

SwAmy DEsikan's SaraNAgathi Deepikai



Annotated Commentary In English By
Oppiliappan KOil

Sri VaradAchari SaThakOpan



sadagopan.org





SWAMY DESIKAN'S SARANAGATHI DEEPIKAI



SRI DEEPA PRAKASAR
(ThiruththaNkaa)

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KavitArkika Simham



NigamAntha mahA dEsikar at Thuppul





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NOTE:

The Sanskrit text in this e-book has been prepared using Sanskrit-99 Font.

The Sanskrit-English transliteration of the sIOkams has been prepared using the ITRANS scheme.

The Tamil text has been prepared using Mylai-Sri Font.





॥ श्रीः ॥

श्रीमतेरामानुजाय नमः

श्रीमतेनिगमान्त महादेशिकाय नमः



SARANAGATHI DEEPIKA

Introduction



his Sri Sookthi has 59 sIokams and SwAmy DEsikan chose the name of SaraNagathi Deepikai for this divya grantham. Indeed this magnificent and precious Sri Sookthi of our AchAryan is about the central doctrine of Sri VaishNava SampradhAyam (viz) performance of Prapatthi at the divine feet of divya dampathis; SwAmy DEsikan spent his life elucidating the importance of SaraNagathi (Prapatthi yOgam) and elaborated on the doctrines and the divya Mithunam (**Sri Lakshmi NaarAyaNan**) and their united role in accepting the jeevan's Prapatthi.

The ThiruththaNka Sthala purANam states that Maha Lakshmi rose out of the Lakshmi saras near the temple and embraced Her Lord. As a result of this display of special affection by His PirAtti, PerumAL's Svayam JyOthi shone even more brightly for all to see from those times until now. That dIpam and its PrakAsam helps us to banish nescience (darkness) of every kind.



Thooppul Temple Gopuram

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SwAmy DEsikan was born in the sannidhi street of Sri Maragatha Valli samEtha Sri ViLakkoLi PerumAL (Thuppul agrahAram) and the sacred light of DhIpa PrakAsan illuminated the mind of infant SwAmy DEsikan and He became thus garbha SrImAn. SwAmy DEsikan went on



SwAmi DEsikan Avathara Sthalam

to strengthen the MadappaLLI AcchAn Sa m p r a d h A y a m , which is nothing but AchArya RaamAnuja Sa m p r a d h A y a m . Thus, when we participate in nithyArAdhana kaimkaryam for Sri DhIpa PrakAsan and SwAmy DEsikan, we are indeed celebrating Bhagavath RaamAnuja darshanam in all its glorious aspects. adiyEn recommends

a beautiful web site on Thuppul /ThirutthaNkaa being created by Sri Sridhar Lakshminarasimhan of Bangalore (www.desikantemples.net) that would be of interest to you all. This web site is expected to be launched soon.

Rg vEdam celebrates those, who give pious samarpaNams to Bhagavath- BhAgavatha kaimkaryam this way:

**dakshiNAvatAm id imAni citrA
 dakshiNAvatAm divi sooryAsa:
 dakshiNAvantO amrutam bhajantE
 dakshiNAvanta: pra tiranta aayuhu:
 -- Rg vEdam : I.125.6**

Meaning:

There are matchless and wonderful rewards for those, who give pious donations through their participations in Bhagavath-BhAgavatha kaimkaryam. For the donors of these gifts, the Twelve Suns shine in the heaven as dIpams to light their way on earth. These blessed souls attain immortality and prolong their worldly lives (post-prapanna lives) and are examples to others in performing dhArmic duties. May





we become blessed through our “giving” to noble causes like nithyArAdhanam, performance of adhyayaNOthsavams, vEda PaarAyaNam at the Uhanthu aruLina NilangaL and most importantly to AchArya kaimkaryams.

In this sthOthra grantham of sharaNagathy dIpikai, 18 points are highlighted by SwAmy DEsikan according to VaikuNTha Vaasi Sri V.N.Sriraama DEsikAcchAr SwAmy of blessed memory:

- ⌘ The incarnation of Piratti
- ⌘ The Supremacy of the Lord over all gods (Para tatthvam)
- ⌘ The importance of the Lord’s Six guNams
- ⌘ His primacy in AchArya paramparai
- ⌘ His undisputed status as our Sarva Vidha Bandhu
- ⌘ His avathAra rahasyam
- ⌘ His wonderful Sousheelya guNam
- ⌘ The route of Bhakthi yOgam
- ⌘ The glories of Prapatthi yOgam
- ⌘ The five limbs of Prapatthi
- ⌘ The Post-Prapatthi conduct of a Prapannan
- ⌘ The two categories of Bhagavath AarAdhanam
- ⌘ The significance of Bhaagavatha kaimkaryam
- ⌘ The exit of the jeevan from the body
- ⌘ ArchirAdhi Maargam and travel of the jeevan
- ⌘ The status of the Muktha Jeevan in Sri VaikuNTham
- ⌘ The seven blemishes to avoid during our stay on earth
- ⌘ AvathAram of this sthOthram as the essence of MahAnasa (MadappaLLi AacchAn) SampradhAyam.





“ApramEyam hi tatt tEja:” is the SrImath RaamAyaNa PramANam for the matchless tejas (JyOthi) of MahA Lakshmi. This tejas is acquired by the Lord through the elevation caused by the union with MahA Lakshmi. He transforms thus into DhIpa PrakAsan. She Herself states Her implicit relationship to her Lord in terms of His JyOthi:

“AnanyA RaaghavENaHam BhAskarENa PrabhA YatA”

That most merciful Maragatha Valli thAyaar shines as PrabhA for the “Sun” at ThirutthaNkA divya dEsam and helps Him acquire the ThirunAmam of Sri DIpa PrakAshan. Sri Maragatha Valli thAyAr is thus the svaroopA-niroopaNa vaibhavam for DIpa PrakAshan.

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

srImaan ve~nkaTa naathaaryah kavitaarkikakEsarI |
vEdaantaacaarya varyo mE sannidhattaam sadaa hrudi ||





sIokams and Commentary



பூலட்சுமி ஹயக்ரீவர்
(தீப்பிரகாசர் திருக்கோயில்-காஞ்சி)

shri LakShmi HayagrIvar
(Thooppul)
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DEsikaR in ThEr—Thooppul





SlOkam 1

पद्मापतेः स्तुति पदेन विपच्यमानं

पश्यन्त्वह प्रपदन प्रवणा महान्तः ।

मद्वाक्य संवलितमप्यजहत्स्वभावं

मान्यं यतीश्वर महानस संप्रदायम् ॥

**PadmApate: stuti padEna vipacyamAnam
pashyantviha prapadana pravaNA mahAnta: |
madvAkya samvalitamapi ajahat svabhAvam
mAnyam YatIshvara MahAnasa sampradAyam ||**

Meaning:



My speech with blemishes is admixed with the blemishless and sacred fragrance of the sampradhAyam of Prapatthi VidyA; that fragrance arises from my connection to the MadappaLLi AacchAn (PraNathArthiharar), who learnt sakala Saasthra arthams from AchArya RaamAnuja Himself, while serving as the kainkaryaparar at His kitchen (MadappaLLi). The essence of that MadappaLLi AacchAn SampradhAyam has been included in this sthOthram about ViLakkoLi PerumAL. It is fair to say that the MadappaLLi AacchAn SampradhAyam has taken the form of this sthuthi. Even if this sthuthi is made up of passages associated with my imperfect speech, the glory of this eulogy however is not diminished. May the great ones, who have unshakable faith in Prapatthi as the means for mOksham, recognize and celebrate the sacred sampradhAyam!

Additional Comments:

First Line:

PadhmaapathE: stuti-padEna vipacyamAnam

SwaAy DEsikan starts the sthOthram with a statement that it is a sthuthi about the consort of MahA Lakshmi (**PadmA PatE: stutipadam**). Padhma is Sri Maragathavalli thAyAr and Her Pathi (Lord) is DipaprakAshan. SwAmy DEsikan says that the Sriya: Pathi





blessing us with His archA form at ThirutthaNka is the focal point of this sthuthi. To remind us of the dvaya manthram and its rich relationship to Sri DEvi signified by this manthra rathnam, SwAmy chooses to address the Lord as Padhma-Pathi here.

The nithya SamyOgam of Periya PirAtti (MahA Lakshmi) with her Lord is behind all the anugrahams of Prapatthi. The significance of Sri shabdam (Padhma here) preceding the Lord or qualifying the Lord is seen from the Sri VishNu SahsrAnAmams (612-621) that celebrate the power of this nithya yOgam of Padhma and Her Pathi:

**shrIda: shrIsha: shrInivAsa: shrInidhi: shrIvibhAvana:
shrIdhara: shrIkara: shrEya: shrImAn lOkatrayAshraya:**

The importance of Sri DEvi in our sampradhAyam is pointed out by Sri NadAthUr AmMAL in His magnum opus, **Prapanna PaarijAtham** to underscore the importance of PrapannAs performing AarAdhanam for Sri DEvi:

**gurUNAm vishrama sthAnam IshAnAJagatOsya ca
MahiShI dEvadEvasya divyA nityAnapAyini**

Elaborate commentary on this important sLOkam on Lakshmi Tatthvam has been provided by Srimath U.Ve. V.S. KaruNAkarAcchAr SwAmy in the special issue of Sri HayagrIva PriyA (October 2001). The five reasons for such AarAdhanam are covered here.

SwAmy DEsikan also of the MadappaLLi AacchAn sampradhAyam salutes the divya dampathis as being at the very top of AchArya paramparai:

**gurubhyascca tat gurubhyascca namOvAkamadhImahE
vruNImahE tathrAdhyou DAMPATI JAGATAAM PATI**

Padhmaa Pathi united with His consort as divya Mithunam(divine couple) is recognized and saluted as the joint head of this universe.

To pay obescience to Sri DEvi directly or indirectly is SadAchArya SampradhAya kramam. We see this in AchArya RaamAnujA's sharaNagathi gadhyam, KurEsar's as well as in PrAsara Bhattar's sthOthra granthams. SwAmy DEsikan seems to be following this ancient tradition of AchAryAs as he starts this sthOthram with reference to Lakshmi first and Her Lord next.

SwAmy DEsikan reveals another important aspect of this sthOthram. He says: "**PadmA PatE: stutipadEna VipacyamAnam**". He points out that this sthOthram about the Lord of Sri DEvi (Padhma) is the embodiment of MadappaLLi SampradhAyam (**Padhma PatE: stutipadEna vipacyamAnam MahAnasa sampradAyam**). That





sampradhAyam (ancient tradition) is all about sharaNAgathi shaasthram.

Second Line: Invitation to Mahaans

"PashyantU iha prapadana pravaNA MahAnta:"

Here SwAmy DEsikan humbly invites all scholars and pious ones to come and enjoy this SthOthram about Sri DhIpaprakAsan as the distillation of the essence of SaraNAgathi tathvam that has come to him via the sampradhAyam. He says: Let these great souls look into this sthOthram as such.

Who are these great Ones (**MahAnta:**), whom he invites for examination of His sthOthram? These are **"Prapadana PravaNA:"** They are authorities in understanding Prapatthi shaasthram and have already performed Prapatthi and are living their lives as post-prapanna: as instructed by shaasthrAs. He invites them: "Oh revered Ones who fully comprehend and practice sharaNAgathi shaasthram! May you all look at this sthuthi as that which arose out of the sacred MahAnasa SampradhAyam!". The great ones revel in reflection on the upadEsam of GithAchAryan **"sharaNya saarati girAm antE ramantE"--** **UpAya vibhAdhigAram of SrImath Rahasya Thraya Saaram.** They are experts about Prapatthi yOgyathais (aakinchanya, anya gathithvams). Following SwAmy ALavanthAr, they have declared:

**na dharma niShTOsmi nacAtmavEdI
na bhaktimAnstava caraNAravindhE |
akincanO ananyagati: sharaNya !
tvat-paadamoolam sharaNam prapadhyE ||
--stOtra ratnam : shIOkam 22**

Such MahAthmAs are experts on the five angams of Prapatthi and have practiced Prapatthi with all those five angams without any lapses. They have thus achieved the goals of svaroopA samarpaNam, Aathma RakshA samarpaNam and Phala samarpaNam. As a result, they are Krutha Kruthya MahAnthA:

These great souls stay in a comfortable and contented state of mind with the thought: **"Paaram gantum Bhara-NyAsam krutam"** (We have performed Prapatthi at the feet of Padhma Pathi to get to the other side of terrible and vast samsAric ocean). These great souls are going to be described later by SwAmy DEsikan as "mEdhini mEviya ViNNavar" in the SvabhishtAbhijn~AdhikAram of SrImath Rahasya traya Saaram. They are the nithya Sooris residing on this earth. SwAmy DEsikan's invitation is to look at his SthOthram as the essence of the venerable (maanyam) MahAnasa SampradhAyam





(MadappaLLi tradition).

Third and Fourth Lines:

**mad-vAkya samvalitamapi ajahat-svabhAvam
mAnyam YatIshvara MahAnasa sampradAyam**

Here SwAmy DEsikan says that the most revered MahAnasa sampradhAyam with its vital links to the MadappaLLi of YathirAjar (Udayavar) has undisputed glory and this sthuthi based on it will stay glorious in spite of the admixture with his vaak with blemishes. According to SwAmy DEsikan, the power of the content of this sthuthi linked to the most sacred MahAnasa sampradhAyam will quench and quell all the blemishes and sublimate the sthuthi on Padhma Pathi to the lofty level befitting the theme of the sthuthi and its origin.

MahAnasa sampradhAyam

Mahaanasar is the Sanskrit name for PraNathArTiharar, who was the intimate sishyar of AchArya RaamAnuja. He was selected by ThirukkOshtiUr Nambi, the AchAryan of Udayavar to perform maadhukaram (bikshai for a SanyAsi). He belonged to AthrEya gOthram. The third sishyar in the AchArya Paramaparai of AathrEya PraNathArTiharar (MadappaLLi AacchAn) is AathrEya AppuLLAr, the AchAryan of SwAmy DEsikan. This line of succession of AchAryAs that treasured the upadEsams of AchArya RaamAnuja on sharaNAgathi is the MadappaLLi SampradhAyam. The essence of that sampradhAyam is housed in Sri sharaNAgathi dIpikai. SwAmy DEsikan invites the attention of great ones to look at this aspect in His sthuthi of Sri Dipa PrakAshan in the very first slOkam.





SIOkam 2

नित्यम् श्रिया वसुधया च निषेव्यमाणम्
निर्व्याज निर्भर दया-भरितम् विभाति ।
वेदान्त वेध्यमिह वेगवती समीपे
दीपप्रकाश इति दैवतम् अद्वितीयम् ॥

**nityam shriyA vasudhayA ca niShEvyamANam
nirvyAja nirbhara dayA-bharitam vibhAti |
VEdanta vEdhyamiha VEGavati sameepE
dIpaprakAsha iti daivatam advitIyam ||**



Thooppul Divya Dampathis

Meaning:

iLakkoLi PerumAL with incomparable and supreme tejas is residing at the temple in ThirutthaNka near the banks of VEGavathi river. Here, both Sri Devi and BhU DEvi perform their beloved kaimkaryams for Him always. His mercy for the suffering chEthanams





(jeevans) is spontaneous, boundless and natural (**svAbhAvikam / nirvyAjam**). vEdanthams (Upanishads) speak about Him in their valiant efforts to learn more about His anantha KalyANa guNams and mysteries. Here at ThirutthaNKA, Lord DIPA PrakAshan shines as a matchless daivam (OppilA Appan).

Additional Comments:

First Line:

nityam shriyA vasudhayA ca niShEvyamANam

utthara naarAyaNaanuvAkam reminds us in this context: **“HrIIscca tE lakshMIscca Patnyou”**.

This well-known vEdic passage, states that Both Lakshmi and BhU DEvi are the Consorts of the Lord. They (SrI DEvi and VasundharA/ VasudhA) are being visualized here by SwAmy DEsikan in their roles as kinkaris serving Their Lord always (**nityam shriyA vasudhayA ca niShEvyamANam**). Bhagavaan does nithya karmAs and they assist Him as His dharma Pathnis in the conductance of these karmAs. According to PaaNini soothram, Pathni is defined as: **"Patyunou Yaj~na samyOgE"**. Pathnis are the one, who take part in their Lord's yaj~nams. Without their participation, the Lord is unable to perform the yaj~nams that He is ordained to do by His own shaasthrAs. They (Pathnis) have equal rights as dampathis: **“dampatyO: sahAdhikAra:”**

SitA pirAtti describes the Pathni Dharmam in AyOdhyA KaaNDam for our benefit, while She presses Her Lord to take Her with Him to the forest and insists on performing sushrushai (Kaimkaryams) for Her Lord during the exile in the forest. She reminds Him: **“PatirEkO gati: sadA”** (For a Pathni, the husband alone is the refuge at all times). As dvArakA nAthAn, Lord KriShNA receives the PaNividaikaL (Kaimkaryams) of His 16,000 dEvis and takes on separate forms to receive those kaimkaryams individually.

While they do these kaimkaryams for Their Lord, ubhaya- naacchiyArs are like the luster of the Sun (dIPA PrakAshan) and like the nilavu (chandrikai) of Chandran as saluted by Ahirbhudhnya Samhithai pramANa:

“PrabhEva divasEshya JyOtsnEva HimadIdhitE:”

divEsan is soorya naarAyaNan and Hima dIdhithi is Chandran. Both dEvis are like the radiant luster, which cannot be separated from the Sun and the cool beams of Chandrikai that is part and parcel of the Moon. They are two complimentary aspects of the jyOthi svaroopan,





SrI DhIpa PrakAsan, and are always with Him as ubhaya naacchiyArs.

HH Srimath Prakrutham Azhagiya Singar has explained Their relationship to the Lord SrIman naarAyaNan as: The luster and the One possessing the luster are the same “oLip-PoruL or tEjO dravyam”. In spite of it, one is the dharmi or Aasrayam (OonRu kOl or supporting staff). The other is the dharmam or visEshaNam, which is like the creeper dependent on the dharmi. The relationship is tight and interdependent. “ViShNO: shrIranapAyini” says VishNu PurANam. Both SrI DEvi, who is specifically referred to here and her amsa bhUthai, BhUmi Piratti are inseparable from Him and have nithya kaimakrya prApthi anugraham from Their Lord.

What are the kaimkaryams they do? They assist Him in yaj~nams. They prepare and serve Him delectable annam (aRu suvai uNdi). They bring Him, His pAdhukais, when He goes out for His vijaya yAthrais. They decorate Him with sarva aabharaNams and enjoy His divya soundharyam. They play their role as dayA Moorthys and plead for the forgiveness of their trespassing children. They remind Him of His sworn duties. Many indeed are Their devoted kaimkaryams to the Lord.

Second Line:

nivyAja nirbhara dayA-bharitam vibhAti

Enjoying all the nithya kaimkaryams of His ubhaya naacchiyArs, The Lord of ThiruttaNka, Sri DIPA PrakAshan shines as paripoorna dayA svaroopan with unconditional, spontaneous compassion for the ChEthanams.

SrI DhIpa PrakAsan is dayAmbOdhi (KaruNai Kadal, the mighty ocean of Mercy). He is SrInivAsan and BhU Vallabhan. His dayA has been elevated by SwAmy DEsikan to the level of a separate dEvi, DayA DEvi and saluted with 108 slOkams in his dayA Sathakam. Daya has been saluted as a “gruhamEdhi guNam” or the auspicious attribute of a gruhasthan resulting from the limitless compassion of His dEvi and addressed as shrIdhara KaruNE! DayA has been saluted as “Kamala Kaanta guNam” with the prefix of Kamala. This nAmam refers to the relationship between the ubhaya naacchiyArs - SrI DEvi and dAriNi dEvi/BhUmi Piratti and dayA dEvi (dayA guNam of the Lord in the form of the fifth dEvi). In this context, SwAmy DEsikan says:





avidita nija yOga kShEmam aatma-anabhij~nam
 guNa lava rahitam maam GOPTU KAAMAA DAYE TVAM
 paravati caturaistE vibhramai: shrInivAsE
 bahumatim anapAyAm vindasi SHRI-DHARANYO:
 --dayA shatakam, shLOkam 32

SwAmy points out that DayA DEvi receives the commendation of both Sri DEvi and BhU DEvi for succeeding in Her efforts to persuade Lord SrInivAsan (Dipa PrakAshan) to overlook his (SwAmy DEsikan's) deficiencies and aparAdhams. Thus Dipa PrakAsha naarayaNan's svAbhAvika, sampoorNa dayA guNam is an object of adoration even by the ubhaya naacchiArs.

Third and Fourth Lines:

vEdAnta-vEdhyam iha vEgavati sameepE
 dIpa PrakAsha iti daivatam advitIyam

The vEdanthams (Upanishads) make a valiant effort to comprehend even a little about His limitless anantha kalyANa guNams by saluting Him. They do not fully comprehend. The vEdanthams stay close to the Lord's tiruvadi during their eulogies. His sacred feet are their "abhilAsha Padam" (object of desire) and they cannot succeed in fully describing the glories of those feet (abhilApa-krama dhuram). They (Upanishads) continue their search to find the words to comprehend Him and salute this "nirvyAja-nirbhara dayA-bharita Moorti" and do not want to give up in spite of the odds against the full comprehension of the limitless guNams of the Lord. Their effort is described by SwAmy DEsikan in the 8th sLOkam of Sri GOpala Vimsati:

nigamAntai: adhunApi mrugyamANam
 YuvANamnityam nishAmayAmi

sharaNya saarathy has indicated the limitless nature of His VibhUti (Glories):

"vibhUtir-Atmana: shubhA: -- naastyantO vistarasya mE"
 --Gitai X.19.

The limited Upanishad Vaakyams are visEshaNam; the indescribable Lord and His attributes are visEshyam. No wonder the Upanishads have such a struggle. That JyOthi Svaroopan, Dipa PrakAshan is close to the banks of the sacred river, VEgavathi at Kaanchi. He is the Param Sudarappan or "tejasAm RaasimUrjitam" according to VishNu PurANam (the integrated assembly of all Tejas in one abode Himself).

That tEjO maya divya vigrahan is one with out equal in glory: TannoppArilla Appan (daivatam advitIyam). He (Sri Dipa PrakAshan) is ThiruttaNkA sErnthA PirAn. He is the avathAra Sthala PerumAL for





SwAmy DEsikan. His aarAdhanam is therefore very special.

He is the matchless Para DEvathai (SamAdhika daridran). SwAmy DEsikan recognizes this through his salutation “daivatam advitIyam” and performs sharaNagathi to Him in His Sri sharaNagathi DIpikai.





SIOkam 3

The Meaning Of dIpam (The Lord And His Ruchi-PirAtti):

दीपस्त्वमवे जगतां दयिता रुचिस्ते

दीर्घं तमः प्रतिनिवर्त्यमिदं युवाभ्याम् ।

स्तव्यं स्तवप्रियमतः शरणोक्ति वश्यं

स्तोतुं भवन्तमभिलष्यति जन्तुरेषः ॥

dIpas-tvamEva JagatAm dayitA rucis-tE
deergham tama: pratinivartyamidam yuvAbhyAm |
stavyam stavapriyam ata: sharaNOkti vashyam
stOtum bhavantam abhilashyati janturESha: ||

Meaning:



h ViLakkoLi PerumALE! You are the Only One, who is the dIpam for the entire World (JagatAm dIpa: tvamEva). You are the dIpam and Your divine consort, who never leaves your side, is the prakAsham/ luster for the dIpam (tE dayitA ruci:). The long lasting darkness of ajnA~nam (nescience) can only be removed by both of you (dIrgham idam tama: yuvAbhyAm pratinivartyam). Therefore (ata:), this chEthanam (yESha jantu:) wishes to eulogize You (stOtum abhilashyati), who is worthy of salutations (stavyam) and who is pleased with such sthuthis (stava Priyam). This chEthanam (yESha jantu:) wishes to engage in sthuthi (stOtum abhilashyati) of You (bhavantam), who is easily influenced by one's utterance of the Prapatthi Vaakyam (sharaNOkthi vashyam bhavantam stOtum abhilashyati).

Additional Comments:

Here, SwAmy DEsikan recognizes Sri DIPA PrakAshan as the Param JyOthi/Svayam JyOthi. The references to His JyOthi Svaroopam are many in vEda Manthrams. Let us enjoy a few of these Rg vEda manthrams in the context of SrIman naarAyaNan as eternal DIPA (dIpa: tvamEva) presiding over ThirutthaNKA and blessing SwAmy





DEsikan of His agrahAram at Thuppul:

jyOtir vriNIta tamasO vijAnan aarE syAma duritAd abhIkE
imA gira: sOmapA: somavridha juShasvEndra purutamasya kArO:
--Rg vEdam : III.39.7

Meaning:

The light of lights (the discriminating intellect literally), the Lord banishes the darkness of nescience and viparItha Jn~Anam. May that divine power of that JyOthi remove us far away from inauspiciousness of every kind! Oh Supreme Lord! May Thou accept our highest eulogies (**sthuthis**) woven and nourished with Bhakthi! May Thou be pleased with the sthuthis of your devout devotees in your role as Sthava Priyan!

In the next Rg vEda manthram, "yEsha Janthu:" prays for the blessings of that divine, guiding JyOthi:

JyOtir-yaj~nAya rhOdasI anu
ShyAdhaarE syAma duritasya bhUrE:
bhUri cid dhi tujatO martyasya
supArasO vasavO barhaNAvat
--Rg vEdam: III.39.8

Meaning:

May Thou as JyOthirmayan bless us with Your DIPA PrakAsam and let that JyOthi penetrate through our body and mind to purify us and get us qualified for Your daily worship (**Kaimkaryam and Nithya AarAdhanam**). May we be safely tucked away from overwhelming amangalams!

May You as the grantor of prosperity (**sakala soubhAgya dAyakan**) in response to Your devotee's sthuthis bestow Your ever-increasing affluence on this benevolent man (**jantu**)!

In another Rg vEda manthram, this JyOthi is recognized and saluted as the JyOthi behind the Cosmic Yaj~nam:

JyOtir-YaJ~nasya pavatE madhu priyam
pitA dEvAnAm JanitA vibhUvasu:
dadhAti ratnam svadhayOrapIcyam
madhintamO matsara indriyO rasa:
--Rg vEda Manthram: IX.86.10

Meaning:

This JyOthi and its prakAsam is the dIpam (light) of Cosmic Sacrifice (**PuruSha sooktha Yaj~nam**). It distills (gives forth) sweet delightful





juices. It is the generator (parent) of nature's bounties. It is the generator of All and is endowed with immeasurable Isvaryam of anantha kalyANa guNams and bounties of every kind. This JyOthi is the most exhilarating, nourishing elixir that is the aadhAram for the hidden treasures of heaven and earth.

In the **Rg vEda manthram I.136.3**, the prayer is to the DIPA PrakAsan residing in the middle of the twelve Aadhithyans and empowering them with His JyOthi:

“jyOtiShmatIm aditim --yaatayajjanaH”

Here, the Soorya MaNDala Madhyasthan is recognized as JyOthirmayan (**One with unparalleled luminosity, celestially**). He is recognized as the Upholder of the righteous. He is worshipped day by day (**divE divE**) by those, who wake up early in the morning (**nithyArAdhanam by Bhudha:**). He is saluted as the animator of srEshta Janams on the path of Ritham and Sathyam (**JyOtiShmat kShatram aasAtE**). In a beautiful manthram laden with deep meanings, the DIPA PrakAsan is recognized as the bright, radiant JyOthi rich in enlightenment for the SadhakAs:

**JyOtiShmantam kEtumantam tricakram
sukham ratham suShadam bhUrivAram
citrAmaghA yasya yOgEadhijag~nyE
tamm vaam huvE ati riktampibadhyai
--Rg vEdam: VIII.58.3**

Meaning:

I, this Janthu, invokes the One, who is bright and radiant. This JyOthirmayan is rich in enlightenment (**kEtumantam**) and possesses a comfortable chariot yoked with three wheels. That raTam comes to us rolling lightly and this JyOthirmayan riding that chariot brings us munificent and marvelous treasures. I invoke and beseech this JyOthirmaya Purushan characterized by His luster (**prakAsham**) to participate in this Yaj~nam and partake this splendid offering (**Soma rasam or Sthuthis**).

SRI DIPA prakAsa tatthvam is deep and illuminating indeed! vEda manthrams repeatedly salute this DIPA PrakAsan and get themselves consecrated.

The other key words that SwAmy DEsikan chose in this third sLOkam are: **“stavayan, stavapriyan and sharaNOkti Vasyan”**.

SwAmy DEsikan invokes here, the VishNu Sahasra naamams (73rd sLOkam):





**stavya: stavapriya: stOtram stuta: stOtA raNapriya:
PoorNa: PoorayitA PuNya : PuNyakeertir-anAmaya:**

SwAmy ParAsara Bhattar has commented extensively on the significance of these Naamams in His BhAshyam.

That the Lord of ThirutthaNKA is “SaraNa Ukthi Vasyan” led SwAmy Dsikan to compose this SthOthram. That doctrine of SaraNagathy is the central message of Sri SaraNagathi Dheepikai



**Deepa Prakasar
Courtesy: Divya DEsam Online**





SIOkam 4

The auspicious effect of the embrace of Her Lord by Sri Maragatha-Valli thAyAr:

पद्माकरादुपगता परिष्वजे त्वां
वेगा सरिद्विहरणा कलशाब्धि कन्या ।
आहुस्तदा प्रभृति दीप समावभासम्
आजानतो मरकत प्रतिमं वपुस्ते ॥

padmAkArAdupagatA pariShasvajE tvAm
vEgA sarid-viharaNA KalashAbdhi KanyA |
aahu: tadA prabhrti dIpa sama avabhAsam
aajanatO marakata-pratimam vapustE ||

Meaning:



h ViLakkoLi PerumALE! Sri DEvi, who arose out of the Milky Ocean, wished to play on the banks of the river VEgavathi, where you are. Hence, she incarnated in a lotus pond near VEgavathi River. Immediately after incarnation there, She rose out of Her normal abode of Lotus flower, rushed to Your side and embraced You tightly and has been with You ever since. It was like the time, when She as SithA PirAtti embraced Her victorious Lord after He destroyed the 14,000 Raakshasaas single handed. She rewarded Her Lord with a tight embrace. Oh Lord! Your beautiful ThirumEni is like a sparkling blue gem. When Your Devi embraced You with great affection as at DhaNDakAraNyam before, Your ThirumEni became radiant like a powerful DhIpam. The bhakthAs, who witnessed Your special radiance, gave You the name of DhIpa PrakAsan. From then on, you shine as the DhIpam and Your PirAtti is the luster of that DhIpam.

Additional Comments:

Sri DEvi is saluted here as Kalasha-aBdhi-KanyA, the daughter of the Milky Ocean, Her avathAra Sthalam, when the Lord churned the milky ocean for nectar. As Kaliyan salutes, the Lord executed the project of churning for the nectar (aNNaI seythu alai kadal kadainthu). He brought out the nectar single handedly and distributed it to the





waiting dEvAs. While the dEvAs were enjoying the plain nectar, Our Lord had a supreme enjoyment of “**amuthil varum PeNNamuthu**” or the special nectar that arose out of His churning efforts (i.e.) Maha Lakshmi. She arose out of the milky ocean and in the Svayamvaram that followed, she chose the Lord as Her husband. SwAmy DEsikan salutes Sri Maragatha Valli ThAyAr as “**Kalasha-abdhi-kanya**” in this context.

When her Lord chose the banks of VEGavathi river (ThirutthaNkA/ Thoopul divya dESam) for His residence as Archai, She decided to join Him by incarnating on the banks of the same river in a lotus pond and rushed towards Her Lord with great affection (**Padma aakarAt upagata**). She wanted to join Him in His sports on the sand dunes of the river VEGavathi (**vEgA sarit viharaNA tvAm pariShasvajE**). She saw Her Lord there at ThirutthaNkA on the banks of the river, rushed to His side and tightly embraced Him (**pariShasvajE**). Her Lord’s hue is by nature like a Maragatha MaNi (**pacchai maamalai pOl mEni**) or dark Blue gem (**aajAnata: tE Vapu: Marakata Pratimam**). The moment Sri DEvi embraced Him tightly, He beamed with joy and shone like a radiant dhIpam. From then on, every one who were blessed to see this divya aalinganam called the Lord DhIpa PrakAsan and ThaayAr as Sri Maragatha Valli or One who is the divine consort of that Maragatha MaNi Vilakku (dhIpam). She became the oLi (luster/radiance) of that DhIpam from then on (**tadA-prabhruTi dIpa-sama-avabhAsam aahu:**).

ThaayAr is saluted by Her Sahasara Naamam as “(**PraNavam) tad-dharma-dharmiNyai nama:**”. She is His Saha-DharmiNi. She can not be without Him even for a fraction of a second (**ahalhillEn iRayum**).

As ParAsara Bhattar pointed out in His Lakshmi KalyANa naatakam, She causes auspiciousness to Her Lord (**anya MangaLa KaaraNam**). As She embraced Him, they became “**ananyAdhIna KalyANam advandvam dvandvam**” together. She is the SvaroopA Niroopa Vaibhavam of the Lord.

Sri ParAsara Bhattar’s sIOkam hails Her SvaroopA NirUpaka Vaibhavam and Her role play as the Divya MiTunam (Divine couple):

**ananyAdhIna KalyANam anya MangaLa KaaraNam
JagannidhAnam-advandvam dvandvam vandAmahE vayam**

Meaning:

Since PerumAL and PirAtti are yEka Tatthvam, their vaibhavam is not caused by any other. The Divya MiTunam are for showering anugraham on all, who approach them and surrender to them. They are the cause of this universe (**CEtanams and acEtanams:**





JagannidAnam). adiyEn salutes this incomparable Divine Couple. She (Maragatha Valli) stays as His Nithya yOginI at ThirutthaNkA as one could extrapolate from PoorvAchAryAL's commentary:

“sarva puruShArtAya shrayaNiyA shrI: shrEya: shrI: saa Asya nitya yOginI”

She is to be approached for all PurushArThams. She is the Sarva Phala dhAyini in Her yEka sEshithva role.

In this fourth sIOkam, SwAmy DEsikan chooses the word, **“PariShasvaje”** to describe the embrace of Maragathavalli. SwAmy DEsikan must have been moved by the Srimadh RaamAyaNa SIOkam:

**Tamm druShTvA catru-hantAram MaharShINAm sukhAvaham
BabhUva hruShTA VaidEhi bhartAram PARISHASVAJE
-- AaraNya KaaNDam: 29th sargam, shIOkams: 39-41**

Srimath RaamAyaNam goes on to say that SithA PirAtti was proud of Her Lord's heroic deeds in the battle field and embraced Him once again (Puna: pariShvajya). Her face lit up with Joy and she felt rejoiced

MudhAnvita Aanana, HruShTA BabhUva

That is how Maragatha Valli felt at ThirutthaNkA; Her Aanandham lit up the entire Maragatha MaNi ThirumEni of Her Lord (Marakata pratimam Vapu:) to shine like a Parama MangaLa DhIpam (dIpa-sama-avabhAsam).

SwAmy DEsikan, the Master of words due to the anugraham of Lord HayagrIvan chose the word **“avabhAsam”** to describe the special radiance of the Lord caused by the embrace of His Devi. SwAmy DEsikan describes the special luster as **“dIpa-sama-avabhAsam”**. The word **“avabhAsam”** is a powerful one in imagery. It means to shine with splendor. It also means knowledge and perception of a divine kind. AvabhAsakan is the Supreme luminous Being, the Lord.

This DhIpam that shines bright was brought to the view of all of us through the embrace of Sri Devi taking Her ArchA form at ThirutthaNkA.





SIOkam 5

SwAmy DEsikan uses double entendre (slEdai) to link the ThirumEni of the Lord of ThirutthaNkA and the Lakshmi Saras from which Sri Maragathavalli ThAyAr arose:

स्वामिन् गभीर सुभगं श्रमहारि पुंसां

माधुर्य रम्यमनघं मणिभङ्ग दृश्यम्

वेगान्तरे वितनुते प्रतिबिम्बशोभां

लक्ष्मीसरः सरसिजाश्रयमङ्गकं ते ॥

swAmin gabhIra-subhagam shramahAri pumsAm
Maadhurya ramyamanagha maNibhanga drushyam
VEgaantarE vitanutE pratibimbashObhAm
lakShmIsara: sarasijAsrayam-angakam tE | |

Meaning:



h Lord of ThirutthaNkA!

1. Your ThirumEni with its beautiful limbs is majestic and beautiful (just as the Lakshmi saras, which is deep and beautiful)
2. the beauty of Your ThirumEni removes all the samsaeric afflictions of those, who are blessed to have the darsana soubhAgyam (just like Lakshmi saras, which provides relief for the heat of summer for those, who dip in it)
3. Your ThirumEni is most bhOgyam (just like the enjoyable aspect of dip in the cool waters of Lakshmi Saras in the scorching summer)
4. Your ThirumEni has all saamudhriKA LakshaNam and hence it is blemishless (just like the Lakshmi Saras has untainted water)





5. Your ThirumEni is like a beautiful piece of Indhra Neelam gem (just like the deep blue waters of Lakshmi Saras)
6. Your ThirumEni is the place of residence of Maha Lakshmi/ Maragathavalli (just like the Lakshmi Saras is the home for lotuses)
7. Both Your ThirumEni and Lakshmi Saras are adjacent to VEgavathi river and Your shadows are beautifully reflected in the middle of that river.
8. Both Your ThirumEni and Lakshmi Saras have a lot in common.

Additional Comments:

The key passage in this sLOkam, where SwAmy DEsikan uses the sLEdai playfully is: “SwAmin! tE angakam, LakShmi sara: vEgAntarE pratibimba shObhAm vitanutE”. The place where the Lord’s ThirumEni’s beauty and that of Lakshmi Saras is the middle of the river VEgavathi, where both are reflected as Bhimbha-Prathibhimham. The Lord’s ThirumEni with its blemishless limbs (anagam) are most enjoyable, majestic and beautiful (maadhurya ramyam, gabhIram and subhagam). Those captivating limbs on enjoyment remove the heat of samsAric afflictions (pumsAm srama haari). The hue of the Lord’s ThirumEni resembles a piece of dark blue stone (MaNi bhanga drushyam). It is also the place of residence of ThAyAr (sarasijA aasrayam). SwAmy DEsikan suggests Lakshmi Saras to have attributes that remind one of the ThirumEni of DhIpa PrakAsan and enjoys both of them as Bhimbha-Prathibhimham in the middle of fast flowing VEgavathi river.





SlOkam 6

The Isvara tatthvam extolled by GeethAchAryan in the 15th Chapter of Geethai (PurushOtthama YOgam):

आविश्य धारयसि विश्वममुष्य यन्ता

शेषी श्रियः पतिरशेष तनुर्निदानम् ।

इत्यादि लक्षण गणैः पुरुषोत्तमं त्वां

जानाति यो जगति सर्वविदेष गीतः ॥

aavishya dhArayasi vishvamamuShya yantA
shEShI shriya: patirashESha tanur nidAnam |
ityAdi lakShaNa gaNai: Purushotthamam tvaam
jAnAti yO jagati sarvavidESha gIta: ||

Meaning:



h ViLakkoLi PerumALE! You enter into all objects of the Universe and uphold them. You rule all these chEthanams and achEthanams with your sankalpam (volition). You become the Sarva SEshi and make the fruits of the Universe as Your own fruits. Therefore, the sentient and the insentient become your body (sarIram) and You stay inside them as the indweller (antharyAmi Brahmam). You become the fundamental (root) cause for this Universe. You stay with Your Divine Consort without ever being separated from Her even for a fraction of a second. You are known as sriya: pathi. The enlightened one recognizes these signs (lakShaNams) as the attributes of your svaroopam as PurushOtthaman, the imperishable, Eternal Supreme Being (**Akshara Brahmam**). Oh Lord DhIpa PrakAsan! You yourself have praised such an enlightened Jn~Ani in Your GIthOpanishad as the one, who comprehends every thing in this world.

