOgam as the UpAyam for Moksham, the option is the performance of the rites of SaraNagathy at the powerful, protective feet of SrIman NaarAyaNa. After practicing Bhakthi or Prapatthi yOgam, the practioners -- the bhAgavathAs-- will believe that the Lord will perform His avowed duties of RakshaNam, grant them their stay at His Supreme Abode and will await His Mercy. They will have absolute faith in the infallibility of the Lord's scared feet to grant them nithya kaimkaryam at Sri Vaikuntam and will cling on to them.





(B) ALL SINS LEAVING BECAUSE OF PRAPATTHI

முன்செய்த வினைத்திரளில் முளைத்த தன்றி
முற்றுள்ள முதலரிந்து முளைத்த கூற்றில்
தன்செய்ய திருவருளாலிசைவு பார்த்துத்
தழல்சேர்ந்த தூலமெனத் தானே தீர்த்துப்
பின்செய்த வினையில் நினைவொன்றா தொன்றும்
பிழைபொறுத்து வேறுளது விரகால் மாற்றும்
என் செய்ய தாமரைக்கண் பெருமானெண்ணம்
எண்ணாதாரெட்டிரண்டு மெண்ணா தாரே

mun seyya vinait-thiraLil muLaitthathu anRi
muRRuLLa muthal arinthu muLaittha kooRRil
tann seyya ThiruvaruLAl isaivu pArtthu
tazhal sErntha thoolam yenat-tAnE theertthup-
pinn seytha vinayl ninaivu onRAthu onRum
pizhai poRutthu vERuLathu virahAl mARRum
yenn seyya tAmaraikaNN PerumAn yeNNam
yeNNAthAr yettu iraNdum yeNNAthArE

(MEANING):

The karmAs (VinaikaL) of the Jeevan are grouped under: (1) Sanchitham and (2) PrArabhdham. Sanchitham is the one, which are the huge heaps of sins that are waiting to give its phalans at a future date. Those karmAs, which are beginning to yield their fruits (phalans) already, are the PrArabdha karmAs.

Bhakthi yOgam can eliminate only the Sanchitha karmAs. Prapatthi will not only banish all the sanchitha karmAs but will also destroy PrArabdha karmAs except those we have to experience till the end of our earthly lives.

Prapatthi burns the sins quickly like the fate of the bale of cotton that is thrown in to the fire. The act of Prapatthi also prevents the sins committed unknowingly by the Prapanna Jeevan from clinging to them.

PrAyascchitha Prapatthi destroys even those sins, which were accumulated consciously due to Kaala, dEsa viparIthams and emergencies. The aparAdha parihArAdhikAram of AdhikAra





Sangraham (Desika Prabhandham: 64th Paasuram) describes the ways in which all these sins get removed from the back of the Prapannan. If the Prapannan commits sins deliberately after Prapatthi and yet does not perform PrAyascchittha Prapatthi, then he receives a light punishment from the Lord during his stay on earth and that way destroys this type of sin as well.

For those PrapannAs, who can not brook the delay in ascent to SrI Vaikuntam (AarTa PrapannAs), the Lord responds to them and grants their wish to join Him without delay.

Great indeed is the glory of Prapatthi!

Our Lord destroys every kind of sin of the Prapannan one way or the other and makes sure that the Prapannan never returns to this earth and instead stays close to Him at His Supreme Abode. Those who do not understand the most generous and merciful ThiruvuLLam (wish) of the Lord are indeed totally ignorant of the meanings of the Rahasya Thrayams.

The key passage here is: “EmperumAn yeNNam yeNNAthAr yettu iraNDum yeNNAthAr” (Those who do not comprehend the merciful mental disposition of my Master do not know anything about the deep meanings of AshtAksharam, Dhvayam and Charama sIOkam, the three rahasyams).