Additional Comments:

1. SwAmy DEsikan addresses the Lord of ThirutthaNka and says: “(tvaam) vishvam aavishya dhArayasi”. SwAmy DEsikan echoes here the GIthaa slOkam (15.13): “ghAm-Avishya ca bhUtAni dhaarayAmi-





aham-OjasA” Here, GI AchAryan says that He enters the earth and upholds all beings by His strength (Ojas). The key words here are **“Aavishya”** and **“dhArayAmi.”** As the antharyAmi BrahmaNam, the Lord enters all sentient and insentient and rules them

Ya: pruthivAm tiShTan --Ya: pruthvIm antarO yamayati.

AchArya RaamAnujA comments in this context:

“Aham pruthivIm aavishya sarvANi bhUtANi OjasA mama apratihata saamarthyEna dhArayAmi”.

I enter all beings and through my unstoppable Valor and capability uphold them.

The word **“aavishya”** appears again in GIthai (15.17)

“YO lOka-trayam aavishya bibhartavyaya IshvaraH”

He, who, as the immutable One and the Lord, entering the threefold world, supports it.

SwAmy DEsikan underlines the GIthOpadesam pertaining to **“lOka trayam aavishya”** and **“dhArayasi”** in the beginning of the sixth sLOkam. AntharyAmi BrahmaNam is then the **First Lakshanam** (adayALam in Tamil).

2. The next key passage in this 6th sLOkam is: **“(tvaam) amushya YantA”**. **“amushya”** means this universe. He takes on the role of **“YanthA”** or **“NiyanthA”** (niyamakan) or One who rules the world. The **Second LakshaNam** of the Lord is that He is the **“amushya YantA”**.

3. **(tvaam sarva) “shEShi”**: He is Swami (Supreme Lord) to all. This is the **Third LakshaNam** that SwAmy DEsikan points out. He is **“shEShi”** (Master) and rest are all shEShans (subservients). The Upanishad Vaakyam, **“BhOktA-BhOgyam-prEritAram ca matvA”** has to be remembered here. BhOkthA is the Jeevan; BhOgyam is the insentient prakruthi and its varieties; PrEritA is the Lord, who acts as the Lord of both Jeevan and prakruthi in His role as shEeshi.

4. **(tvam)“ashESha tanu:”** This Lord has all the ChEthanmas and achEthanms as His body. This is the **Fourth LakshaNam** of DIPA PrakAsan that is saluted by SwAmy DEsikan.





5. (tvam) “shriya: Pathi:” He is the Lord of MahA Lakshmi. That is yet another **distinct lakshaNam**. VishNU PurANam passage is the pramANam here: “nityaivaiShA JaganmAtA ViShNO: shrI: anapAyini”. As the Mother of the Universe, She never leaves Her Lord’s side and shines as “nityam tath dharma dharmiNi” (She accepts always the dharmams of Her Lord as Her own). She confers on Him the distinction of being “sriya: Pathi”.

6. (tvam) “nidhAnam” is the **Sixth LakshaNam** for Sri ViLakkoLi PerumAL. He is recognized as the Adhi KaaraNam (primordial cause).

SwAmy concludes the second half of this sLOkam with the declaration that the enlightened person who recognizes the above PurushOtthama lakshaNams of the Lord is celebrated in Githai as the One, who comprehends everything in the Lord’s Universe:

ityAdhi lakShaNa gaNai: Ya: tvAm PruShOttamam
jaanAti, yESha: jagati SARVAVIDH geetA:

The GithA sLOkam 15.19 is the sLOkam to which SwAmy DESikan refers to here:

yO maamEvamasamMUDHO jaanAti PuruShOttamam
sa sarvavid bhajati Maam sarva-bhaavEna Bhaarata

Meaning:

He who, without delusion thus knows Me as the Supreme Self, KNOWS ALL (SARVAVIDH), Oh Arjuna, and worships Me in every way.

Thus in this sixth sLOkam, SwAmy DESikan has been saluting GithAchAryan through the weaving of the words and passages from GithOpanishad as PramANams. He saw DhIpa PrakAsan as GithAchAryan, Who drove away the darkness with His svayam prakAsam.





SIOkam 7

The thoughts about sarva-vid mentioned by GIthAchAryan in the 15th chapter of Srimath Bhagavath GIthA :

विश्वं शुभाश्रयवदीश वपुस्त्वदीयं
सर्वा गिरस्त्वयि पतन्ति ततोऽसि सर्वः ।
सर्वे च वेद विधयस्त्वदनुग्रहार्थाः
सर्वाधिकस्त्वमिति तत्त्व विदस्तदाहुः ॥

**vishvam shubhAshrayavadIsha vapus-tvadIyam
sarvA giras-tvayi patanti tatOsi sarva: |
sarvE ca vEda vidhayas-tvadanugraha arthA:
sarvAdhikas tvamiti tattvavidas tadAhu: ||**

Meaning:



h ViLakkoLi PerumAnE! Just as your ThirumEni (Divine body) known as Divya MangaLa Vigraham serves as Your body, the entire gamut of chEthanams (sentient) and achEthanams (insentient), ALL serve as Your body. Whatever word one uses to describe any object, finally, ALL those words end by pointing at you as their (objects') indweller (antharyAmi). Therefore You manifest as ALL objects and beings of this world. vEdaas prescribe much karma. Why? It is for performing Aaraadhanam for you and to receive your anugraham. Thus, you have ALL objects of your creation as your body; you stand as the boundary of ALL Words, You are worshipped by ALL karmas. Therefore, those, who clearly understand the true tatthvams recognize and salute You as Para DEvathai (Supreme Being without equal or greater).

Additional Comments:

SwAmy DEsikan addresses the Lord of ThirutthaNkA as “Ishan” or “sarvEshvaran”. Later he is going to justify why he calls Him as “Ishan” and “sarvAdhikan”. The reasons adduced are:

1. shubhAshrayAvat Vishvam tvadIyam Vapu:





The Lord is JagadhAdhAran. The tatthvam that Brahman is the Sareeri of ALL sentient and insentient is the central doctrine of VisishtAdvaitam. SubhAsrayam means that it is subham (auspicious) and can be experienced by DhyAnam. BhagavAn's body (dhivya mangaLa vigraham) is the most auspicious and this SubhAsraya ThirumEni of PurushOtthaman has the ubhaya lingam of akhila hEya pratyankathvam (completely free from any and all blemishes) and anantha-kalyAna guNam (Limitless auspicious attributes). This eternal, spiritual divine body (divya mangala ThirumEni), is SarIram for the Lord; all the ChEthnams and achEthanmas also form His body. Such a bodily form of Isan/Isvaran is admitted by all the Upanishads, the vEdanthams.

2. sarvA girA: tvayi patanti: tadA:

sarva asi sarva dEva namaskAram KEshavam prati-gaccati" is the echo of this statement of SwAmy DEsikan. GirA: means vEda manthrams as well as words and Naamams of the Lord. All of these words finally fall at the feet of the Lord. It is like the flowers used by Arjuna to perform the worship of Siva ended at the Thiruvadi of the Lord. Arjuna placed those flowers on the head of Lord Sivan and the next day, the very same flowers were seen at the sacred feet of his Friend and Mentor, KrishNan. Same for all NaamAvalis and salutations directed at other gods; they all end up with Keshavan.

3. sarvE vEda vidaya: ca tvad anugrahAt arthA:

Sakala vEda karmAs (rituals) prescribed in Karma KaaNDam and performed by the people are indeed for gaining the anugraham of SrIman NaarAyaNnan, who stands in His archA form at ThirutthaNka.

4. tad tvam adhika:

"OppAr MikkAr ilan" says the AzhwArs. There is no One Equal to or Greater than SrI DhIpa PrakAsan blessing us in the form of Archai of SrIman NaarAyaNan at ThirutthaNka.

5. tattva Vidha: (ittam) aahu:

In the earlier sLOkam, SwAmy DEsikan stated that, that Jn~Ani who understands PurushOtthama Tatthvam is celebrated by GIthAchAryan as "sarva vid". Here, NigamAntha Maha Guru asserts that, that Jn~Ani, who understands that the Lord as the One having the entire universe as His sarIram, who is the boundary of all words, who is the grantor of the Phalans of Vedic rituals, the ultimate receiver of all AarAdhanams and who comprehends that there is no other God, who





is equal or greater than Sriman NaarAyaNa standing in ThiruttaNka will be saluted as “tattva vid”.





SlOkam 8

Tribute to the Six GuNams behind the Lord's name, BhagavAn and ubhaya linga Tatthvam of BhagavAn:

ज्ञानं बलं नियमन क्षमताऽथ वीर्यं

शक्तिश्च तेज इति ते गुणषट्कमाद्यम् ।

सर्वातिशायिनि हिमोपवनेश यस्मिन्

अन्तर्गतो जगदिव त्वयि सद्गुणौघः ॥

**Jn~Anam balam niyamana kShamataA atha veeryam
shaktiscca tEja iti tE guNaShaTkamAdyam |
sarvAtishAyini HimOpavanEsha yasmin
antargatO jagadiva tvayi sadguNougha: ||**

Meaning:



Oh Lord of ThirutthaNkA! Oh DhIpa PrakAsA! Although You possess limitless auspicious guNams, the group of Six (**Jn~Anam, Balam, shakti, Ishvaryam, Veeryam and tEjas**) is the most prominent. They surpass the excellence of all the other guNams of Yours. In reality, Your name BhagavAn arises from the possession of these guNams. All the other guNams are contained inside these six guNams. Just as in the time of the great deluge (PraLayam/aavAnthara PraLayam), the whole world (prabhanjam) is housed in the tiny stomach of a child form of Sriman NaarAyaNan floating on the leaf of a Peepal tree, the many and varied kalyANA guNAs of Sriman NaarAyaNan are housed inside the six pradhAna GuNams of our Lord (**avai ivaikaLuLLil pothinthu adangi uLLana**).

Additional Comments:

adiyEn will comment on the following words/passages of this slOkam :

⌘ **Hima Upavana Ishan**

⌘ **niyamana KShamataA**





⌘ **GuNa ShaTkam**

⌘ **sadguNa Oga:**

⌘ **sarvAtisAyini tvayi**

1. **Hima Upavana Ishan:** The Lord of ThirutthaNkA is saluted in Sanskrit as Hima Upavana Ishan (**HimOpavanEshan**). Hima is a word with many meanings: Cool, dewy, Moon, Sandal tree, camphor, lotus, white khadira tree, arka and chitraka plants mentioned in atharva vEdam. The common feature of all the above names to denote “Hima” is coolness (**taNN in Tamil**). In the context of the Lord DhIpa PrakAsan of ThirutthaNkA, this coolness relates to His comforting coolness that gives relief from the Taapa Thrayams of Scorching SamsAram.
2. **Vanam and Upavanam:** Vanam means an uncultivated forest. Upavanam is a cultivated grove or a pozhil or aarAmam in the language of Divya prabhandham. Upavanam is thus a group of nandavanams fit for the Lord’s sport. Hima Upavanam thus refers to the cool gardens on the banks of VEGavathi River. DhIpa PrakAsan is the Ishan of this HimOpavanam and hence is addressed endearingly by SwAmy DEsikan as “HimOpavanEshan”.
3. **Niyamana KShamatA:** Among the six pradAna guNAs of the Lord is one recognized as Ishvaryam or VibhUti. This Ishwaryam of the Lord that is common to both BhagavAn (ShADguNya SampoorNan) and His Piratti (Bhagavathi) consists of both leelA VibhUti (this world) and nitya VibhUti (Sri VaikuNTham). SwAmy DEsikan salutes DhIpa PrakAsan as the One with the power of ruling both these two Ishwaryams. This ruling power in Tamil is understood as “**AaLum Vallamai**”.
4. **GuNa ShaTkam:** The six PradhAna GuNams of Jn~Anam, Balam, Ishwaryam, shakthi, tEjas and Veeryam are understood as the GuNa ShaDgam or the sextet of Mukhya GuNams of BhagavAn, sriya: pathi. Out of these six guNams arise the three VyUha Moorthys according to PaancharAtram with a pair of the above guNams.
5. **sadguNa Oga:** The limitless (ananta) kalyANa guNams of the Lord





that fold into the above six dominant guNams. These are the **naR guNak kootangaL** referred to in the SaraNagathi gadhyam of AchArya RaamAnuja and the Sri Vishnu SahasranAmams. **“SadguNa Oga: aadyam guNa ShaTkE antargata:”** is the message of SwAmy DEsikan.

6. **sarvAtisAyini tvayi jagat iva antargata:** Just as the entire world (chEthanams and achEthanams) are hidden and protected in Your small stomach during praLayam, so are the assembly of limitless auspicious guNAs of yours are contained inside the six pradhAna GuNams of Yours.

The word **sarvAtisAyini** is a beautiful one. It means **“YellaavaRRilum mEmpatta”** or the One, who has no equal or superior and as such is the Para dEvathai. The entire sixth chapter of Srimath Rahasya Traya Saram (ParadEvathA PaaramArTyAdhikAram) is devoted to establishing the Supremacy of Sriman NaarayaNan. He has no equal or superior among the gods. SwAmy DEsikan’s emphasis is that all the other gods are karma VasyarkaL and are the creations of Sriman NaarayaNan and as such do not have the power to grant moksha anugraham. That power to grant freedom from the recurring cycles of births and deaths is exclusively in the hands of this sarvAtisAyi.





SLOkam 9

Tribute to the Lord ViLakkoLi PerumAL as the PrathamAchAryan in the AchArya Paramparai:

दीपावभास दयया विधि पूर्वमितत्

विश्वं विधाय निगमानपि दत्तवन्तम् ।

शिष्यायिताः शरणयन्ति मुमुक्षवस्त्वाम्

आद्यं गुरुं गुरुपरंपरयाऽधिगम्यम् ॥

dIpAvabhAsa dayayaa vidhi-poorvam-yEtat
vishvam vidhAya nigamAnapi dattavantam |
shiShyAyitA: sharaNayanti mumukshavas tvAm
Aadyam gurum guruparamparayA adhigamyam ||

Meaning:



h DhIpa PrakAsa PrabhO! Out of Your svAbhAvika compassion

(DayA), you created Brahma first. Then, You performed upadEsham on the vEdas for Your son, Brahma. After that you created this entire world (prancham) through your son. Whenever we examine the Achaarya paramparai that blesses us with Jn~AnOpadEsham for us, you shine there on the top as the First AchAryan fit for performing SaraNagathi. Those who seek mOksha siddhi (Mumukshus) become Your disciples (sisyAs) and perform Prapathti at Your sacred Thiruvadi.

Additional Comments

“Aadyam gurum tvAM Mumukshava: shiShyAyitA: sharaNayanti” is the key passage of this sLOkam.

In the **first sLOkam** of SrI SaraNagathi DhIpikai, SwAmy DEsikan paid





tribute to “**YatIshvara-MahAnasa sampradhAyam**”. Here SwAmy DEsikan identified himself as belonging to the AchArya paramparai of YathirAjar and his sishyar, MadapaLLi AacchAn. He paid tribute to that sampradhAyam as “Maanyam” or that which is fit for high adoration in view of its unique vaibhavam. This sampradhAyam emphasizes that SaraNagathi UpAyam is the most appropriate one for gaining MOkshAnugraham. SwAmy DEsikan invited every one to come look at this lofty sampradhAyam (**Iha pashyantu**) and understand its significance and origin in this first sLOkam.

In the **second sLOkam**, SwAmy DEsikan identified this object of SaraNagathy as “**advitIyam daivatam**” or the matchless Para DEvathai understood through Upanishads (vEdantha vEdhyam) and full of spontaneous DayA for the ChEthanams (**nirvyAja nirbhara dayA-bharitam**).

In the **third sLOkam**, SwAmy DEsikan described the **shriya: Patitvam** of that Supreme Being at ThiruttaNkA and revealed that Sriman NaarAyaNan in the archa form here is readily influenced by the utterance of Prapatthi Vaakhyams (**sharaNa ukti vasyam bhavatam**).

In the **sixth sLOkam** of this sthOthram, SwAmy DEsikan saluted the SwAmithvam, Sriya: Patitvam, JagadhAdharatvam of DhIpa PrakAsan and recognized Him as the **PuruShOttaman**.

In the **eighth sLOkam**, SwAmy DEsikan reminded us of the glory of DhIpa PrakAsan as **ShaDhguNya Vighrahan** and saluted those six PradhAna GuNams of the Lord as “**tE GuNa ShaTkam Aadyam**”.

In this **ninth sLOkam**, SwAmy DEsikan identifies the Lord as the First among AchAryaas (**Aadyam**) in the AchArya paramparai and states that those who seek MOksham (Mumukshava:) perform SaraNagathi at His Sacred Feet as His sishyans (**Aadyam Gurum tvAm Mumukshava: shiShyAyitA: sharaNayanti**).

Our Lord is the Aadhya Guru or the First of all Gurus. The celebration of the AchArya paramparai is very important for us. Starting from SaakshAth AchAryan, it ascends up to Yathi Raajar, SwAmy NammAzhwAr, VishvaksEnar, Periya PirAtti and ends with First





AchAryan, the Lord. This AchArya ParamparAnusandhAnam (rememberance and celebration of this AchArya paramparai starting from SrIman NaarayaNan) is a daily anushtAnam (Nithya Karma) for us. That is why we perform the daily anusandhAnam:

**LakshmiInAtha samArambhAm naatha-Yaamuna MadyamAm
asmataAcArya ParyantAm vandE guru-paramparAm**

This sLOkam clearly states that our AchArya paramparai starts with Sriya: Pathi and proceeds all the way down to one's present AchAryan. Therefore, Our Lord is the Adhya Guru or PraTamAchAryan in the Guru Paramparai.

Rahasya AamnAya Sruthi places emphasis on knowing about the AchArya paramparai for one who seeks MOksham as revealed by SwAmy DEsikan in SrImath Rahasya Thraya Saaram:

**“sa ca Aacaarya VamshO Jn~Eya:
AcAryANAm asou asou ityAbagavatta:”**

This rahasyam says: “We should pay reverence to one's AchArya, know about his AchAryan and that AchAryan's Achaaryan all the way up to BhagavAn, who is the primordial or the First AchAryan in the unbroken chain of AchAryaas (Aadhya Guru).

SwAmy DEsikan refers briefly to the 11 ways in which BhagavAn (Sri DhIpa PrakAsan) helps to maintain the vEdantha sampradhAyam. In the first chapter of SrImath Rahasya Thraya Saaram, SwAmy DEsikan has discussed in detail the eleven UpakArams of the Lord for the growth of the vEdantha sampradhAyam. He has also pointed out that the two correct ways for Guruparampara anusandhAnam in the context of recognition of the Lord as PrathamAchAryan in the Guru Paramparai:

avarOhana Kramam: When One receives UpadEsam on RahasyArthams from One's AchAryan and when one instructs others on them, One has to begin the salutations from BhagavAn as the Aadhya Guru and progress all the way down to One's own AchAryan.

AarOhana Kramam: When One reflects on the RahasyArthams, One should ascend from One's AchAryan (Yeenuyir tanthaLitthavarai SaraNam pukku) and progress upward all the way to BhagavAn.





In both ways, the Mumukshu places the central emphasis on the Lord as the PradhAna or the foremost Guru in the AchArya paramparai.

SwAmy DEsikan salutes SrI DhIpa PrakAsan in this ninth sLOkam as the Adhya Guru sought by the Mumukshus for their aathma nivEdhanam and referred to His upakArams to sustain and grow the vEdantha SampradhAyam.



AachAryAs with Pradhama AchAryan





SIOkam 10

SwAmy DEsikan pays tribute to the Lord ViLakkoLi PerumAL (The siddha upAyan) who grants Prapannan (one has done Prapatthi/ Saadhya UpAyam at His Sacred feet), the boon of MOksham (Freedom from Births and Deaths):

सत्ता स्थिति प्रयतन प्रमुखैरुपात्तं

स्वार्थं सदैव भवता स्वयमेव विश्वम् ।

दीपप्रकाश तदिह त्वदवाप्तये त्वाम्

अव्याज सिद्धमनपायं उपायमाहुः ॥

sattA sthiti prayatana pramukhair upAttam
svArtham sadaiva bhavathA svayamEva vishvam |
dIpaprakAsha tadiha tvad aaptayE tvAM
avyAja siddham anapAyam upAyam aahu: ||

Meaning:



h ViLakkoLi EmperumAnE! The svaroopam (sattA), sustenance (sthiti) and activities (prayatana) of all the sentient and insentient are controlled by you and you alone (svayamEva upAttam). You do all these, all the time (sada yEva upAttam). You also enjoy the fruits coming out of these activities of Yours (svArtham upAttam). As a result of these operations being under Your control, You become the upAyam for the jeevans to attain MOksham. For enjoying ParipoorNa brahmAnandham in Your Supreme abode, the jeevan has to perform the SaadhyopAyam of Prapatthi. For one, who has performed Prapatthi, You stand in the place of SiddhOpAyam. You do not expect anything else from the chEthanam beyond his/her prapatthi. You stand as the eternal and ancient upAyam (avyAja siddham anapAyam upAyam) to bless him/her with MOksha sukham. The learned ones





understand and remember these Vedic truths.

Additional Comments

We have to understand the early creation of the Sri Sookthi of Sri SaraNagathi DhIpikai and connect it to the Sri Sookthis completed later in the life of SwAmy DEsikan.

Towards the end of His life on this earth, SwAmy DEsikan blessed us with two magnum opus granthams. He had already completed 120 plus granthams including SaraNagathi DhIpikai, NyAsa Dasakam, NyAsa Tilakam, NyAsa Vimsathi, and other granthams dealing with SaraNagathy. One of the two magnum opus granthams completed in his advanced age is the Srimath Rahasya Thraya Saaram (SRTS) with 32 chapters dealing with the three esoteric manthrams of VisishtAdvaitha Darsanam. The other is a companion piece known as VirOdha ParihAram, which answers the doubts that one may have from the study of the advanced doctrines discussed in SRTS. As a compassionate AchAryan concerned with our need to understand all these important doctrines correctly, SwAmy DEsikan posed number of questions that would cross our mind and answered them in his Sri Sookthi, VirOdha ParihAram.

Quite early in his life however, SwAmy DEsikan created SaraNagathi DhIpikai and brought out the cardinal points related to SaraNagathy anushtAnam and the tatthvams behind the magnificent upAyam of SaraNagathi to receive the blessings of MOksham from SriIman NaarAyaNan.

It is amazing to hear the echoes of the earlier Sri Sookthi of Sri SaraNagathy DhIpikai in the later Sri Sookthi like SRTS. There is at least 60 years in between these two Sri Sookthis.

In this 10th sLOkam of SaraNagathi Dhipikai, SwAmy DEsikan focused on the upakArams done by the Lord as a part of the elaborations on the doctrine of SaraNagathy and the Lord's role as our most merciful protector. He focused in particular on the SaraNagathi tatthvams in the 10th sLOkam.

In the magnum opus of SRTS, he devoted many chapters to





upadEsams on the doctrines of Prapatthi/SaraNagathi/Aathma nivEdhanam. One of the chapters relevant to this tenth sLOkam is the Third chapter of SRTS named PradhAna-prathitantra-adhikAram dealing with the unique doctrines associated with the VisishtAdvaitha SiddhAntham:



SaraNagathy—SrIpAda Theertham—HH SrImath Azhagiya Singar
Courtesy: AhObila Mutt.Org

sadagopan.org

1. **sharIraatma bhAva sambhandham:** The sentient and the insentient are the body of the Lord, who is the indweller for them. This relationship is known as SarIrAthma BhAvam.
2. **The definition of sharIram** (body made up of chEthanams and achEthanams) **and sharIri** (AathMA for that body).
3. **The subtle aspects related to the doctrines of taaraktvam-niyantrutvam and sarva shEShitvam of sarvEshvaran,** which makes the Lord, SwAmi and the jeevan (ChEthanam) as His bonded servant (shEShan). The Lord is the Sarva SwAmi and Sarva shEShi and the Jeevan is His shESha BhUtan.





4. **The benefits accruing to the sentient (ChEthanams) from the aadhAra-aadhEya BhAvams: Relation between the Lord as the Supporter and the Jeevan as the one being supported.**
5. **The establishment of the fact that the ChEthanam is ananyAdhAran, ananya prayOjanam and ananya sharaNan, through the correct understanding of the three rahasyams of VaishNava SiddhAntham (Moola mantram, dvayam and Charama shIOkam). Jeevan is not supported by anyone other than the Lord (ananyAdhAran); Jeevan has no recourse other than the Lord (ananya sharaNan) and has no prayOjanam (purpose) other than the Lord (ananya-prayOjanam).**

In addition to the third chapter of SRTS, there are lengthy chapters devoted to the Lord standing in place as SiddhOpAyam and Prapatthi as the SaadhyOpAyam.

Let us briefly comment on the conclusions of the above third chapter of SRTS in the context of the above five points:

- ⌘ Only VisishtAdvaitha Siddhantham accepts that Ishvaran is the Aatma for the ChEthanams (Sentient / Jeevans) and achEthanams (insentient); latter two constitute His body. This is the unique doctrine (**PradhAna Pratitantram**) not common to other SiddhAnthams.
- ⌘ The svaroopam and the sustenance of the ChEthanams and the achEthanams are under the control of the Lord (Ishvaran). This doctrine is named **aadhEyatvam**.
- ⌘ The svaroopam, sustenance (continued existence) and the activities (pravrutti) of the chethanams and achEthanams are under the control of Ishvara sankalpam. This doctrine is known as **vidhEyatvam**.
- ⌘ The chEthanams and the achEthanams have as their prayOjanam, Ishvaran only. This is known as shEShatvam. PrayOjanam here is the derivative of the root Prayuj meaning, “to be yoked to” as “the bonded servant” to the Lord. This doctrine is known as the **shEShatvam of the Jeevan to the Lord (SEshi)**.





- ⌘ AadhEyathvam, VidhEyathvam and SEshathvam together constitute the defining attributes (LakshaNam) of SarIram. The Lord becomes the AathmA for that SarIram and is known as SarIri. The relationship between SarIram and SarIri is known as **sharIrAatma BhAvam**, the unique defining doctrine of **VishiShtAdvaita darshanam**. Bhagavath SEshathvam is common to both sentient and insentient. Since Jeevan is ChEthanam, his SEshathvam ends in Daasathvam. EmperumAn is “Parama ChEthanam” and therefore His SEshithvam ends in SwAmithvam (Lordship). The Lord becomes the Swamy for the ChEthanam and the ChEthanam becomes the Daasan for the Lord.
- ⌘ All of these deep thoughts are brought up in the first two lines of the tenth sLOkam of Sri SaraNagathy DhIpikai and the first two lines of the introductory sLOkam of the third chapter of SRTS. Here they are side by side to appreciate their closeness. One hears the echoes of one in the other:

**sattA sthiti prayatana pramukhair-upAttam
svArtham sadaiva bhavata vAyamEva Vishvam |**

The first sLOkam of the third Chapter of SRTS is:

**AadhEyatva-prabhruti niyamai: Aadikartu: sharIram
sattA sthEma Prayatana phalEShvEtadaayattam yEtat |
vishvam pashyanniti Bhagavati vyApakAdarsadruShtE
gambhIrANAm akrutakagIRAm gAhatE citta Vruttim | |**

The 10th sLOkam of SaraNagathi DhIpikai says: “sattA sthiti prayatana pramukhair upAttam”. The SRTS sLOkam expresses almost verbatim the same thoughts: “**sattA-sthEma prayatana phalEShvEtadaayattam yEtat**” The “sthiti” and “sthEma” are one and the same. The meaning of the SRTS sLOkam is an elaboration of the same doctrines housed in the 10th sLOkam of SaraNagathy DhIpikai.

Meaning:

When EmperumAn is seen in the mirror of Moola Mantram, One understands clearly the meanings of the ancient and apourushEya vEdams. What the vEdam says is:

- ⌘ That this world (chEthanam and achEthanam) is under the full control of the Lord regarding its existence, sustenance, activities





and fruits thereof

- ⌘ The concepts of AadhEyathva, VidhEyathva and shEShathva possessed by the ChEthanams marks it as the body of the Lord, who is the indweller of that SarIram. One who understands this SarIraathama BhAvam fully comprehends the deep upadEsams of vEdam, which are timeless and not created by humans.

Such is the lofty thoughts housed in the 10th sIOkam of Sri SaraNagathi DhIpikai.





SIOkam 11

SwAmy DEsikan pays tribute to the Lord ViLakkoLi PerumAL in the context of the three tatthvams: “BhOgyam, BhOkthA, PrEritha”.

भोग्यं मुकुन्द गुण भेदमचेतनेषु

भोक्तृत्वमात्मनि निवेश्य निजेच्छयैव ।

पाञ्चालिका शुक विभूषण भोगदायी

सम्राडिवात्मसमया सह मोदसे त्वम् ॥

**BhOgyam Mukunda guNa bhEdam achEtanEShu
bhOgtrutvam aatmani nivEshya nijEcchhayaiva |
paancAlikA shuka vibhUShaNa bhOgadAyee
samrADiva Aatma samaya saha mOdasE tvam ||**

Meaning:



h DhIpa PrakAsa PrabhO! You have created the three guNams

(Sattva-Rajas-tamas) in insentient objects and have made it possible for the chEthanams to enjoy them as bhOgyam. The “enjoying” jeevan is the BhOkthA, who enjoys the BhOgyam. You stay as the One, who commands this anubhavam of Jeevan as PrErithA. The achEthanams (insentient) like fruit et al are for the enjoyment of the chEthanam (Sentient). This arrangement or niyathi has been made possible because of Your sankalpam. You consider the creation of the ChEthanams and achEthanams as part of Your sport (leelai). A king of this world decorates a doll with jewelry to derive pleasure from seeing that doll in the decorated state. The doll is still a jada vasthu. In a similar vein of enjoyment, the king raises a parrot and feeds it with milk and fruits for its nourishment. The king takes great joy in the sport of decorating the inanimate doll and the animate parrot. He shares these pleasures with his queen. Oh Lord of ThirutthaNka! You





derive such a pleasure by watching the activities (seyalkaL) of the sentient and insentient - the objects of Your creation - with Your PirAtti Maragatha Valli, who is equal to You in every aspect.

Additional Comments:

SwAmy DEsikan addresses the Lord of ThirutthaNkA here as “Mukundan”. He reminds us that He is the MOksha- daayakan or the grantor of MOksham for the chEthanams. He is the PrErithA, Niyanthru (Commander) of ChEthanams and achEthanams. What sports does he engage in? He creates guna bhEdham among achEthanam (guNa bhEdam acEtanEShu). The guNa bhEdhams (differentiations among GuNams) are caused by different admixture of Sattva-Rajas and tamO GuNams in prakruti.

What sports does He engage with Jeevans? “Aathmani BhOktruthvam” is what He chooses as His sport with the jeevAthmAs. He creates the capacity to enjoy in the jeevans, who become bhOkthAs of the bhOgyam of achEthanam. He does this through His own sankalpam (icchai or wish) in His role as the “PrErithA”.

Ishvaran is the PrakAri (“substance”) and the Jiva-jagat (chEthanachEthanams) is the prakaaraas or modes. The mode (prakArA) of a substance is ONLY a projection of “the substance” and cannot have any independent existence apart from “the substance” (PrakAri). The prakArAs (modes) are manifested in the state of srushti and are present in a latent state during the praLayam. In both states (Srushti and PraLayam), the Jiva-Jagath is distinct from the whole and this relationship is described as “apratk-siddhi” (pirikka mudiyAtha uRavu between chith-achith and Ishvaran). SwAmy DEsikan pays tribute here to this apratak siddhi, the Body-Soul relation of the Universe (ChEthanams and achEthanams), with Isvaran. **This SarIra-SarIri relationship is the central doctrine of VisishtAdhvaitham.**

SwAmy DEsikan hails the Lord DhIpa PrakAsan as “samrAD tvam” (Thou art the Chakravarthy!). You enjoy your sports in the company of Your Divine Consort, Sri Maragatha Valli, who is equal to you in all respects. You are BhagavAn with the six pradhAna guNams and She is Bhagavathi with identical (matching) guNams. You enjoy





these sports With Your divya MahiShi, who has auspicious attributes that match yours in every way.

**Bhagavan naarAyaNa abhimatAnuroopa
svaroopa-roopa-guNa-vibhavaishvarya-
asankhyEya kalyANa guNa-gaNAM BhagavatIm
-- shrI sharaNAgati gadyam of AchArya RaamAnujA.**

The passage quoted above is recognized as the elaboration of dvaya manthram. Hence one can also identify this sLOkam with dvaya manthram.

This joint enjoyment of the sport of the Lord with His Divine consort is described by SwAmy DEsikan this way: “**tvam Aatma samayA saha mOdasE**”. To comprehend fully the MahA Lakshmi Tatthvam in this context and to gain a better understanding of Her Roopa-anuroopa guNams, we have to study the sLOkams of ParAsara Bhattar’s Sri GuNa Rathna KOsam.





SlOkam 12

SwAmy DEsikan pays tribute to the righteous ones who relate to Lord ViLakkoLi PerumAL as sarva vida bandhu and perform SaraNAgathy to Him:

त्वां मातरं च पितरं सहजं निवासं

सन्तः समेत्य शरणं सुहृदं गतिं च ।

निःसीम नित्य निरवद्य सुख प्रकाशं

दीपप्रकाश सविभूति गुणं विशन्ति ॥

tvAm mAtaram ca Pitaram sahajam nivAsam
santa: samEtya sharaNam suhrudam gatim ca |
nisseema nitya niravadya sukha-PrakAsham
dIpaprakAsha savibhUti guNam vishanti ||

Meaning:



h ViLakkoLi PerumALE! Those saadhu janams, who have a clear understanding of the Tathva Thrayam (Jeevan-Prakruthi-Isvaran) perform SaraNAgathy to You as a result of recognizing You as their Comforting Mother, guiding Father, supportive Brother, and the basis for their existence and as their Parama PurushArTam. Their SaraNAgathy lands them in Sri VaikuNTham, where they enjoy the uninterrupted Kaimkaryam to You. There, they are immersed in the Paripoorna BrahmaAnandham of enjoying You as abode of Jn~Anam and Aanandham (satyam Jn~Anam anantam Brahma), as the Lord of both leela and nitya VibhUtis (ubhaya VibhUti naathan) and as the treasure house of limitless auspicious attributes (kOsam of ananta kalyANa GuNams).





Additional Comments

The First two Paadams of the sLOkam are:

tvAm Maataram ca Pitaram sahajam nivAsam
SANTA: samEtya sharaNam suhrudam gatim ca

Anvaya kramam (prose order) is: “dIpaprakAsha! SANTHA: tvAm Maataram, Pitaram ca sahajam, nivAsam, suhrudam, gatim ca sharaNam samEtya.”

The Importance of the word “SANTHA:” in DESika SampradhAyam

The word “santa:” is very important for SwAmy DESikan. He starts his Sri RanganAtha PaadhukA Sahasram (RPS) with “santa:” and ends it with the same word “santa:”

The first sLOkam of Sri RPS beginning with “santa:” is:

SANTA: shrIranga-pruthveesa caraNa-trANa sEkharA:
Jayanti Bhuvana-trANa pada-pankaja-rENava:

Meaning:

Those great ones (periyOrkaL/santa:) who adorn with joy the Paadhukais of Lord RanganAthan on their heads not only reach the supreme bliss (sadgati) but also grant others sakala purushArthams. Those santa: are the ones worthy of supreme adoration.

The last (the 1008th) sLOkam of Sri RPS ending up with “SANTA:” takes this form:

Jayati YatirAja sookti: Jayati Mukundasya PaadukA YugaLee
tadubhaya dhanA: trivEdim avandyayanta: jayanti bhuvi SANTA:

Meaning:

The Sri sookthis of YathirAjar (Sumathi) are victorious over the granthams of vEda Baahya mathams and Kumathis. The pair of Paadhukais of BhOga-MOksha dAyaka Mukundan is victorious over all samsAric sufferings. Those Santa: (SadAchAryaas), who consider the PoorvAchArya Sri Sookthis and the twin Paadhukais of the Lord as THEIR WEALTH do not get entrapped in the vithaNDA vivAdhams of Kumathis (those with muddy minds in understanding the true purport





of vEdas) and shine victorious in this world by performing upadEsams to their disciples on the TattHva-Hitha-PurushArTa Jn~Anam and help them also to reach Sadhgathi.

SANTA: here stands for SadAchAryAs, the truly noble AchAryAs saluted by SwAmy DEsikan, who lit the lamp of SampradhAya DhIpam to bring the DhIpa PrakAsan before the eyes and the minds of their sishyAs.

SwAmy DEsikan pays tribute to such SANTHA: at the end of AchArya KruthyAdhikAram of Srimath Rahasya Thraya Saaram (30th Chapter):

மருளற்ற தேசிகர் வானுகப்பாலிந்த வையமெல்லாம்
 இருளற்றுஇறைவன் இணையடி பூண்டிய வெண்ணுதலால்
 தெருளுற்ற செந்தொழிற்செல்வம் பெருகச் சிறந்தவர்பால்
 அருளற்ற சிந்தையினால் அழியாவிளக்கேற்றினரே

MaruLaRRa DEsikaR vaan uhappAl intha vaiyaamellAm
 iruLaRRU IRaivan iNai adi pooNDu uya yeNNuthalAl
 therUL uRRa sem-thozhil selvam peruha SiRanthavar paal
 aruLuRRa sindhaiyinAl AZHIYAA VILAKKU yERRinaRE

Meaning:

Those Jn~Ana Moorthys without any trace of nescience (MaruL aRRa DesikaR/Santha:) with their own desire to enter Parama Padham as well as their intense desire to get rid of the nescience and viparItha Jn~Anams of their sishyAs are the most merciful. Out of their DayA, they show that the Lord's Thiruvadi as the sole upAyam (means) for MOksham and enhance the Kaimkarya sampath of their SishyAs by lighting the nandhA (eternal) ViLakku of Sath sampradhAyam in the minds of their disciples.

SwAmy DEsikan points out further that such Santha: (SadaAchAryAL) not only uplift their sishyAs but also save them by following the commands of their Lord, the First AchAryan in the Guru Paramparai (PraTamAchAryan).





Such is the power of the word Santha: used by Swamy Desikan in the 12th sLOkam of Sri SaraNagathi DhIpikai.

What do the Santha: do further at DhIpa PrakAsan's sannidhi?

“santa: tvAm Maataram, Pitaram, sahaJam, nivAsam, suhrudam, gatim ca (matvA) sharaNam samEtya” is what they do. Those Santha: consider You, DhIpa PrakAsA, as their Mother, Father, Brother, Friend, Abode and also target for reaching. In the context of all these relationships, they (Santha:) perform SaraNagathi at Your ThiruvadikaL. The fruit of that SaraNagathy is the full enjoyment of you, the Lord at sri VaikuNTham. The anantha kalyANa guNams of the Lord that are being enjoyed by the SanthA: is covered by the concluding two lines of this Twelfth SLOkam.

The last two lines of the 12th SLOkam are:

**nisseema nitya niravadya sukha PrakAsham
dIpa PrakAsha savibhUti guNam vishanti**

They celebrate the object of the SanthA's enjoyment (paripoorNa BrahmAnandham) at Sri VaikuNTham. The rhyming of Sukha PrakAsan with DhIpa PrakAsan is music to the ears (parama MaadhUryam). The Ubhaya LingAdhikAraNam of Brahma Soothram is covered here.

Sri VaikuNTha Naathan's (DhIpa PrakAsan's) Bliss and Jn~Anam are limitless (nisseema), eternal (nithyam) and free from sorrow of any kind (niravadhyam). The Sukha PrakAsam resulting from the combination of the anantha kalyANa GuNams and akhila hEya Prathyaneekathvam (free from blemish of any kind) makes DhIpa PrakAsan of ThirutthaNkA divya desam, an object of ParipoorNa BrahmAnandham as Para Vaasudevan (shri VaikuNTha Naathan) at His Supreme abode of Param Padham.

Thus concludes the powerful Twelfth SLOkam of Sri SaraNagathi DhIpikai celebrating SadAchAryALs, Sath SampradhAyam and Guru paramparai starting from the PraTamAchAryan, Sri DhIpa PrakAsan. Many other unique Sri VaishNavite doctrines are also covered here in the short space of one sLOkam. This is the greatness of Swamy





DEsikan and that is why the uninterrupted continuation of NithyAradhanams for Him at His birthplace and for His sontha agrahAra PerumAL (DhIpa PrakAsan) is so important for us all.