The corresponding Sanskrit sIOkam that summarizes the ways in which different kinds of sins of the Prapannan are destroyed is:

prArabhdhEtara poorva paapam akhilam prAmAdhikam chOttharam
nyAsEna kshpayannanabhupagatha prArabdha khaNDam cha na:
dheerpoorvOtthara pApmAnam ajn~athEapi tannishkruthE:
kouDilyE sathi sikshayAapyanagayan krODeekarOthi Prabhu:





**THE SIXTH STEP -THE PAASURAMS OF UTHKRANTHI PARVAM:
(a) THE EXIT OF THE JEEVAN FROM THE BODY**

உறையிட்ட வாளென ஊனுளுறையும் யோகியரை
நறைமட்டொழிவற்ற நற்றுளவேந்திய நாயகன் தான்
நிறைமட் டிலாத நெடும்பயன் காட்ட நினைந்துடலச்
சிறைவெட்டி விட்டு வழிப்படுத்தும் வகை செய்திடுமே.

uRayitta vALL yena oonuL uRayum uyOgiyarai
naRai mattu ozhivaRRa nall tuLavu yEnthia Naayakan thAn
niRai mattu ilAtha nedum payan kAtta ninainthu
udalacchiRai vetti vittu vazhippadutthum vahai seythidumE

(MEANING):

The analogy of the sword in its sheath is given usually to the jeevan residing in its karma sarIram. The sword housed inside the sheath of the body will have diminished luster and will be powerless to perform its act. Similarly, the Jeevan inside the karma sarIram would find its inherent Jn~Anam shrunk and recognize that it does not have the power to perform Bhagavath Kaimkaryam to the full measure (ParipoorNa Bhagavath Kaimkaryam). Thus the jeevan under the total influence of KarmAs is granted Moksham, when that jeevan adopts the upAyam of Bhakthi or Prapatthi yOgam. Our Lord stands by with this noble intention to exit that jeevan from its bodily prison and lead it to His Supreme Abode.





(B) THE PROCESS BY WHICH THE JEEVAN IS RELEASED FROM THE BODY

முன் கருவியீரைந்தும் மனத்திற் கூட்டி
முக்கியமாமருத்திலவை சேர்த்ததெல்லாம்
நன்குணருமுயிரினிற் சேர்த்து ஐம்பூதத்தை
நண்ணுவித்துத் தான் தன்பால்வைக்கும் நாதன்
ஒன்பதுடன் வாசலி ரண்டுடைத்தாய் உள்ளே
ஒரு கோடிதுயர் விளைக்கு முடம்பாயொன்றும்
வன் சிறையின் தலைவாசல் திறந்து நம்மை
வானேற வழிப் படுத்த மனமுற்றானே

mun karuvi yeeraindhu manatthir-kootti
mukkiyamAm marutthil avai sErtthathella
nanku uNarum uyirinil sErtthu iym bhUthatthai
naNNuvitthu tAnRanpAl vaikkum NaaTan
onpathudan vAsal iRaNdu udaiythAuLLE
oru kODi thuyar viLaykkum udampAi onRum
vann siRayin talai vAsal tiRanthu nammai
vAnERa vazhippaduttha manamuRRAnE

The Sanskrit equivalent of this Paasuram is:

manasi karaNa-grAmam prANE mana: PurushE cha tamm
jaDithi gaDayan bhthEshvEnam parE cha tamAthmani
svavidhavidhushOritthiTam saadharaNE saraNermukhair-
nayathi parathO nADibhEdhair-yaTOchitham Iswara:

(COMBINED MEANING OF BOTH):

At the time of death, our Lord unites the JnAna Indhriyams (Ear, faculty of speech, eyes, nose and body) as well as the Karma Indhriyams (Mouth, hands, legs, mala dhvAram and Jala dhvAram) of the Prapanna Jeevan with the mind; thereafter, our Lord unites the Mind with PrANa Vaayu (described as Mukhya PRANa by the Upanishads since it is the cause for the stable existence of the body and indhriyams). Next, the PrANa Vaayu is united with the





JeevAthmA. This jeevan combined with Mukhya PrANan gets united with the pancha bhUthams. At this stage, our most merciful Lord removes the fatigue experienced by the Jeevan from all these exertions by embracing it closely. Finally, our Lord exits the Jeevan from its bodily cage with the eleven holes (two Eye holes, two ear orifices, two nostrils, mouth, mala dhvAram, Jala dhvAram, nAbhi dhvAram and Ucchi dhvAram or Brahma randhram). Our most compassionate Lord exits the Prapanna Jeevan through the primary door of Brahma Randhram or Brahma Naadi dhvAram, which is the first stage of travel via archirAdhi Maargam (the path of Light).

The Exit from the body to enter ArchirAdhi Maargam is the sixth step in the ladder to Moksham.

adiyEn will now cover the Four Prabhandha Pasurams (146-149) associated with the two sOpAnams of ArchirAdhi and Dhivya dEsa PrApthi Parvams. These are the seventh and the eight steps in the ladder to MOKsham.

Desika Prabhandha Pasurams 146 and 147 deal with the travel by the Jeevan on the path of light (archirAdhi mArgam). At the end of this travel via the archirAdhi mArgam, the Jeevan arrives at Sri Vaikuntam.

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“Paramapadanathan-Parameshwara Vinnagaram”





**SEVENTH STEP-THE PAASURAMS OF ARCHIRADHI PARVAM:
(a) THE TRAVEL BY THE JEEVAN ON THE PATH OF LIGHT**

தெருளார் பிரமபுரத் திறைசேர்ந்து இடந்தீர்ந்தவர் தாம்
மருளார் பிரமபுரச் சிறை தீர்ந்தபின் வந்தெதிர்கொண்டு
அருளாலமரர் நடத்த இம்மாயயை கடந்த தற்பின்
சுருளார் பவநரகச் சுழலாற்றின் சுழற்சியிலே

theruLAr biramapuratthu iRai sErnthu idar theernthavar thAmm
aruLAr biramapuracchiRai theerntha pinn vanthethir koNDu
aruLAI amarar nadattha immAyayai kadanathatharp-pinn
suruLAr bhava narahac-chuzhal aaRRin suzharcchiyilE

This paasuram set in KattaLai KalitthuRai metre is an exceedingly beautiful one with bewitching imagery and dhvani. The message of hope and assurance from Swamy Desikan housed in this Paasuram alone is sufficient to chase away our SamsAric Bheethis and make us hasten to perform SaraNAgathy at our Dhivya Dampathi's ThiruvadikaL, if we have not already done so.

We have to keep repeating the key message of this Paasuram: “theruLAr biramapuratthu iRai sErnthavar, bhava naraha chuzhal aaRRin SuzharcchiyilE suruLAr”

SPECIAL COMMENTS OF SRI SRIRAMA DESIKACCHAR SWAMY:

The Prapanna Jeevans are saluted here as “**Therul aar**”, as those filled with Jn~Anam. They have now gotten rid of their sorrows and are resting joyously (**idar theernthavar thAmm**) since they are united with the Lord of the SarIram, the antharyAmi Brahman/ indweller (“**biramapuratthu iRai**”).

Now that they are freed from the prison of SarIram (“**biramapurac-chiRai theerntha pinn**”), they will cross the prakruthi maNDalam (**immAyai kadantha pinn**) with the grace of the Lord and assisted by the Lord's AadhiVAhikAs, who come forward sequentially and welcome them to the path of light (archirAdhi mArgam) to Sri Vaikuntam (“**chiRai theerntha pinn, aruLAI, amarar yethir koNDu vanthu nadattha**”).

It is the Lord's grace (Arul) that makes this amarar-assisted travel to His Supreme Abode happens. After crossing the Maayai with the Lord's anugraham, the Jeevan will never ever get tossed about in the whirlpools of the fierce river of SamsAram (**maayai kadantha pinn, bhava naraha suzhal AaRRin suzharcchiyilE suruLAr**).





“AmararhaL” are AadhivAhikAs described in the 67th Paasuram of Desika Prabhandham (Gathi visEshAdhikAram Paasuram of AdhikAra Sangraham). The AadhivAhikAs like Agni greet the muktha jeevan at the boundary of their domains and take them to the other boundary of the subsequent domain ruled by the next aadhivAhika.

The sarIram is called Braham Puram (biramapuram) since the Jeevan is inside the sarIram and the Lord (Brahman) is dwelling inside that Jeevan as antharyAmi.