SlOkam 13

SwAmy DEsikan touches on the JaayamAna KatAksham of SrIman NaarAyaNan as opposed to those of ithara dhaivams. He points out that Lord ViLakkoLi PerumAL's glances falling on one at the time of their birth would result in the growth of Sathva guNam as opposed to RajO and TamO GuNams:

जन्तोरमुष्य जनने विधि शम्भु दृष्टौ

रागादिनेव रजसा तमसा च योगः ।

द्वैपायन प्रभृतयस्त्वदवेक्षितानां

सत्त्वं विमुक्ति नियतं भवतीत्युशन्ति ॥ १३

jantOramuShya jananE vidhi shambhu druShtou
raagAdinEva rajasaA tamasaA ca yOga: |
dvaipAyana prabhrutaya: tavad avEkShitAnAm
sattvam vimukti niyatam bhavati ityushanti ||

Meaning:



h ViLakkoLi PerumALE! It is known that a chEthan during the moment of birth is seen first by Brahma or Sivan or SrIman NaarAyaNan. The glances of one of the above three has to fall on the newly born. This is the kramam or MuRai. When Brahma's (Chathur Mukha Brahma's) glances fall on the chEthan, RajO guNam becomes dominant in him. When Siva's glances fall on the chEthan, the TamO guNam envelops him. The RajO and TamO guNams attach themselves to the chEthan and they engage in karmAs leading to the gaining of narakam and Svargam and are born again and again. In contrast, when Your glances fall on a chEthan at birth (JaayamAna KatAksham), that chEthan is endowed with Sathva GuNam and that grows further and further. That blesses the chEthan to engage





himself in saadhanais (Bhakthi or Prapatthi) that result in Moksham at the appropriate time. Swamy DEsikan points out that Sages like VyAsa BhagavAn have elaborated on this tatthvam (**dvaipAyana Prabhrutaya: iti ushanti**). The dominance of sathva guNam due to Sri ViLakkoLi PerumAL's glance on chEthnam at the time of birth surely grants Moksham (**tvat avEkShitAnAm Jantu: sattvam vimukti niyatam**).

Additional Comments:

In this sIOkam Swamy DEsikan salutes the UpadEsams of GithAchAryan (ViLakkoLi PerumAL) in the 14th and the 16th chapters of SrImath Bhagavath Geethai.

Those who have received the JaayamAna katAksham of the Lord, they come to partake of His nature and become garbha SrImAns. The prakruthi-sambhava guNams attach to them based on whose glances fall on the chEthanam:

**sattvam rajas-tama iti guNA: prakruti-sambhava:
nibadhnanti MahAbAhO dEhE dEhinamaavyayam
--Githai 14.5**

Meaning:

Sathva, Rajas, TamO guNams arise from Prakruthi. These three guNams bind the immutable Self in the body.

Sathva guNam results in Jn~Ana and Sukha sangam (attachment to true happiness and knowledge).

RajO guNam is of the nature of passion and that result when the JaayamAna katAksham of Brahma falls on the chEthanam; then attachment (bonding) to action takes place. Thirst for sensual and gross passion results and one is engaged in ceaseless chasing of them to the detriment of the pursuit of higher goals of life. **Greed, ceaseless activity leading nowhere, unrest and longing results (Githai:14.12)**. This chEthanam is born again and again among those attached to work and passion. The fruit of rajas is pain arising from attachment (Vishaya sangam) and restlessness.

The result of the glances of Shiva falling on a chEthanam at the time





of birth is attachment to TamO GuNam, which is the cause of false knowledge (Vasthu YaaTATHmya viparItha vishaya Jn~Anam) in AchArya RaamAnujA's words i.e., erroneous jn~Anam (nescience), indolence and sleep results. The chEthanam engages in every thing other than what it should do for sathgathi. Firm bondage to samsAram results. That chEthanam is born in the wombs of beings lacking intelligence (MooDA:) The fruit of TamO guNam is thus ignorance.

The one who crosses beyond the three guNAs through bhagavath anugraham is alike in pleasure and pain (Sama Dukkha: Sukha:). He is the same in handling honor and dishonor (maana-apamAnam). He is the same to friend and foe (GIthai: 14:24 and 25). He recognizes the Lord as the ground (prathishtA) of Brahman, the eternal and changeless, the embodiment of eternal dharmA and of perfect bliss (GIthai: 14:27). These result from the eye glances of Madhusoodhanan falling on the chEthanam at the time of birth.

In the 16th chapter, GIthAchAryan discusses further the Divine and Demonic types of beings. He classifies them into the categories of those with divine destiny (DhaivI) and demonic destiny (AasurI) and discusses at length the characteristics of these two types of chEthanams.

daivI sampad vimOkShAya nibandhAya AasurI matA |
Maa shuca: sampadam daiveem abhijAtOsi PaaNDava ||
--GIthai: 16.5

In the final two sLOkams of this chapter of Sri Bhagavath GItha(16.23 and 24), GIthAchAryan points out the way to get over RajO and TamO guNams and grow Satthva GuNam with the Help of His SaasthrAs:

Ya: shaastravidhim utsrujya vartatE kaamakaarata: |
na sa siddhim avApnOti na sukham na ParAm gatim ||
--GIthai 16.23

tasmAth shaastram pramANam tE karyakAryAvasthitou
Jn~AtvA shaastra vidhAnOktaM karma kartum ihArhasi
-- GIthai 16.24

Meaning:

He who rejects/abandons the injunctions of My SaasthrAs and acts





under the influence of desire neither attains perfection or the Sathgathi. Therefore, use My SaasthrAs as Your authority and guiding light (ViLakkoLi) on what should be done and what should be rejected. With the prakAsam of that Saasthra DhIpam, Oh Arjuna, You should engage in the KarmAs here.

That desire for Saasthra Jn~Anam arises from the Lord's dhrushti falling on a chEthanam at the time of birth and leads one to a sadAchAryan first and through sadAchAryan's tapas and anugraham leads one on to the Thiruvadi of GIthAchAryan Himself.

This is the greatness of Swamy DEsikan and His Sri Sookthis, where He distills the essence of Sath SampradhAyam in sLOkams abundant in deep meanings. That is why the uninterrupted continuation of nithyAradhanams out of gratefulness for Swamy DEsikan at His birthplace and for His sontha agrahAra PerumAL (DhIpa PrakAsan) is so important for us all.





SIOkam 14

SwAmy DEsikan narrates on the Parama DaayALuthvam (most merciful Nature) of SriIman NaarAyaNan and His patient waiting for a small vyAjam (Prapatthi anushtAnam that is done in a small time frame) to rush to the rescue of the Prapannan for granting the boon of the greatest of Fruits (MOksham):

कर्मस्वनादि विषमेषु समो दयालुः

स्वेनैव क्लृप्तमपदशेमवेक्षमाणः ।

स्वप्राप्तये तनुभृतां त्वरसे मुकुन्द

स्वाभाविकं तव सुहृत्त्वमिदं गृणन्ति ॥

karmasvanAdi viShamEShu samO dayALu:
svEnaiva kluptam apadEsham avEkShamANa: |
svaprApatayE tanu bhrutAm tvarasE Mukunda
svAbhAvikam tava suhruttvam idam gruNanti ||

Meaning:



h ViLakkoLi PerumALE! Oh MOksha-DhAyaka MukundhA! The

JeevAthmA acquires a sarIram (body) because of its previous karmAs. Its karma vinais are timeless and anAdhi. Those poorva karmAs yield the jeevan many kinds of fruits.

Oh Lord! You have no natural likes or dislikes about anyone. You are equanimous in your conduct towards all of the chEthanams. Even then, You can only grant the fruits to each jeevAthmA according to their karmAs. Your dayA guNam is matchless. In spite of that abundant compassion, you will be accused of partiality if you grant mOksham to a ChEthanam that has not used the means (upAyam) to seek your grace. If You do that for one jeevan, then You have to grant





the mOksham to all jeevans independent of whether they have performed any UpAya anushtAnam or not. Therefore, You await the performance of the easiest to practice upAyam of Prapatthi. Even that performance of Prapatthi by the Jeevan is caused by You. You facilitate the performance of that UpAyam and immediately after rush to the side of the ChEthanam to grant him the parama gathi of Moksham. This generous and compassionate act of Yours has been described by sages as a proof of Your innate deep affection and friendship towards the Jeevans.

Additional Comments:

AdiyEn will follow the treatment of Vaikunta Vaasi Sri U.Ve. MadhurAnthakam E. VeerarAghavAcchAr Swamy in assembling the arguments for the need to perform Prapatthi for sva-rakshaNam. His grantham is known as **SampradhAya SudhA**.

PerumAL's Vaathsalyam (affection) for the erring jeevans is limitless. Therefore at the very moment of observance of the difficult to execute Bhakthi yOgam or easy-to-observe Prapatthi yOgam (**KShaNā Kartavyam-performed in a trice**), Our Supreme Lord Mukundhan forgives the previous trespasses against His SaasthrAs. The earlier anger of the Lord subsides and disappears altogether. If the prapannan unconsciously does transgress, our Lord does not have the inclination to punish the prapannan for those trespasses. If the prapannan commits consciously apachArams (transgressions), then our Lord gives a light punishment or is satisfied when the contrite prapannan performs prAyascchitthams (atonement rites). This disposition of the Lord is standing proof of His MahA GuNam, Vaathsalyam towards the Jeevans.

Swamy DEsikan refers to this innate Vaathsalyam of the Lord as: **"idam tava svabhAvikam suhruttvam gruNanti"**. The learned ones say that display of Vaathsalyam to the Jeevans on the part of the Lord is innate (svAbhAvikam). He is equipoised in His adjudication of the effects of karmAs of the Jeeva Kotis (**tanu-bhrutAm anAdi viShamEShu karmasu sama:**).

He is however a Parama DayALu. His KaaruNyam is also matchless like





His Vaathsalyam. He cannot bear the suffering of the erring jeevans. He looks therefore for a miniscule excuse to come to the jeevan's rescue, while making sure that his impartiality is strictly maintained in the matter of responding to the poorva-karmAs of the jeevans appropriately. Once the jeevan performs that Prapatthi induced by Him (svEna yEva kluptam apadEsham), our Lord rushes to the side of suffering jeevan in unparalleled haste to grant the jeevan MOksham (svEna yEva kluptam apadEsham avakShEmaNa: sva-prAptayE tvarasE).

In his commentary on Brahma Soothram (3.3.56), “naana shabdAdi bhEdAt”, Srutha PrakAsikAcchAr instructs us about the view of AchArya RaamAnujA: “aadi shabdEna nyAsO vivakShita:”. Bhakthi, prapatthi yOgams are means for mOksham as implied by the invocation of Aadhi sabdham.

AchArya RaamAnujA performed Prapatthi Himself on a Panguni Uttharam day at SrIrangam for MOksham; Maharishis undertook Bhakthi yOgam to the same effect. Swamy DEsikan instructed us that it is the sampradhAyam. Swamy DEsikan created many Sri Sookthis (NikshEpa Rakshai, SaadhyOpAya sODhanAdhikAram and charama SIoka adhikArams of SrImath Rahasya Thraya Saaram) to establish Prapatthi as one of the easy-to-practice and unfailing UpAyam to secure Moksham.

In SaraNagathy Gadhyam, AchArya RaamAnujA performed SaraNagathy this way: “ananya sharaNa: tvat PaadAravinda yugaLam sharaNamaham prapadhyE”.

In SrIranga Gadhyam, AchArya RaamAnujA performed clear SaraNagathy: “shrIman naarAyaNa! tava caraNAravinda yugaLam sharaNam aham prapadhyE”.

In Sri Vaikunta Gadhyam, AchArya RaamAnujA performed upadEsam to His disciples to perform SaraNagathi (Prapatthi) to the Lord: “tat prAptayE ca tat PaadAmbuja dvaya prapttE: anyan na mE kalpakOti sahasrENapi saadhanam astIti manvAna:---- SrImata: caraNAravindha yugaLamananyAtma san~jjEvanEna tatgata sarvabhAvEna SHARANAM ANUVRAJET”.





EmperumAnAr's upadEsam is that every one has to perform Prapatthi as MOkshOpaayam (UpAyam for MOksham) for sva-rakshaNam (one's own protection). SwAmy DEsikan summed it all up this way: “yEtayO: svAnushTAnOkTi mukhEna shiShya shikshaNam krutam; tasmimstu upadEsha mukhEnEti vishESha:”. Among the two instances, through His own SaraNAgathi utterances at SrIrangam on a Panguni Uttharam day and upadEsham to his disciples, latter are to be specially noted. This is Swamy DEsika SampradhAyam and PoorvAchArya SampradhAyam. AchArya RaamAnujA has clearly stated, “sharaNam anuvrajEt”, “aatmAnam Bhagavati nivEdayEt” in Sri VaikuNTha Gadhyam. In his Nithya grantham, AchArya RaamAnujA has pointed out unambiguously: ‘tamEva sharaNam upagacchhEt akhilahEyatyAdhinA’; hence, we cannot escape by thinking that EmperumAnAr has already performed saraNAgathy for us and therefore we do not need to observe Prapatthi. This is the apadesam (small excuse, vyAjam) that Swamy DEsikan refers to in this sLOkam:

“dayALu:
svEna yEva kluptam avEkshamANa:
Sva-prAptayE tvarasE”
--14th shLOkam of sharanAgathi dIpikai.

In the Charama SLOkAdhikAram, SwAmy DEsikan elaborates brilliantly these tatthvams relating to Prapatthi as revealed to us by GeethAchAryan.





SIOkam 15

SwAmy DEsikan describes how our most compassionate Lord DhIpa PrakAsan wakes up the chEthanams from their “sleep” out of His DayA PravAham and empowers them to follow the righteous path of Prapatthi prescribed by the vEdas:

निद्रायितान् निगमवर्त्मनि चारुदर्शी
प्रस्थान शक्ति रहितान् प्रतिबोध्य जन्तून् ।
जीर्ण स्तनन्धय जडान्ध मुखानिवास्मान्
नेतुं मुकुन्द यतसे दयया सह त्वम् ॥

nidrAyitAn nigamavartmani cArudarshee
prasthAna shakti rahitAn pratibhOdhya jantUn |
jeerNa stanadhaya jaDa andha mukhAnivAsmAn
nEtum Mukunda yatasE dayayA saha tvam ||

Meaning:



h ViLakkoLi EmperumAnE! People of the world (Janthu:) should know the way to conduct themselves in this world. They should also have the energy to undertake that journey. Similarly one needs jn~Anam and Sakthi to follow the path prescribed by the vEdas. Many do not have the discriminating intellect. Those who have Jn~Anam are found deficient in their resolve to follow the Vedic path. Oh DhIpa PrakAsa Prabho! We have neither the Jn~Anam and the Sakthi to seek this righteous path. We are in a state similar to that of infirm weaklings, tiny children, fools and the blind, who need the helping hand of others to be shown the way for such a journey. We are in a state of sleep (torpor). It is necessary to awaken us (such people) when an important journey of this nature has to commence. Oh Bhagavan! You take pity on us and use Your limitless DayA and gently shake us





out of our deep slumber. Your intent is to help us through this awakening process. After waking us up, You show us the auspicious path of Prapatthi and make us travel on that road. Is it not that the ordinance of the vEdas? You take particular interest in us becoming qualified to be adhikAris for MOksham. How can one thank You for Your compassionate benevolence?

Additional Comments:

The Lord of ThirutthaNkA is saluted here as “ChAru Darsee” or the One with “nalla nOkku” (most auspicious intent and outlook for our Yoga-KshEmam). He is also saluted as “Mukundhan” or the Moksham-conferring Lord. Swamy DEsikan’s salutation is “**Mukunda! tvam cAru-darshee**”. We, the JanthUs (ChEthanams) are like JeerNa: (**dilapidated ones overcome with the effects of age**), Sthanandhaya: (**infants**), JaDa: (**ignoramus**), andha: (**blind ones**). As a result of our slumber born out of TamO guNam. We are totally unaware of Your saasthrams and are far removed from the practice of Vedic rules. You have limitless compassion (**aparimita dayA guNam**). Hence, you catch hold of us and shake us out of our torpor, which prevents us from following the auspicious ways prescribed by Your vEdas (**nigama vartmani nidrAyitAn asmAn pratibOdhya**). You shake us and wake us and commence your efforts to set us up on our travel along the auspicious and ancient route of Prapatthi to attain You (**asmAn pratibOdhya nEtum yatasE**).

Swamy DEsikan asks: **What propels Him to engage in such a merciful act instead of ignoring us, the slumbering ones?**

Nigamaantha MahA Guru Answers: “It is His dayA guNam. The anukampA of DhIpa PrakAsan is behind this effort by Him”.

To comprehend the power and nature of this DayA GuNam, we have to refer to the passages of the magnificent sthuthi of Swamy DEsikan revered as “DayA Sathakam”. Here, Swamy DEsikan visualizes the Lord’s DayA as DayA Devi, one of His Divine consorts, who wakes up the slumbering janthus (**acid vishiShtAn--- JantUn avalOkya jaata NirvEdA...vitarasi**). Let us seek further references from Swamy DEsikan’s Divya Sookthi of DayA Sathakam to comprehend His DayA





GuNam (anukampA, KaruNA) behind this act of rescue by Him.

The Lord's DayA

The Lord's compassion has been compared to the vastness of the Ocean (DayAmbOdhi). It has been described as KaaruNya Ganga (cool and nourishing flow of Compassion), KaruNA VaruNAlayam (Ocean of Mercy) in DayA Sathakam. Swamy DEsikan visualized that compassion to take the special form of DayA Devi. That DayA is like the treasure for those who are impoverished (**akincana: nidhim iva**). That DayA is the growing field for the harvest of Moksham and the other three purushArtams (**apavarga trivargayO: sooti**). Our Lord's compassion propels Him to protect the suffering/slumbering janthus; the other guNams of His like Sakthi, Balam et al complete the task of rescuing the helpless janthus lost in slumber. Due to the bundle of paapams accumulated, the janthus (jeevans) are in a state of trance (**durita moorcana juShTam**); the Lord's DayA wakes them (the jeevans) up (**Jantum prabOdhayati**). That DayA of the Lord lifts us out of the ocean of SamsAram, where the danger of drowning is imminent (**samsAra thaariNi**). The ever-growing DayA of the Lord is like a kalpaka creeper for the helpless janthus (**krupana jana kalpa latika**). With great affection and concern (**samAhita snEhA**), DayA Devi blesses them with the dhIpam of appropriate SaasthrAs (**anuguna-dasa arpitEna shAstramayEna sthira pradIpEna**) and through prakAsam of that dhIpam destroys the darkness of nescience (**shAstra-mayEna sthira pradIpEna prajAnAm tama: samayasi**). SwAmy DEsikan describes the DayA guNam of the Lord as innate (**DayE! tvam svabhAva bhUtA**). The Lord becomes DayALu because of You (**Kamala nilaya: tvayA dayALu:**). SwAmy DEsikan pays the highest compliments to DayA Devi by saluting Her as the Empress of all the GuNams of the Lord (**tvam guNEShu sArvabhoulI**).

The 39th sIOkam of DayA Sathakam has close links to the irreplaceable and matchless help of DayA Devi waking up the slumbering jeevans and taking them to the bazaar of vEdams and pointing out the right Vedic upakaraNams (**nigama vipaNi madhyE bhavatyA vyanjitam, nitya mukta anuShaktam VruSha giri Harineelam**) to enjoy the Bluish effulgence of Hari NaarAyaNan surrounded by the NithyAs and MukthAs. DayA Devi takes on the form of SaddhEsikAthmA (taking





the body of a sadAchAryan) and prepares the Jeevan with Upadesams from the vEdas and SaasthrAs and helps with the performance of Prapatthi for Janma Saapalyam.

Such is the glory of DayA Devi and Her power over Lord DhIpa PrakAsan standing near the banks of VEgavathi River at the Divya Desam of ThirutthaNkA!





SlOkam 16

Where SwAmy DEsikan describes the four kinds of Prapatthi anushtAnam and how such an anushtAnam protects the samsArIs and helps them cross the ocean of samsAram:

भक्तिः प्रपत्तिरथ वा भगवंस्तदुक्तिः

तन्निष्ठ संश्रय इतीव विकल्प्यमानम् ।

यं कंचिदेक मुपपादयता त्वयैव

त्रातास्तरन्त्वसरे भविनो भवाब्धिम् ॥

**Bhakti: Prapatti: atha vaa Bhagavanstadukti:
tannishTa samshraya itIva vikalpyamAnam |
yamm kamcidEkam upapaadayatA tvayaiva
trAtAstarantya vasarE bhavinO bhAvAbdhim ||**

Meaning:



h DhIpa PrakAsA! For securing Moksham, there are two upAyams

(viz.) Bhakthi YOgam and Prapatthi. Latter divides into four types (viz.) Svanishtai, Ukthi Nishtai, AchArya Nishtai and BhAgavatha Nishtai. SaasthrAs assert that the performance of one of the four kinds of Prapatthi leads to Moksham. For uplifting the samsAris immersed deep in SamsAram, You make them perform one of the above upAyams. After they perform one of these UpAyams, You bring them to the other shore of samsAric ocean and grant them Moksham at a time of their choice.

Additional Comments:

There are **four kinds** of Prapatthi are referred to here:

1. **svanishTai** is followed by those with visEsha Jn~Anam. Such mahAthmAs directly perform Prapatthi at the sacred feet of the





Lord.

2. **ukti nishTai:** Here, the Mumukshu (One who desires Moksham) utters the Prapatthi words spoken by the AchAryan.
3. **AcArya nishTai:** The Mumukshu stays inside the Prapatthi performed by the AchAryan.
4. **BhAgavata nishTai:** The Mumukshu stays inside the Prapatthi performed by a BhAgavathan, who is not an AchAryan.

Here the Lord is the one, who induces the SamsAris (**bhavina:**) to perform one of the above four UpAyams (**Yamm kamcit yEkam upapaadayata tvayA**) and protects them (**trAta:**). At the appropriate time, such prapannAs cross the ocean of SamsAram.

DhIpa PrakAsan helps the one, who wishes to reach the superior sthAnam of Parama Padham (**bhUShNu:**) by helping him or her realize the sambhandham with a sadAchAryan. In the 9th sLOkam of NyAsa Vimsathi, SwAmy DEsikan said: “**asou saakshAt mOkshAya ca sruta:**” (this Prapatthi is the direct cause for Moksham as revealed by the vEdas).

The mumukshu/bhUShNu: is “**iha sva-abhIShta prApti hEtu puruShai:**” (One who desires in this world to secure the purushArTam of MOksha Sukham). They seek Prapatthi as their upAyam with the help of a SadAchAryan. In the 17th sLOkam of Sri Nyasa Vimsathi, SwAmy DEsikan instructs us that the upAyam for Moksham divides into two categories: Bhakthi Yogam and Prapatthi Yogam

“(upAyam) sa: Puna: siddha-saadhya prabhEdAt”

Our Lord Sri Maragathavalli SamEtha DhIpa PrakAsan is the SiddhOpAyam in the matter of Mukthi/Moksham (**Muktou siddhOpaya: tu niravadhika daya: sarva shakti: shrI-sakha:**). Bhakthi yOgam and Prapatthi YOgam stand as one or other means as SaadhyOpAyam (that are to be performed for securing Moksham). How do they succeed in this matter? Either the difficult to practice and time consuming Bhakthi Yogam or the KshaNa Karthavyam, easy-to-perform Prapatthi Yogam endears of the heart of Sriya: Pathi and secure Moksham. They have the capacity to enchant the Lord





(VasIkAra Siddhi). The prapannan performs the Prapatthi with the anugraham of a SadAchAryan and does not repeat it again (Yasmai sakrut nyasta BhAra: atha tu sadA na prayasyEt).

In Sri NyAsa Tilakam, Swamy DEsikan assures us that Prapatthi will yield all the Phalans (sharaNa varaNa VaaNI sarva hEtu:). That very utterance of the word SaraNagathi before the Lord will result in every fruit that one desires. Swamy Desikan goes onto say that the blessing of SaraNagathy at the Lord's Thiruvadi was made possible by the Lord Himself (aadhyam tvat-moola dEshika kaTakSha nipAtam Phalam). AchArya's most merciful glances fell on him as a result of the DayA of the Lord.

When we have the rare opportunity to join in the divya Kaimkaryam of NithyArAdhanam at ThUppul for Swamy Desikan, our DEsikEndran and Our Lord Sri Maragathavalli ThAyAr SamEthA Sri DhIpa PrakAsan, we are blessed to celebrate the glories of SadAchArya paramparai and the Divya dampathis, who stand on top of that Guru Paramparai.





SIOkam 17

SwAmy DEsikan salutes the six mysteries relating to the Lord ViLakkoLi PerumAL's avathaarams (AvathAra Rahasyams):

नानाविधै रकपटै रजहत्स्वभावैः

अप्राकृतैर्निज विहार वशेन सिद्धैः ।

आत्मीय रक्षण विपक्ष विनाशनार्थैः

संस्थापस्यनघ जन्मभिराद्य धर्मम् ॥

naanAvidhai: akapaTai: ajahat svabhAvai:
aprAkrutai: nija vihAra vashEna siddhai: |
aatmIya rakShaNa vipakSha vinAshanArthai:
samsthApasya anagha janmabhi: aadya dharmam ||

Meaning:



h ViLakkoLI EmperumAnE!

- ⌘ **You incarnate in this world whenever unrighteousness (adharmam) dominates. You take on different forms during those avathArams of yours**
- ⌘ **the forms that you take are real and are not like magician's indhra-jaalams (deceptive acts)**
- ⌘ **during such avathArams, You do not cast aside Your svAbhAvika guNams (innate, natural righteous attributes)**
- ⌘ **Your ThirumEni (sacred Body) during these avathArams is not constituted by the five elements (pancha bhUthams) as in the case of human beings. It is constituted only by Suddha Satthvam devoid of any trace of RajO or TamO guNams.**





- ⌘ your sarIram during Your avathArams is not created by karmAs. Your SarIram comes to be because of Your sankalpam (volition)
- ⌘ Further, Your sarIram unlike ours is not for enjoying the fruits of karmAs. Your sarIram is intended only to protect your devotees and to punish the enemies of Your devotees.

Shrouded in these six mysteries, you incarnate in this karma bhUmi as sacred avathAra Purushan (PurushOtthaman), destroy unrighteousness and establish the most pious Dharmam of the ancient Krutha Yugam, when the cow of Dharmam is said to stand firmly on its four legs. In Kali Yugam, the cow of Dharmam is said to be tottering with the support of only one leg.

Additional Comments:

In his magnificent Sri DasAvathAra SthOthram, Swamy DEsikan refers to the svath-sankalpam of the Lord being responsible for taking the form of Mathsyam (Fish) to recover the vEdas stolen by the Asuran. Our Lord took MatsyAvathAram and plunged into the depths of the ocean to find the vEdas, which were hidden by the asuran in his home under the ocean waters. SwAmy DEsikan salutes the Lord here as “IcChA Meena!” He took on the task Himself. Nobody asked Him to undertake this gigantic effort to protect the vEdas.

The whole sLOkam celebrating the Lord’s ten avathArams set in the long and majestic metre of SaardhUla VikrIditham takes this form:

**IcChA Meena vihAra KacChapa MahApOtrin yadrucChA HarE
RakShA Vaamana ROsha Raama KaruNA Kaakutstha hElAhalin |
krIDA vallava Kalka-vAhana dashA kalkinniti pratyaham
jalpanta: puruShA: punanti bhuvanam puNyaouga paNyApaNA: ||**

Lord’s Svath-Sankalpam is indicated by the choice of words: “IcChA Meena”. This is one of the avathAra Rahasyam. “RakshA Vaamana” refers to another of the six avathAra rahasyam: Incarnation taking place, when adharmam dominates and the dhushtAs have to be punished and the Saadhus have to be protected. This is true of RaamAvathAram as well. Kalki avatharam at the end of Kali Yugam is yet another instance of such an avathAram.

In Srimath Rahasya Thraya Saaram, SwAmy DEsikan refers brilliantly





to these six rahasyams about the Vibhava avathArams (Charama sLOka adhikAram):

**avatArasya satyatvam ajahatsva-svabhAvatA
shuddha sattvamayatvam ca svEcChAmAtra-nidhAnatA |
dharmaglAnou samudaya: saadhu samrakshaNArthatA ||**

Sage ParAsara, the author of VishNu PurANAm specially points out about the sankalpam of the Lord alone being the driving force behind the avathArams :

“IcChA gruhIta abhimatOrudEha:”

He takes the many avathArams based on His volition.

SwAmy NammAzhwAr wonderingly states in this context:

“இன்னின்ன யோனியுமாய் பிறந்தாய் இமையோர் தலைவா”

“inninna yOniyumAi piRanthAi ImayOr thalaivA !”

In this 17th sLOkam of Sri SaraNagathi DhIpikai, avathAra sathyathvam is referred to by the choice word “a kapaTai:” Maintaining His innate kalyANa GuNams is referred to by the words: “Ajahat svabhAvai:”. Having a Suddha Sathva sarIram with out the influence of the pancha BhUthams is referred to by the word: “AprAkrutai:”. Additional avathAra rahasyams are referred to by the other words chosen for this sLOkam: “nija vihAra VasEna Siddhai:” (originating out of His lelais), Aatmiya RakShaNa dharmam (for protecting His devotees), “Vipaksha vinAshana artai:” (for destroying the enemies of His BhakthAs) and “anaga janamabhi:” (blemishless avathArams, which has nothing to do with karma sambhandham).





SlOkam 18

SwAmy DEsikan salutes the Soulabhyam and the souseelya guNams of ViLakkoLi PerumAL here:

निम्नोन्नतानि निखिलानि पदानि गाढं

मज्जन्ति ते महिम सागर शीकरेषु ।

नीरन्ध्रमाश्रयसि नीच जनांस्तथाऽपि

शीलेन हन्त शिशिरोपवनेश्वर त्वम् ॥

nimnOnnatAni nikhilAni padAni gADham
majjanti tE mahima saagara sheekarEShu |
nIrIndhram aashrayasi neeca janaamstathApi
sheelEna hanta shishirOpavanEshwara tvam ||

Meaning:



h Lord of ThirutthaNkA divya dEsam! Oh ViLakkoLi PerumAnE!

Your glories are immeasurable like the vastness of the ocean. In each droplet of that ocean of your vaibhavam, the entire world is contained. All the positions starting from Brahma downwards are contained in these miniscule droplets of Your Vaibhavam. In spite of this immeasurable and limitless glory, you seek the help of lowly ones like Guhan, the hunter king and SugrIvan, the monkey king! You mix with them as if they are your equals. Wondrous indeed is the course of Your souseelya guNam! (The most exalted one in every way mixing readily with lowly ones without holding back is indeed the guNam of Souseelyam and soulabhyam/ease of access without let).

Additional Comments:

Oh Lord Of ThirutthaNkA! “tE mahima sheekarEShu nimna unnatAni nikhilAni padAni gADham majjanti”. All the noble sthAnams like the padhavi of Chathur-mukha Brahma, DevEndhran, the king of





Svargam, KubEran, the lord of wealth, the ten forms of Fire (Agni), the twelve AdhithyAs, the sphere of Space and the Lord of the wind (Vaayu), the sky, the constellations, the Moon, the Maruths, the EkAdasa RudrAs, the sthAnams of the regents of Directions, the sthAnams of ashta Vasus and ALL other sthAnams and their glories are totally submerged inside a single droplet of Your Mahimai. Such is Your immense glory and splendor and yet, You put all these aside in the most disarming manner and mingle with an unlettered king of hunters and establish friendship with a monkey king and seek their help. What a Souseelyam that You Display! It is matchless indeed!

The references here are to the Vibhava avathAram of SrI DhIpa PrakAsan as Raamachandra and His meeting with Guhan, the hunter king at his capital of SrungavErapuram on the banks of Gangaa River.

Display of Souseelyam

1. Affectionate Interaction with Guhan:

RaamA's embrace of Guhan and affectionate conversation with him are beautiful portrayals of the Lord's souseelya GuNam. Ramaa consoled Guhan and asked him to stay with his relatives and subjects instead of accompanying Him into the forest to serve.

**Yenn uyir AanAi nee iLaval unniLayAn
innanuthAL ninn kEL naLir kadal nilam yellAm
unnuduyathu naan unn thozhil urimaiyin uLLEn
--Kambha RaamAyaNam: AyOdhyA KaaNDam:Guha Padalam:verse 676**

Meaning:

Oh My dear GuhA! You are precious to me like my very life. My beloved brother LakshmaNan and My beautiful wife with a lovely forehead are your relatives. This land girdled by the Ocean is yours.

**munpu uLem oru naalvEm mudivu uLathu yena unnaa
anpu uLa ini Naam ohr IYVAKAL aanOm
---Kambha RaamAyaNam: AyOdhyA KaaNDam:
Guha padalam:verse 677**

Meaning:

Before befriending you, Oh GuhA, we were four brothers. Now, we have





become a family of five brothers with limitless love between us.

Aadhi Kavi Vaalmiki describes the affectionate way in which Raama embraced the NishAda Raaja Guhan and spoke to him:

“bhuJabhyaam saadu vrutthAbhyAm peeDayan vAkyam abraveet”

Meaning:

Pressing GuhA tightly once more with his rounded arms, Sri Raama spoke to Guhan .

2. Friendship with Monkey King:

In Kishkindaa Kaandam, Sri Raamachandran meets SugrIvan, who has been badly treated by Vaali, his brother. Raama is introduced to the distraught SugrIvan by HanumAn and Raama joyously embraces SugrIvan as a dear friend. This friendship between the scion of Raghu race and a monkey is lovingly described by Aadhi Kavi Vaalmiki in many sargams of SriMath RaamAyaNam. SugrIvan promises to reunite Sri Raamachandran with His dear consort, SitA Piraatti. After Vaali is punished, Raamachandran consoles SugrIvan in the tenderest manner. Our Lord, the Sarvaj~nan sought the counsel of monkey king, SugrIva, during VibhIshana saraNAgathy and on the battlefield at LankA. On return to AyOdhyA, Raamachandran honors SugrIvan during His Coronation ceremony and bids him farewell with great affection. The souseelyam of the Lord is beautifully displayed here.

Swamy Desikan salutes this souseelya guNam of Lord DhIpa PrakAsan magnificently through this sOkam.





SlOkam 19

SwAmy DEsikan instructs us that there is no other God, who is fit to perform SaraNagathy to than SrIman NaarAyaNan (ArchA Moorthy, SrI ViLakkoLi PerumAL). He performs upadEsam for us on the Parathvam of SrIman NaarAyaNan just as PeriyAzhwAr established earlier at Madhurai. There AzhwAr had the Darsana soubhAgyam of the Lord and performed MangaLAsasanam for the Divya Dampathis through ThiruppallANDu:

काशी वृकान्धक शरासन बाण गङ्गा-

संभूति नामकृति संवदनाद्युदन्तैः ।

स्वोक्त्यम्बरीष भय शापमुखैश्च शम्भुं

त्वन्निघ्न मीक्षितवता मिह कः शरण्यः ॥

kaashI Vruka andhaka sharAsana bANa gangA-
shambhUti naamakruti samvadana aadyudantai: |
svOktyambarISha bhaya shApamukhaisca shambhum
tvannighnam IkShitavatAm iha Ka: sharaNya: ||

Meaning:



h ViLakkoLi PerumAnE! There are many things we learn from the study of the purANams dealing with the incidents related to Kaasi Raajan, VrukAsuran, AndhakAsuran, SivA's bow, BhANasuran, Ganga, SivA's own word and AmbharIsha charithram. The most important tatthvam we learn from the study of these episodes is that Lord SivA is Your most devoted Bhakthan. When we comprehend these relationships, we come to the conclusion that there is no one, who is equal to or greater than You among Gods for conferring the bliss of Moksham through the anushtAnam of Prapatthi.





Additional Comments:

The rhetorical question that Swamy DEsikan poses is: “**tvat nighnam IkShitavatAm iha Ka: sharaNya:**”. For those, who understand clearly that Lord Sivan, the Sarvaj~nan, is dhAsa bhUthan to You as He Himself states in Manthra Raaja padha SthOthram, who else is there as the object of their SaraNagathi. There is no one. Thou art the Sarva LOka SaraNyan. Thou art the Moksham-- granting Mukundhan. Brahma and Sivan, Indhran and others got their visEsha SthAnams by performing AarAdhanam to SrIman NaarAyaNa and hold on to their positions for finite time. Brahma performed AarAdhanam for SrIman NaarAyaNan for thousand crores of Yugams to attain his status as the creator of the three worlds according to KuNDatarOpAkyAnam referred to in MahA BhAratham. Lord Sivan is said to have performed a visEsha Yaagam (SarvamEdha Yaagam) to realize his lofty position (BhAratham Saanthi parvam: 8-37 and 20.12):

**MahAdEva: sarvamEdhE MahAtmA
hutvaa-aatmAnam dEva dEvO BhabhUva
visvAn lOkAn vyApya viShtabhya keertya
virAjathE dhyutimAn KruttivAsa:
--MahA BhAratham: 20.12**

Meaning:

The Great One revered as MahA DEvan/Sivan performed the sarvamEdha Yaagam, where He offered Himself as Havis and became the greatest among DevAs. He shines brilliantly in all the worlds with His Jn~Anam, took on eight kinds of radiant forms (Ashta Moorthy) and became renowned (**keerthimAn, DhyutimAn virAjathE**). From Brahma downwards, all are under the influence of their karmAs (Karma VasyA:). This fact makes one conclude that there is no one fit for SaraNagathy and aathma rakshaNam than VaasudEvan.

**iti matvA viraktasya, VAASUDEVA: PARAA GATI:
--BhAgavatam: 11.19.18.**

In the conversation between Brahma, the Father and Sivan, His son, Brahma says:

**tavaantarAtmA mama ca yE cAnyE dEhi-sam~jita:
sarvEShAm saakshibhUtOsou na grAhya: kEnacin kvacit
--BhAratham: shAnti parvam**





ViLakkoli PerumAL

Meaning:

Brahma-RudrAdhikaLs are sEshans to SrIman NaarAyaNan. He is the antharAthmA (indweller) to you and me as well as witness for all of our deeds. His mysteries are not fully understood by anyone at any time.

Even the Sarvaj~nan, Rudra-Sivan states in his famous tribute to SrIman NaarAyaNan that all aathmAs are daasa bhUthans to Lord SrIman NaarAyaNan and therefore, He (Sivan) is worshipping Him (SrIman NaarAyaNan) as His daasa bhUthan:

**DaasabhUtA: svata-sarvE hyAtmAna: ParamAtmana:
atO-ahamapi tE daasa iti matvA namAmyaham
--Mantra Raaja pada stOtram: 11**

Sivan has no ajnAnam or samsayam (doubt) about who he is and what his relationship to the Lord is. The PurAnic episodes confirm their sEsha-sEshi, daasa-Swami relationships and clarifies the need to understand that SrIman NaarAyaNan (SrI DhIpa PrakAsan as the ArchAvathAran at ThirutthaNkA) is the prApyam and upEyam through the upAyam of SaraNagathy.





SlOkam 20

क्वासौ विभुः क्व वयमित्युपसत्ति भीतान्

जन्तून् क्षणात् त्वदनुवृत्तिषु योग्ययन्ती ।

सप्राप्त सद्गुरु तनोः समये दयाळोः

आत्मावधिर्भवति सस्कृतधीः क्षणं ते ॥

**kvAsou Vibhu: kkva vaymityupasatti bheetAn
JantUn kShaNaat tvadanuvruttiShu yOgyyantI |
samprApta sadguru tanO: samyE dayLO:
AatmAvadhir bhavati samkrutadhee: kShaNam tE ||**

Meaning:



h ViLakkoLi PerumAnE ! Concerned by the hesitancy on the part

of some of the jeevans to approach You out of their reverence for your loftiness and their lowliness, You incarnate as a SadAchAryan out of Your compassion for them. You are sarva sulabhan and Parama KaaruNya Moorthy. You interface with these hesitant beings, perform upadEsams on the three tatthvams and arTa panchakam and encourage them to get involved with Bhagavath, BhAgavatha and AchArya Kaimkaryams. They become fit to perform these kaimkaryams and never forget Your upadEsams as a SadAchAryan during their dEha Yaathrai and reach Your Supreme abode thereafter.