The SarIram of the Jeevan is made up of five bhUthams (Pancha BhUthams). In the physical body, there are three stout bones at the top of the back portion of the body (Mudhuhu). They are known as ThristhUNam. At the time of death, our Lord churns these three bones to squeeze out the subtle essence of Pancha bhUthams and unites that essence with the ready-to-depart Jeevan. This kind act of our Lord is known as “ThristhONa KshOpam”. The Jeevan will now experience pain as the Lord churns these bones. Our merciful Lord holds the Jeevan tight to overcome the pain. This churning is common to all jeevans at the time of departure from this world. After the churning, the muktha jeevan enters Brahama naadi with the Lord's help and leaves the body to travel in archirAdhi maargam. The bound jeevans exit the body via other nAdis to be born again in this samsAra MaNDalam. The exit routes are thus different for the Prapanna Jeevan and the baddha Jeevan bound to SamsAram.





(B) DELIGHT OF THE JEEVAN ON FINDING THE PATH TO MOKSHAM

விழியல்லால் வேலில்லை விண்ணின் மாதர்
மேனியல்லால் வில்லில்லை மீனவற்கு
மொழியல்லாலமுதில்லையென்று முன்னாள்
முத்திவழி முனிந்தடைந்த மோகந்தீர்ந்தோம்
கழியல்லாற் கடலில்லை யென்பார்போலக்
காரியமே காரணமென்றுரைப்பார் காட்டும்
வழியல்லா வழியெல்லாங் கடந்தோம் மற்றும்
வானேறும் வழிகண்டோம் மகிழ்ந்திட்டோமே.

vizhi allAl vEl illai viNNin mAthar
mEni allAl villillai meenavaRkku
mozhi allAl amuthilai yenRu munnAL
mutthi vazhi munintadaintha mOham theernthOm
kazhi allAl kadal illai yenbAr pOlak-
kAriyamE kAraNam yenRu uraippAr kAttum
vazhi allA vazhi yellAm kadanthOm maRRum
vAnERum vazhi kaNDom mahinzhthittOmE

(MEANING):

Until now, due to our evil karmAs, we did not pay attention to the path of Moksham. Manmathan made us fall under the influence of SiRRinbham by using the eyes of the apsaras as the spear to hold us and their bodies as the bows and we thought that the sweet speech of the apsaras as nectar and were deluded by the thought that the life in Svarga IOkam is the greatest thing to happen to us. Now, thanks to the KatAksham of our SadAchAryan, we overcame this delusion. We escaped form the other mathams (darsanams) which extoll the universe instead of offering their allegiance to the cause of this universe and escaped from the nets of such misleading darsanams. The position of these confused mathams is like some one who mixes up the backwaters of the ocean with the cause of them, the Ocean itself (kazhi allaal kadal illai yenpAr pOIE) and conclude that there is no ocean except the backwaters (kazhi neer). Kazhi neer are the backwaters extending from the ocean (uppam Kazhi). The foolish position taken by some mathams is that there is no ocean and there is only the backwaters. They mix up the effect (Kaaryam) with the kaaraNam (cause). We have now been blessed to be connected with the path of light leading to Parama Padham. We are





now blessed to enjoy the pleasures of welcome offered by aadhivAhikAs in contrast to the pains that we suffered in SamsAra MaNDalam. We have arrived now at the seventh step of the ladder leading to SrI Vaikuntam, whose shining towers are now very much in sight.

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“Pomona Ranganathar at Vaikuntavasal”





**EIGHTH STEP --THE PAASURAMS OF THE DHIVYA DESA PRAPTHI PARVAM
(a) THE LIBERATED JEEVAN ARRIVES AT SRI VAIKUNTA DHIVYA DESAM OR
REACHING PARAMA PADHAM**

வன்பற்றுடன் மயல் பூண்டு மற்றோர்கதியால், இனநாள்
என்பற்றது பெறுந்தானமு மெத்தனை போதுளதாம்
துன்பற்ற தன் துணிவாற்றுயர்தீர்க்குந் துழாய் முடியான்
இன்புற்ற நல்வழியால் ஏற்று நற்பதமெண்ணுவமே.

van paRRudan mayal pooNDu maRRu ohr gathiyAl ina
naaL peRRathu yenn? peRum dhAnamum yetthanai pOthu uLathAm ?
thunpu aRRa tann thuNivAl thuyar theerkkum ThuzhAi MudiyAn
inpuRRa nall vazhiyAl yERRum nal padham yeNNUvamE

(MEANING):

What indeed are the fruits (phalans) that we gained by engaging in the enjoyment of alpa sukham of the world, while we travelled on improper routes during our journey on this earth? None. Even if we had gained the status of Brahma Devan due to our puNyams, how long would that distinction have lasted? Very little time. Therefore, let us aim for MOksham through the enactment of the rites (Bhakthi or Prapatthi yOgam) prescribed for us by the Lord to enjoy the eternal and incomparable pleasures of His Sri Vaikuntam. Attaining Sri Vaikuntam is the eighth step in the ladder of Parama Padha sOpAnam.