Additional Comments:

Oh DhIpa PrakAsa PrabhO! Some chEtanams hesitated to approach You fearing about their lowliness. They reasoned: “Where is the all pervasive Lord? Where are we the unfit and sinning humans? Where is the appropriateness for us to approach Him?” Discouraged by this thought they stayed away from You. As the most compassionate Lord





concerned about the well-being of every one of the Jeevans, their distance from You was disturbing to you. Therefore, You incarnated at the right time as their SadAchAryan and performed upadEsam for them about the three rahasyams and their true meanings. Your SaasthrAs attest to Your incarnation as SadAchAryAs and intervening to uplift the samsAris. Those who are blessed to receive the SadAchArya upadEsam acquire Jn~Anam quickly. As a result, they become qualified to perform joyous kaimkaryam to You. They gain sathgathy thereafter. The UpadEsam from You as SadAchAryan and the Jn~Anam acquired from You stays with them forever and assures them a place in Your Supreme abode to enjoy Nithya Kaimkaryam and ParipoorNa BrahmAnandham there. How great is Your KaaruNyam! How can one attempt to describe and salute Your compassion?

The fear of the jeevan that stand in the way of approaching the Lord (upasatthi bheethi) are well expressed by Swamy DEsikan: **Kkva asou Vibhu:? Vayam kkva:?"** (How magnificent is our Lord and how low we are?). Lord is the most compassionate and caring One (**dayALu:**). He takes on the form of a SadAchAryan (**sat guru tanu:**) at the right time (**samayE samprAptE**) to save these jeevans from their fears through sadhupadEsams about the three tatthvams. The blessed souls receiving these sacred upadEsams have their minds perfected in a second (**KShaNam samskruta dhI:**).

Oh Merciful Lord! You make these blessed souls fit to engage joyously in Your kaimkaryams (**JantUn kShaNAt Tvat anuvruttiShu yOgyayanti**). That fitness stays with them through out their dEha yAthraa (**Aatma avadhi bhavati**) and helps them thereafter to travel to Your Supreme Abode.





SIOkam 21

यागेयं यमैश्च नियमैश्च विधाय चित्तं

सन्तो जितासनतया स्ववशासु वर्गाः ।

प्रत्याहृतेन्द्रिय गणाः स्थिरधारणास्त्वां

ध्यात्वा समाधि युगळेन विलोकयन्ति ॥ २१

**yOgyam yamaiscca niyamaiscca vidhAya cittam
santO jitAsanatayA svavashAsu varгаа: ||
pratyAhrutEndriya gaNA: sthiradhAraNAstvAm
dhyAtvA samAdhi yugaLEna vilOkayanti ||**

Meaning:



he Saadhus directly see You through ashtAnga yOgam involving

Yamam, niyamam, Aasanam, PrANAyAmam, PrathyAhAram, DhAraNai, dhyAnam, and the two kinds of SamAdhi. The key words are: **santa: tvAm (ashtAnga yoga moolEna) vilOkayanthi**

Additional Comments:

Oh DhIpa PrakAsa Prabho! Those great ones, who are qualified to practice Bhakthi Yogam, choose the eight steps of that route to reach You. They observe:

- ⌘ Yamam (ahimsai/ nonviolence, sathyam/Truthfulness, asTEyam / non-stealing)
- ⌘ VairAgyam /detachment and Brahmacharyam/celibacy and
- ⌘ Niyamam (Purity of heart, contentment, vratham, tapas, vEdantha vichAram, saathvika thyAgam) to acquire purity of heart.

That prepares them to engage in Bhakthi yOgam. They perform





different Aasanams to control the five vaayUs (PrANa, apAna et al) to get them under their control. Thereafter, they control their indhriyams so they do not stray towards lOka (alpa) sukham. Finally, they engage in steady dhyAnam about Your dhivya MangaLa vighram and anantha kalyANa guNams, which ripens into deep samAdhi (the anga for the other seven steps of ashtAnga yOgam) to result in the blissful anubhavam of visualization of Your roopam (through Savikalpa samAdhi) and Svaroopam (through nirvikalpa samAdhi). The ripened (advanced) state of dhyAnam is indeed samAdhi. DhyAnam is mental experience and samAdhi is the feeling state, where one has the experience as it were of direct visualization.





SlOkam 22

Swamy DEsikan focuses on the SaalamBana yOgam practiced by mahAthmAs of pure and pious minds (aatmavanta:) and the fruits that they gain from such dhyAnam about the Lord's SubhAsrayam (MangaLa ThirumEni accessible by SaalamBana yOgam):

पद्माभिराम वदनेक्षण पाणि पादं

दिव्यायुधाभरण माल्य विलेपनं त्वाम् ।

योगेन नाथ शुभमाश्रय मात्मवन्तः

सालम्बनेन परिचिन्त्य न यान्ति तृप्तिम् ॥

PadmAbhirAma vadhanEkShaNa pANi paadam
divyAyudhAbharaNa maalya vilEpanam tvAm |
yOgEna naatha shubhAshrayam Aatmavanta:
saalambanEna paricintya na yAnti truptim ||

Meaning:



h ViLakkoLi PerumALE! Oh my Master! Those with pious minds

meditate on Your subhAsrayam (mangaLa ThirumEni with its beautiful limbs, divine weapons and AabharaNams) with ease through SaalamBana yOgam. They experience the nectar of Your dhivya ThirumEni and do not get satiated. They thirst for more and more of that divine experience of You as AparyApthAmruthan.

Additional Comments:

In the previous slOkam, Swamy DEsikan referred to the yOgis perceiving the Lord through both Savikalpaka and nirvikalpaka SamAdhi (santa: sthira-dAraNA: samAdi yugaLEna tvAm vilOkayanti).





In this sLOkam, Swamy DEsikan describes how the yOGis of pure mind (**aatmavanta:**) meditate on the Lord of MangaLa ThirumEni through SaalamBana yOGam. There are two kinds of yOGam- **saalamBanam** and **nirAlamBanam**. ThirumEni dhyAnam is SaalamBanam. LamBanam means hanging on to or dependent upon. These yOGis depend on the dhyAnam about the lotus soft countenance (**Padma-abhirAma Vadanam**), the eyes that are beautiful like just-blossomed lotus (**Padma abhirAma IkShaNam**), lotus-like hands and feet (**Padma abhirAma PaaNi-Paadam**). Such progressive dhyAnam on the Lord's mind-stealing beauty (chittApahAram) of limbs are like steps on the ladders to the first plateau of ananadhAnubhavam. Next the yOGis reflect upon the divya aayudhams and aabharaNams, garlands decorating the Lord (TuLasi, VanamAlai Vaijyanthi) and reach the next plateau of bliss. The fragrance of the divine sandal paste (**vilEpanam**) smeared on the Lord's chest takes them to the next step of nectarine experience of SubhAsrayam of the Lord and recognize Him as insatiable nectar (**AparyAptAmrutan**). They reflect on the deeper tatthvams behind the Lord's Aayudhams and Aabharanams.

The practice of SaalamBana yOGam is what ThiruppANar engaged in and that flowed out in the form of the Divya Prabhandham of "**AmalanAdhi Piran**", where He enjoyed the beauty of Lord RanganAthA's ThirumEni from Thiruvadi to Thirumudi.

Swamy DEsikan composed SrI Bhagavath DhyAna sOpAnam in the same way. The best of the enjoyment of the Lord's ThirumEni through SaalamBana Yogam by Swamy DEsikan is recorded in SrI DevanATA PanchAsath. The poorNa soundharyam of Lord DevanAtan's ThirumEni at ThiruvahIndhrapuram is celebrated from sLOkams 14 to 45. Here again Swamy DEsikan states that the experience of the SarvAnga Soundharyam of the Lord makes his eyes want more and more of that delectable experience (**Pratyanga Poorna suShamA subhagam tE vapu: druShtvA mE drusou na trupyata:**).

Yogic practice of SaalamBana dhyAnam expands to recognize many tatthvams associated with His ThirumEni and the weapons as well as the AbharaNams found on that ThirumEni. For instance, it is not only the beauty of the limbs of the Lord that they enjoy, but they also recognize that those limbs created the entire universe as visualized in





Purusha Sooktham. Further, the yOgis meditate on the divine weapons and AabharaNams beautified by the Lord and reflect on the tatthvams behind them.

**tattvAni yaani cidacit pravibhAgavanti
trayyanta vruddha gaNitAni sitAsitAni |
divyanti tAni Ahipurandara dhAma naatha
divyAstra bhUShaNatayA tava vighrahEsmin |
--shrI dEva naayaka PancAsat: shIOkam 13**

Meaning:

The AchAryAs have enumerated the tatthvams associated with ChEthanam and achEthanam as twenty five. Some of them are self-luminous and the others are not. These 25 tatthvams are:

- 1. pancha bhUthams**
- 2. pancha TanmAthrais**
- 3. five Jn~Endhriyams**
- 4. five karmEndhriyams**
- 5. Manas**
- 6. ahankAram**
- 7. MahAn**
- 8. Prakruthi and**
- 9. Jeevan.**

Some of these 25 tatthvams shine on Your SubhAsraya ThirumEni as Your divine weapons and divine AabharaNams.

In our siddhAntham, Jeevan is considered as:

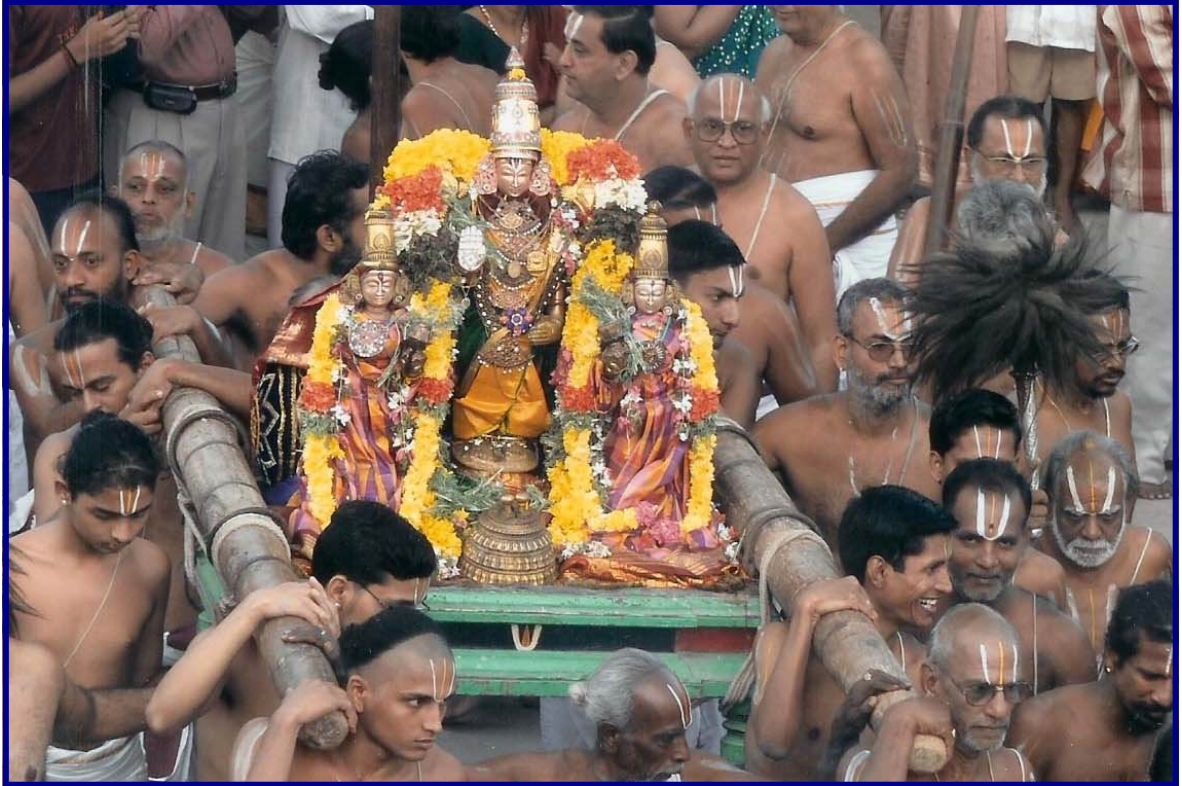
- 1. the Kousthubha gem on the Lord's chest;**
- 2. Prakruthi is the divine mole, SrIvathsam;**
- 3. the five BhUthams and the five tanmAthrais are the flowers of**





the never fading VanamAlai, Vaijyanthi;

4. the MahAn tattvam is the mace, KoumEdhaki;
5. the ahankArams take the form of the bow, Saarangam and the conch, Paanchajanyam;
6. manas is the disc, Sudharsanam;
7. the ten Indhriyams are the arrows inside the quiver;
8. the sword nandakam is the Jn~Ana tattvam and
9. ajn~Anam is the quiver.



PerumAL purappadu at Thooppul

In this twenty second sLOkam of Sri SaraNagathi DhIpikai, Swamy DEsikan refers to the direct and extended anubhavam of the yOgis engaged in SaalamBana dhyAnam of the Lord's ThirumEni, His beauty-drenched limbs, the DhivyAyudhams and DhivyAbharanam and





connects them to deep tattvams associate with Chith and achith. Swamy DEsikan concludes that the yOgis engaged in the nectarine anubhavam of SaalamBana yOgam/dhyAnam never ever get satiated by that enjoyment and thirst for more (tvAM saalambana yOgEna paricintya truptim na yaanti).





sIOkam 23

SwAmy DEsikan focuses here on the NirAlamBana yOgam adopted by the yOgis to enjoy the Lord's DhivyAthma svaroopam. In the previous sIOkam, Swamy DEsikan described the experience of the yOgis engaged in SaalamBana yOgam, where they focus on the ThirumEni of SrI DhIpa PrakAsan, His AabharaNams and Aayudhams. The 23rd sIOkam of SrI SaraNagathi DhIpikai, the topic of this posting takes this form in the Vasantha TilakA metre:

मानातिलङ्घि सुख बोध महाम्बुराशौ

मग्नास्त्रिसीम रहिते भवतः स्वरूपे ।

ताप त्रयेण विहतिं न भजन्ति सन्तः

संसार घर्म जनितेन समाधिमन्तः ॥

mAnAtilanghi sukha bOdha mahAmburAshou
magnA striseema rahitE bhavata: svaroopE |
taapatrayENa vihatim na bhajanti santa:
samsAra gharma janitEna samAdimanta: ||

Meaning:



h DhIpa PrakAsa PrabhO! Some of the yOgis meditate on Your divyAthma svaroopam instead of Your ThirumEni, its beauty, Your divya aabharaNams and weapons. These yOgis adopt thus the nirAlamBana yOgam to experience You. Your divyAthma svaroopam is an ocean of bliss and Jn~Anam. That divyAthma svaroopam of Yours is beyond the limits of dESam, kaalam and vasthu. It cannot be confined to any particular place or other. It cannot be limited by time in the sense that You are present only at one time or the other. It can





also not be defined by factors such as vasthu nirNayam (being constituted by a particular vasthu). That divyAthma svaroopam is beyond all these measures. It is present at all places, times and forms.

A fortunate yOgi, who is immersed in nirAlamBana yOgam, feels like the one who gets the relief from the scorching heat of summer by dipping into a pond with cool waters. His three samsAric afflictions (tApams) are removed. He gains mOksham after getting relief from the three tApams (AadhyAthmikam, Aadhi boudhikam and Aadhi dhaivikam). **AadyAtmika tApam** is connected to physical illnesses and the mental sufferings caused by kaamam, anger, fear et al. **Aadi Boudika tApam** is the sufferings created by the beasts, bird, humans et al. **Aadhi daivikam** are caused by excessive cold, heat, wind, rains etc associated with divine forces.

Additional Comments:

LamBanam was described earlier as the procedure of hanging on to or dependent upon some aspect of an entity. **SaalamBanam yOgam** means the dhyAnam that is dependent on the reflection on the Lord's ThirumEni, His beauty-drenched limbs, His dhivyAyudhams, His auspicious AabharaNams and the tatthvams behind those AabharaNams and Aayudhams. Swamy Desikan concluded in the previous sLOkam that the yOgis engaged in the nectarine anubhavam of SaalamBana yOgam/ dhyAnam never ever get satiated by that enjoyment and thirst for more (**tvAm saalamBana yOgEna paricintya truptim na yaanti**). This type of yOgam is about the subhAsraya ThirumEni of the Lord.

In this 23rd SLOkam, Swamy DEsikan describes another yOgic practice recognized as NirAlamBana yOgam that also leads to a similar blissful experience on this earth and ultimately grants them Moksham. This type of yOgic practice (dhyAnam) is focussed on the dhivyAthma svaroopam. It is a svaroopam dhyAnam instead of ThirumEni dhyAnam. It is rooted in the dhyAnam on the Lord's svaroopam lakshaNams.

Svaroopam means the essential nature of an entity and here it is the dhivyAthma svaroopam or the essential nature of the Lord. The aspect of the enjoyment of the Lord thru the two kinds of yOgams is





described by a unique VaishNva terminology called **“Saathmikkai”**. This anubhavam is the blessing granted by the Lord to enjoy Him (dhyAnam on the DivyAthma Svaroopam in NirAlamBana yOgam or the dhyAnam focused on the ThirumEni, Aayudhams et al as in the case of SaalamBana yOgam). During **“Saathmikkai”**, the Lord mingles with the aathmA/jeevan and let the latter enjoy Him gradually. It is like feeding the child step by step. The effects of full and immediate enjoyment would be beyond the capabilities of the jeevan practicing either of these yOgic procedures. Hence, the most merciful Lord regulates the enjoyment and progressively enhances that blissful anubhavam like a caring mother feeding the child with her own milk. The yOgi never gets satiated by this aanandhAnubhavam and longs for more such blissful anubhavams. SaalamBana Yogam focuses on the Lord’s Divya MangaLa vigraham (ThiruvAimozhi II.5.1) and the NirAlamBana yOgam concentrates on the DivyAthma Svaroopam. The beauty of the divine body of the Lord is called roopa-guNams by AchArya RaamAnujA to distinguish it from dhivyAthma GuNams. Roopa guNams or vigraha guNams are behind SaalamBana yOgam and the divyAthma guNams are behind the NirAlamBana yOgam.

A flower has a svaroopam. The svaroopam is referred to as **“Dharmi”**. A flower like jasmine has a unique fragrance. That fragrance is referred to as **“Dharma”**. In the case of our Lord, He has divyAthma svaroopam (essential nature), which is beyond the limits of definition by dEsam, kaalam and Vasthu. Dharma is the attribute and dharmi is defined as the substrate in which the former (Dharma) **“inheres”**. The other facets of divyAthma svaroopam of our Lord described by the Upanishads are in terms of :

- ⌘ Satyathva, Jn~Anatva (infinite knowledge),
- ⌘ ananthatva (infinite in His savisEsha entity)
- ⌘ aanandatva (Supreme bliss principle) and
- ⌘ amatatva (free from any blemish).

These then are the essential attributes (SvarUpa-nirUpaka dharma) or the divyAthama svaroopam of our Lord. AzhwArs have repeatedly





asserted that the divyAthma svaroopam of the Lord (both His svaroopam and the GuNAs) are beyond dEsa, kaala, and vasthu nirNayam. He is distant to the devotionless, but very close to the devoted. He is not perceived or grasped by mere yogic practices, when the saadhakan has no pious bhakthi.

sEyan aNIyan yavarkkum chinthaikkum gocaramallan
--- ThiruvAimozhi: I.9.6

Swamy NammazhwAr described this divyAthma svaroopam succinctly: “Uyar nalam udaiyavan yavan avan”. One of the essential nature (svarooopam) of the Lord is His status as the Supreme Being, His svAbhAvika dharmam. This has been celebrated by the Upanishads again and again. AagamAs on the other hand focus on the visual manifestations of the divya mangaLa vigraham (SubhAsraya ThirumEni accessible by SaalamBana yOgam).





SIOkam 24

SwAmy DEsikan focuses on the boons granted by Sri DhIpa PrakAsan to many devotees, who approach Him thru the interrelated routes of Karma, Jn~Ana and Bhakthi yOgams:

धी संस्कृतान् विदधतामिह कर्म भेदान्

शुद्धं जिते मनसि चिन्तयतां स्वमेकम् ।

त्वत्कर्म सक्त मनसामपि चापरेषां

सूते फलान्यभिमतानि भवान् प्रसन्नः ॥

**dhee samskrutAn vidadhatAm iha karma bhEdAn
shuddham jitE manasi cintayatAm svamEkam |
tvat karma sakta manasAmapi cAparEShAm
sootE phalAnyabhimatAni BhavAn prasanna: ||**

Meaning:



h Lord DhIpa prakAsA! There are many kinds of saadhanaas to come close to You: practice of karma yOgam, performance of Yaagams, giving charities (dhAnam), engagement in penance (tapas) et al. Those who practice these have a mind purified by the jn~Anam about the relationship between the Isvaran and the Jeevan. You gladly grant the boons to the karma yOgis, who perform the aarAdhanam for You imbued with the spirit of Saathvika ThyAgam (it is only the Lord, who causes these aarAdhanams to be performed, **svasmai svayamEva kaarayati). These karma yOgis get empowered to perform Jn~Ana yOgam. Jn~Ana yOgam in this context is the total control of one's senses, to separate the Aathma svaroopam from the physical body and to be engaged in Kaivalya anubhavam (**aatmAvalOkanam**). That siddhi will qualify the successful practitioners of Jn~Ana yOgam to prepare**





for the practice of Bhakthi yOgam. During the latter saadhana or anushtAnam (Bhakthi yOgam), the jeevans do not seek any fruits and worship You and perform aarAdhanam to you with joy in their hearts. You bless them with growth in their Bhakthi through Your anugraham so that they can be engaged in kaimkaryams to You and Your dear BhaagavathAs and make their Bhakthi Yoga anushtAnam will culminate with the phalan of Moksham.

Additional Comments:

Swamy DEsikan focuses first on those whose minds are perfected by proper jn~Anam to perform various karmAs prescribed by SaasthrAs (dhee samskrutAn karma bhEdAn vidadhatAm). Next, Swamy DEsikan shifts to those who control their minds perfectly, meditate on the aathma svaroopam to gain kaivalya sukham (jitE manasi shuddham SVAM YEKAM cintayatAm). “SVAM YEKAM” here refers to the aatman. Then there are all the others following different routes in search of the Lord. SwAmy DEsikan says that the most merciful DhIpa PrakAsan hastens with joy to grant all these SaadhakAs the boons appropriate to their saadhanAs (aparEShAm ca abhimatAni phalAni BhavAn prasanna: sootE).

Swamy DEsikan is going to shift to the central message of Sri SaraNagathi DhIpikai (viz), Prapatthi and its glories in the subsequent sIOkams. Before that, he acknowledges in this sIOkam, the fruits resulting from the practice of other yOgams such as Karma, Jn~Ana and Bhakthi yOgams. In RaamAnuja-DEsika sampradhAyam, Bhakthi yOgam and Prapatthi yOgam are the only two anushtAnams recognized as the appropriate ones for gaining everlasting MOksha sukham and ParipoorNa BrahmAnandham in ShrI VaikuNTham through nitya, niravadya kaimkaryam (uninterrupted, blemishless service) to the Divya Dampathis.

Swamy DEsikan is following the route of Swamy ALavanthAr and AchArya RaamAnuja here in dealing with the architectonics of GeethAchAryan's upadEsam to the beleaguered Arjuna in the battlefield. Swamy ALavanthAr has divided the 18 chapters of Sri Bhagavad GitA into three groups of six chapters each. About the first hexad, SwAmy ALavanthAr says sIOkam 2 of the GithArTa sangraham:





**Jn~Ana-karmAtmikE niShTE yOgalakshyE susamskrutE
AatmAnubhUti-siddhyarthE poorva-shaTkEna cOditE**

The coincidence in the choice of words by Swamy ALavanthAr (susmaskrutE) and Swamy DEsikan (Dhee samskrutAn) is noteworthy.

Meaning:

In the first hexad, the performance of desireless Karma and Jn~Ana, with the practice of YogA in view, is enjoined for the realization of the Self.

In the second (middle) hexad, Swamy ALavanthAr states GitAchAryan covers Bhakthi yOgam “brought about by Karma and Jn~Ana” yogams. That leads to the acquisition of clear and correct knowledge about BhagavAn, the Supreme Being:

**madhyamE Bhagavat-tattvayAthAtmyaavApti-siddhayE
Jn~Ana-karmAbhir-nivartyOr Bhakti-yOga: prakeertita:
--shlOkam 3 of the GithArTa sangraham**

In the third (final) hexad, the knowledge supplementing and complimenting the upadEsams of the first and the second hexads are housed. The third hexad and particularly the final eighteenth chapter contains the Charama slOkam and the Lord’s command to perform SaraNagathy at His Thiruvadi to be rid of all sins and fears. The Lord gives His firm word that He will be the one and only refuge for Moksham.

All these three yOgams - Karma, Bhakthi and Jn~Ana yOgams are related to one another. So far, Swamy DEsikan focused on the first two yOgams and connected them to Bhakthi yOgam. In the subsequent slOkams, he will move on to the central message of DhIpa PrakAsan at the battle field, SaraNagathy or absolute surrender with MahA visvAsam, at His sacred feet.





SIOkam 25

Swamy DEsikan commences His upadEsam on Prapatthi yOgam:

उद्वाहु भावमपहाय यथैव खर्वः

प्रांशुं फलार्थं मभियाचति योगि चिन्त्य ।

एवं सुदुष्करमुपाय गणां विहाय

स्थाने निवेशयति तस्य विचक्षणस्त्वाम् ॥ २५

**udbAhu bhAvam apahAya yathaiva kharva:
prAmshum phalArtham abhiyAcati yOgi cintya |
yEvam suduShkaram upAya gaNAm vihAya
sthAnE nivEshayati tasya vicakShaNa: tvAm ||**

sadagopan.org



Thooppul KulamaNi





Meaning:



h Lord DhIpa PrakAsa, the fitting target for the dhyAnam of the yOgis! One dwarf had intense desire to pluck the ripe fruit on the branch that was too much beyond his reach. He could not raise his own hands to pluck the fruits. He was too short. He was clever and did not waste his time with futile efforts. He requested a tall man to pluck the fruits for him and enjoyed them. Similarly, a wise sentient being realizes that the performance of Karma and Jn~Ana yOgams as a sequel to the performance of the Bhakthi yOgam is too difficult and beyond his capabilities. Therefore, he does not engage in these yOgams and performs Prapatthi instead and places You (the SiddhOpAyan) in place of the Karma-Jn~Ana-Bhakthi yOgams and accomplishes his heart's wish (viz), Moksha Sukham.

Additional Comments:

In the previous two sLOkams, Swamy DEsikan described the SaalamBana and nirAlamBana yOgams and the fruits that one can attain from the Lord. In this sLOkam, Swamy DEsikan compares the Bhakthi yOgam with the Prapatthi yOgam. In this context, Swamy DEsikan addresses Lord DhIpa PrakAsan as “yOgi chinthya” or as the One ideally suited for dhyAnam by yOgis to qualify them for the anushtAnam of the Bhakthi yOgam thru their engagement first in saalamBana or NirAlamBana yOgic practices. Swamy DEsikan invites our attention to a clever analogy. There is a dwarf (**kharva:**) standing under a fruit tree full of ripe fruits ready for tasting. The dwarf longs to have the taste of those fruits. He is however too short and his raised arms (**udbAhu BhAvam**) will not help him to reach out to those sweet fruits hanging from the branches as if they are saying, “come and get me”. The dwarf looks around and sees a tall traveler coming his way. The dwarf stops the long limbed traveler and requests him to help with the plucking of the fruits for his consumption. The traveler obliges gladly and the dwarf gets his wish fulfilled. The dwarf gave up his own efforts wisely, when he realized that the task was impossible and he was incapable of executing that task. He recognized jumping





up with raised arms was **suduShkaram** (a tough task that can not be accomplished by him). He gives up to get the fruit by his own efforts. He gets his wish fulfilled however through the help of the tall man.

Swamy DEsikan compares the dwarf's decision to that of a clever chEthanan, who realizes quickly that the UpAyams (means) like karma/Jn~Ana and Bhakthi yOgams are very much beyond his capabilities and abandons them as the means to get the purushArtam of Moksham (**yEvam vicakShaNa: suduShkaram upAya gaNam vihAya**). What does he do now? He places the Lord in place of those groups of upAyams, performs Prapatthi yOgam (total surrender at the Thiruvadi of the eagerly-awaiting Lord) and gets his deep longing for Moksha Sukham fulfilled.

The Lord as SiddhOpAyan

Swamy DEsikan focuses here on Lord DhIpa PrakAsan as SiddhOpAyan. He is siddhOpAyan, the means that exists without ourselves needing to do anything. SaadhyOpAyan on the other hand is an upAyam (means) that we have to do such as Bhakthi yOgam or Prapatthi (SaraNAGathy). The SaadhyOpaayams like Bhakthi or Prapatthi changes the anger or proclivity to punish us (nigraha sankalpam) that the Lord had for our erstwhile trespasses of His saasthraic injunctions. As SiddhOpAyan, He becomes pleased with the effort taken (saadhyOpAyams) and changes His nigraha sankalpam to anugraha sankalpam. The three prerequisites for the change of heart of the Lord from nigraham to anugraham are:

- ⌘ **Thirumukha Paasuram or PuruShakAra Prapatthi:** to the most merciful Mother of ours, PirAtti. We pray to her for the fruition of our saraNAGathi and She readily responds and blesses us to fulfill our wishes. AchArya RaamAnujA performed SrI Prapatthi first and received Her anugraham and assurance and then went on with His Prapatthi to Her Lord.
- ⌘ **Anugraham of a SrEshta AchAryan:** The blessings obtained from kaimkaryam to a great AchAryan to acquire visEsha Jn~Anam as phalan. In the 23rd chapter of Srimath Rahasya Thraya Saaram, Swamy DEsikan cites the srEshta AchAryAs like ParAsarar,





MythrEyar and Sanjayar, who blessed their respective sishyAs with such special Jn~Anam.

- ⌘ **The blessings of gaining links to SathsampradhAyam:** The devout sishyan filled with Saathvika guNams and AchArya Bhakthi should acquire a SadAchAryan, who has Jn~Anam, VairAgyam and compassion and thus link up with SadAchArya Paramparai starting from SarvEsvaran. Through upadesam from that SadAchAryan on Tatthvam-Hitham and PurushArTam, sishyan will please the Lord and will be the object of anugraha sankalpam.





SlOkam 26

SwAmy DEsikan describes the uniqueness of Prapatthi and elaborates on the ease of performance of Prapatthi as well as on the five angams (accessories) of Prapatthi that constitute the whole anushtAnam of Prapatthi:

नित्यालसार्हमभयं निरपेक्षमन्यैः

विश्वाधिकार मखिलाभिमत प्रसूतिम् ।

शिक्षाविशेष सुभगं व्यवसाय सिद्धाः

सत्कुर्वते त्वयि मुकुन्द षडङ्ग योगम् ॥

**nitya alasa arham abhayam nirapEksham anyai:
visvAdhikAram akhila abhimata prasootim |
shikShA vishESha subhagam vyavasAya siddhA:
satkurvatE tvayi Mukunda ShaDanga yOgam ||**

Meaning:



h DhIpa PrakAsA! Oh Moksham-granting Mukundha MoorthE!

Prapatthi unto Your sacred Thiruvadi is characterized by the following unique features:

1. **nitya-alasa-arham** → fit for practice/execution by even those, who are always lazy/tardy in executing things to be done
2. **abhayam** → that which removes all fears that haunt one regarding the effectiveness of Bhakthi yOgam since it needs many difficult steps
3. **anyai: nirapEkSham** → that which does not need the help of anything else such as the lengthy preparations needed in the practice of Bhakthi yOgam or the help of any other gods





4. **vissva adhikAram** → that which can be practiced by anyone (without restrictions of jaathi, sex or age) and thus is of universal outreach as opposed to Bhakthi Yogam
5. **akhila abhimata prasootim** → that which can grant all desired wishes all the way up to mOksham and nithya kaimkaryam to the Dhivya dampathis at ShrI VaikuNTham
6. **sikShA vishESha subhagam** → that which is easily performed (kshaNa karthavyam/done in “a second”) through good instruction by a sadAchAryan.

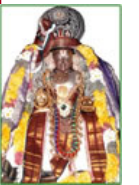
This act of Prapatthi with its five angams and angi as its sixth part (**ShaDanga yOgam**) is considered by people of firm mind as the most auspicious and effective anushtAnam for sure salvation.

Additional Comments:

The saadhakAs of determined mind realize that Prapatthi has unique and easy-to-handle features that Bhakthi yOgam does not have and select hence the route of Prapatthi among the two alternatives (Bhakthi yOgam and Prapatthi yOgam) for gaining the goal of liberation from the ever-repeating cycles of births and deaths. They recognize that Bhakthi yOgam is a demanding one in time and effort and is therefore not appropriate for those, who are lazy or irresolute. There is always the fear about the realization of the fruits of Bhakthi yOgam since it has many hurdles and interferences that one has to overcome during its practice. This causes anxiety about the certainty of the outcome of the effort. Bhakthi yOgam also anticipates the clear and complete execution of the Karma and Jn~Ana yOgams as prerequisites. It is also true that Bhakthi yOgam takes a long time to practice and is limited only to certain adhikAris.

The differences between Prapatthi and Bhakthi Yogam

There are ten differences. Some of them are referred to as above. Prapatthi is recognized to have all the merits of Bhakti yOgam without latter's limitations. As in the case of Bhakthi yOgam, Prapatthi is capable of yielding the fruits of all the wishes of people from the mere worldly desires to the highest of spiritual aspirations





(viz), Moksham. The three sole requirements of successful Prapatthi has been recognized as:

- ⌘ A clear comprehension of the relationship between **Jivan** (seshan) and **Ishvaran** (Sarva Seshi Sriman NaarAyaNan)
- ⌘ **Aakincanyam** or inability to adopt any other means for one's rakshaNam except Sriman NaarAyanan
- ⌘ **Ananyagatitvam**: Firmness of resolve in not seeking protection from anyone other than Sriman NaarayaNan.

Prapatthi is recognized as the one that stands in place of Parabhakthi and leads on to Parajn~Anam and Paramabhakthi. Unlike Bhakthi yOgam that has to be practiced till one's departure from this world, Prapatthi has to be performed ONLY ONCE.

The greatness of Prapatthi yOgam (in contrast to Bhakthi yOgam) is that it destroys **prArabdha karmaas** (Karma which has already begun to give result) in addition to the rest of the **samcita karmaas** (accumulated karmAs from previous births).

Thus Prapatthi has every merit of Bhakthi yOgam but without latter's limitations. It is universal in outreach and does not confine itself only to birth in specific groups. It is easy to perform with the anugraham of a SadAchAryan and yields the desired results quickly.

Swamy DEsikan conveys all these powerful ideas succinctly in this twenty sixth sLOkam of Sri SaraNagathy DhIpikai.





SlOkam 27

SwAmy DEsikan describes the five limbs of Prapatthi and its angi, (Bhara nyAsam) which qualifies it to be called, the ShaDanga yOgam:

त्वत्प्रातिकूल्य विमुखाः स्फुरदानुकूल्याः

कृत्वा पुनः कृपणतां विगतातिशङ्काः ।

स्वामिन् भव स्वयमुपाय इतीरयन्तः

त्वय्यर्पयन्ति निज भारमपारशक्तौ ॥

tvat pratikoolya vimukhA: sphuradAnukoolyA:
krutvA puna: krupaNatAm vigatAtishankA: |
swAmin bhava svayam upAyam itIrayanta:
tvayyaarpayanti nija bhAram apArashaktou ||

Meaning:



h ViLakkoLi PerumAlE! Those fortunate ones desirous of performing Prapatthi at Your sacred feet vow not to do anything that is against Your SaasthrAs. They stay away from doing anything that would displease You (**Praatikoolya Varjanam**). These are the ones, whom Swamy DEsikan describes as “**tvat prAtikoolya vimukhA:**”

Secondly, they vow to do all things that will please Your ThiruvuLLam (Your mind’s disposition). They take the sankalpam (make the pledge) to do every thing that will gladden Your heart (**aanukoolya sankalpam**). These are “**sphurat aanukoolyA:**” or the ones that display and engage in the performance of deeds that will please You.

Thirdly, they recognize their helplessness and powerlessness to seek other means (upAyam) for mOksham and beg for Your mercy to be bestowed on them (KaarpaNyam) for such a boon. They reveal their





state of utter helplessness and beg for Your dayA (**Puna: krupaNatAm krutvA**).

Fourthly, they have MahA VishvAsam in the efficacy of the Prapatthi that they performed and have unassailable faith in You as their Swamy to grant them the Moksha anugraham. They are totally convinced about the fruits of their UpAyam (Prapatthi) and drop all doubts about its efficacy and have utter faith in the fruits of their upAya anushtAnam (vigatha athisankA:).

Fifthly, they pray to SrIman NaarAyaNan to stand as THE upAyam for their protection and select Him as their Rakshakan/protector (**gOptruva VaraNam**). They plead with SrIman NaarAyaNan to be their UpAyam for Moksha Sukham (**svayam upAya Bhava iti Irayanta:**).

Afterwards, they place their plea for their protection (**bhara samarpaNam, aatma nivEdanam**) at Your sacred feet since You have matchless powers (**apAra shaktou tvayi**) to come to their rescue; they place the burden of their protection at Your feet (**tvayi nija bhAram arpayanti**). This is the sixth step of the ShaDanga yOgam or the angis for the other five angams.

Additional Comments:

Our Lord's PoorNathvam, Aasritha Vaathsalyam, KaaruNyam for those who sought Him (SiddhOpAyan) through the anushtAnam of Prapatthi (SaadhyOpaayam), Sarva rakshakthvam, and Samastha KalyANa guNa paripoorNathvam are behind His ready and affectionate response to the PrapannAs.

Our Lord is saluted as "nEtA" in Rg vEdam (III.20.4). He is recognized and saluted as the Supreme Leader, who leads, one and all, to peace and happiness in this life and thereafter. Prapatthi with MahA VisvAsam (grand implicit faith) in His "saving grace" has been referred to in many parts of Rg vEdam. The "nama ukthi" or SaraNagathy recognizes the Lord as a Universal savior from the turmoil of samsArIC sufferings.

Rg vEdam: V.7.7, compares Him to a cool spring of clear water (oasis) in the middle of a scorching desert; vEdam salutes Him as the sturdy





and leak-proof boat that can transport the prapannan across the dangerous waters of the ocean of samsArAm to His Supreme abode. vEdam also compares Him to a strong staff on which an old man can lean on to walk to safety (Rg vEdam: VIII.66.13, X.4.1, X.63.10, Vii.45.20 et al).

A great authority on Prapatthi has commented on the significance of Prapatthi this way: “A chEthanam is subservient to the Lord; the chEthanam cannot achieve anything without surrendering to the Lord. The vEda manthrams declare that chEthanam has to choose the Lord for securing peace and prosperity here and hereafter. The comparison of a spring of water, a non-leaky boat and a firm staff to the Lord is very significant. One should reach the spring of water in the desert to be saved. One has to board that boat to be transported across the turbulent ocean. One has to hold on firmly to the staff, if one wants to benefit from its support. Likewise, one has to choose the Lord (gOpthruva varaNam), who is accessible to all and pray to Him sincerely for help (kaarpaNyam). **This is the secret of Prapatthi.** Though (the exact) words of Prapatthi and saraNAGathy are not found in the samhithA portion of the vEdas, we find that the principle of Prapatthi is already there. These invaluable authorities (vEdas) imply the principle of self-surrender, as a means (upAyam) for attainment of spiritual perfection (Vaikunta Vaasam and nithya kaimkaryam to the Lord there). The Upanishads, the vEda Siras, have expressly referred to Prapatthi and instruct the aspirant (Mumukshu) to surrender himself at the sacred feet of the Lord (**SvEtasvatara, ChaandOgya, Mundaka, MahA NaarAyANa Upanishads**). Smruthis (BhagavadgitA), IthihAsAs (RaamAyaNam/SaraNAGathy vEdam, MahA BhAratham) and PurANAs are rich in references to the Shadanga yOgam as a means to Moksham. AzhwArs (Prapanna jana kootasthar, Swamy NammAzhwAr and others) and AchAryAs (Naathamuni, AaLavanthAr, RaamAnuja, Swamy Desikan et al) have performed Prapatthi and showed us the way.