(B) THE DESCRIPTION OF THE LORD AT SRI VAIKUNTAM

பண்டையிருவினையாற்றில் படிந்து பாரம்
காணாதே ஒழுகிய நாம் பாக்கியத்தால்
வண்டமருமலர் மாதர் மின்னாய் மன்ன
வைசயந்தி மணிவில்லாய் விளங்க, வான்சேர்
கொண்டலருள் மழை பொழிய வந்ததொப்பாம்
குளிர்ந்து தெளிந்தமுதாய விரசை யாற்றைக்
கண்டணுகிக் கருத்தாலே கடந்து மீளாக்
கரை கண்டோர் கதியெல்லாங்கதித் திட்டோமே.

paNdai iru vinaiaaRil padinthu paaram
kANathE ozhuhiya nAmm bhakkiyatthAl
vanDu amarum malar mAthar minnAy manna
vaisayanthi maNi viLLai viLanga vaann sEr
koNDal aruL mazhai pozhiya vanthathu oppAm
kuLirnthu teLinthu amudhAya virasai aaRRaik-
kaNDaNuhik-karutthAIE kadanthu meeLAK-
karai kaNDOr kathi yellAm katitthittOmE

(MEANING):

From time immemorial, we as bound Jeevans have been under the influence of PuNya as well as Paapa karmAs and suffered in this samsAram. We were blessed to practice one of the UpAyams (SaraNAgathy) and became Prapanna Jeevans. We traveled by archirAdhi mArgam and at the end of that joyous journey, we arrived at the banks of VirajA River and crossed it with our sankalpam and reached the other shore of SamsAram, Sri Vaikuntam. We are truly blessed to have this visEsha bhAgyam.

The poetic skills of Swamy Desikan are extraordinarily displayed here.

ACCORDING TO SRI SRIRAMA DESIKACCHARYAAR:

In this paasuram, the Lord is compared to the dark cloud of the rainy season in the sky of Parama Padham pouring out as the rain of mercy (vaan sEr koNDal mazhai pozhiya vanthathu oppAm).





Periya PirAtti (SrI Vaikunta Naayaki) is compared to the lightning (Minnal) in that rainy season cloud (vaNdu amarum malar mAthar minnAy manna).

The Vaijyanthi garland with its many colored flowers is compared to the multi-splendored rain bow in that cloud (Vaisayanthi maNi villAy viLanga).

VirajA River marking the boundary between pruthvee maNDalam and SrI Vaikuntam is saluted as the cool nectarine river with clear waters (kuLinrthu teLinthu amudhAya Virasai).

The Paasuram ends on an exalted note: “MeeLak-Karai kaNDOr gathi yellAm bhAkkiyatthAl kathitthittOm” (We reached the other shore of Viraja river (viz.), SrI Vaikuntam from where no one returns to SamsAra MaNDalam (Karma BhUmi); through our bhAgya visEsham, we are going to enjoy our life there serving the dhivya dampathis.





**NINTH AND FINAL STEP THE PRABHANDHA PASURAMS OF PRAPTHI PARVAM
(A): PARIPOORNA BRAHMANUBHAVAM**

பூவளருந்திருமாது புணர்ந்த நம் புண்ணியனார்
தாவளமான தனித்திவஞ்சேர்ந்து தமருடனே
நா வளரும் பெரு நான்மறையோதிய கீதமெல்லாம்
பா வளருந் தமிழ்ப் பல்லாண்டிசையுடன் பாடுவமே

Poo vaLarum ThirumAthu puNarntha namm PuNNuyanAr
ThAvaLamAna Tanit-thivam sErnthu TamarudanE
naa vaLarum peru nAnn maRai Odhiya geetham yelAm
paa vaLarum Tamizh pallANDu isayudan paaduvamE

(MEANING):

May we join with the nithya sooris and other muktha jeevans serving the Lord and recite the sweet music of Saama ghAnam and AzhwAr's dhivya Prabhandhams at the dhivya sTAnam of Sri Vaikuntam, where the Lord resides always with His PirAtti. May we enjoy the dhivya Dampathis and serve them without interruption always at Their Parama Padham!



“Dhivya Dampathis”





(B) THE SIX COMPARISONS FOR THE MUKTHA JEEVAN

அடலுரகமுண்டு மிழ்ந்தவருக்கள் போல
அழுக்கடைந்து கழுவிய நற்றரளம் போலக்
கடலொழுகிக் கரை சேர்ந்த கலமே போலக்
காட்டுத்தீக்கலந்தொழிந்த களிறே போல
மடல் கவருமயல்கழிந்த மாந்தர் போல
வஞ்சிறைபோய் மன்னர்பதம் பெற்றார்போல
உடன்முதலா உயிர்மறைக்கும் மாயை நீங்கி
உயர்ந்த பதமேறி யுணர்ந்தொன்றினோமே.

adal urakam uNDu umizhntha arukkan pOla
azhukkuadaintha kazhuviya nal taraLam pOlak
kadal ozhuhik-karai sErnthA kalamE pOlak-
kAtthut-theekku alanthu ozhindhA kaLirE pOla
madal kavaram mayal kazhinhA mAthar pOla
vann siRai pOy mannar padham peRRAR pOla
udal mudalA uyir maRaikkum mAyai neengi
uyarntha padham yEri uNarnthu onRinOm

(MEANING):

The six comparisons help us understand the immense joy and the great glory enjoyed by the muktha jevan after its release samsAric sorrows due to the power of Prapatthi. It shines with enormous radiance after arriving at the Supreme abode of the Lord.

The six comparisons of the enhancement of the radiance & joy of the Muktha Jeevan are :

- (1) It would be like the enhanced radiance of the Sun after it is swallowed by the serpent Raahu and then released. Sun is described as having higher lustre after the solar eclipse.
- (2) It would be like the increased brilliance of the high class pearl after it is cleaned from its impure state and is restored to its original state of lustre.
- (3) The Muktha Jeevan's joy is like that of that of the travelers of a boat lost in the sea due to tempest, who finally reach the shore safely.





- (4) The joy of the Muktha Jeevan would be similar to the elephant that escapes from a forest fire after the fire subsides due to divine will.
- (5) It would be like the joy of a Naayaki, who performs the ceremony of Madal Oorthal to regain successfully her Naayakan, who spurned her.
- (6) The joy of the muktha jeevan would be like the joy of a king, who is released from the Jail after being falsely accused of misbehavior and is reinstated as the king.

Swamy Desikan uses six comparisons to describe the infinite joy of the liberated Jeevan at Sri Vaikuntam as a result of its transformation from that of its erstwhile status (before Prapatthi) as a Bhaddha (bound) Jeevan to the current status as a Muktha (liberated) Jeevan. The association with prakruthi that hid its (the Jeevan's) true svaroopam is gone now and in the newly gained Mukthi state, the Jeevan experiences immense bliss of serving the Lord at Sri Vaikuntam and is radiant. This is the ninth and final Step in the ladder to Moksham.

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“Steps leading to Sholingapuram Narasimhar”





(C) THE SUMMARY OF ALL THE NINE STEPS IN ONE PAASURAM

மண்ணுலகில் மயல் தீர்ந்து மனந்ததும்பி
மன்னாத பயனிகந்து மாலேயன்றிக்
கண்ணிலதென்றஞ்சியவன் கழலே பூண்டு
கடுஞ்சிறை போய்க்கரையேறுங் கதியே சென்று
விண்ணுலகில் வியப்பெல்லாம் விளங்கக் கண்டு
விண்ணவர் தங்குழாங்களுடன் வேதம் பாடிப்
பண்ணுலகிற் படியாத இசையாற் பாடும்
பல்லாண்டே பல்லாண்டும் பாடுவோமே

maNNulahil mayal theernthu manam tathumbi
mannAtha payan ihanthu MaalE anRik-
kaNN ilathu yenRu anji Avan KazhalE pooNDu
kadum siRai pOyk-karai yERum gathiyE senRu
ViNNulahil viyappu yellAm viLangak-kaNDu
ViNNavar tamm kuzhAngaLadun vEdam paadip-
PaNUlahir-pdiyAtha isayAl pAdum
PallANDE PallANDum PaaduvOmE