SIOkam 28

Swamy DEsikan describes the joy of the Lord in welcoming the MahAns, who have performed Prapatthi at His feet with unshakable faith in the fruition of that Prapatthi (UpAya anushtAanam):

अर्थान्तरेषु विमुखान् अधिकार हानेः

श्रद्धाधनान् त्वदनुभूति विळम्ब भीतान् ।

दीपप्रकाश लभसे सुचिरात् कृतीव

न्यस्तात्मनस्तव पदे निभृतान् प्रपन्नान् ॥ २८

**arthAntarEShu vimukhAn adhikAra haanE:
shraddhA dhanAn tvad anubhUthi viLamba bhItAn |
dIpaprakAsha labhasE sucirAt krutIva
nyastAtmana: tava padhE nibhрутAn PrapannAn |**

Meaning:



h ViLakkoLi PerumALE! There are many great ones, who are eager

to perform nithya kaimkaryam at Your holy feet at ShrI VaikuNTham after gaining Moksham. They conclude that they do not have the capabilities to practice Bhakthi yOgam. They are also afraid that Bhakthi yOgam will take too long to bear fruit. They are realistic about the many obstacles in completing successfully Bhakthi yOgam to gain moksha siddhi. Therefore they stay away from the anushtAnam of Bhakthi yOgam and opt for the simpler and surer route of Prapatthi yOgam. They have unshakable faith in the power of Prapatthi to guarantee them mOksham and place their aathmA at Your holy feet thru the enactment of BharanyAsam. After that, they live a carefree life since they are confident that their Prapatthi will surely bear fruit. Oh Lord! You have been quite eager to acquire such





mahAthmAs. Now that You have succeeded in acquiring them, You consider Yourself as the most fortunate One!

Additional Comments :

Swamy DEsikan pays tribute to the MahAns, who elect to perform Prapatthi at the holy feet of the Lord instead of pursuing Bhakthi YOgam for gaining Moksham. Swamy DEsikan points out that these great and wise ones know that they do not have the wherewithal to practice Bhakthi yOgam (**adhikAra HaanE:**). Such wise ones with discriminating intellect are therefore not interested in pursuing upAyams other than Prapatthi. They look away from all the upAyams other than Prapatthi (**arthAntarEShu vimukhA:**). They possess the unique wealth of MahA VisvAsam in Prapatthi as the upAyAm that will grant them mOksham without fail (**shraddhA dhanA:**). Having that frame of mind, they are afraid to lose any time through pursuit of upAyams that take inordinately long time to gain mOksha sukham and Paripoorna nithya kaimkaryam to the Lord at Shri VaikuNTham. Therefore, these PrapannAs hasten to place their aathmAs at His sacred feet and become tranquil thereafter (**tava padhE nyasta aatmana: nibhrutAn bhavati**). Our Lord has been patiently waiting for them to complete Prapatthi. He becomes elated now over gaining them as PrapannAs and considers Himself as the most fortunate one (**nibhrutAn prapannAn suchirAt krutIva labhasE**).

Through the utterance of “nama-ukthi”, the mumukshu (one who desires Moksham) becomes a Prapannan. Our Lord, who is both the PrApakan and PrApyan (the means and the goal) lifts up the prapannan and embraces that prapannan with joy. The prapannan has now become “Brahma Samsthan” and attains immortality as celebrated by **ChAndhOgya Upanishad (Brahma-samstOamrutatatvamEti)**. **Mundaka Upanishad** points out that the Prapannan is like a flying arrow towards the target of the Lord through the enactment of Prapatthi. Lord is immensely pleased with the prapannan, who has heeded all the instructions that He gave through vEda manthrams and Upanishad manthrams and in Smruthi:

**tameva sharaNam gaccha sarva bhaavEna Bhaarata,
sarva dharmAn parityajya MaamEkam sharaNam vraja**





Our Lord's joy knows no bounds. He feels like the happy farmer, who toiled hard to plant and watch over crops. The grand harvest is now in and the Lord feels like a MahA BhAgyasaali (KruthI iva jvalathi). His vaathsalyam for the Prapannan flows like a dam that has broken its sluices and drenches the Prapannan with the nectar of ParipoorNa BrhmAnandham.





SIOkam 29

Swamy DEsikan celebrates the matchless Vaibhavam of PrapannAs :

मन्त्रैरनुश्रव मुखेष्वधिगम्यमानैः

स्वाधिक्रिया समुचितैर्यदि वाऽन्यवाक्यैः ।

नाथ त्वदीय चरणौ शरणं गतानां

नैवायुतायुत कलाऽप्यपरैरवाप्या ॥

**Mantrai: anusrava mukhEShu adhigamyamAnai:
svAdhikriyA samucitair yadi vAanyavAkyai: |
nAtha tvadiya caraNou sharaNam gatAnAm
naivAyutAyuta kalaApYaparairavApyA ||**

Meaning:



h DhIpa PrakAsA! There are specific manthrams ordained for performing Prapatthi. They are housed in vEdam and PaancharAthra samhithAs. One should choose those, which are appropriate to their needs. There are some guidelines for proper performance of Prapatthi. Those who are not eligible to utter these vEda Manthrams can use the Sri Sookthis of AzhwArs and AchAryAs and perform their Prapatthi. One can therefore complete successfully the performance of Prapatthi at Your sacred feet through the utterance of the vEda manthrams or other Vaakyams. When one evaluates the glories of those who adopted Prapatthi as UpAyam against the glories of others, (who adopted other routes), it is very clear that the latter cannot reach even one part in crore of the Prapanna's prabhAvam. The vaibhavam of the prapannan thus outweighs others by an immeasurable factor.

Additional Comments:

Here Swamy DEsikan addresses the Lord as "Natha" or Sarva Swamy





(Supreme Master). He is VaikuNTa NaaTan, OppilA Appan or ThiruviNNagarappan. As explained by a great scholar, “Prapatthi is an intrinsic truth of the vEdas and never an outside growth. The sacred vEdas ordain that one should evolve a life of devotion and Godliness for an upward evolution. Unshakable faith in divine guidance is implicit in the entire mass of the holy texts. Man has realized his smallness and inability to achieve the goal of his life and so he has prayed sincerely to the All-Knowing God to lead him on safely to that highest aspiration and realization (**Freedom from the cycles of births and deaths: Moksham**)”.

We will dwell on few vEda manthrams, which have been identified by elders with these thoughts:

moorA amUra na vyam cikitvO mahitvamagnE tvamanga vitsE
sayE vavris carati jihvayAdan rErihyatE yuvatim vishpati: san
---Rg vEdam : X.4.4

In a mood of Prapatthi, the jeevan expresses its smallness and aakinchanyam here; it prays for acceptance of its self- surrender and invites the Lord to enjoy this offering with relish.

MoorA means the MoodAs or ignorant ones. That is us. amUra is the supremely wise one. SayanA comments: “vayam aj~naa: na vidhma vayam cikitvO mahitvam AgnE, Tvam tu vEttha”. We are ignorant ones; Thou art the wise one and Sarvaj~nan. We cannot comprehend Your greatness; Thou are fully aware of Your Mahimai. We are confused and do not know, but You --**the anthraathmA of Agni**--are not confused and knows precisely Your greatness. You are Visvapathi, Visva Swamin, the Lord of the universe. Please accept and taste our offerings in this Prapatthi Yaj~nam. In a spirit of utter helplessness (KaarpaNyam) and in a mood of seeking Your protection (gOpthruva varaNam), we surrender of the Self (Aathma nikshEpam) at Your holy feet.

The bhAndhavyam (tight relationship between the Aathmaa and the Lord, “uRavu ozhikka ozhiyAthu”), the knowledge of which qualifies us (sEsha-sEshi) to perform Prapatthi. The jeevan declares with great assurance about this unique relationship in another vEda manthram:





**tvayEd Indra yujA vayam prati bruvImahi sprudha:
THVAMASMAAKAM TAVA SAMASI
--Rg vEdam VIII.92.32**

With great sense of pride of belonging as the Seshan of the Sarva Seshi and Sarva Swamy and with clear knowledge of His power, the Jeevan says here:

“With the resplendent Lord as our helper, let us answer those who envy us, FOR YOU ARE OURS AND WE ARE YOURS.”

AndAL said:

“உன்தன்னோடு உற்றோமேயாவோம் உமக்கே நாம் ஆட்செய்வோம்”

“UnthannOdu uRROmoAyavOm, Umakke naam aatcheyvOm”.



DEsikar Purappadu at Thooppul

Her declaration is set in the same mood of this vEda manthram, which proclaims: “Thou art ours; We are Thine”.

In the Rg vEda manthrams (VI.29.1-5), aanukoolya Sankalpam, Praathikoolya varjanam, kaarpaNyam, gOptruva varanam and Maha visvAsam are referred to in a mood of Prapatthi before the mighty Lord. The first manthram (VI.29.1) salutes the just Lord as the greatest boon giver (VaradarAjan) and asks us to worship Him to win His protection (aham tvA sarva paapEpyO mOkshayiShyAmi maa





shucha:). His friendship and loving kindness (Vaathsalyam) is prayed for:

**Indram vO nara: sakhyAya sEpurmahO yanta: sumatayE cakAnA:
mahO hi DAATAA vajrahastO asti mahAmu raNvamavasE YAJADHVAM
--Rg vEdam VI.29.1**

This manthram instructs us that the Lord is the greatest boon granter and asks us to worship Him with MahA visvAsam to win His protection. SayanA says that the jeevans are engaged in uttering the greatest praise (**sumatayE sumatim sObhanAm stutim sabdayanta:)** to this granter of Supreme boons (like mOksham).

The next manthram salutes the Lord in whose hands (**Yasmin hastE)** the well being of the Jeeavns and the world rests.

Rg vEdam VI.29.4 reveals that the Lord's "favorite libation is one that is full of devotion replete with knowledge (tathva Jn~Anam) and good deeds (Bhaagavatha Kaimkaryam). Equipped with their virtues, Your devotees extol You by singing hymns (Swamy NammazhwAr et al) and offering dedications (Prapatthi) to You".

Rg vEda manthram VI.29.5 hints again at Prapatthi, the dedicated act of aathma nivEdhanam:

**na tE anta: shavasO dhAyyasya vi tu BaaBadhE rOdasI mahitVA
aa taa sUri: prUNAti tUtujAnO yUthEvaapsu samIjamAna Uti**

Oh Lord! Your greatness is limitless. Even earth and heaven know not the measure of Your greatness (anantha kalyANa guNams). Your devotees hasten to perform the dedicated act (bhara nyAsam, Aaathma samarpanam) and endeavor to keep You pleased with such devotional offerings.

The final manthram of this section (Rg VEdam VI.29.6) acknowledges the Lord as an alert listener, who responds with alacrity to such dedicated acts performed with MahA VisvAsam by His devotees. It invites this giver of wealth to destroy all opposing evils forces (that stand in the way of performing the dedicated act of Prapatthi) and other violent elements as soon as they manifest:





**evEd Indrah suhava riShvO astUtI anUtI hirishpra: satvA
yEvA hi jAthO asamatyOjaa; purU ca vrutrA hanati ni dasyUn
--Rg vEdam VI.29.6**

Many vEda manthrams instruct us to surrender at the sacred feet of the Mighty Lord with total faith in His saving grace. Swamy Vedantha (NigamAntha MahA) DEsikan made it his life's mission to build up the mansion of SaraNAgathy Saasthram on the firm Vedic foundations laid down by PoorvAchAryAs.





SlOkam 30

Swamy DEsikan refers to the importance of Bhagavatha kaimkaryam for a Prapannan:

दत्ताः प्रजा जनकवत् तव देशिकेन्द्रैः

पत्याऽभिनन्द्य भवता परिणीयमानाः ।

मध्ये सतां महितभोग विशेष सिद्धयै

माङ्गल्यसूत्रमिव बिभ्रति किङ्करत्वम् ॥

**dattA: prajA janakavat tava dEshikEndrai:
patyA abhinandya Bhavata pariNIyamAnA: |
madhyE satAm mahita bhOga vishESha siddhyai
maangalyasUtramiva Bibhrati kinkaratvam ||**

Meaning:



h DhIpa PrakAsA! When the father of a girl performs kanyaA

dhAnam, the boy accepts the girl with great joy. The married girl wears and protects the Maangalya soothram (Thaali charadu) placed around her neck with great care for receiving many auspiciousness from her wedded husband. Similarly, the AchAryAs places the jeevAthmAs at Your sacred feet. You accept those jeevans, which have performed that anushtAnam of Prapatthi with great happiness. The prapannAs keep thinking about the aanandham that they are going to enjoy at Your Supreme abode after casting aside their bodies here. They use the time in between life on earth and the life at Shri VaikuNTham and lead an auspicious life here by spending their times on this earth performing kaimkaryams to Your BhAgavathAs. This act of theirs is equal to the wedded life of a woman, where she protects her Maangalya Soothram with reverence.





Additional Comments:

“**prajA: tava dEshikEndrai: janakavat dhattA:**” The great AchAryAs present the chEthanams to You like the father giving his daughter away to a boy in marriage (Kanya DhAnam). “**PatyA BhavatA prajA: abhinandya pariNIyamAnA:**” As the Lord of the chEthanams, You, My Lord accept the offered chEthanams with joy as a man accepts a kanya given to him by her father. The husband ties the Maangalya Soothram around the neck of the wife. The wife treasures and protects that Maangalya Soothram in anticipation of the many soubhAgyams that she will receive during Her wedded life. Similarly, the PrapannAs after aathma samarpaNam by their AchAryAs spend their post-Prapatthi life on earth performing kaimkaryam to Your BhAgavathAs (**madhyE satAm kinkaratvam Bibhrati**).

This sLOkam has been elaborated upon by Swamy DEsikan in the **Utthara KruthyAdhikAram** and **PurushArtha-kaashtAdhikAram** of **SrImath Rahasya Thraya Saaram**.

Swamy DEsikan instructs us that there are six things that a Prapannan should enact and reject with the full power of his mind, speech and body during his post-Prapatthi period:

To be rejected:

1. The desire for the perishable pleasures of the world
2. Dwelling on one’s superiority
3. Bhaagavatha apachAram.

To be remembered and practiced:

1. The upakAram of AchAryan from the time of His first glance (katAksham)
2. Recitation of Dhvayam
3. Kaimkaryam to BhagavAn, His BhaagavathAs and one’s AchAryan





SadAchArya sambhandham enables the kaimkaryam to BhagavAn and His BhAgavathAs. Swamy DEsikan says in this context: “**shuddhai: prasrumara-mahAmOdha smEraprasoonasamai: kramai: paribunjatE**”. After their Prapatthi anushtAnam, the prapannAs engage in BhAgavatha Kaimkaryams imbued with Saathvika thyAgam and are immersed in sweet and fragrant waves of aanandham. He instructs us that a prapannan should perform kaimkaryam to the BhaagavathAs as though he is performing kaimkaryams to the Lord.

BhAgavatha Kaimkaryam is the boundary of Bhagavath Kaimkaryam. BhagavAn is immensely pleased with the kaimkaryam done by Prapannan to His BhaagavathAs. There are many pramANams given by Swamy DEsikan for the Utthara Kruthyam (Observances after Prapatthi) of Prapannan to please the Lord in **PurushArtha KaashtAdhikAram of Srimath Rahasya Thraya Saaram:**

1. **Paadhmoththaram (29.81):** Of all AarAdhanams, the AarAdhanam to VishNu is the best; even better than that is the aarAdhanam of His BhAgavathAs.
2. **MahA BhAratham (Aasva--116.23):** Our Lord’s words: I have great affection for those, who revere my BhaagavathAs. Therefore, You must worship my BhAgavathAs.
3. **MahA BhAratham (Aasva--104.9):** Our Lord’s words: Those who are devoid of worship of other dEvathAs and have reverence for My BhagavathAs are My true devotees.

ThiruppanAzhwAr: “**adiyArkku yennai aadpaduttha Vimalan**” (The Lord of Srirangam, who has blessed me to be a servant of His BhaagavathAs).

**KeshavA! PurudOttamA! KiLarsOthiyAi! KuraLA! yenRu
pEsuvAr adiyArkaL yenthammai viRkavum peRuvArkaLE”
--- PeriyAzhwAr Thirumozhi (4.4.10)**

(Those BhagavathAs who recite with joy our Lord’s names have the power to sell us; We are their indentured servants).

BhAgavathAs are saluted by Swamy DEsikan as SuddhAnth-





SiddhAnthinis. They observe their paathivrathyam (kaRpu) like the women of the inner chambers (antha: pura peNNmaNikaL, Padi thANDA PathnikaL). They are of firm mind about their unshakable devotion to their Lord and to Him alone (sTira dhiA:).

"shuddhAnAm tu labhEmahi sthiradiyAm shuddhAnta-siddhAntinAm muktaishvarya dina prabhAta samayAsattim prasattim muhu:"

--Srimath Rahasya Thraya Saaram:

PuruShArtha KaashTai concluding shlOkam



**bhAgavathaas reciting sARRumuRai during brahmOtsavam
Thoopul**

Meaning:

They (the BhaagavathAs) are parisuddhAs (pure in speech, mind and body) and are of firmness of mind in devotion to their Lord just as the ladies of the inner chamber are to their Lord. For prapannAs, worshipping BhaagavathAs of the Lord here is like the aruNOdhayam (dawn) compared to the noon of ParipoorNa Bhagavadh anubhavam at ShrI VaikuNTham after the shedding of the physical body.

Additional PramANams celebrating the greatness of Bhaagavatha kaimkaryam are:

SwAmy NammAzhwAr: ThiruvAimozhi 3.7 "Payilum SudaroLi"





Paasurams (Paramanai payilum ThiruvudayOr yemmAyALum ParamarE). BhagavathAs are TadhIyAs of the Lord and their worship is TadhIyArAdahanam. SwAmy NammAzhwAr: ThiruvAimozhi: 8.10 “NedumARkkadaimai” Paasurams, where SwAmy SaThakOpan celebrates the worship of BhaagavathAs. This set of ten paasurams is recognized as the “KaNNinuNN SiRutthAmpu” of ThiruvAimozhi. Here, Swamy NammAzhwAr celebrates BhAgavatha sEshathvam (serving as servants to Bhagavan’s selfless devotees). “avanadiyAr SiRumaa manisarAi yennai aaNDAR ingE tiriyaVE” is one of the famous passages from this decad. SaThakOpa Muni points out that TadhIyAs or BhaagavathAs of the Lord should be considered not only as BhOgyam, Svaroopam but also Lakshyam for PrapannAs.

Thirumangai Mannan’s ThirucchERai Paasurams: Periya Thirumozhi 7.4 decad.

ThirukkaNNapuram Paasuram: Periya Thirumozhi 8.10.3 “uRRathum unn adiyArkkuadaimai”.

In summary, for those, who have performed Prapatthi, the most recommended and important anushtAnam is service to the Lord’s BhAgavathAs (paramaikAnthis) prior to their ascent to Shri VaikuNTham at the end of their earthly existence.





SIOkam 31

Swamy DEsikan refers to the Lord performing abhishEkam for PrapannAs here in preparation for their residence in the kingdom of ShrI VaikuNTham later to enjoy ParipoorNa BrahmAnandham (AadhirAjyam) there :

दिव्ये पदे नियत किङ्करताधिराज्यं

दातुं त्वदीय दयया विहिताभिषेकाः ।

आदेहपातमनघाः परिचर्यया ते

युञ्जानचिन्त्य युवराज पदं भजन्ति ॥

divyE padE niyata kinkarata aadhirAjyam
dAtum tvadIya dayayA vihitAbhiShEkA: |
aadEhapaatam anaghA: paricaryayA tE
YunjAna cintya YuvarAja padam bhajanti ||

Meaning:



h Lord, who is the object of SaalamBana and nirAlamBana yOgam of the yOgis! The PrapannAs, who have performed Prapatthi at Your holy feet get rid of their paapams acquired before and get blessed to be free from any paapam accumulated unconsciously after the upAya anushtAnam (Prapatthi). At the end of their bodily existence, they ascend to ShrI VaikuNTham. The nithya kaimkaryam that they are going to perform there for You is like the joy of the ruler of a big kingdom. You seem to prepare them here itself for that position by performing coronation ceremonies for them through the flood of the nectar of Your DayA. They perform hence kaimkaryam here itself for You with great relish. This compassionate act of Yours directed at them is like the gifting of yauvarAjyam (King-elect) during their earthly existence in preparation for the ruler ship that has been





granted to them by You, when they arrive at Your Supreme abode. It is the tradition in this world for a future king to undergo training as King-elect (YuvarAjA) prior to his ascending the throne as the king.

Additional Comments:

Oh YunjAna-chinthya! (Oh the target of the meditation of yOgis!) The PrapannAs become anagA: (blemishless) after the performance of their Prapatthi. They are freed of the previous sins that they committed and are also free from any sins committed unconsciously during their Post-Prapatthi period of existence on earth. They perform blemish-free kaimkaryam for the Lord until they shed their mortal coils (aadEha pAtam tE paricaryam karoti). They are recognized by the Lord for the visEsha kaimkaryam that they do. They are anointed hence as crown princes in this universe (tE ParicaryayA Yuva Raaja Padam bhajanti).

What is the other reason for the Lord to confer this enormous distinction on them? It is His overflowing DayA that propels Him to perform this Yuva Raaja abhishEkam (tvadiya dayaya vihita abhiShEkA: anagA: Yuva Raaja padam bhajanti). These Yuva RaajAs are going to assume responsibilities for Lordship (Kings) over kaimkaryams of their choice for You in ShrI VaikuNTham (divyE padE niyatha kinkarata dAtum). The anointment or coronation as Yuva Raaja on this earth by the Lord is to prepare them (PrapannAs) for higher responsibilities at ShrI VaikuNTham at the end of their earthly existence (divyE padE niyata kinkarata Aadhi-Raajyam dAthum vihita abhiShEkA: anagA:).

The condensed upadEsam housed in this sLOkam is elaborated in the 22nd chapter of SwAmy DEsikan's SrImath Rahasya Thraya Saaram (ParipoorNa BrahmAnubhavAdhikAram). The focus of this chapter is on "saparikara BharanyAsa nishpanna krutya:" (Prapannan, who has performed Prapatthi with all its angams and become filled with a sense of completing what has been prescribed by the Lord and His SaasthrAs). What does such a krutha-krithyan do? SwAmy DEsikan responds in a beautiful and brilliant manner:

svAvasthArham saparyA-vidim iha niyatam-vyAgasam-kvApi Bhibrat
nirmukta-sthUla-shookShma-prakruti anubhavati Acyutam nityamEka:





1. **sva-avasthA-arham** → (following that which is) appropriate to his nishtai as covered in the sva-nishtAbhijn~Anam chapter of Rahasya Thraya Saram (RTS).
2. **saparyA vidim** → performing the pertinent steps of kaimkaryam as covered in the Utthara kruthyam and PurushArTa Kaashtai chapters of RTS
3. **Iha** → in this state of pursuit of Bhakthi as a prapannan as developed in the Utthara Kruthyam chapter
4. **niyatam** → that which is prescribed by the SaasthrAs as elaborated in the SaasthrIya NiyamanAdhikAram of RTS
5. **vyAgasam** → the steps of Bhakthi, which are free of defects
6. **kvApi Bhibrath** → staying in a dhivya desam of choice as described in the apahAra parihAram chapter of RTS
7. **nirmukta-sthUla-shookShma-Prakruti** → having left behind the gross, subtle bodies as described in the NiryaNA and Gathi visEshAdhikArams of RTS
8. **Acyutam nityam anubhavati** → the Muktha Jeevan enjoys the Lord always to the fullest extent in a state of Saayujya mOksham (paripoorNa BrahmAnubhAvAdhikAram).

ParipoorNa BrhmAnandham following SaasthrIya niyamam

After Prapatthi, the Prapannan performs blemishless kaimkaryams (Bhagavath-BhAgavath-AchArya Kaimkaryams) prescribed by the SaasthrAs, while he waits for the time to cast aside his earthly body and ascend Shri VaikuNTham. Our Lord recognizes these kaimkaryams and joyously rewards the Prapannan by anointing him as a Yuva Raaja here. At the end of bodily life here, Prapannan arrives at Shri VaikuNTham and engages in the never-ceasing kaimkaryams for the Divya Dampathis and experiences perfect and full BrahmAnubhavam. This is the message of the 31st sLOkam of Sri SaraNagathy DhIpikai.

PramANams for the ParipoorNa BramAnandham





The Prapanna (Muktha) Jeevan reaches Shri VaikuNTham through the nine steps described by SwAmy DEsikan in His Parama Padha SOpAnam. There, this muktha jeevan enjoys the ThirumEni, GuNam and chEshtithams (deeds) of the Lord in sarva dEsams, sarva kaalam and sarva avasthais without let. The Muktha jeevan performs Sarva-vidha Kaimkaryams to the Divya Dampathis. This jeevan immerses itself thus in ParipoorNa BrahmAnandham and never ever returns to the Karma BhUmi that he left behind.

SwAmy DEsikan quotes the passages from the Aanandhavalli section of TaitthirIya Upanishad, ChAndhOgya Upanishad, MundakOpanishad and Lord's own Githai. Here are selected examples:

sOashnutE sarvAn KaamAn saha, BrahmaNA vipascCitEti
--TaitthirIya Upanishad: Aanandavalli

Meaning:

In that aprAkrutha aakAsam (ThiruviNNagar/ Shri VaikuNTham), the Muktha Jeevan enjoys equally all the BhOgams with Sri VaikuNTa NaaTan , who is nirupAdhika Seshi, OppAr-MikkAr ilan, ParipoorNa Jn~Anandha SvarUpi.

rasO vai sa:, rasagumhEyEvAyam labdhvA aanadadi bhavati
--TaitthirIya Upanishad: Aanandavalli (7.1)

Meaning:

The Brahmam that is being worshipped is the embodiment of Aanandham. The UpAsakan (Muktha Jeevan) experiences that aanandham and becomes the possessor of the same. Thus Brahmam becomes the praapyam and upAsyam (goal, Phalan and the object of worship/means).

sarvam ha pashya: pashyati sarvamApnOti sarvasha:
--CandOgya Upanishad: 7.26-2

Meaning:

Muktha Jeevan sees every thing in Parama Padham and through the power of his own sankalpam enjoys every thing at all times and is immersed in ParipoorNa BrhmAnandham





sa vaa yESha yEtEna divyEna cakshuSha
manasaitAn kaamAn pasyan RAMATE,
ya yEtE Brahma lOkE:
--CandOgya Upanishad 8.12.5

BhUmAdhikAraNa vishaya vAkyam in Sri BhAshyam: When Muktha Jeevan enjoys the bliss of Brahman, he does not see anything else since every thing is contained in Brahman and its glories. Since there is nothing else other than Brahman, the liberated jeevan does not comprehend or enjoy anything else. He enjoys therefore the vibhUthi (Isvaryam), GuNams of the sukha Maya Brahman. Since all that is experienced is full of Sukham, the muktha jeevan never experiences any dukkham at Parama Padham.





SIOkam 32

Swamy DEsikan refers to SrI DhIpa PrakAsan being worshipped at different divya dEsams as Sriman NaarAyaNan through the PaancharAthra and VaikhAnasa Aagamic rites:

त्वां पाञ्चरात्रिकनयेन पृथग्विधेन

वैखानसेन च पथा नियताधिकाराः ।

संज्ञा विशेष नियमेन समर्चयन्तः

प्रीत्या नयन्ति फलवन्ति दिनानि धन्याः ॥

tvAm paancaraatrikanayEna pruthakvidhEna
vaikhanasEna ca pathA niyatAdhikArA: |
samjn~A vishESha niyamEna samarcayanta:
preetyA nayanti phalavanti dinAni dhanya: ||

Meaning:



h ViLakkoLI PerumALE! The fortunate ones (dhanya:) worship

You through the two VaishNava Aagamams (PaancharAthra and VaikhAnasa Aagamams) with their own specific traditions and Vidhis. Each of these two aagamams has their own uniqueness. It is the long-observed rule that those who follow one of the two aagamams are not eligible to use the other aagamam. This is a strictly observed restriction. Each of these two aagamams has its own individual names for the Lord. In **PaancharAthram**, the Lord (archA moorthy) is worshipped as **VaasudEvan**, **shankarShaNan**, **Pradhyumnan** and **Aniruddhan**. In **VaikhAnasam**, the four names for worship of the Lord are: **ViShNu**, **PuruShan**, **sathyan** and **Achyutan**. The archakAs of the two aagamams hold strictly to their ancient traditions and worship the Lord at different Divya DEsams through one or the other aagamic





way. These archakAs and the bhakthAs are the fortunate ones, who spend their life fruitfully through such daily worships and are happy with their lot.

Additional Comments:

“dhanyA: niyatAdhikArA: tvAm preetyA samarcayanta: dinAni Phalavanti nayanti” is the central message of this sOkam extolling the good fortune of those qualified adhikAris engaged in loving worship of the Lord either through PaancharAthraa or VaikhAnasa rites. That these two aagamams have distinct and different prescribed rites for worship is indicated by Swamy DEsikan this way: “Pruthak vidEna PaancarAtrikanayEna (atha vaa) VaikhAnasEna pathA ca tvAM preetyA samarcayanta: dinAni phalavanti nayanti”. They worship You with affection through the specific rites of PaancharAthram or VaikAnasam and they feel fulfilled during the days of their lives. The niyamam (codified observances) of the two rites regarding the names assigned to the Lord in each of these two aagamams is referred to by Swamy Desikan in this sOkam this way: “samj~nA vishESha niyamEna tvAM preetyA samarcayanta: dinAni phalavanti nayanti”. In Tamil we call niyamam and the discipline as “nEma-nishtai”. The dhanyasaalis worship the Lord with prescribed rules and regulations of the individual aagamams.

Parama Paavana VaishNava Aagamams

Thiruvinnagaram (Oppiliappan Koil), ThiruvahIndhrapuram are Divya DEsams where VaikhAnasa aagamam originating from VaikhAnasa rishi is followed. Divya DEsams like Srirangam use the PaancharAthra aagamam.

Nigama and Agama

It is generally accepted that Nigama (Vedam) and Agama are the two pillars of our Vaidhika sampradhAyam. Agama is closely allied to the VEdas. The agama, tantra and manthra saasthrAs deal with the worship of the deities, the construction and consecration of the temples, the lakshaNam for the deities, the daily routine of aarAdhanam at the temples, the conductance of uthsavams, drawing of yanthrAs et al. **RudrayAmalam** pays tribute to the Aagamam this





way:

“tadAgama iti prOkTam shaastram PARAMA PAAVANAM””.

The Vedas deal with upAsana, conductance of Yaagams and deal with aathma-vichAram. Aagamaas provide the rules and details of the saadhanaa (practice) of the UpAsana of the Vedaas and Upanishads. Aagamaas thus deal with the practices, processes, mantrAs and rituals regarding the worship of the deities. VaishNava aagamAs are two in number and one originated from BhagavAn Himself (PaancharAthram) and the other from Sage VaikhAnasar at NaimichArANYam.

Aagama SamhithAs

PaancharAthra Aagamam has many samhithAs: Naaradiya, Yogatatva, Paadhma, Isvara, Sathvatha, Paushkara, JayAkhya, Kapinjala, VishNu, Hayaseersha, Sriprasna, Ahirbudhnya, Lakshmi Tantram et al. PaancharAthra aagama got its name from the fact that it was delivered by the Lord Himself in five nights. Deva Sannidhyam is the fruit of worship by the AagamAs. One of the sLOkams of Sriprasna SamhithA refers to this:

**AacAryO Mantra-sampoorNa: KriyA-poorNAstu shilpina:
dhAtA tu vitta-sampoorNa: dEva-sAnnidhya-kAraNA**

The AchAryan and the archakAs are (should be) repositories of ManthrAs and the architects (of temples) and creators of the archA icons should be fully conversant with Silpa SaasthrAs. The philanthropic minded people should be wealthy. On these three (AchAryAs, Silpis and DhAthA), the living presence of deities rests.

The greatness of PaancharAthram

Of the greatness of PaancharAthram and its tight links to VEdam, SwAmy DEsikan states in Para Mata Bangam (paasuram 43) :

யாதுமிலாத அன்றும் யவர்க்கும் நன்றியெண்ணிய நம்
மாதவனார் வதனத்து அமுதுண்ணும் வலம்புரிபோல்
வாதுகளால் அழியா மறைமெளலியின் வான்பொருளே
ஓதிய பஞ்சராத்திரம் உகவாரை ஒழுக்குவமே





**yaathum ilAtha anRum yavarkkum nanRi yeNNiya Namm-
MaadhavanAr vadanathamudham uNNum valampuri pOl
vaadhukaLAl azhiyA maRai mouLiyin vaan poruLE
Othiya PanchAtthiram uhavArai ozhukkuvame
--Paramathabangam, Paasuram 43**

Here SwAmy DEsikan points out the divinity of PaancharAthram as being the same as sacred meanings of undefeatable Vedas and Upanishads (**MaRai MouLi**). It is Veda Saaram and given to us by the Lord (**Maadhavan**). Those who revere it and follow it will be dear to Him.

Elsewhere, SwAmy DEsikan identifies the Yugam of avathAram of PaancharAthram as “Krutha Yugam”” (**Kaavalithu nalluyirkkenRu kAttum Kaartha Yugak- athikaNDom karai kaNDOMe**). Here SwAmy DEsikan says that the Lord considered the PaancharAthram as the Rakshai (protection) for the aasthika chEthanams and blessed us with this aagamam during Krutha Yugam.

The greatness of MahA Lakshmi in the two Aagamams

In PaancharAthram, the glories of MahA Lakshmi (SrI Devi) are equal to Her Lord. JayAkhyA Aagama Samhithai practiced at Sri RanganAthA temples at Srirangam and Pomona, NY states that Sri Tatthvam is celebrated with the four names of Sri Devi (**Lakshmi, Keerthi, JayA and MaayA**). These four names of Her being inseparably united with her Lord Sriman NaarAyaNan. The divine couple (Divya Dampathis) of Sri and Sriya: Pathi united together is the essence of PaancharAthra Aagamam.

VaikhAnasa Aagamam places equal emphasis on SrI Devi. It is also known as Archaa Saasthram since it deals with the worship of Archaa Moorthys (**archAvatAra: sarvEShAm adhikArO nirankusha:**) by us all through archakAs. The VaikhAnasa Aagama SirOnmaNis are **Sages Bhrugu, VaikhAnasar, MarIchi, Kaasyapar, Adhri et al:**

Sri VaikhAnasa Aagamam places great emphasis on the importance of the Devis of the Lord: SrI DEvi and BhUmi DEvi (**Hreesccha tE LakshmiSccha Patnyou**). These are the Ubhaya NaacchiyArs of ArchAvathAram. SrI DEvi is worshipped first in our sampradhAyam because of Her auspiciousness and being the SahakAri of SrIman





NaarAyaNan. According to VaikhAnasa Aagamam, **SrI Devi** arose from **SrI Vathsam** of Lord NaarAyaNan. They take on three forms: **YOga Lakshmi**, **BhOga Lakshmi** and **Veera** or **Svatanthra Lakshmi**. **YOga lakshmi** never leaves the chest of the Lord and She declares “ahalahillEn” (**nityA anapAyini**). She is on the right side of the chest of the Lord. **BhOga Lakshmi** is on the left side of the chest of the Lord. **Veera** or **Svatanthra Lakshmi** has her own sannidhi (TanikkOil). Svatanthra Lakshmi as SrI Devi is saluted with the four names of **SrIyam**, **DhruthIm**, **PavithrIm** and **PramOdhAyinIm** (**vandE**). She is worshipped with either Bhilva leaves or white lotus petals for receiving Her anugraham. Her birth star is Utthara Phalguni. She has Jayaa and Vijayaa as DhvAra PaalakAs in Her Special abode and has as Her parivAram DhurgA, Sarsvathi, JyEshtA, Uma, NandhA and NirmAlya HaariNI. There are five days in the month that are special to Her (SrI Panchaka Dinam). Worship of Her on these five days is sure to attain Her anugraham.

Sri VaikhAnasa Aagamam like its sister Aagamam places tremendous emphasis on the worship of SrI Devi. She is recognized as the Lord’s Isvaryam and accepted as One without beginning or end (**Aadi MadhyAnta rahitai**). Her Roopam and Vaibhavam is beyond our imagination. She is the sahakAri for VishNu Sankalpam. She generates aanandham in Her Lord.

[The sources of VaishNava Aagamic scholarship](#)

The experts at Kaanchi and MelkOte are great scholars in PaancharAthra Aagamams (SrI PaancharAthram Sampath Bhattar and SrI Varada Bhattar of PerumAL Koil). Dr.S. Mutthu Bhattar of Vivekanandha College, Mylapore, Chennai is an authority on VaikhAnasa Aagamam. Oppiliappan net is planning to publish a series of articles later on both the Aagamams with the help of authorities from Melkote on PaancharAthra and authorities from ThiruvallikkENi on VaikhAnasam.





SIOkam 33

SwAmy DEsikan refers to the dear devotees of SrI DhIpa PrakAsan who strictly observe the varNAsrama Dharmams and gladden the heart of the Lord of ThirutthaNkA through aarAdhanams done following the rules laid out in the Lord's saasthrAs:

वर्णाश्रमादि नियत क्रम सूत्र बद्धा
भक्त्या यथार्हं विनिवेशित पत्र पुष्पा ।
मालेव काल विहिता हृदयङ्गमा त्वाम्
आमोदयत्यनुपराग धियां सपर्या ॥ ३३

**VarNashramAdi niyata krama sootra baddhA
BhaktyA yathArha vinivEshita patra puShpA |
maalEva kaala vihitA hrudhayangama tvAm
aamOdayahyanuparAga dhiyAm saparya ||**

Meaning:



h ViLakkoLi PerumALE! The dearest BhaagavathAs of Yours reject

the phalans from their kaimkaryams, disassociate themselves from material gains and devote their lives to perform AarAdhanam for You. During their worships, these virakthAs do not violate the ancient rules of VarNAsrama dharmams, which define the duties of VarNAs like Brahmin, KshathriyAs, VaisyAs and SUdrAs and the Aasramams like BrahmachAri, Grahasthan, Vaanaprasthan and SanyAsi. They follow the directions of their particular Soothram like Aapasthambham, BhOdhAyanam et al in the performance of worship to You. They gather and present ThuLasi and fragrant flowers according to their abilities. They perform the PanchakAla prakriyAs set by the AchAryas in their nithya granthams. Their strict adherence to the rules set by





Your SaasthrAs pleases Your heart and enchants the minds of others. Their poojAs please You like the fragrant VanamAlai that adorns Your chest. That VanamAlai is made up of different wild flowers of exquisite fragrance and is bound together with the binding threads from plants. In that garland, there are specific places for the sacred basil (ThuLasi) and the different flowers held together by the threads to produce the most aesthetic appearance. When it is adorned by You, this garland acquires additional special fragrance because You are Sarvagandhan. Just as that fragrant garland pleases You, the aarAdhanam performed by Your devotees in the saasthraic manner pleases You immensely.

Additional Comments:

The worship of the ParamaikAnthi following strictly the rules of VarNAsrama dharmam is referred to here (“VarNa-aashramadi niyata krama sootra” bhaddhEnA kruta “saparyA tvAm AamOdayati”). That worship by the devotees without any other desires about seeking worldly pleasures pleases Your heart (anuparAga dhiyA:saparyA tvAm AamOdayati). That worship by these BhakthAs, who are solely devoted to You, is like a garland strung together with uniquely positioned fragrant flowers and ThuLasi leaves which enchants Your heart just like the wild flower garland (Vyjyanthi VanamAlai) adorning Your chest (YathArha vinivEshitha Patra PuShpa MaalA iva tvAm aamOdayati). Their aarAdhanam is done with pure Bhakthi and at the prescribed times of the day and that endears them to You and You become very happy with them (BhaktyA kaala vihitA saparyA tvAM tava MaalA iva aamOdayati). This aarAdhanam/upachArams done by these virakthAs (paramaikAnthi) enchants Your heart (AnuparAga dhiyAm hrudayangamaa saparyA tvAm Tava MaalA iva aamOdayati).