(MEANING):

May we enjoy the many blessings of performing the Nithya Kaimkaryam to the dhivya dampathis in Sri Vaikuntam and enjoying ParipoorNa BrahmaAnandham there after climbing the following nine steps of the ladder to Moksham:

- (1) Gaining VivEkam in this Karma BhUmi through the SadAchArya KatAksham
- (2) Developing remorse over the time wasted in chasing the worldly pleasures and worthless pursuits
- (3) Developing distaste for samsAra Sukhams
- (4) Fearing the ensuing Naraka anubhavam linked to the bundles of sins accumulated
- (5) Performing the Upaayam of Prapatthi or Bhakthi yOgam to gain MOksham
- (6) Exiting from the SarIram with the help of the Lord via Brahma Randhram.





- (7) Traveling via ArchirAdhi Maargam to Sri Vaikuntam
- (8) Arriving at Parama Padham of the Lord after crossing the Viraja river
- (9) Joining the Nithya and Muktha Jeevans to sing Saama GhAnam and Dhivya Prabhandha Paasurams of AzhwArs as divine ghAnam.

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“Paramapada Vaasal”





(C) WHY ARE WE HERE IN KARMA BHUMI AFTER OUR PRAPATTHI?

மாளாத வினையனைத்தும் மாளநாம் போய்
வானேறி மலர்மகளார் அன்பு பூணும்
தோளாத மாமணிக்குத் தொண்டுபூண்டு
தொழுதுகந்து தோத்திரங்கள் பாடியாடிக்
கேளாத பழமறையின் கீதங்கேட்டுக்
கிடையாத பேரின்பம் பெருக நாளும்
மீளாத பேரடிமைக்கன்பு பெற்றோம்
மேதினியிலிருக்கின்றோம் விதியினாலே.

mALaAtha vinai anaitthum maaLa nAmm pOy
vAnERi malar mahaLAr anbhu pooNum
thOLaAtha mAmaNikkut-thoNDu pooNDu
Thozhuthu uhanthu tOtthirangaL paadi aadik-
kELaAtha pazha maRayin geetham kEttuk-
kidayAtha pErinbham peruha nALum
meeLAtha pEradimaikku anbu peRRom
Medhiniyil irukkinRom VithiyinAIE

(MEANING):

We have now performed the UpAyam of SaraNAgathy and gotten rid of the ancient karamAs that clung to us as a result of the power of the UpAyam adopted. We have recieved the anugraham of the Lord to perform nithya kaimakryam to Him and His Divine consort at Sri Vaikuntam and to sing with joy the Vedams and Prabahndhams there. Inspite of these blessings, we are still here and are unable to enjoy those immense pleasures waiting in store for us. Why is it that we are not able to enjoy those divine pleasures right now? The reasons for us to prolong for our stay in this Karma BhUmi after Prapatthi are:

- (1) SarvEswaran's sankalpam to inspire other chEthanams with our prescribed conduct during the Post-Prapatthi period.
- (2) The conferral of BhAgyam to enjoy the Lord in His ArchA state at the dhivya dEsams.
- (3) Sukrutha VisEsham to enjoy the beauty of the SrI Sookthis of AzhwArs (Dhivya Prabhandhams) and AchAryAs (SrI BhAshyam).





These are the reasons for stay here for a while before enjoying our destiny of serving the Lord and His Divine Consort at their Supreme Abode and experiencing ParipoorNa BrahmAnandham there with Nithya and Muktha Jeevans.

PARAMA PADHA SOPAANAM SAMPOORNAM

कविताकिर्कसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ।

kavitaarkika siMhaaya kalyaaNa guNa shaaline
shrImate ve~NkaTesdaaya vedaanta gurave namaH

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

Daasan,

Oppiliappan Koil Varadachari Sadagopan