Using the analogy of the multi-colored and uniquely fragrant garland adorned by the Lord with pleasure, SwAmy DEsikan points out that the blemishless aaraadhanam performed by the ones disassociated from worldly pleasures are accepted with joy by the Lord. Those aarAdhanams (SaparyA) are endearing to the Lord of ThirutthaNka because, they have the following unique features about them:

⌘ **VarNAshramAdi niyata Krama sootra bhaddham:** It is strung together with the threads defined by the SaasthrAs of the Lord.





- ⌘ **BhaktyA (krutam saparyA):** These aarAdhanams are performed with great Bhakthi.
- ⌘ **Kaala VihitA saparyA:** They are conducted at the times designated by the Nithya granthams and the Lord's Saasthrams.
- ⌘ **HrudayangamA saparyA:** They are enchanting because of the hrudhaya bhAvam of these paramaikAnthi with no interest in the fruits of their aarAdhanams. They perform Phala ThyAgam at the end of the AarAdhanam.

The pleasure that the Lord gets from such aarAdhanam by these MahAthmAs is equal to the pleasure that He enjoys from the fragrance of the Vana Maalai adorning His chest.

In the previous sIOkam, SwAmy DEsikan focused on the aarAdhanam done with one of the two VaishNava aagamams by the fortunate ones (dhanyA: thvAm preethya PaancarAthrika- nayEna, atha vaa VaikhAnasa PathA ca samarcayanta: dinAni Phalavanta: nayanti). Here SwAmy DEsikan referred to the joy derived by the worshippers of the Lord either through PaancharAthra or VaikhAnasa Aagamams. The emphasis was on the performer of the AarAdhanam and His joyous state of mind. In the 33rd sIOkam, SwAmy DEsikan shifts his attention to the Lord, who is the recipient of that properly conducted aarAdhanam and states that such an aarAdhanam pleases the Lord immensely and He accepts that aarAdhanam with great joy.





SlOkam 34

SwAmy DEsikan salutes the paramaikAnthis, who recognize without doubt that Lord Sriman NaarAyaNan is the Para DEvathai (Supreme Being) and worship Him alone as the God of Gods:

ब्रह्मा गिरीश इतरेऽप्यमरा य एते

निर्धूय तान् निरय तुल्य फल प्रसूतीन् ।

प्राप्तुं तवैव पद पद्म युगं प्रतीताः

पातिव्रतीं त्वयि वहन्ति परावरज्ञाः ॥

brahmA girIsha itarEapyamarA ya yEtE
nirdhUya taann niraya tulya phala prasootIn |
prAptum tavaiva Pada Padma yugam pratItA:
paativratIm tvayi vahanti parAvarajn~A: ||

Meaning:



h ViLakkoLi PerumALE! Brahma, Sivan and other DevAs can only

grant the insignificant and perishable phalans equivalent in value to narakAnubhavam. Thou art the Supreme Being, DEvAthi DEvan. They (the ParmaikAnthis) understand Your exalted nature over them (the other Gods) and do not ever approach latter for any boons. They simply reject them. This way they maintain their chastity like a righteous and chaste wife, who does not even look at another man (except her wedded husband). She (a Pathivrathai) considers her husband as God Himself and serves him always. The paramikAnthis behave thus like Pathivrathais and reject all the other DevAs and offer worship only to You.

Additional Comments

The reference here is to the sixth chapter of Srimath Rahasya Thraya





Saaram of SwAmy DEsikan, where He elaborates on the mindset of ParamaikAnthis (**ParadEvathA-PaaramArTyAdhikAram**).

SwAmy DEsikan reminds us that the Divya Dampathis alone are PrApyam and PrApakam for us; the upadEsam is that all other darsanams extolling other Devathais, who are Jeevans bound by KarmAs, are to be rejected by us. Brahma-RudrAdhis are creations of Sriman NaarAyaNan; they are Karma-vasyarkaL; they got their exalted posts due to the Aaraadhanam they did for their Lord, Sriman NaarAyaNan. They are subject to the Maayai of the Lord. They perform Kaimkaryam to the Lord as a result of the Jn~Anam that our Lord bequeathed on them. They do not have SubhAsrayam. They cannot grant Moksham. One who knows these truths about the Supremacy of Sriman NaarAyaNan over the other gods qualifies for Moksham. These gods are servants of Sriman NaarAyaNan and are His body. He is their antharAthmA, Energizer and Commander. He is the Seshi and they are Sesa Bhoothars to Him, the Master (Seshi). There is no god, who is equal to or greater than Sriman NaarAyaNan. When one is looked at by Him, one is assured of Moksham. Sriman NaarAyaNan is akhila Tanu (who has the Chethanam and achEthnam as His body); He is the sole grantor of Moksham (Mukthidha:); He is the one enjoyed by the liberated souls (Muktha-BhOgya:).

[PramANams Quoted by SwAmy DEsikan for the Supremacy of our Lord](#)

We will record here selected quotations from different sacred texts.

**KunRam pOl maNimAdaneedu ThirukkuruhUrathanuL
ninRa AadhippirAn niRkka MaRRattheyvam naaduthirE
---ThiruvAimozhi 4-10-1**

When the Supreme Lord AadhippirAN stands at ThirukkuruhUr for You to see and experience, why would you approach any other gods for protection and Moksha anugraham? Why would you engage in such a futile act?

**AadyO naarAyaNO dEva: tasmAt Brahma tatO Bhava:
--VarAha PurANam: 25-6**

Lord NaarAyaNan is the First. From Him arose Brahma and from him, arose Sivan.





**nityam hi naasti jagati bhUtam sthAvara-jangamam
rutE tamEkam PuruSham VaasudEvam sanaatanam
--BhAratam: shAnti Parvam**

There is no ever-lasting entity -- among chEthanam or achEthanam--
other than the Purushan revered as VaasudEavan. He is the only
imperishable, eternal Being.

**aabrahm Astambha paryantA jagadantar-vyavasthita:
prANina: karma-janita samsAra-vasa-vartina:
--ViShNu Dharmam: 104-23:**

From the mighty Brahma to the smallest insect/ blade of grass, all
the living entities are bound by their karmAs. They are not liberated
souls. They are born to experience their Karma Phalans.

**BrahmA MamAshritO RaajannAham kascidupAshrita:
mamaashrayO na kascittu sarvEShAm AashrayO-hyAhaam
--BhAratam: Aasva Parvam:118.38**

Oh King! Brahma has sought refuge in Me. I have not sought the
protection of anyone else. There is no one, who I need for My refuge. I
am the goal and target to seek as Protector by One and All.

**na Param PuNdarIkAkshAt drushyate PuruSharbha
--BhAratam: BhIShma Parvam: 67.2**

Oh the great one among Men! There is no One, who is Superior to the
Lotus-eyed Lord, Sriman NaarAyaNan.

trilOkyE taadrusha: kascit na JaatO na janiShyate

In all the three worlds, there is no One, who is equal to the Lord and
there will be no one in the future either, who is going to be equal or
Superior to Him.

**Ishvaram tamm vijAneema: sa PitA sa prajApati:
--BhAratam: Aasav Parvam 43.13**

EmperumAn is the king of Kings. He is the King of Brahma. He is
VishNu. He is Brahman and Supreme. Therefore we understand and
revere Him as Isvaran. He is the Father of All. He is PrajApathi.

**HarirEka: sadA dyEyO Bhavadbhi: sattva-samsthitai:
--Sivan's words in Hari Vamsam(2.132.8)**

Oh BrahmaNAs with the abundance of Saththva guNam! Lord Hari is the
One and Only One to be meditated upon by You!





upAsyOyEyam sadA ViprA upAyOasmi HarE: smrutou
--Sivan's words in Hari Vamsam: 2-133-44

Always Hari alone is fit for UpAsana/Meditation. I am the guiding person to remind You of that way.

Pratibuddha-varjam sEvyam tu

The dEvathais other than Sriman NaarAyaNan, the Supreme dEvathai, can be worshipped by every one except those, who wish to receive Moksha anugraham.

namm KaNNan KaNNallathu illayOr KaNNE
---ThiruvAimozhi: 2.2.1

There is no other protector except KaNNan for us.

Aavikku Ohr paRRukkompu ninnanAI aRihinRilEn yaann
--ThiruvAimozhi: 10.10.3

adiyEn does not know of any support stick (SaraNam) to protect me from drowning in the ocean of SamsAram except You.

MaRRumOr Dhaivam uLathenRu iruppArOdu
uRRilEn, uRRathum UnnnadiyArkku adimai
maRRellAm pEsilum Ninn Thiruvettezhutthum
kaRRu, Naann KaNNapuratturaiyammAmE!
-- Periya Thirumozhi: 8.10.3

Oh Lord of ThirukkaNNapuram! I will not join those, who think that there are Gods fit to meditate upon than Yourself. The one wish desired by me and accepted by me is to be the servant of those (BhAgavathAs), who are ParamaikAnthis devoted to Your sole service.

SwAmy DEsikan concludes the important chapter of SrImath Rahasya Thraya Saaram in the spirit of the 34th SIOkam of Sri SaraNaghathi dhIpikai this way:

Our Lord SrIman NaarAyaNan is the Only One, who can directly bless us with Moksham. **“nA itarANi” (No other Gods have the power)**. There is no limit to His SvAtantryam (Free and unlimited will). Beyond Moksham, He can grant whatever else one seeks from Him. When One approaches Him for phalans other than Moksham, He grants them all in abundance. When paramiakAnthis approach Him and serve Him without seeking anything, Moksham and the rest of the Phalans are conferred by the Lord and they reach the ParamaikAnthis readily.





SlOkam 35

SwAmy DEsikan salutes the glories of Bhaagavath sEshathvam:

नाथ त्वदिष्ट विनियोग विशेष सिद्धं

शेषत्व सारमनपक्षेय निजं गुणज्ञाः ।

भक्तेषु ते वरगुणार्णव पारतन्त्र्यात्

दास्यं भजन्ति विपणि व्यवहार योग्यम् ॥

naatha tvat iSha viniyOga vishESha siddham
shEShatva saaram anapEkshya nijam guNajn~A: |
BhaktEShu tE varaguNArNava Paaratantryaat
dAsyam bhajanti vipaNi vyavahAra yOgyam ||

Meaning:



h ViLakkoLi PerumALE! Oh Vast Ocean of all auspicious attributes

(Vara GuNArNava)! The chEthanAs are Your bonded servants (sEshAs). You are their undisputed Master and Lord (sEshi). It is but natural for You as the Master of property (Your servants) to command them to become the servants of Your dear BhaagavathAs. This is quite a natural development arising out of the relationship between true servants and their undisputed Master. Your servants are not content just with the serving of Your BhaagavathAs. They are overcome with the noble attributes of Your BhaagavathAs as they serve them and reach a stage in their relationship to sell themselves to those BhaagavathAs in the context of being their property. Your true servants (nija bhrutyAs) possess admirable auspicious attributes and are therefore recognized as “GuNajn~A:”. They understand the essence of their relationship (shEShatva saaram) to You as sEshans and aim to please Your ThiruvuLLam always (tvat iShta viniyOga VishESha





siddham shEShatva saaram anubhavati). Even this does not make them fulfilled, when they get a taste of serving Your BhaagavathAs dear to You. They get attracted to Your BhaagavathAs and become bound to them (nijam shEShatva saaram anapEkshya tE BhaktEShu paaratantryAt daasyam bhajanti). SwAmy DEsikan points out that their attitude of subservience to the Lord's BhAgavathAs make the servants of the Lord reach the highest state of dependency, where they enjoy being treated as a commercial property that could be readily bought and sold by the BhAgavathAs so that they can use them (sEshAs) as they please. That is the high quality of Daasyam (servitude) that the sEshAs desire (VipaNi vyavahAra dAsyam Bhajanti).

Additional Comments:

We hear the echo of this statement in one of PeriyAzhwAr ThirukkOttiyUr Paasurams (Periya Thirumozhi:4.4.10):

**KeshavA! PurudOttamA! KiLarccOtiyAi! KuraLA yenRu,
pESuvAr adiyArkaL yentammai VIRKAVUM PERUVAARKALE**

Those dear BhaagavathAs of the Lord, who recite with Joy the various names of the Lord have the right to buy and sell us as their property.

SwAmy DEsikan states in PurushArTa KaashtAdhikAram that this is the ancient way designed by the Lord. He is immensely pleased with His BhakthAs worshipping His BhaagavathAs and He welcomes that even more than the devotion shown to Him by His BhakthAs. If Bhagavath Kaimkaryam is a lofty goal of life (PurushArTam), the boundary or yellai nilam for that Bhagavath Kaimkaryam is BhAgavatha Kaimkaryam.

The PramANams cited by SwAmy DEsikan in this context are:

**aaradanAnAm sarvEShAm ViShNOrArAdanam Param
tasmAt PARATARAM prOktam tadiyahArAdhanam PARAM
--PaadmOttAram: 29-81**

Among all kinds of worship, the worship offered to VishNu is the loftiest one. Even better than that is the aarAdhanam of His TadiyahAs or His BhaagavathAs.





**tadAshrayasyAshrayaNath tasya tasya ca tasya tasya ca
samsEvAnnaraa lOkE pooyantE sarva-paatakai:
--Garuda PurANam, shrIraaga MahAtmyam 8.91**

Men are released from all kinds of sins by worshipping the Lord, His devotee and the devotee of that devotee and the devotee of the latter and down that chain of devotees of the Lord.

This is what ThiruppanAzhwar informs us in the very first Paasuram of his Divya Prabhandham: **“AmalanAdhipirAn adiyArkku yennai aatpaduttha Vimalan”** (My sacred Lord, who made it possible for me to become the servant of His BhaagavathAs).

Poushkara Samhithai classifies the entourage (ParivAram) of the Lord as AapthAs and anaapthAs (dear ones and not so dear ones). The **AapthAs** (vENDIyavar) are the **Nithya Sooris** (eternally liberated ones), **MukthAs** (those liberated souls, who gained that status through the observance of Bhakthi or Prapatthi yOgam) and **His BhaagavathAs**; the **anaapthAs** (vENDAthavarkaL) are the **SamsAri Jeevans** devoid of Bhagavath Bhakthi and other **Karma VasyAs**. Thus BhaagavathAs are grouped among the dearest ones of the Lord.

In the concluding section of the PurushArTa-KaashtAdhikAram of Srimath Rahasya Traya Saaram, SwAmy DEsikan extols the greatness of the ParamaikAnthis, who consider the worldly wealth as insignificant as a blade of grass (ThruNam); they reject kaivalyam (aathma saakshAth- kaaram) or even the lofty status of Brahma (Brahma Padham); the ParamaikAnthi BhAgavathAs do not even ask the Lord for the boon of MokshAnugraham. They are parisuddhAs (the purest ones) and of the firmest of mind (sTira dhiyA:) in their devotion to their Lord. They are compared to the chaste wife, who never leaves her inner chambers (SuddhAntha SiddhanthnI) and is devoted only to her wedded husband. SwAmy DEsikan prays for becoming the daasan for the TadhiiyAs of the Lord, the paramaikAnthis.

**vEdam aRintha Bhagavar viyakka viLangiya seer
Naatan vahuttha vahai peRunAmm Avan nalladiyArkku
aatharamikka adimai isainthu azhiyA marai nool
neethi niRuttha nilai kulayA vahai ninRaname
--Adhikara Sangraham, Paasuram 23**





Meaning

We are the thankful inheritors of the sampradhAyam blessed to us by the Lord, whose radiant and auspicious attributes is the perennial object of adoration by His BhAgavathAs. We stay resolutely committed to the practice of the anushtAnam rooted in His eternal VEdas that command the devotional kaimkaryam to His BhAgavathAs as the boundary of Bhagavath kaimkaryam (PurushArTa Kaashtai).





SlOkam 36

SwAmy DEsikan salutes the glories of ParamaikAnthis and describes how they spend their lives totally committed to Bhagavath-BhAgavatha Kaimkaryams:

सद्भिस्त्वदेक शरणैर्नियतं सनाथाः

सर्पादिवत् त्वदपराधिषु दूरयाताः ।

धीरास्तृणीकृत विरिञ्च पुरन्दराद्याः

कालं क्षिपन्ति भगवन् करणैरवन्ध्यैः ॥

sadbhis tvadEka sharaNair-niyatham sanAthA:
sarpAdivat tvad aparAdhiShu dUrayAtA: |
dhIrAstruNIkruta virinca purandarAdyA:
kaalam kShipanti bhagavan karaNairavandhyai: ||

Meaning:



h ViLakkoLi PerumALE! Those ParamaikAnthis (One who do not seek anything for themselves from You including Moksham) perform Prapatthi to You with firmness of heart in Your rakshakathvam and never waver from their MahA VisvAsam in You. They consider always as their Masters, the BhaagavathAs, who have surrendered unto You. When they see some one, who commits apachAram to You, they quickly remove themselves from their presence, just like the one, who has seen a poisonous snake. They consider Brahman, Indran and all other Gods as worthless blades of grass, since there is nothing that they seek from them. They dedicate their limbs to the total service of Bhagavath-BhAgavatha Kaimkaryam and they spend their days this way.





Additional Comments:

SwAmy DEsikan addresses the ParamaikAnthi as “**dheerA:**” in this sLOkam. These indeed are true brave ones, who have sTairyam (firmness of purpose) and VairAgyam (detachment from the worldly pleasures).

These DheerAs revere Lord’s BhaagavathAs, who have performed SaraNAgathy at the Lord’s sacred feet and are steadfast in their devotion to Him (**tvadEka sharaNA:**). Swamy DEsikan addresses these BhaagavathAs as “Sath” or Saadhus or Santha:. The dheerAs have always the Santha: as their Masters (**dhIrA: tvad yEka sharaNai: sadbhi: niyatam sanATA:**).

These dheerAs have three lakshaNams:

1. They run as fast as they can from those, who commit Bhagavath-BhAgavatha apachAram (**tvad aparAdiShu sarpAdivat dUra yAtA:**). They run like the one, who has sighted a serpent.
2. They consider any god, who is subject to the effects of Karmaa as not worthy of much attention and devote their worship to that Supreme Lord Sriman NaarAyaNan, who has no equal or Superior. When it comes to demi-gods like Indhran or Brahma, these ParamaikAnthi consider them as equal in value to an useless blade of grass (**dhIrA: truNIkruta Virinca-IndrAdyA:**).
3. Finally, these DhIrAs dedicate their mind, body (every limb of their body) and speech totally to Bhagavath-Bhaagavatha-AchArya kaimkaryams. This way, they use their Indhriyams fruitfully and spend their allotted time on earth (**avandyai: karaNai: kaalam kshipanti**). “Avandhai:” means purposeful and unwasted. **KulasEkharA AzhwaR’s Mukunda MaalA SthOthram (JihvE Keertaya Keshavam) and Bhaktha PrahlAdhan’s UpadEsam to his class mates (shravaNam Keertanam) come to my mind in this context of purposeful use of one’s limbs in service to the Lord.**





SIOkam 37

SwAmy DEsikan begins the description of the exit of the jeevan from its body during the last moments of life:

वागादिकं मनसि तत् पवने स जीवे

भूतेष्वयं पुनरसौ त्वयि तैः समेति ।

साधारणोत्क्रमण कर्म समाश्रितानां

यन्त्रा मुकुन्द भवतैव यथा यमादेः ॥ ३७

vaagAdikam manasi tat pavanE sa jeevE
bhUthEShvayam punarasou tvayi tai: samEti |
sAadharaNOtkramaNa karma samAshritaNam
YantrA Mukunda Bhavataiva yathA YamAdE: ||

Meaning:



h ViLakkoLi PerumALE! When the Jeevan is ready to leave the

body, the ten indhriyams beginning with Vak join Manas. The Manas with the assembly of ten indhriyams joins next the PrANa Vaayu. That PrANa Vaayu gets merged thereafter with the Jeevan. JeevAthmA in turn joins the subtle part of the Pancha BhUthams. All these efforts make the Jeevan very tired. At that time, My Lord, You embrace the Jeevan to remove the strain arising from those strenuous efforts. Thus, You are the One, who exits the Jeevan from the erstwhile home of SarIram (body). This embrace of the jeevan by You at the time of death is common to both paapis and PuNyAsAlis. This procedure, where You take an active role is common also for DevAs like Yaman at the time of their Jeevans exiting their bodies. This process is managed by You as the indweller of all Jeevans (antharyAmi Brahman). You enter into them and command the process of exiting of





the Jeevans from their bodies in a controlled manner.

Additional Comments

Here, SwAmy DEsikan focuses on the happenings at the time of the shaking of the mortal coils (sarIram) by the Jeevans during their last moments of life. This process is called **UthkramaNam**. The exiting goes quickly through a series of steps in a synchronized manner. Our Lord is the YanthrA or active leader in this important process. He takes the initiative as the indweller and commander for this orderly process for all Jeevans independent of the fact that they are sinners or paramaikAnthiS. SwAmy DEsikan purposely addresses Sri DhIpa PrakAsan as Mukundhan here because the name Mukundhan stands for Moksha daayakan (the One who confers Moksha anugraham). SwAmy DEsikan says: “ **Mukunda! SaadhAraNa utkramaNa Karma Bhavatiava**”. The steps of exiting the jeevan from the body are common to all and is managed by You alone.

Indhriyams are not limbs of the body. They are ten in number: Five Jn~Ana indhriyams and Five KarmEndhriyams. They are present in subtle forms (Sookshma dhruvyams) at different parts of the body to help the Jeevan during life.

The Five Jn~Endhriyams are: Thvak, GrANam, RasanA, Chakshus and SrOthram. Thvak is the sense of touch and is present all over the body; GrANam is smell and is focused in the nose; RasanA is taste and is present subtly in the tongue; Chakshus or sight is present in the eye; SrOthram is in the ear cavity.

The Five KarmEndhriyams are: Vaak, PaaNi, Paadham, paayu, and Upastham. Vaak/speech is a dhruvyam that is present in eight different places: Hrudhayam/Heart, throat, back of the tongue, jaws, teeth, lips, nose, and head. The KarmEndhriyam of PaaNi is at the fingers. Paadham is at the feet; Paayu is at the rectum and upastham is present subtly at the signs of Men and women.

These ten IndhriyAs (DhruvyAs) join with Manas (mind) at the time of the exit of the Jeevan from the body that housed it at the command of ParamAthmA, who dwells inside the Jeevan (**VAg adikam Manasi samEti**). That Manas incorporating all the ten indhriyams unites next





with the PrANa Vaayu (tat PavanE samEti). The PraNa Vaau now takes the next step at the command of the Lord and unites with the Jeevan. That Jeevan incorporating PrANa Vaayu joins the subtle aspects of the Pancha BhoothAs (AakAsam, Vaayu, Agni, Appu/Jalam and PruthvI/Earth) (sa Pavana: JeevE samEti: ayam jeeva: bhUtEShu puna: samEti). That Jeevan joins with You (asou tai: tvayi samEti).

SwAmy DEsikan gives thus a clear, step-by-step description of the UthkramaNa Karma performed by the Lord for ALL at the time of bodily dissolution (dEha VyOham). SwAmy DEsikan acknowledges and salutes Sri DhIpa PrakAsa-Mukundhan for the duty that He performs to exit the Jeevan from the body that it had before death occurs.





SIOkam 38

SwAmy DEsikan helps the Jeevan to enter the 101st NaaDi to ensure the ascent of the prapanna Jeevan to His Parama Padham:

सव्यान्ययो रयनयोर्निशि वासरे वा

सङ्कल्पितायुरवधीन् सपदि प्रपन्नान् ।

हार्दः स्वयं निजपदे विनिवेशयिष्यन्

नाडीं प्रवेशयशि नाथ शताधिकां त्वम् ॥

savya anyayO: ayanayO: nishi vaasarE vaa
sankalpitha aayu: avadhIn sapadi prapannAn |
haarda: svayam nijapadE vinivEshayiShyan
naaDIIm pravEshayashi naatha shatAdhikAm tvam ||

Meaning:



h ViLakkoLi PerumALE! For those, who have not performed

Prapatthi, there are some limitations on the time of death and their consequences. They can hope to attain the auspicious worlds only when their death happens during the UttharAyaNa Sukla paksham and particularly during the daytime. SaasthrAs say such souls without the benefit of Prapatthi cannot enter auspicious worlds at other times such as DakshiNayana KrishNa Paksha days or Nights. Those who have performed Prapatthi at Your Lotus feet have no such restrictions. UttarAyaNam or DakshiNayanam or the Pakshams or the day or night do not interfere with their reaching Your Supreme abode. At the end of their assigned time on this earth, they ascend to Shri VaikuNTham for eternal residence there to serve You.

At the end of their lives as PrapannAs, You as the indweller of the jeevan facilitate it to enter the 101st NaaDi to begin its journey via the path of light towards Shri VaikuNTham. The other Jeevans, who did





not perform Prapatthi enter NaaDis other than the 101st NaaDi and as a result start their journey to Svargam or Narakam based on their karma visEsham. You make the Prapanna Jeevan see nothing but the 101st NaaDi (Brahma NaaDi or Moordhanya Naadi) and help it to start its journey on the upward path to ShrI VaikuNTham.

Additional Comments:

In the previous sLOkam, SwAmy DEsikan described how the Lord as the indweller of the Jeevan unites the ten Indhriyams with Manas and Manas in turn with PrANa Vaayu and that PrANa Vaayu with the subtle aspects of Pancha BhUthams. Our Lord embraces that Jeevan which underwent such strenuous steps to exit the body and comforts it. What does the Jeevan do now? That is the subject matter of this 38th sLOkam Lord's additional upakArams to the prapanna Jeevan is described here.

The subject matter of Four Brahma Soothra adhikaraNams (IV.ii.8 to IV.ii. 11) are condensed into one single sLOkam by the Kavi Simham, SwAmy DEsikan. **The names of these adhikaranams are:**

- ⌘ IV.ii.8 is Tad-okodhikarana
- ⌘ IV.ii.9 is RasmayanusAra-adhikaraNam
- ⌘ IV.ii.10 is Nisaa-adhikaraNam
- ⌘ IV.ii.11 is DakshiNAYana-adhikaraNam

In the Tad-OkodhikaraNam, the Lord's special help in illuminating the 101st NaaDi and pushing open the closed door of that Naadi to permit the Prapanna Jeevan to enter is described. KaTha and BrahadAraNya Upanishads attest to this help of the Lord. In the 493rd sLOkaa of His AdhikaraNa SaarAvaLi, SwAmy DEsikan describes the Lord's help in detail for the Prapanna Jeevan to enter the 101st NaDi and to proceed further along the prescribed route to ShrI VaikuNTham.

In the RasmayanusAra-adhikaraNam, the journey of the Jeevan following the rays of the Sun is described following the ChandOgya Upanishad manthram (8.6.5).





In the next adhikaranam, Nisaa-adhikaraNam, it is stated that for a Prapanna Jeevan, death at day time or night time does not interfere with the travel to reach the Supreme Brahman. Non-prapanna Jeevans dying during night do not attain the auspicious worlds (He is born again in this world).

In the DakshiNayanam-adhikaraNam, the prapanna who dies even in DakshiNayanam (in the six month period, when the Sun travels South) attains the Supreme Brahman.

The non-prapanna Jeevan dying in DakshiNayanam does not travel in the path of light, but in the path of smoke (DhoomAdhi maargam) and is condemned to be born again in Samsara without attaining Brahman like the prapanna Jeevan.

- ⌘ **By the passage of the 38th sIOkam, “savya anyayO: ayanayO:”,** Swamy DEsikan refers to the insignificance of DakshiNayanam or UttharAyaNam in affecting the sureness of the prapanna Jeevan’s journey via archirAdhi maargam (adhikaraNam: IV.ii.11).
- ⌘ **By the passage “nisi VaasarE vaa”,** SwAmy DEsikan condenses the thoughts of AdhikaraNam IV.ii.10 (nisaa-adhikaraNam). Death during the night or day does not interfere with the pre-determined journey of the Prapanna Jeevan via the divine path to Shri VaikuNTham.
- ⌘ **By the passage of , “sankalpita aayu: avadIn PrapannAn sapadi nija padE svayam vinivEShayishyan Haardha: tvam sata adhikam naaDim pravEShayasI”,** SwAmy DEsikan refers to the adhikaraNam IV.ii.8 (TadhOkOdhikaraNam). The parapanna Jeevan exits the gross body via the 101st Naadi with the help of the indweller Lord (antharyAmi Brahman). The exit is made easier by the Lord by making the 101st NaaDi radiant (agra jvalanam) so that the Jeevan can see where it is and then our Lord pushes open the closed door of the 101st NaaDi to ease the entry of the prapanna Jeevan in that NaaDi to proceed upwards on its prescribed path (DevayAna path) to the Supreme abode. The non-prapanna Jeevans exit their gross





body by any one of the other 100 Naadis and reach destinations other than Shri VaikuNTham (Svargam or narakam) and are destined to be reborn again in this SamsAric world.





SlOkam 39

SwAmy DEsikan describes the progression of the Journey of the Jeevan that exited via the 101st Naadi through the DEvayAna path (ArchirAdhi Maargam) to Shri VaikuNTham:

अर्चिर्दिनं विशदपक्ष उदकप्रयाणं

सवंत्सरो मरुदशीतकरः शशाङ्कः ।

सौदामनी जलपतिर्वलजित् प्रजेशः

इत्यातिवाहिक सखो नयसि स्वकीयान् ॥

arcirdinam vishada pakSha udak prayANam
samvatsarO marut asIta kara: shashAnka: |
soudAmanI jalapatir valajit prajEsha:
ityAtivAhika sakhO nayasi svakeeyAn ||

Meaning:



h ViLakkoLi PerumALE! You lead those, who performed Prapatthi

at Your Thiruvadi, through dEvayAna path after exiting that Jeevan from the sarIram through the 101st Naadi. During this dEvayAna journey, assigned representatives of Yours welcome to their territories, offer homage and take them to the next step of the journey to Your Parama Padham. The sequence among your representatives greeting the Prapanna Jeevan are Agni, the deity of the Day (Pahal dEvathai), Sukla Paksha dEvathai, UttharAyaNa dEvathai, Varsha (Samvathsara) dEvathia, Vaayu, Sooryan, Chandran, the deity of lightning known as AmAnavan assisted by VaruNan, Indhran and Brahma dEvan. They greet the prapanna Jeevan, offer homage and hand them over to the next in line on the way to Shri VaikuNTham. All of these upakArams (help) are given to the Jeevan to





travel with all MaryAdhais to its rightful place in ShrI VaikuNTham.

Additional Comments:

In the previous sLOkam, the utthkrAnthi (exit) of the prapanna Jeevan by the 101st vein with the active participation of our Lord dwelling in the heart was referred to. The Jeevan that left the Brahma Pura (the city of Brahman, the sthUla sarIram) now enters the DEvayAna path through the solar rays. DevayAna path is also known as archirAdhi maargam. DEvayAna means the divine path of the dEvAs and Archis means light.

That path is presided over by several deities, who receive the Muktha Jeevan with appropriate honors (poorNa kumbham, Veda Vaakyams) and escort him throughout their territories. These are:

1. Light (archis)
2. ahas (Day)
3. Bright fortnight (poorva Paksham or Sukla Paksham)
4. UttharAyaNam (the six months when the Sun travels North)
5. Year (Samvathsaram)
6. Vaayu (Air)
7. Aadhithyan (Sun)
8. Chandran (Moon)
9. Vaidhuyathan (amAnavan or the Supra-Man, who is lightning)
10. The three sahakAris of AmAnavan (viz), VaruNa, Indhra and PrajApathi

These deities have been appointed by the Lord to escort His Muktha Jeevan onward to His Supreme abode. These deities are called **archirAdhi abhimAnis**.

The specifics about this dEvayAna Maargam are described in





ChaandhOgyam (4.15.5), KoushIthakupanishad, BruhadhAraNyakam (8.2.15, 7.10). There are some variations in the deities, who participate in the UpachArams and the IOkams that the Muktha Jeevan passes through according to these three Upanishads. Sri RaamAnujA discusses the ArchirAdhi maargam in Sri Bhaashyam (4.3.1). He concludes that all of these Upanishads agree on the divine path used is the only path traveled and begins with Archis, which is the same as Agni. SwAmy DEsikan discusses the ArchirAdhi Journey in detail in his Sri Sookthi, Parama Padha sOpAanam (7th Chapter: ArchirAdhi Parvam); SwAmy DEsikan also summarizes succinctly the ArchirAdhi journey in his Sri Sookthi, AdhikaraNa SaarAvaLi (sIOkam 501, 502). Tatthva SaarA sIOkam 102 also covers this topic.

Brahma Soothrams (4.3.1 through 4.3.15) discusses this topic and AchArya RaamAnujA's Sri BhAshyam elaborates on the DEvayAna path and "the escorting angels" (AadhivAhikAs). The arrival of the Muktha Jeevan at ShrI VaikuNTham after travel through the path of light and his anubhavams at ShrI VaikuNTham form the final paadham of Brahma Soothrams. Once the Muktha Jeevan reaches parama padham and is embraced by SrIman NarAyaNa, it enjoys paripoorNa BrhmAnandham and does not ever return to SamsAra MaNDalam unless deputed there temporarily by the Lord for specific assignment. After completing the task assigned by the Lord, the Muktha Jeevan returns back to its seat at Parama Padham.

SwAmy NammAzhwAr describes in the 99th decad of ThiruvAimozhi (10.9.1-11) what Sri VaikuNTa NaaTan showed him as to what he (SwAmy NammAzhwAr) and Muktha Jeevans would be enjoying / experiencing during the travel by ArchirAdhi maargam to ShrI VaikuNTham and the reception at Parama Padham on arrival. These precious paasurams are the distillation of the essence of the Upanishadic passages quoted earlier. The honors accorded to the DaasAs of SrIman NaarAyana are described in a moving manner by SwAmy SaThakOpan/NammAzhwAr.

SwAmy NammAzhwAr describes the UpachArams/MaryAdhais that the Muktha Jeevan receive from Adhi-VaahikAs in the third sIOkam of this decad.





The 9th Paasuram of Thiruvaimozhi 10.9

The welcoming deities offer with great pride incense with myrrh, garland the Muktha Jeevans, recite Veda Vaakyams, offer Havis, fruits and benedictions. In the 9th paasuram, the praise of the Nithya Sooris to the Muktha Jeevans is described:

வைகுந்தம் புகுதலும் வாசலில் வானவர்
வைகுந்தம் தமர் எமர் எமதிடம் புகுதென்று
வைகுந்தத் தமரும் முனிவரும் வியந்தனர்
வைகுந்தம் புகுவது மண்ணவர் விதியே.

Vaikuntham puhutalum vaasalil Vaanavar
Vaikunthan Tamar Yemar Yemathidam puhutenRu
Vaikunthatt-tamararum munivarum viyanthamar
Vaikuntham puhuvathu maNNvar vithiye

Meaning according to Dr.V.N.V. Desikan:

The Nithyasooris greeted the entering MukthAs, saying, “Welcome to our Swamis! We are proud to be servants of the Lord’s dAsAs like You”. All requested the MukthAs to take over the “Sri”, the Affluence, the only Affluence that matters, namely, of Kaimkarya to the Lord. The amarAs (those who are active workers performing different types of service) and the Munis (those who enjoy mentally the auspicious qualities of the Lord), both applauded the advent of the MukthAs with some awe and admiration and exclaimed, “ What PuNya would we have performed such that we can have such entry of MukthAs from earth”.

The Tenth paasuram: PerumAL’s welcome

விதிவகை புகுந்தனர் என்று நல்வேதியர்
பதியினில் பாங்கினில் பாதங்கள் கழுவினர்
நிதியும் நற்சண்ணமும் நிறைகுடவிளக்கமும்
மதிமுகமடந்தையர் ஏந்தினர் வந்தே.





**vithi-vahai puhunthanar yenRu NalvEdiyar
pathiyinil paankinil paathankaL kazhuvinar
nithiyum naRRsuNNamum niRaikudaviLakkamum
mathi-muka-madanthayar yEnthinar vanthE**

Meaning according to Dr.V.N.V. Desikan

The MukthAs proceeded further. The Nithyasooris, who have been eulogized by the VEdas such as AnanthA, Garuda and VishvaksEnA received the MukthAs at the door of their respective Holy Houses with an acclamation, "What a good fortune for us that You have come here! They also performed ablution, for courtesy, at the feet of the MukthAs, with real zeal, even if it was a formality! A little farther, the Consorts of the Lord, Lakshmi, Bhoomi and NeeLa, with their countenances moon-like, came to receive the MukthAs, as representatives of the Lord along with their attendants, and WITH SRI SATHAKOPAM, the nidhi of sri VaishNavAs, CHOORNAM from the Lord's feet, POORNAKUMBHAMS and MANGALA DHEEPAMS.

The final 11th Paasuram describes the Muktha Jeevan joining the Lord at His Thiru MaamaNi MaNtapam and enjoying endless bliss through the performance of Nithya Kaimkaryam.

This is the fruit of travel by ArchirAdhi Maargam to ShrI VaikuNTham by the Muktha Jeevan covered by the Thirty Ninth sLOkam of Sri SaraNagathi DhIpikai of SwAmy DEsikan.





SIOkam 40

SwAmy DEsikan describes the arrival of the Muktha Jeevan at Shri VaikuNTham and the start of the ParipoorNa Kaimkaryam to the Lord by the Muktha Jeevan (VimukthA):

त्वच्छेष वृत्त्यनुगुणैर्माहितैर्गुणौघैः

आविर्भवत्ययुतसिद्ध निजस्वरूपे ।

त्वल्लक्षणेषु नियतेष्वपि भोगमात्रे

साम्यं भजन्ति परमं भवता विमुक्ताः ॥

tvaccESha vrutti anuguNai: mahitai: guNa Oghai:
aavirbhavati ayuta siddha nija svarUpE |
tvallakshaNEShu niyatEShvapi bhOgamAtrE
sAmyam bhajanti Paramam Bhavata VimukthA: ||

Meaning:



h ViLakkoLi PerumALE! Those who performed Prapatthi to You

free themselves from the chains of SamsAram and arrive at Your Supreme abode after their travel by ArchirAdhi maargam. Once they arrive at Your Parama Padham, the Satthva GuNams hidden before in them due to their links to KarmAs come to the forefront. Those Satthva GuNAs now help qualify the Jeevan to perform nithya kaimkaryam for You. The Muktha Jeevan recognizes its aathma svaroopam; it comprehends it as part of You (SarIram for BhagavAn, the SarIri); it understands that it is inseparable from You. Upanishads state that these MukthAthmas attain a state of equality (Saamyam) with You. We can ask how that would be possible? The answer is: The MukthAthmAs do not ever acquire attributes that are unique to You such as the creation and protection of the Universe and its beings as





well as the power to grant Moksham. Those are the activities that are in the sole control of Yours! Otherwise, The liberated Jeevans enjoy Jn~Anam and Aanandham in the same measure as You. Just as You enjoy Your SarIram (ChEthnams and achEthanams), these MukthAthmAs enjoy You. Your Jn~Anam as well as that of the MukthAthmAs are equally in the blossomed state. They (MukthAthmAs) get to see the aanandham that You derive in engaging in the creation and the protection of the Universe and its beings and share that aanandham even if they do not have the power to engage in such Jagath-vyApArams that are uniquely Yours.

The key words are in the third and the fourth Paadham of this sIOkam:

**tvat lakshaNE niyatEShu api BHOGAMAATRE
SAAMYAM BHAJANTI PARAMAM BHAVATAA VIMUKTAA:**

This is an important concept to understand regarding the limits of the enjoyment and power of Muktha Jeevan in comparison with its Lord.

Additional Comments

In the previous sIOkam, the travel of the Muktha Jeevan via the ArchirAdhi Maargam was described. Here, the Paripoorna BrahmAnandham enjoyed by the Jeevan blessed with Saayujya Moksham is described.

Jeevan's life before and after Prapatthi

Jeevan is “the child of the Lord”. Jeevan before Prapatthi had no awareness of its true nature (Svaroopam) and that of the Svaroopam of the Lord. The Jeevan put emphasis on the transient pleasures of IOka sukham and lost its way in the forest of samsAram. Then, due to some good deed (PuNyam), meeting a SadAchAryan, this Jeevan is blessed to gain Jn~Anam about Tatthva Thrayam and arTa Panchakam and performs Prapatthi to You. It spends its remaining allotted days on earth in the ideal way prescribed by SaasthrAs for Post-Prapatthi stage of one's life. When it (Prapanna Jeevan) casts the mortal coils and exits the body via the 101st Naadi with the help of the Lord, it hastens to His supreme abode by the ArchirAdhi maargam. On the way, the Muktha Jeevan accepts the upachArams of the servants of the Lord





and arrives at the banks of the river VirajA, which forms the boundary between prakruthi ManDalam and Shri VaikuNTham. There the Sookshma SarIram that accompanied the Muktha Jeevan is left behind now (freed of karma sambhandham) and the Jeevan is resplendent in its own savroopam like the cleaned-up gem and enjoys full blossoming of its Jn~Anam.

Muktha Jeevan's arrival in Shri VaikuNTham

After crossing the Divya nadhi of VirajA, the Jeevan enters Shri VaikuNTham and is awe struck by the aprAkrutha dEsam of Shri VaikuNTham and its beauty as described by AchArya RaamAnujA in His Sri VaikuNTa Gadhyam. It now arrives in front of the ThirumAmaNi MaNtapam (the gem studded hall), where the Lord is seated with His Devis on His divine couch of AdhIsEshan. These aanandha anubhavams blessed by the Lord are described in SaakaDAYana JayAkhyA SamhithAs and SwAmy NammAzhwar's Sri sookthis as well as by the various Upanishads (vide: SwAmy DEsikan's Parama Padha sOpAnam).

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Paramapatha NATHan





Jeevan in front of the Lord and start of Nithya kaimkaryam

The Muktha Jeevan is embraced by the Lord, who is happy to see His regained property and the Lord unites the Jeevan with the Nithyasoori and Muktha Jeeva ghOshti. Sri VaikuNTa NaaTan helps the newly arrived Muktha Jeevan experience its svAbhAvika (innate) blissful and JnA~nandha Svaroopam, which was hidden from it until then due to karma sambhandham.

Additional UpakArams of the Lord

The Muktha Jeevan now engages fully in the insatiable Bhagavath anubhavam and Bhagavath Kaimkaryam. This is also an UpakAram of the Lord to the Muktha Jeevan. The Nithya Sooris treat the Muktha Jeevan as their equal and also relate to it as their superior to show respect.

This is another upakAram of the Lord, who is the Master of both the Nithya Sooris and the Muktha Jeevans. The parIpoorNa Bhagavath anubhavam (BrahmAnandham) has its beginning (aadhi) for the Muktha Jeevan here at ShrI VaikuNTham and thereafter has no end (antham) and hence it becomes Nithya, ParIpoorNa anubhavam. The Muktha Jeevan is filled with Jn~Anam and Aanandham and in gratitude for this matchless upakAram of the Lord becomes immediately engaged in the uninterrupted kaimkaryam to the Lord. Our Lord accepts those kaimkaryams with joy. Our Lord (Sarva SEshi) feels fulfilled through the enjoyment of the glories acquired by His sEshan through these kaimkaryams to Him. Our Lord is immensely pleased and does not want to be separated ever from His dear property and will not let the Muktha Jeevan return to karma BhUmi. This is also Lord's UpakAram to the Jeevan that is liberated through Prapatthi anushtAnam (Vide: SwAmy DEsikan's UpakAra Sangraham).

The Fortieth SlOkam and Brahma Soothrams

SwAmy DEsikan focuses in this slOkam on the glorious transformation in the Muktha Jeevan as described in the section IV of the Fourth Chapter of Brahma Soothrams (4.4) and distills the essence of AchArya RaamAnuja's Sri BhAshyam. The 4.4 section of Brahma





SoothrAs is fairly short with just 22 Soothrams.

The Jeevan's Manifestation in to its true Form

The first soothram (**sampadyAvibhavi: svEna shabdhAt: 4.4.1**) states that the Muktha Jeevan becomes manifest (aavirbhavathi) in its own true nature (nija Svaroopam) after attaining the Supreme Light (Sri VaikuNTanAtham, the ParamJyOthi). ChandhOgya Upanishad passage (8.12.3) is the PramANam for this truth (**svEna roopENa abhiniShpadyatE**): The Muktha Jeevan becomes manifest in its own nature and is endowed with an essential and true svaroopam with the eight features:

1. Devoid of Sin
2. Freedom from old age
3. Freedom from death
4. Freedom from sorrow
5. Freedom from hunger
6. Freedom from thirst
7. Sathyakaamatham (endowed with the desires that are True) and
8. Sathya Sankalpathvam (unfailing will).

Before reaching the Param JyOthi, the Jeevan because of samsAric bonds had contractions in its Jn~Anam and aanandham, which are attributes of its true svaroopam. Now, those attributes are fully blossomed.

The Enjoyment of the Lord

The Muktha Jeevan now enjoys the Supreme Lord without separation from Him (**avibhAgEna druShTatvAt: 4.4.4**). In its fully blossomed state, the liberated Jeevan becomes endowed with the likeness, company and the sameness of nature as Brahman as stated by Sruthis and smruthis (GitA 14.2):





**Idham Jn~Anam upAshritya Mama sAdarmyam aagata:
sargeapi nOpajAyantE praLayaE na Vyatantica**

Meaning:

Those who have gained this knowledge (Jn~Anam), attain a **NATURE , WHICH IS THE SAME AS THAT OF MINE**. Thereafter, they are neither born again at the time of creation, nor do they get hurt at the time of PraLayam.

The word “Saamyamm” (likeness) is used in Sruthi and “Saadharmyam” (sameness of nature) in the Smruthi by GeethAchAryan. The Jeevan is PrAkAra (the inseparable attribute of Brahman and the Brahman is PrAkAri (the Substratum for the Jeevan). After reaching the Muktha (liberated) state, the Jeevan attains a state of purity equal to that of Brahman and enjoys the Brahman along with its qualities. Brahman and the Muktha Jeevan have Saamyam (likeness) but not Parama Saamyam (perfect, complete, identical likeness). There are some qualities that distinguish them. The Final adhikaraNam of Brahma Soothram (Jagad-vyApAra adhikaraNam) identifies the differences between the Muktha Jeevan and Brahman (Soothram 4.4.17-21):

Jagad vyApAra-varjam prakaraNAat asannihitatvAt--4.4.17

The Muktha Jeevan has all the powers that are possessed by the Lord except the cosmic activities such as creation, protection of the worlds. This is understood from the fact that ParamAthmA is referred to in the Sruthis in the context of cosmic activities and because of the lack of reference of MukthAs in this context by the very same sruthis. The creation and control of the world is exclusively under the control of the Lord and has no connection to the Muktha Jeevan, which enjoys witnessing these activities of the Lord of whom it is a part.

BhOgamAtra-saamya LingAscca --4.4.21

There are indications (lakshaNam, linga) of equality of enjoyment only (BhOga-mAthraa) and not any indication extending to Jagadh vyApAram. The ParamAthmA alone rules and controls the world.





Therefore the power (enjoyment) of the Muktha Jeevan is associated with all the powers of the Lord EXCEPT the activity relating to the world.

This is what SwAmy DEsikan states in the second paadham of this sLOkam saluting ViLakkoLi PerumAL:

VimuktA: (the liberated ones) **tvat-lakshaNE niyatEShu api** (even if they indicate Your signs) they attain likeness to You only in the enjoyment of BhOgams (**Bhavata BhOgamAtrE paramam saamyam bhajanti**) and not in Jagadh VyApAram.

SwAmy DEsikan's genius in condensing in one sLOkam the deep thoughts of many Brahma Soothrams is abundantly evident here.





Slokam 41

SwAmy DEsikan ardently seeks the protection of Sri DhIpa PrakAsan:

इत्थं त्वदेक शरणैरनघैरवाप्ये
त्वत्किङ्करत्व विभवे स्पृहयाऽपराध्यन् ।
आत्मा ममेति भगवन् भवतैव गीताः
वाचो निरीक्ष्य भरणीय इह त्वयाऽहम् ॥

ittam tvad yEka sharaNai: anaghai: avApyE
tvat kimkaratva vibhavE spruhayA aparAdhyan |
AatmA mamEti Bhagavan Bhavataiva GeetA:
VaacO nireekshya bharaNeeya iha tvayA aham ||

Meaning:



h ViLakkoLi PerumALE! It is not easy to obtain the bhAgyam of performing ParipoorNa Kaimkaryam to You at Sri VaikuNTham. The fortunate paramaikAnthis, perform saraNagathi at Your sacred feet and thereby become free from all sins; they alone are qualified to perform such blemishless kaimkaryam. adiyEn, who is utterly unqualified to have that BhAgyam also long for such a kaimkaryam. adiyEn recognizes that to have such a desire itself is an apachAram from the paramaikAnthin's point of view. Oh Lord! You Yourself have instructed us in GeethA that such Jn~Anis are the life to You. adiyEn reflects on those words. I have no other recourse than You.

In that state of my helplessness (ananya gati), You must come to my rescue and bless me with the boon of paripoorNa Nithya Kaimkaryam.

Additional Comments:

In the previous sLOkam, SwAmy DEsikan described the arrival of the





Muktha Jeevan at Sri VaikuNTham and it becoming qualified to perform ParipoorNa Kaimkaryam to the Divya Dampathis (**Gathi VisEshAdhikAram of SrImath Rahasya Thraya Saaram**).

In this 41st sLOkam, SwAmy DEsikan longs for a similar blessing for himself. He paraphrases the thoughts of AchArya RaamAnujA in SaraNagathy Gadhyam and SriRanga Gadhyam.

This sLOkam is also close to what SwAmy DEsikan would describe later in detail in the 22nd chapter of SrImad Rahasya Thraya Saaram (**ParipoorNa BrahmAnubhava adhikAram**). The context of this sLOkam is to be found in the following PramANams referred to by SwAmy DEsikan there:

1. ChAndhOgyam: BhoomAdhikaRaNam, 8.12.52.
2. Sri BhAshyam:1,3.7 Soothra VyAkhyAnam
3. Bhagavad Geethai:8.15-16
4. MuNDakOpanishad:8.1.3
5. TaitthirIyOpanishad:Aanandavalli 1.2, 7.1

Once again, the amazing genius of Kavi-ThArkika simham compresses the deep meanings of the above pramANams in a single sLOkam to express his longing for Nithya Kaimkaryam at Parama Padham in a manner prescribed by the SaasthrAs and PoorvAchAryAs.

ParipoorNa BrahmAnandham:

The sruthi Vaakyams from Aanandavalli describes this Aanandham perfectly:

**soashnuthE sarvAn KaamAn saha , BrahmaNA vipascitEti
--Aanandavalli: 1.2**

Meaning:

The Muktha Jeevan enjoys in aprAkrutha AkAsam (Parama Padham / Sri VaikuNTham) the Lord's ananatha KalyANa guNams without any restrictions, without any expansion or contraction and without being controlled by anyone or by any cause (**nirupAdikam**). Like a father and





son enjoying sweet paayasam, the Muktha Jeevan and the Lord jointly enjoy the anantha kalyANa guNams of the Lord.

rasO vai sa: rasagumhyEvAyam labdhvA aanandi bhavati
--Aanandavalli: 7.1

Meaning:

The Brahman, which is being meditated upon, is the embodiment of Bliss (**aanandham**). The one who meditates on that Aanandha Brahman becomes blissful by partaking that aanandham. Thus Brahman becomes the PrApyam and upAsyam (the One to be attained and the One to meditate upon).

ParamaikAnthi and his paripoorNa Brahma anubhavam at Parama Padham

The paramaikAnthi remembers the Lord at all times and places and performs service to Him without asking for anything including Moksham. The paramaikAnthi does not look upon any Gods other than SrIman NaarAyaNa and is fully integrated with Him. The ParamaikAnthi takes refuge in Him and passes beyond His MayA to attain Parama Padham.

GIthAchAryan instructs Arjuna that such a Jn~Ani is very dear to Him and the Lord is very dear to such a Jn~Ani:

PriyOhi Jn~AninOatyarthamaham sa ca Ma priya:
--GitA 7.17

Our Lord says to Arjuna: "All the others contemplate on Me only until the fulfillment of their desires:" **AarttO JigyAsu: arthArti** (the distressed, the seekers of Knowledge and the wealth-seekers). The Jn~Ani / ParamaikAnthi is the one outside the set of these three groups, who is described by GIthAchAryan as His very self since he is devoted to the Lord alone as the highest end

Jn~Ani tvAtmaiva mE matam, aastitha: sahi yuktAtmA
MaamEvAnuttamAm gatim
--GitA: 7.18

The Lord concludes the assessment of the dearness of such ParamaikAnthi this way:





**BahUnAm JanmanAmantE Jn~AvAn Maam prapadyatE
VaasudEva: sarvamiti sa MahaatmA sudurlabha:**

At the end of many births, the man of knowledge finds refuge in Me, realizing that VaasudEva is ALL. It is very hard to find such a great-souled person.

The men of the world (non-paramaikAnthins) are controlled by their inherent nature, and are deprived of true knowledge by their multiple desires. Such worldly-minded men seek other gods, observing various disciplines that are propitiating only such deities that cannot grant mOksham:

**kaamaistair-hruta-jn~AnA: prapadyantE anyadEvatA:
tam tam niyamamAsthaya prakrutyA niyatA: svayA
--Bhagavat GItai: 7.20**

SwAmy DEsikan's references

The fortunate ParamaikAnthins and their wealth of kaimkaryam to the Lord is described this way in sIOkam 41:

**ittham tvat yEka sharanai: anaghai: avApyE
tvat kinkaratva vibhavam**

These paramaikAnthins are blemishless (anagha:) and have sought You and You alone as their unfailing refuge (tAvt yEka sharaNai:) and have cherished the incomparable wealth of nithya kaimkaryam (tvat kinkaratva vibhavam) to You.

SwAmy DEsikan reminds the Lord that he is very keen on being blessed with such a Kaimkarya Sampath and catches himself and says that such thoughts of seeking such a wealth itself is contrary to the behavior of a paramaikAnthi, who never seeks anything from the Lord including Moksha Sukham and Kaimkarya Sri (tvat kinkaratva vibhavE spruhayA aparAddhyAn aham).

SwAmy DEsikan now reminds the Lord of His own words about the paramaikAnthins being very dear to Him and asks the Lord to think about it and remember that he (SwAmy DEsikan) has no other recourse for protection than the Lord. SwAmy DEsikan pleads with the Lord to take on the burden of his protection.

adiyEn will conclude on this sIOkam with the passage from Sri





BhAshyam that deals with the ParipoorNa BrahmAnandham enjoyed by the Muktha Jeevan in Parama Padham. SwAmy DEsikan pleads in this slOkam for such a ParipoorNa BrahmAnandham:

When the Muktha Jeevan enjoys the limitless and unique Brahman in the form of Bliss, he does not experience any thing else except that Brahman. This is because all entities are embedded in the superiority and loftiness of the Brahman. Therefore, the Muktha Jeevan enjoys Brahman with its Isvaryam (VibhUthi/wealth), auspicious attributes and the magnificent sukha maya aanandham and does not recognize anything else. Nothing else distracts him (BhUmAdhikaraNa Soothra vyAkhyAnam of SrI BhAshyam).

SwAmy DEsikan longs here for such ParipoorNa BrahmAnandha Bhagavath anubhavam.





SIOkam 42

SwAmy DEsikan continues to plead ardently with the Lord about the granting of the boon of Bhagavad anubhavam and argues that the Lord will not lose anything by granting him the desired wish:

पद्मा मही प्रभृतिभिः परिभुक्त भूम्नः

का हानिरत्र मयि भोक्तारि ते भवित्री ।

दुष्येत् किमङ्घ्रि तटिनी तव देव सेव्या

दुर्वारं तर्षं चपलेन शुनाऽवलीढा ॥

**Padma MahI prabhurutibhi: paribhukta bhUmna:
kaa haaniratra mayi BhOktari tE BhavitrI |
duSyEt kimanghri taTinI tava sEvyA
durvAra tarSa capalEna shunA avaleeDA ||**

Meaning:



h ViLakkoLi PerumALE! Your dear consorts, SrI DEvi and BhU

DEvi, enjoy Your Svaroopam, ThirumEni (Divine body) and auspicious attributes to their heart's content. adiyEn, who is lowly, also wishes to enjoy Your Divya MangaLa Vighram, Divya aathma svaroopam and anantha kalyANa guNams. What is the harm to You if you grant my request. Your glory will not diminish an iota if you respond positively to my request. Let me quote an example. The river GangA incarnated from Your sacred feet and attained thereby a sacred status. Lord Sivan keeps that GangA on His matted hair with reverence. Brahma dEvan performs His anushtAnam with GangA river. A thirsty dog reaches the bank of the sacred river GangA and licks the waters to quench its thirst. By that act of the dog, the sublimity of the Ganga river is not





diminished one bit. Similarly by granting me my wish to enjoy You, there will be no diminution of Your glories.

Additional Comments:

The key words in this sOkam are “**BhUmna:**” and “**Haani**”. Oh DhIpa PrakAsA! The divine consorts of Yours (Sri dEvi and BhU dEvi saluted by Her own Sooktham starting with “BhUmir BhUmnaa...” are at your side enjoying Your Svaroopam, Soundharyam and KalyANa GuNams. They are indeed very fortunate to be so blessed. You have the glories of being enjoyed by Them (**Paribhukta BhUmna:**). If adiyEn also longs to enjoy You as well (**tE mayi bhOktri**), what is the harm here (**atra kaa hAni:?**). What kind of loss would come to You (**atra kaa hAni: BhavitrI?**).

There is Ganga, which incarnated from Your sacred Thiruvadi (**tava angri-taDinI**). There is a dog, which has developed an unquenchable thirst (**durvAra tarSa aakrAnta shunA**) and desires to lick the waters of Ganga to quench its thirst (**durvAra tarSa capalEna shunA avaleeDA**). Will the waters of Ganga become polluted by this act of the thirsty dog (**kim duSyEt?**). adiyEn has also unquenchable thirst to enjoy Your Svaroopam, Soundharyam and KalyANa GuNams. What harm or danger (**Haani**) will come to You by granting my deeply desired wish? SwAmy DEsikan questions the Lord and asks him to explain to him as to what loss, damage or detriment will come to the Lord, if He relents and blesses him with ParipoorNa BrahmAnanda anubhavam.

The Lord’s glories (BhUmA:)

BhumA means infinite, infinitely great, infinite bliss. In the previous sOkams, SwAmy DEsikan was praying for the boon of ParipoorNa BrhmAnandham (**BhumA**). In this sOkam he refers to “**PadmA MahI prabhrutibhi: paribhukta BhUmna: tE**”. Oh DhIpa PrakAsA! Your two consorts (Sri and BhUmi dEvi, the Nithya Sooris and the Muktha Jeevans are enjoying your BhUmA. Will there be any diminution of that BhUmA, if this unfit person (SwAmy DEsikan) also enjoys it? This is a rhetorical question and the answer that SwAmy DEsikan would like to hear from the Lord is “Certainly Not”.





Brahman as BhUman

The entire teaching of the Upanishads “stands summed up in a supreme synthesis in the concept of NaarAyaNA”. NaarAyaNA is the infinite bliss for us (Truth, knowledge and Infinity is Brahman).

satyam Jn~Anam anantam Brahma
--TaitthirIya Upanishad:II.1

NarAyaNa (Sri DhIpa PrakAsan is the BhUman, whose glories are enjoyed by His DEvis et al (**tE paribhukta BhUmna**)).

BhumNaadhikarNam (**Brahma Soothrams: 1.3.7 and 1.3.8**) deal with the interpretation of BhUman. Both AchArya RaamAnujA and MadhvAchArya correctly interpret BhUman as Brahman. The vishaya Vaakya (subject matter of Brahma Soothram 1.3.7 has been described as “Where one sees nothing else, hears nothing else, knows nothing else, that is immensely great (BhUmA); where one sees something else, hears something else, knows something else, that is small or trivial (alpa)”. In another passage of ChaandhOgya Upanishad, BhUmA is described as “He who is great indeed is Bliss (**yO vai BhUmA tat sukham**). AchArya RaamAnujA defines Brahman as “**niratisaya-vipula-rUpasya Brahmana: lakshaNam idam**”. The infinite bliss principle is the mark of BhUman/Brahman and contains in itself SvaroopA and VibhUthi (glorious manifestation of Brahman). That is why one who experiences the PoorNa Aanandham of BhUman/Brahman, does not see or hear or experience any suffering, but only Sukham in the form of ParipoorNa BrahmAnandham.

This BhUma GuNA or the infinite bliss aspect of Lord DhIpa PrakAsan is what SwAmy DEsikan wishes to experience and prays for the conferral of such a boon.





SlOkam 43

SwAmy DEsikan continues to plead ardently with the Lord about the granting of the boon of Bhagavad anubhavam to him and argues that the Lord should take note of his sufferings in SamsAric world in this context:

सत्त्वानि नाथ विविधान्यभिसञ्जिघृक्षोः

संसार नाट्य रसिकस्य तवास्तु तृप्त्यै ।

प्रत्यक्पराङ्मुख मतेरसमीक्ष्यकर्तुः

प्राचीन सज्जन विडम्बन भूमिका मे ॥

**sattvAni naatha vividhAni abhisamjighrukShO:
samsAra naaTya rasikasya tavAstu truptyai: |
pratyak parAngmukha matE: asameekShyakartu:
prAcIna sajjana viDambana bhUmika mE ||**

Meaning:



h ViLakkoLi PerumALE! Oh my Lord! You rush towards all types of chEthanams to give Your hand and uplift them. For that reason, You let these chEthanams take birth in different forms in the samsAric world. You direct them to engage in different activities appropriate to their karmas and wait for them to adopt Bhakthi or Prapatthi yOgam so that You can rush to them and grant them Moksha sukham. Their activity under the influence of their kArmic lot is like a dance-drama that amuses You. As for myself, adiyEn forsook the ways that would facilitate the upliftment of the aathmA. adiyEn continues to do harmful things without thinking about the consequences of doing them. Among all these strange and harmful acts of mine, one is about pretending to dress like and act like true BhAgavathAs of Yours and even doing Prapatthi to You like them. May





Thou, who enjoy the samsAric dance of chEthnams be pleased with this special dance of mine!



Deepa PrakAsar in Garuda Vaahanam

Additional Comments:

In the previous sLOkam, SwAmy DEsikan expressed his intense desire to become a member of the fortunate group of Muktha Jeevans, who enjoy fully the Bhumna (infinite bliss principle of the Lord) and made his case. He asked the Lord as to what harm will come to the Lord, if He granted his (SwAmy DEsikan's) wish. In this sLOkam, he goes on with his moving personal appeal and asks the Lord to enjoy the dance-drama of his sufferings in samsAric world as a well-known connoisseur in the enjoyment of such dramas. He invites the attention of the Lord and offers him entertainment since the Lord relishes the watching of such dramas, where the chEthanam is the actor and the Lord is the puppet master. SwAmy DEsikan wants the Lord to focus on him and his sufferings. He knows that the Lord is the most merciful (DayALu) and once the Lord turns His attention to him, then the anugraham will follow quickly.

SwAmy DEsikan describes himself first and lists the harmful things that he has been doing without worrying about their consequences. He says: “pratyak parAngmukha matE: asameekShya-kartu:” Prathyak denotes the aathmA inside the sarIram; inside that aathmA is the Lord. SwAmy DEsikan hints on behalf of us that he had dEhAthma-bramam, although he was far away from such lapses. He has us in mind in expressing his naicciyam. When he says “adiyEn cast aside the aathmA inside me and Yourself inside that aathmA as the





energizer and commander (**niyantA**) and went on doing whatever that came to my mind (**asameekShya kartA**)”, the reference is to us. Here one is reminded of a gem among Thirumangai AzhwAr’s Paasurams about ThiruviNNagarappan:

மறந்தேன் உன்னை முன்னம் மறந்த மதியின் மனத்தால்

இறந்தேன் எத்தனையும் அதனால் இடும்பைக்குழியில்

பிறந்தே எய்த்தொழிந்தேன் பெருமான்! திருமார்பா!

சிறந்தேன் நின்னடிக்கே திருவிண்ணகர் மேயவனே!

**MaRantEn Unnai munnam maRantha mathiyin manatthAl
iRanthEn yetthanayum athanAl idumpaik-kuzhiyil
piRanthEyeytthozhinthEn Peruman! ThirumArbha!
siRanthEn Ninnadikke ThiruviNnagar mEyavanE
---Periya Thirumozhi: 6.2.2**

The key word in AzhwAr’s paasuram is “maRanthEn”. AzhwAr states that he did not think of the Lord but excelled in many other unimportant pursuits. As a result of that key lapse, rebirth in many yOnis resulted. He says: “I have become feeble and tired from all these endless cycles of births and deaths. I am sinking fast in the fierce samsAric ocean because of forgetting You”. Thus says the AzhwAr in a penitent mood.

The words used by SwAmy DEsikan in this context are: “**pratyak parAngmukha matE: asameekShya-kartu: mE**”. He describes his pitiable state of being condemned to participate ceaselessly in the horrific dance of SamsAram (**SamsAra naaTyam**) due to forsaking the ParamAthmA in favor of “pleasing” and transient sensual acts, which resulted only in the accumulation of paapams and punar-janmams. That act of forgetting the ParamAthmA (**Pratyak parAngmukham**) - SwAmy DEsikan declares - has made him an achEthana tulyan (equivalent to an insentient one); by knowing many things without thinking about the Lord and His (Isvara) Tatthvam, SwAmy DEsikan says that he has become an asath-kalpan, Jeevac-chavam. Jn~Anam about the Lord is svaroopA prAptham for the Jeevan; dharma-bhUtha-Jn~Anam should be fully blossomed for one, who becomes a Muktha Jeevan through successful practice of Bhakthi yOgam or Prapatthi





yOgam. When one forgets the Lord in favor of other transient and perishable sukham, dharma-bhUtha-Jn~Anam is in a shrunken state; the end result is condemnation to be born in many births and suffer the afflictions of SamsAram.

SwAmy DEsikan identifies himself as one, who impulsively followed his own wishes (**asameekShya karta**) without analyzing the consequences of his action. He has all of us in mind here and not himself, since he had uninterrupted chinthanai about the Lord all the time. This is AchArya upadEsam for us.

SwAmy DEsikan says in this spirit that he was imitating all great souls by pretending to be like them in observance of required practices including the performance of Prapatthi (**upAya anuSTAnam**) and took on the role of a clever actor (**mE prAcIna sajjana viDamBana bhUmikA**). In the previous sLOkam, SwAmy DEsikan focused on the BhUmna of the Lord and here he talks about his own “bhUmikA” (veLi vEsham or external pretense).

Now, SwAmy DEsikan comes back to the DayA of the Lord and says that the Lord comes rushing to catch the sinking samsAris with elan (**VividhAni sattvAni abhisasamjighrukShan**). On the way, He enjoys the SamsAra Naatyam as a rasikan of that type of dance performed by ajn~Anis.

SwAmy DEsikan invites the Lord as the supreme connoisseur of samsara naatakam of the Jeevans to take note of his own version of the samsAric dance and requests the Lord to enjoy it and become contented (**samsAra naaTYa rasikasya tava truptyai astu**). Once the Lord gets satisfied and feels compassionate towards the suffering Jeevan, He blesses it to reach a sadAchAryan to prepare that chEthanam to perform Prapatthi to reach Him at His Supreme abode.

In the next few sLOkams, SwAmy DEsikan reminds the Lord of His earlier vows to practice SaraNAgatha rakshaNam and engages in a moving dialog with the Lord and presses his case to the Lord to accept his Prapatthi.





SlOkam 44

SwAmy DEsikan continues to plead ardently with the Lord to assign His DayA Devi (Embodiment of His KaruNai/DayA) to stand in the place of the fruit-granting upAyam:

कर्तव्यमित्यनुकलं कलयाम्यकृत्यं

स्वामिन्नकृत्यमिति कृत्यमपि त्यजामि ।

अन्यद्वयतिक्रमण जातमनन्तमर्थ-

स्थाने दया भवतु ते मयि सार्वभौमी ॥

**kartavyam iti anukalam kalayAmi akrutyam
swAmin! akrutyam iti krutyamapi tyajAmi |
anyat vyatikramaNa jaatam anantam artha-
sthAnE dayA bhavatu tE mayi saarvabhoul | |**

Meaning:



h ViLakkoLi PerumALE! adiyEn continues to perform acts, which

have been prohibited by Your SaasthrAs as though they must be done without fail. adiyEn abandons those acts that have been prescribed by Your SaasthrAs as “must-to-do” and think that they do not need to be done. My trespasses and irrational acts do not stop with just the non-observance of prescribed deeds and the performance of prohibited acts. There are indeed no limits to my trespasses (aparAdhams). Oh Lord of ThirutthaNKA! Who is there except you to come to my rescue and save me from this deplorable and self-destructive state? It is You alone with Your limitless auspicious guNams that can save me. Among all of Your guNAs, if the Veeryam and Sakthi guNams rush to save me, adiyEn has no hope of being saved. adiyEn will be done for. adiyEn appeals to You therefore to send the Empress of Your auspicious guNAs, DayA GuNam and assign Her the responsibility of standing in the place of Boon Grantor (artha sthAnE tiSTvA) to pull





me out of my self-imposed miseries and rescue me from the horrors of SamsAric afflictions. Your DayA Devi is known for seeking Parama hitham for the suffering chEthanams like adiyEn. Please grant me my request!

Additional Comments:

Thooppul Maragathavalli ThAyAr

In the previous sLOkam, SwAmy DESikan invited the Lord to witness his samsAra Naatyam in the hope that He will take pity on his sufferings and come to his rescue. The Lord was not paying attention. SwAmy DESikan concluded that the Lord was angry at the aparAdhams committed by him against His sAsthrAs. SwAmy DESikan strategized quickly and appealed now to the Empress of the Lord's GuNAs, DayA GuNam to stand in the purushArTa sTaanam and rescue him from the horrors of samsAra nAtyam. He begs the Lord in this sLOkam to



depute His DayA Devi as His Prathinidhi to provide the rakshaNam.

DayA Sathakam and the subject matter of this sLOkam

SwAmy DESikan has blessed us with 108 sLOkams celebrating the DayA GuNam of the Lord (DayA Sathakam). There, SwAmy DESikan extolled the supremacy of DayA GuNam among all of the Lord's kalyANa guNams and recognized DayA as one of the Five DEvis (Consorts) of the Lord.

Passages from the incomparable DayA Sathakam would be most





appropriate to comprehend the references that SwAmy DEsikan makes in this sLOkam about DayA DEvi's status as Empress among the Lord's guNams and her special power to stand in the arTa sthANam of UpAyam to release us from the hopeless SamsAra-Naatyam.

1. Ranking of Sakthi, Veeryam in status compared to DayA DEvi:

anucara shaktyAdhi-guNAm agrEsara-BhOdha-viracita-aalOkAm
svAdhIna-VruSagirIshAm svayam prabhUtAm pramANayAmi dayAm
--dayA shatakam: shLOkam 11

Meaning:

Thiruvengadamudayan's DayA DEvi is the Supreme Empress. As such She is accompanied by Her Lord, wherever She goes. Our Lord is under Her influence (**svadhina VruSagirIshAm**). She is accompanied in Her SanchArams by other guNams like Sakthi, Veeryam, Balam, and Tejas et al as part of the anu-yAthra ghOshti. They follow Her. She goes ahead of all of them as SaarvabhominI (Empress) with the radiance of Her Jn~Anam (**BhOdha Viracita aalOkAM**) making Her self-effulgent. adiyEn invokes DayA DEvi as my foundation of hope (**dayAm pramANayAmi**). (When Lord SrinivAsan protects the ChEthanams with His DayA GuNam, He recognizes their sufferings with compassion (DayA) and then uses His Sakthi, Veeryam and Bhalam (GuNAs) to protect them)

2. DayA DEvi's status as Saviour:

krupaNa-Jana-KalpalatikAm krutAparAdhasya niShkriyAm aadhyAm
VruShagirinAtha dayE tvAm vidanti samsAra-tAriNIIm vibudha:
daya shatakam: shLOkam 14

Oh DayA DEvi of ThiruvEngadamudayan! You are the boon-granting kalpaka creeper to the helpless samsAris. You are the First prAyascchittham to remove the sins of those, who trespass Your Lord's saasthrAs. The wise ones recognize You as the One, who gets the aparAdhis safely across the ocean of SamsAram.

3. DhOshams of other GuNams:

VruShagiri-gruhamEdhi-guNA: BOdha-Bala-Ishvarya-Veerya-shakti-
mukhA:

DHOSHAA bhavEyurEtE yadi naama dayE tvayA vinAbhUtA:
--dayA shatakam: shLOkam 15





Oh DayA DEvi! For the Lord observing gruhasthAsramam at Thirumalai, His guNAs like Jn~Anam, Bhalam, Isvaryam, Veeryam and Sakthi et al will be only dhOshams (blemishes), when they are not accompanied by You .

4. Passage from SIOkam 20:

**KaruNE!-- tvayA yEva druShTa: janimAn apavargam
akruShutapaccyam anubhavati**

Oh DayA DEvi! When a chEthanam is seen by You at the time of birth, he enjoys Moksha Sukham effortlessly. He is blessed with MokshAnugraham.

5. The Lord becomes DayALu through DayA DEvi:

**KaruNE! KamalA nilaya: tvyA dayALu:
-- dayA shatakam : shIOkam 26**

Oh DayA DEvi! Lord SrInivAsan becomes imbued with DayA (DayALu:) through Your sambhandham.

6. Reduction of the Lord's anger:

Your Lord gets enraged at the repeated trespasses of the chEthanams, which transgress His saastric injunctions

**dayE! abhIkShNam adhilanghita- sAsanEshu vijrumbhitha UshmA
Vrushasaila adhipathi;
— dayA shatakam : shIOkam 27**

He wants to punish them . At that time, You goad the offenders to perform appropriate prAYascchithams to banish the anger of the Lord and keep Him under Your control . Your Lord blesses thus the chEthanams through Your timely intervention.

7. SIOkam 30

**aham asmi aparAdha chakravarthi
KaruNE tvam cha GuNEShu saarvabhoumi
vidhuShI sthitim IdhrishIm svayam
VruShashailEshwara pAdasAt kuru tvam**

Oh DayA DEvi! I am the Emperor of Sins. You are the Empress of all auspicious guNAs. You who understand my pitiable state should enable me to be seated at the sacred feet of Your Lord.





8. Standing in UpAya sthanam of Fruits:

**anubhavithu agha Ogham nAlam aagAmi kaala:
prashamayitum ashESham niShkriyAbhir-na shakyam
svyamitihi dayE tvam svIkrita-shrInivAsA
shithilita-bhava-bhIti: shrEyasE jAyasE na:
--dayA shatakam : shlOkam 34**

Oh DayA DEvi! For experiencing the mountains of sins accumulated by me, the future times won't be sufficient. The prAyascchitthams wont be able to destroy all of those abundant sins. Recognizing the magnitude of this problem, You have endeared Lord SrinivAsan and brought Him under Your control. You thus become the destroyer of all of our aparAdhams and bless us with sarva mangaLams through Him.

Summary:

All of these thoughts flash through SwAmy DEsikan's mind, when he seeks the intervention of DayA DEvi in the 44th SlOkam of SaraNaagathi DhIpikai and requests Her to stand in the place of arTa sthAnam to yield the fruit of UpAyam (SaraNagathi).





SlOkam 45

SwAmy DEsikan reminds the Lord about His SaraNagatha RakshaNa Vratham (vow to protect those, who sought His refuge) that He declared on the shores of the Ocean (sethukkarai) during RaamAvathAram:

यं पूर्वमाश्रित जनेषु भवान् यथावत्

धर्मं परं प्रणिजगौ स्वयमानुशंस्यम् ।

संस्मारितस्त्वमसि तस्य शरण्य भावात्

नाथ त्वदात्त समया ननु मादृशार्थम् ॥

**Yamm Poorvam aashrita janEShu bhavAn yathAvat
dharmam param praNijagou svayam aanrushamsyam |
samsmArita: tvamasi tasya sharaNya bhAvAt
naatha tvad aattasamayA nanu maadrushArtham ||**

Meaning:



h ViLakkoLi PerumALE! Your dominant and special dharmam is to

show mercy on Your adiyArs (BhakthAs). This You declared through Your own words during Your incarnation as SrI RAMachandran. adiyEn, Your liege wish to remind You of that special dharmam of Yours and pray for Your dayA (compassion) to offer me protection as a SaraNagathan (one who has surrendered unto You). You stand as the protector for all. Is it not true that Your assurances to come to the rescue of those, who sought Your protection, intended for the lowly and helpless ones like adiyEn? Therefore, You must use Your firm assurances without fail for me as well.

Additional Comments:

SwAmy DEsikan appeals here to the Sarva-Ioka-SaraNyan and reminds





Him of the assurances given a long time ago during VibhIshaNa SaraNagathi that took place on the shores of the ocean near ThiruppullAni divya desam.

After leaving the court of his stubborn brother Raavanan, who would not listen to his (VibhIshaNan's) good counsel to return SitA to SriRaamachandran, VibhishaNan arrived at the sea shore, where the Lord was camping and sought the Lord Raamabhadran's protection:

sarvalOka sharaNYaya RaaghavAya MahAtmanE
nivEdayata maam kShipram VibhIShaNam-upasthitam
--shrImat RaamAyaNam , Yuddha KaaNDam:17-17

Meaning:

Please let Sri Raaghavan of unlimited fame as the Protector of the Universe know that VibhIshaNan has arrived begging His rakshaNam. Please take me to Him.

VibhIshaNan continues (Yuddha KaaNDam:19.5-6):

parityaktA mayA lankA mitrANi ca dhanAni ca
Bhavatgatam mE rAjyam ca jeevitam ca sukhAni ca

Meaning:

Oh Raama PrabhO! I have left LankA, my friends, wealth; From here on, my kingdom, life, sukham and all are housed in You. Our Lord grants VibhIshaNan SaraNagathi and declares His sworn duty before the world as SaraNagatha Rakshakan:

MitrabhAvEna samprAptam na tyajEyam kathamcana
--Yuddha KaaNDam: 18.3

When one approaches Me even in the guise of a friend and seeks My protection, I will protect him in every way, even if that act will cause danger to Me.

abhayam sarvabhUtEbhyO dadhAmi yEtat vratam Mama
--Yuddha KaaNDam: 18.34

For those, who performed Prapatthi to me once and for those, who declared that they are my servants, I give them refuge from all dangers and grant them the assurance of freedom from any fear. This is my sworn duty.





SwAmy DEsikan reflects here on the above words of assurance that Sri RAMachandran gave to the world with VibhIshaNan as a vyAjam, when he (VibhIshaNan) sought the refuge of the Lord with the declaration: **“Raaghavam sharaNam gata:”**.

SwAmy DEsikan reminds Sri DhIpa PrakAsan about the words spoken by Him at the shores of the ocean during the time of VibhIshaNa SaraNagathi and states that he (SwAmy DEsikan) longs to be the object of the Lord’s DayA (**aanrushamsya dharmam**). He reminds the Lord of His duties as SaraNagatha Vrathan in this sLOkam and Questions: **“tvamasi sharaNya bhAvAt tvat aattasamaya maadrushArtam nanu?”** (Oh Lord! People salute You as the embodiment of all Dharmams. Since You are the practitioner of SaraNagatha RakshaNa Vratham/dharmam, I interpret that all the vows that You made to practice that dharmam are for the benefit of suffering chEthanams like adiyEn). SwAmy DEsikan presses the Lord in this manner to grant him the protection in His well-known role as Sarva LOka SaraNyan.

SwAmy DEsikan, the greatest among AchAryAs to interpret the subtle and the grand aspects of saraNagathi Saasthram through many of his Sri Sookthis, went on to bless us with a chillaRai rahasyam revered as **“Abaya PradhAna Saaram”** illustrating the many episodes dealing with SraNagathi in SrImath RaamAyaNam in general and VibIshaNa SaraNagathi in particular.





SlOkam 46

SwAmy DEsikan salutes the Kshama (Forbearance) guNam of the Lord and observes that he is also eligible to be in the group of those, who have benefitted from that matchless Kshama guNam of the Lord:

त्राणं भवेति सकृदुक्ति समुद्यतानां

तैस्तैरसह्य वृजिनैरुदरंभरिस्ते ।

सत्यापिता शतमखात्मज शङ्करादौ

नाथ क्षमा न खलु जन्तुषु मद्विवर्जम् ॥

trANam bhavEti sakrudukti samudyatAnAm
taistai: asahya vrujinai: udharam bharistE |
satyApitA shatamakhAtmaja shankaraadou
naatha KShama na khalu jantuShu madvivarjam ||

Meaning:



h ViLakkoLi PerumALE! The sentient beings (ChEthanams)

commit many sins that are not tolerable. When they gain SadhAchArya sambhandham and gain sadh-jn~Anam, then they perform Prapatthi at Your holy feet with their prayerful request to You to protect them. Your indescribable Kshama (Forbearance) swallows all of their huge sins and fills its stomach. As a result the prapannan attains sanctity. That Your forbearance is genuine is revealed through Your protection of KaakAsuran, who committed one of the greatest trespasses against SithA PirAtti. We recognize that Your matchless Kshama destroys all sins and aparAdhams through the compassion that You showed to Lord SivA, when he sided with BaaNAsuran to fight against You. I am confident that Your abundant Kshama shown to others will not exclude me. Therefore, please display Your Kshama





guNam to me as well, who is most eligible for such a blessing.

Additional Comments:

The KaakAsura VrutthAntham is covered in SrImad RaamAyaNam (Sundara KaaNDam: 38.33 and 34) and the kindness of the Lord to BhANAsura and Lord Sivan is described in SrImad BhAgavatham (10th Canto: 63rd Chapter).

Kshama for KaakAsura:

HanumAn describes this incident to SitA Piraatti at ASOkA Vanam. HanumAn relates this incident to PirAtti to assure Her that he was a genuine ambassador from Her husband. This incident was known only to PirAtti and PerumAL and happened at Chithrakootam. A crow, the son of Indran used his beak to harm PirAtti's limb and the blood from that wound fell on the Lord, who was resting on the lap of PirAtti. The drops of hot blood on His body awakened the Lord and He saw what was happening. Immediately, Lord Raamachandran empowered a blade of grass with the power of BrahmAsthrAm to go after the offending crow and destroy it. The crow ran in great haste to its father and begged to be saved from BrahmAsthrAm. Indran could not save his son; neither could Maharishis or other DeEvAs (**sa pitrA ca parityakta: suraiscca samaharShibhi:**). The crow was chased by the Lord's asthrAm all over the three worlds and finally fell at the Lord's feet and begged to be saved (**trIn-lOkAn samparikramya tamEva sharaNam gata:**).

Out of His infinite compassion and forbearance towards SaraNagathAs, Lord Raamachandran saved the crow's life although it deserved to be killed. Our Lord just took one of the eyes off as punishment and let the Kaakam live:

**sa tamm nipatitam bhUmou sharaNya: sharaNagatam
vadArhamapi Kaakutstha: KrupayA paryapAlaya:
--SrImad RaamAyaNam, Sundara KaaNDam:36.29**

That is the display of Kshama of the Lord to the Crow, which was a MahAparAdhi and SwAmy DEsikan refers to this incident in this sIOkam.





Kshama for Lord Sivan during BhANAsura Yuddham:

During the war of Lord Krishna with BhANAsuran, Rudran and SubramaNyan fought on the side of BhANAsuran, who was His devotee. BhANAsuran was the son of Bali Chakravarthy, whom the Lord had taught a lesson during ThrivikramAvathAram. He promised Bali at that time that He will not kill any of his descendants. Krishna spared therefore the life of BhANAsuran and cut all but four of his 1,000 arms. Lord defeated Rudran and forgave Him for His trespass. The saved Rudran performed SaraNAgathi to the Lord through moving verses (BhAgavatham: 10:63:43-44):

“Brahma, I and other DevAs and Sages, who have attained purity of mind by Thy grace, all (of us) have made total surrender to Thee, the soul of our souls, the dearest of the dear, and our Lord and Master. For relief from transmigratory existence, we seek refuge in Thee, the cause of the creation, preservation and dissolution of the worlds, the peaceful, the friend, the spirit within and the Lord of All”.

Lord Krishna displayed His Kshama guNam and forgave Rudran, His grandson for His apachAram. SwAmy DEsikan refers to this incident in the 46th sLOkam of Sri SaraNAgathi DhIpikai.

SwAmy DEsikan seeks the blessings of the Lord’s legendary Kshama guNam here and performs SaraNAgathi in this sLOkam.





SIOkam 47

SwAmy DEsikan spells out his utter unfitness in qualifying for the anugraham of DhIpa PrakAsan and prays to Him for the boon of residence at least in Divya DEsams (Uhanthu aruLina nilangaL) that will improve his chances of gaining MokshAnugraham:

कर्मादिषु त्रिषु कथां कथमप्यजानन्

कामादि मेदुरतया कलुष प्रवृत्तिः ।

साकेत संभव चराचर जन्तु नीत्या

वीक्ष्यः प्रभो विषय वासितयाऽप्यहं ते ॥

**karmAdiShu triShu kathAm kathamapi ajAnan
kaamAdi mEduratayA kaluSha pravrutti: |
saakEta sambhava carAcara janthu neetyA
veekShya: prabhO viShaya vaasitayAapi aham tE ||**

Meaning:



h ViLakkoLi PerumALE! adiyEn is totally ignorant of Karma

Yogam, Jn~Ana yOgam, and Bhakthi yOgam. adiyEn rushes to do despicable deeds driven by my uncontrollable desire, anger and other rajO/TamO guNams. Oh Lord! How are You going to come to my rescue, when adiyEn has such an odious record?

adiyEn remembers however Your special anugraham at the end of Your avathAram as Sri Raamachandran. At the time of Your ascent to Sri VaikuNtham after Your avathAra kaaryam was concluded, You blessed all the chEthnams and achEthanams with links (sambhandham) to AyOdhyA to ascend to a PuNya lOkam created for Brahma DEvan. This anugraham included every thing from blades of





grass, tiny ants, and trees onwards to citizens upwards, who were fortunate to have had links to AyOdhyA, where You had ruled and made the city sanctified by Your presence. These chEthnams and achEthanams of AyOdhyA did not perform any penance nor observed any vratham nor practiced any upAyam like SaraNagathi at Your sacred feet. They had therefore no upAya yOgyathai. In spite of these deficiencies, You granted them residence in a puNya lOkam just because they had the good fortune to have lived in Your kingdom. Their mere living in AyOdhyA elevated them to qualify for this extraordinary blessing. Oh DhIpa PrakAsa PrabhO! Just as You blessed the sentient and the insentient of AyOdhyA, You must bless adiyEn now to spend my days at one of Your Divya DEsams and show me thereafter the auspicious way to Moksham.

Additional Comments

“KarmAdhiShu triShu kathAm api ajAnan”

Here SwAmy DEsikan has in mind the NaicchyAnusanthAnams (declaration of unfitness) of SwAmy NammAzhwAr (nORRa nOnpilEn nuNNaRivilEn--) and SwAmy ALavanthAr's SthOthra rathna sLOkam passage (na dharma niShTOsmi nacAtmavEdi--). SwAmy DEsikan says that he is totally ignorant about any one of the three yOgams that would prepare him for realization of Moksham.

“saakEta sambhava carAcara jantu neetyA....”

The reference here is to the famous ThiruvAimozhi Paasuram of SwAmy NammAzhwAr (7.5.1):

கற்பார் இராமபிரானையல்லால் மற்றும் கற்பரோ ?
புற்பா முதலாப் புல்லெறும் பாதியொன் றின்றியே
நற்பால் அயோத்தியில் வாழும் சராசரம் முற்றவும்
நற்பாலுக்குய்த்தனன் நான்முகனார் பெற்ற நாட்டுளே ?

**kaRpAr IrAmapirAnai allAl maRRum kaRparO?
puRppA mudalAp pulleRempum paathiyonRinRiyE
naRRp paal Ayotthiyil vaazhum charAcharam muRRavum
naRppAlukku uytthanana NaanmuhanAr peRRa nAttuLE ?**





Meaning:

Will anyone study seriously anything other than RaamA, His glories and Charitham? He lifted all sentient and insentient of AyOdhyA to salvation through residence in SaanthAnika lOkam situated near Brahma lOkam, even if they had not adopted any special means to qualify themselves for such a lofty status. The mere fact that they lived in AyOdhyA alone elevated them to such great anugraham.

Lord Raamachandran's souseelyam is saluted here. Living in His shadow was sufficient for them to attain such a high status (**SrImad RaamAyaNam, Utthara KaaNDam: 110th sargam, sLOkam 26**).

This incident of SrI Raamachandran's limitless DayA to chEthnams and achEthnams is referred to by other AzhwArs and PoorvAchAryAs as well:

- ⌘ **KulasEkhar: anRu charAcharankaLai vaikunthatthERRi"**
- ⌘ **KurEsar's panchasthavams (athimAnushasthavam: 29, SundarabAhusthvam 125, VaradarAjasthavam 69)**
- ⌘ **Swamy Desikan himself has referred to this extraordinary krupai of the Lord in PaadhukA Sahasram (142, 212) and in SrI Raghuveera Gadhyam.**



Deepa PrakAsar Thiruvedhi Purappadu—Thooppu





Living in a Divya DEsam has its unique advantages and a sLOkam from Garuda PurANam supports this:

**pavitram paramam puNyam dEshOyam sarva-kaama-dhug
yasmin vaasaramAtrENa vaasam viShayatAm nruNAM**

A mere residence at such Divya DEsams of the Lord will grant all purushArTams (Sarva Kaama dhug) through making us SrIman NaarAyaNa vrathIs.

SwAmy DEsikan prays in this sLOkam to DhIpa PrakAsan to bless him with the bhAgyam of residence in Divya DEsams like His and thereafter point the way for his upliftment to SrI VaikuNtham through BhAgavatha sathsangam and SadAchArya prApthi.





SIOkam 48

SwAmy DEsikan prays to Lord DhIpa PrakAsan to use His matchless Sakthi (Omnipotence) to destroy the assembly of his sins, which stand tall like a mighty mountain:

ब्रह्माण्ड लक्ष शत कोटि गणाननन्तान्

एक क्षणे विपरिवर्त्य विलज्जमानाम् ।

मत्पाप राशि मथने मधुदर्प हन्त्रीं

शक्तिं नियुङ्क्व शरणागतवत्सल त्वम् ॥

**BrahmANDa lakSha shata kOTi gaNAn anantAn
yEka kShaNE viparivartya vilajjamAnAm |
mat pApa raashi mathanE madhu darpa hantrIm
shaktim niyunkShva sharaNagata Vatsala tvam ||**

Meaning:



h ViLakkoLi PerumALE! Your matchless power (Sakthi) destroyed

the hauteur of the asuran named Madhu. During the time of the ultimate deluge (MahA PraLayam), that same Sakthi turns upside down crores and crores of mighty universes (BrahmANDam) and destroys them in a second. After having performed these unimaginable, mighty deeds, that Sakthi of Yours feels shy that it has only performed an insignificant deed compared to what it could possibly do because of its mighty power. Oh Lord! adiyEn has a suggestion to You regarding a gigantic task that will match the prowess of Your Sakthi guNam. Please direct it to destroy the gigantic mountain of sins of adiyEn. Those accumulated sins of adiyEn are bigger than many universes. When Your Sakthi destroys adiyEn's vast assembly of sins, Its shyness and doubt about Its power will disappear. It would have met Its challenge. Oh Lord who is very fond of





SaraNagathAs! Please destroy adiyEn's huge bundles of sins in Your role as SaraNagatha Vathsalan!

Additional Comments

SwAmy DEsikan addresses the Lord of ThirutthaNkA tellingly as "SaraNagatha Vathsala". He salutes the Lord as the One, who is devoted to the well being of those, who performed SaraNagathi/Prapatthi to Him.

The sixth adhyAyam of the second amsam of **SrI VishNu PurANam lists all types of Narakams (naanavidha NarakangaL) and the sins that land the Jeevan in these different Narakams. These Narakams are:**

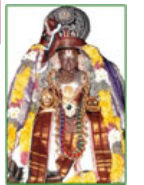
- 1. Rouravam**
- 2. Sookaram**
- 3. RhOdham**
- 4. Taalam**
- 5. Vichasanam**
- 6. MahA JwAlam**
- 7. taptha Kumbham**
- 8. LavaNam**
- 9. VilOhitham**
- 10. RudhirAmbas**
- 11. VaitaraNi**
- 12. Krumisam**
- 13. Krumi-bhOjanam**
- 14. Asibathravadhanam**
- 15. KrushNam**





16. LaalA Paksham
17. BhUyavaham
18. Agni JwAlam
19. Adhas siras
20. Sathamsam
21. KrishNa-soothram
22. Tamas
23. Aveechi
24. SvabhOjanam
25. Aprathishtam et al.

Those who give false evidence end up in Rourvam, where they are torn apart by beasts named Ruru controlled by the servants of Yama Dharma Raajan. Those who sell or buy Vedam through teaching it for a fee, those who demean Vedam, those who forget Vedam after full course of adhyayanam under an AchAryan, all of them end up in a narakam called LavaNam, where they are punished through other painful ways. The one, who accepts dANam from an ayOgyan, the one who conducts Yaagam for the unfit, the one who deals with astrology without truly knowing JyOthisha saasthram (Nakshathra Soochakan) end up in a narakam known as adhOmukham, where he is hanged upside down over roaring flames. The enormity of sins that one commits in a life time piles up to HimAlayan heights and makes one qualified for suffering in different kinds of narakams. Although SwAmy DEsikan did not have all these paapams, he has us in mind, when he prays to the Lord of ThirutthaNkA to destroy our many sins through His unique and unfailing Sakthi through acceptance of our SaraNAgathi in His role as SaraNAgatha Vathsala Saarva- bhouman.





SIOkam 49

SwAmy DEsikan reminds the Lord that he deserves to be saved by Him , since he has performed Prapatthi already:

आस्तां प्रपत्तिरिह देशिकसाक्षिका मे

सिद्धा तदुक्तिरनघा त्वदवेक्षितार्था ।

न्यस्तस्य पूर्वनिपुणैस्त्वयि नन्विदानीं

पूर्णे मुकुन्द पुनरुक्त उपाय एषः ॥

aastAm prapatti: iha dEshika saakShikA mE
siddhA tadukti: anaghA tvad avEkShita arthA |
nyastasya poorva nipuNai: tvayi nanvidAnIm
poorNE Mukunda punarukta upAya yESha: ||

Meaning:



h MukundhA! You are looking at me and asking why adiyEn is

appealing to You to destroy my sins and thus save me. You are asking me further, whether adiyEn has surrendered totally at Your Thiruvadi by adopting one of the three methods of Prapatthi (viz), Sva-nishtai or Ukthi nishtai or AchArya nishtai. adiyEn's answer is in the form of a question to You: Is it not so that Sva-nishtai is used as an upAyam (means) by those, who have learnt the way of performing it from their AchAryAs correctly and have the Jn~Anam and Sakthi to complete such a demanding kind of Prapatthi? Let that be!

For those, who are not endowed with such paripoorNa Jn~Anam and Sakthi, they repeat the Prapatthi vaakyams that the AchAryA utters. They become fulfilled with the anushtAnam of this kind of Prapatthi known as Ukthi nishtai.





This Ukthi nishtai shines as blemishless means to gain mOksham with the guidance of the benevolent SadAchAryan. Even if adiyEn does not understand fully the meanings of the manthrams recited by the AchAryan as the essence of Prapatthi, You, My Lord certainly understand them and relate to them. Since adiyEn's poorvAchAryALs have placed me as Your refuge, adiyEn has chosen AchArya nishtai as UpAyam. The other two equally effective Prapatthi maargams (Sva-nishtai and Ukthi Nishtai) are now superfluous/redundant to me. Your SaasthrAs declare that one should perform Prapatthi only once. adiyEn can therefore choose only one of the three types of Prapatthi. adiyEn has performed AchArya Nishtai. Therefore You must come to my rescue since adiyEn has completed my Prapatthi with the grace of my AchAryan. (Swamy Desikan draws a careful line here between the three different kinds of Prapatthi without extolling one as being superior to the other; He takes pain to point out that all the three yield the same fruit of Moksham. He points out that one can do only one kind of Prapatthi and therefore other two Prapatthis become superfluous).

Additional Comments

In the previous sLOkam, SwAmy DEsikan addressed the Lord as SaraNagatha Vathsalan and begged Him to use His matchless and magnificent Sakthi (Power) to destroy his limitless sins. In this sLOkam, he talks about the three kinds of Prapatthi and that he has performed one of the three kinds of Prapatthi prescribed by SaasthrAs and begs the Lord to save him from samsAric afflictions and grant him Moksham. He deliberately addresses the Lord here as "Mukundhan" or the Moksham-granting Lord.

SVA-NISHTAI:

SwAmy DEsikan starts this sLOkam with reference to Svanishtai: "Iha (in the matter of destroying my sins), dEshika saakShika Prapatti aastAm (let Sva-nishtai realized from SadAchArya UpadEsam be!). It is not for every one, since it demands complete and clear Jn~Anam about the relation between angi (Bhara samarpaNam /Prapatthi) and its five limbs (angaas) of Prapatthi (Aanukoolya Sankalpam, PrAthikoola varjanam, Maha visvAsam, KaarpaNyam, gOpthruva





varaNam). All the five angAs should be present in equal measure for the Prapatthi to be successful. If anyone of them is missing, then Prapatthi will fail. One performs Svanishtai and achieves the fruits of SaraNagathi only after gaining clear grasp of the Angi-angaa relationship and places the soul at the feet of the Lord. This is known as SaangAnushtAna Sva-nishtai.

UKTHI NISHTAI:

The second upAyam (means for performing Prapatthi) is Ukthi nishtai. This is for one, who does not have the kind of sharp intellect and tapas needed to perform Sva-nishtai. Ukthi nishtai is blemishless. It is based on the utterance of the sacred words by a SadAchAryan and the Mumukshu (One who desires Moksham) repeating after his/her SadAchAryan.

The Mumukshus, who do not possess special Jn~Anam about aanukoola sankalpam (the vow to do only those acts that please the Lord) place their total faith in the Lord's power to protect them, when asked for such protection, perform UKTHI NISHTAI by repeating the Prapatthi manthrams uttered by their AchAryan. This nishtai like the other two nishtais seeks Moksham at the end of one's life and blemishless kaimkaryam to SriIman NaarAyaNan, one's AchAryan and the Lord's BhagavathAs during the remaining days of life on earth.

In this sLOkam, SwAmy DEsikan refers to Ukthi Nishtai this way: **“tvat avEkShita arthA: anaghA tat ukthi: siddhA”** (For some, Ukthi nishtai encompassing the blemishless Prapatthi manthrams recited by SadAchAryan and whose meanings are fully familiar to You are the UpAyam/ Means for the realization of the fruits of Prapatthi. adiyEn may not understand the full meanings of these manthrams, but You do).

ACHAARYA NISHTAI:

SwAmy DEsikan says here that he adopted AchArya nishtai: **“tvayi Poorva-nipuNai: nyasta:”** adiyEn has adopted AchArya Nishtai as a result of my poorvAchAryALs placing adiyEn at Your sacred feet. That AchAryan of adiyEn, who blessed me with rahasyArTams, has included





me in the Prapatthi that he did on my behalf. SvaroopA, Bhara, Phala SamarpaNams has been done on behalf of adiyEn by my SadAchAryan, SwAmy AppuLLAr.

Now that adiyEn has observed AchArya nishtai, Sva nishtai and Ukthi nishtai become unnecessary. Why? adiyEn can perform Prapatthi only once according to Your saasthrAs. They become like punarukthi (redundant) now (**idhAnIm yESha: upAya: punurukta nanu?**).

ACHAARYAA'S AS SAAKSHI:

AchAryA's anugraham and DayA is present in every one of these three nishtais. Following sLOkams from KurEsar and ParAsara Bhattar quoted in the **AdhikAri- vibhAgAdhikAram of SrImath Rahasya Thraya Saaram** are pertinent here:

**paapiyasOapi sharaNagati shabdabhAjO
nOpEkShaNam mama tavOcitamIshvarasya
thvad Jn~Ana-shakti-KaruNASu sateeShu naiva
paapam parAkramitum arhati mAmakInam
--atimAnuSha stavam: shLOkam 61**

Meaning:

It is not appropriate for You in Your role as Isvaran to reject adiyEn, who uttered the word of SaraNagathi even if adiyEn is a mighty sinner. When Your Jn~Anam, Sakthi and KaruNA guNams are there, my paapams would have no effect. (This sLOkam could be connected to Ukthi nishtai).

**sharaNa-varaNa Vaagiyam yOditA
na bhavati vata saa-api dheepoorvikA
iti yadi dayaneeyata mayyahO
Varada! tava BhavEttatata: prANimi
---shrI VaradarAja stavam: shLOkam 84**

Meaning:

Oh Varadha PrabhO! The saraNagathi Vaakyams uttered by adiyEn has not arisen from knowledge-based utterance (buddhi-poorvakam). Alas! Please take heed of this deficiency and yet have compassion for me so that adiyEn will be rescued from SamsAram and gain Moksham. (This sLOkam can be connected with Ukthi nishtai).





yathAsi yAvanasi yOasi yadguNa:
Kareesha! yaadrugvibhavO yadingita:
tathAvidham tvAhamabhakta-dhurgraham
prapatti-vaacaiva neerIkShitum vruNE
--shrI VaradarAja stavam: shIOkam 92

Meaning:

adiyEn desires to visualize You, who has great Vaibhavam and who is out of reach for those without Bhakthi; adiyen desires to visualize You through the utterance of Prapatthi Vaakyams. (This SIOkam may be connectable to Sva-nishtai).

tava BharOhamakAriShi dhArmikai:
sharaNamityapi vAcamudairiram
ithi SASAAKSHIKAYANIDHAM adhya maam
kuru bharam tava Ranga-dhurandhara
--shrI RangarAja sthavam: utara shatakam : 102

Meaning:

Oh RanganAtha! adiyEn has been placed at Your sacred feet for protection by the noble and righteous AchAryAs of Yours. adiyEn has also uttered the word "SaraNam". You must accept the responsibility for my protection bearing these two factors as witnesses for this request. (The reference here could be to either Sva-nishtai or AchArya nishtai).

Some of the present AchAryAs today follow the Ukthi nishtai. This is the case with Sri Sannidhi (asmath AchArya Paramparai of AhObila Matam). Some others follow AchArya nishtai (Srirangam Andavan and Poundarikapuram Andavan Aasrama Yathis). Sva-nishtai is hardly followed. One must recognize that anyone of the three nishtais observed properly will yield exactly the same Phalan (Moksham) and should not consider one nishtai superior to the other. It is all based on the qualifications of the adhikAri, who seeks Moksham. There are times in which the same AchAryan will choose AchArya nishtai over Ukthi nishtai due to uniqueness of the circumstances. AchAryan may be far away and a person may be nearing the last moments of life. It would be impossible for the mumukshu to travel to the side of the AchAryan to utter the Prapatthi Vaakyams recited by the AchAryan. In such cases, the AchAryan on prayerful request by relatives performs AchArya nishtai to enable the soul to gain Moksha Siddhi.





Also in the case of children, who may not be able to repeat after the AchAryan (as in Ukthi nishtai), the compassionate AchAryan performs AchArya nishtai to protect the Jeevan inside the body of that child.

This 49th sLOkam of SrI SaraNAgathi DhIpikai is thus a powerful one containing the essence of the elaborations of the thoughts found in chapters 7, 8 and 9 of SrImath Rajasya Thraya Saaram.





SIOkam 50

SwAmy DEsikan uses his exquisite skills in logic (Tarka sAstham) to take up his case for the krupA of the Lord as an adhikAri, who has performed Prapatthi:

यद्वा मदर्थं परिचिन्तनया तवालं

संज्ञां प्रपन्न इति साहसिको बिभर्मि ।

एवं स्थिते त्वदपवाद निवृत्तये मां

पात्रीकुरुष्व भगवन् भवतः कृपायाः ॥

yadvaa madartha paricintanayA tavAlam
samjn~Am Prapanna iti saahasikO Bibharmi |
yEvam sthitE tvad apavAda nivruttayE mAm
paatri kuruShva Bhagavan Bhavata: krupAyA: ||

Meaning:



h ViLakkoLi EmperumanE! Let me present one more fact! Please

listen. Please do not engage in research as to whether adiyEn performed Prapatthi in the proper way prescribed by Your sAsthrAs or not and whether adiyEn deserves to receive Your mahA krupai. With enormous pride and bravado, adiyEn has taken on the name of one who has performed Prapatthi (Prapannan). If You take this into account, You have the duty to protect adiyEn. If You elect to ignore adiyEn, You would have gone against Your own well-known declaration that You will come to the rescue of any one, who even pretends to have done Prapatthi unto You. The whole world will then recognize You as the One, who has gone against His own word and berate You and blame You as untrustworthy. Please think about this aspect of Your reputation being ruined at least and hence rush to adiyEn's rescue in self-defense.





Additional Comments

The Taarkic skills (logic skills) of SwAmy DEsikan are abundantly evident here besides his poetic skills. He is after all “Kavi-Taarkika Simham” (LION among Poets and Logicians).

He addresses the Lord as “**Bhagavan**” here. This deliberate choice of addressing the Lord as “Bhagavan” is the first salvo. **Bhagavaan means the Supreme Being, who is endowed with the six attributes of Knowledge, Power, Strength, Lordship, Virility and Splendour.** Upanishads recognize that BhagavAn as:

- ⌘ NaarAyaNan (ChAndhOgyam),
- ⌘ VishNu in VishNu PurANam,
- ⌘ Hari in Harivamsam,
- ⌘ RaamA in RaamAyaNam,
- ⌘ VaasudEvA in the Bhagavad-GitA,
- ⌘ KrishNA in BhAgavatham and
- ⌘ NrusimhA in Nrusimha-Taapaneeya Upanishad

The deck is now loaded with the specific choice of addressing the Lord as “Bhagavan”. Our Lord cannot deny His six attributes of Jn~Aa-Bala-Veerya-Sakthi-Isvara and Tejas. If he does so, He will no longer be fit to be called BhagavAn.

Now, SwAmy DEsikan fires the next salvo and states right upfront that Lord DhIpa-PrakAsan should not engage in research about his qualifications as a Prapannan (**tava mad-artha paricintanayA alam**). He provides the logic behind such request to cease and desist in researching about his fitness as a Prapannan:

- ⌘ adiyEn has boldly taken on the title of Prapannan (viz), One who has performed Prapatthi at Your feet (**saahasika: Prapanna iti samjn~Am Bhibharmi**). That title may be well earned or just a symbol (Samj~nA). You have however stated publicly that You will





come to the rescue of anyone, who even pretends that he has done Prapatthi.

⌘ When that is so (**yEvam sthitE**), You must make me the target of Your immense **krupA**; otherwise, You will have the **apavAdham** (**pazhicchol** or blame) that You have gone against Your own word. The efficacy of Prapatthi as a means to MokshA will be under question. You are hailed as **Sarva-rakshakan** (One who is ready to redeem all Jeevans from SamsAram); You are saluted as **SaraNagatha Vathsalan**, who has innate loving disposition to those, who seek Your refuge. You are revered as **Sahaja-suhruth** or friend of all by nature; You take great pride in being recognized as **Sarva-SakthimAn** (Omnipotent) and **Sathya Sankalpan** (One whose promise to the PrapannAs never go false).

⌘ If You abandon **adiyEn** after Prapatthi, because it is imperfect or true, Your statements as **GitAchAryan** to Arjuna and the assurances given by You on the Ocean side will turn false and you cannot afford to acquire this blasphemy. The relevant assurances of the Lord are:

**sarva dharmAn Parityajya mAmEkam sharaNam vraja
aham tvA sarva-pApEbhyO mOkShayiShyAmi maa shuca:
-- Carama shLOkam of Bhagavad-GitA, XVIII18:66**

**sakrudEva prapannAya tavAsmeeti ca yAcate
abhayam sarvabhutEbhyyao dadAmyEtat vratam Mama
-- Lord Ramachandra's words: Yuddha KaaNDam : 12.20**

The **Rahasya Thraya Saaram** (**Charama sLOkAdhikAram**) and the **ChillaRai rahasyam** (**Abhaya PradhAna Saaram**), **Mumukshuppadi** explain in great detail the meanings of the above sLOkams dealing with the central message given by the Lord that He is the Unfailing **SaraNagatha Rakshakan**.

SwAmy DEsikan pleads with the Lord not to acquire any damage to His reputation as **Prapanna Jana vathsalan**. It is indeed very tough for the Lord now to refute the line of logic of **SwAmy DEsikan**.

This 50th sLOkam of **Sri SaraNagathi DhIpikai** is thus an extension of





the thought of the 49th sLOkam, where SwAmy DEsikan mentioned to the Lord that he performed AchArya nishtai and could not therefore perform Sva-nishtai or Ukthi-nishtai. The reasoning there was that he could only do one kind of Prapatthi and the other choices became therefore superfluous.

In this sLOkam, SwAmy DEsikan appeals to the Lord not to examine whether his Prapatthi was perfect or not. He requests the Lord not to abandon him, since he has done Prapatthi (perfect or imperfect) and any abandonment of him by the Lord would only lead to damage to the Lord's reputation as a never-failing protector of SaraNagathaas.

Lord is cornered now with the power of the logic of SwAmy DEsikan. In the next sLOkam, SwAmy DEsikan continues with this line of appeal and asks the Lord to examine further the pros and cons of abandoning him as a Prapannan and the consequences of such an act. SwAmy DEsikan hints that there is too much at stake if the Lord decides to abandon him.





SIOkam 51

SwAmy DEsikan appeals further to the Lord and asks Him not to act impulsively, but to evaluate the pros and cons of His decisions on either coming to his rescue or abandoning him as one who has performed Prapatthi:

त्यागे गुणेश शरणागत संज्ञिनो मे
स्त्यानागसोऽपि सहस्रवै परिग्रहे वा ।
किं नाम कुत्र भवतीति कृपादिभिस्ते
गूढं निरूपय गुणेतर तारतम्यम् ॥

tyAgE guNEsa sharaNAgata samij~nnO mE
styAna aagas: api sahasaiva parigrahE vaa |
kim nAma kutra bhavatIti krupAdibhis tE
gUDham niroopaya guNa itara tAratamyam ||

Meaning:



h ViLakkoLi EmperumanE! adiyEn has committed so many sins.

In spite of that, adiyEn has performed SaraNAgathi at Your sacred feet. You could choose to abandon me or You could elect to come to my rescue immediately. But, You should evaluate first the pros and cons of Your decision either way? You may ask as how to go about it. You must use the great auspicious guNams like DayA and other subha guNams. You must consult with them (guNAs) privately and take their counsel on:

- 1. Is it good or bad to abandon adiyEn ?**
- 2. Is it good or bad to give me an uplifting hand?**
- 3. Would there be benefits or problems from abandoning adiyEn,**





the SaraNaagathan?

You must decide thereafter. SwAmy DEsikan seems to be convinced that the guNAs of the Lord will tilt the Lord's decision towards protecting him.

Additional Comments

SwAmy DEsikan addresses the Lord of ThirutthaNkA as GuNesan or the Master of all auspicious guNams like DayA, Soulabhyam et al. He admits however that he (SwAmy DEsikan) is an aparAdhi and sinner (**styAna aagasa api**). He points out further that he is one, who bears the title of SaraNagathan (**sharaNagata samij~na:**) in spite of his many aparAdhams. Oh Lord! You can do one or the other thing. You can decide to abandon adiyEn (**tyAgE mE**) or You may decide to rush to my rescue (**sahasA yEva parigrahE vaa**). Before You decide one way or the other, You must examine the consequences of Your decision "**mE tyAgE vaa, sahasA yEva parigrahE vaa kutra tE kim naama bhavati iti niroopaya**" Oh Bhagavan! Please do Your consultation secretly with Your exalted guNAs like DayA (**GuNa itara tAratamyam KrupA aadibhi: gUDham niroopaya**) about the ups and downs (**tAratamyam**) of Your decision to rescue me or abandon me!





SIOkam 52

स्वामी दया जलनिधिर्मधुरः क्षमावान्

शीलाधिकः श्रितवशः शुचिरत्युदारः ।

एतानि हातुमनघो न किलार्हसि त्वं

विख्यातिमन्ति बिरुदानि मया सहैव ॥

swAmI dayaa jalanidhi: Madhura: kShamAvAn
sheelAdhika: shritavasha: shuci: atyudAra: |
yEtAni hAtumanaghO na kilArhasi tvam
vikhyAtimanti birudAni mayA sahaiva ||

Meaning:



h ViLakkoLi EmperumAnE! Oh Sarva SwAmi! The world praises

You through the recitation of Your many titles (**Bhirudus**). Some of these Bhirudhus are:

- ⌘ The One who has ChEthanams and achEthanams as His property
- ⌘ Ocean of Mercy
- ⌘ Delectable aparyApthAmrutham to enjoy
- ⌘ One who tolerates all apachArams committed by the chEthanams,
- ⌘ ability to mix with even lowly ones
- ⌘ One who is under the control of His BhakthAs
- ⌘ One who is the most generous and who is not satisfied with all that He has given to His devotees
- ⌘ One who is free of any blemish what so ever.





If You carrying so many well-earned Bhirudhus abandon me now, You will not only lose me but You will also run the risk of losing Your titles. Hence, Please protect me as Your saraNagathan and protect Your Titles as well!

Additional Comments

Ancient sages like VyAsa, the blessed AzhwArs and Great AchAryAs of adiyEn have enjoyed Your anantha kalyANa guNams and have conferred on You with affection many Birudhus enshrined in Sri VishNu Sahasra Naamam and other Sri sookthis. AchArya RaamAnujA reminded You of Your many Birudhus in his SaraNagathi Gadhyam as he performed SaraNagathi before You at SrIrangam.

“apAra KaaruNya sousheelya vaatsalya oudArya Ishvarya, soundarya MahOdadhE! anAlOcita-vishESha ashESha-lOkA-sharaNya! PraNatArtihara! aashrita-vaatsalyaika jaladhE! anavarata-vidita nikhilabhUta jAtayAthAtmya! ashESha caraa-cara-bhUta nikhila-niyama-niyata! ashESha cid-acid-vastu shEShIbhUta! nikhila-JagadAdhAra! akhila Jagat-swAmin! asmat swAmin! sathyakAma! sathyasankalpa! sakalEtara-vilakShaNa! arthikalpaga! Aapatsakha! shrIman! naarAyaNa! asharaNyasharaNya!” ---SaraNagathi Gadhyam

Oh Lord saluted through Your many Bhirudhus! Please grace me with Your protection and by so doing protect Your many titles as well! SwAmy DEsikan's negotiating skills are at a par here with his logic skills.





SlOkam 53

SwAmy DEsikan continues with the Taarkic discussions with the Lord and begs for protection:

वेला धनञ्जय रथादिषु वाचिकैः स्वैः

आघोषितामखिल जन्तु शरण्यतां ते ।

जानन् दशानन शतादधिकागसोऽपि

पश्यामि दत्तमभयं स्वकृते त्वया मे ॥

vEIa dhananjaya rathAdiShu vaacikai: svai:
aaghOShitAm akhila jantu sharaNyatAm tE |
jAnan dashAnana satAt adhika aagasOapi
pashyAmi dhattam abhayam svakrutE tvayA mE ||

Meaning:



h ViLakkoLi EmperumanE! You have said many times that You are the sole refuge for all Janthus. You expressed this assurance of Yours during VibhIshaNa SaraNAGathi on the sea shore; during Your KrishNAVathAram, You sat as a Saarathy for Paarthan and through the medium of GithA performed upadEsam for us all on how to perform SaraNAGathy at Your sacred feet; during VaraahavathAram, You elaborated further on Your assurance to come to the help of all PrapannAs. Thus during many occasions, You have clearly broadcast Your message of SaraNAGathy and abhaya pradhAnam for all through Your own Vaak. adiyEn is aware of all of Your powerful messages to prapannAs. Who am I in this context of Your magnanimous and assuring message of coming to our rescue? adiyEn has committed more apachArams than hundreds of RaavaNans. Even then, adiyEn is uplifted by the many assurances that You have given to us. Therefore, adiyEn considers that I am also covered by Your promises to protect





me as well; indeed, adiyEn feels that I will be protected without fail. Is it not so that You **HAVE TO PROTECT** adiyEn to make sure that Your assurance on giving refuge to all prapannAs never becomes untrue and that the phalan of protecting adiyEn belongs to You?

Additional Comments

SaraNagatha RakshaNam is the ParamOpakAram (Supreme upakAram) that the Lord blesses the Mumukshus (one who desires Moksham) with. Our Lord is the akhila janthu saraNyan. This powerful and reassuring message to ALL has been proclaimed loud and clear with His own voice (svai: vaacikai: aagOShitam) by You at sEthu, KurukshEthram and other places. This is Sarva SaraNYa Paratattvam (the Superior doctrine of being the Rakshakan for all).

SwAmy DEsikan has pointed out in His Abhaya PradhAna Saaram that the Lord's "**samartha kaaruNika sharaNagati Phala avinAbhUtai**". The SaraNagathy performed at the feet of One who has no equal in Sakthi and KaruNai (Himself) can not but yield fruit. In this sIOkam, SwAmy DEsikan refers to this truth spoken aloud (aaghOShitam) by the Lord and states "**mE tvayA abhayam dhattam pashyAmi**" (adiyEn feels secure that You have granted me protection).

Among the many SarNagathis given by the Lord, SwAmy DEsikan refers to three in particular here:

1. VibhIshaNa SaraNagathy at the banks of Ocean
2. GIthOpadEsam performed by Lord PaarthasArathy sitting on the Charioteer's seat at KurukshEthram and
3. Varaha BhagavAn's assurance of SaraNagathi through His VarAha Charama SIOkam

VibhIshaNa SaraNagathy

VibhishaNan left behind his powerful brother RaavaNan, his family and property at LankhA and flew over to SEthukkarai, where Lord Ramachandran was camping and sought the refuge of Sri Ramachandran with this appeal (Yuddha KANdam 11.15)





**tyaktvA putrAmscca dhArAmscca Raaghavm sharaNam gata:
sarvalOka sharaNYaya Raaghavaaya MahAtmanE
nivEdaya mAm kShipram VibhIShaNam upasthitam**

Meaning:

In spite of all the objections raised by SugrIvan and others about granting protection to VibhIShaNan, the brother of Raavanan, Lord Raamachandran granted abhaya PradhAnam (granting protection) to VibhIShanan with these words:

**mitra-bhAvEna samprAptam na thyajEyam kaTamchana
ABHAYAM SARVA-BHUTEbHYO DADAAMYETAD VRATAM MAMA
--Yuddha KaaNDam: 12.3 & 12.20**

Meaning:

Even if some one seeks my refuge while pretending friendship to Me, I will protect that SaraNagathan independent of whatever danger may come My way. I will cast aside his blemishes and protect him and keep My word. My dharmam and vow is to protect anyone, who performed Prapatthi to Me even once. I will guarantee that he will be free from every kind of danger.

SaraNagathy and KrishNAvathAram

During the incarnation as KrishNan, our Lord sat on the charioteer's seat on Arjuna's raTam and used him as an excuse to assure us about His standing in the place of all dharmams and assuring PrapannAs to banish all fears by performing SaraNagathy at His lotus feet alone (Charama sIOkam of Sri Bhagavad GithA):

**sarva dharmAn parityajya Maam yEkam sharaNam vraja
aham tvA sarva-paapEbhyO mOkShayiShyAmi maa shuca:
-GitA: XVIII : 18 : 66**

In the 29th Chapter of SrImad Rahasya Thraya Saaram (Charama sIOkAdhikAram), SwAmy DEsikan has discussed at length the esoteric meanings of SaraNagathy Tathvam and Lord's Sarva Janthu RakshaNathvam. SwAmy DEsikan asks the Lord in this 53rd sIOkam: You assured us as ParthasArathy that You will release us from all sins and grant us Moksham and also asked us not to fear about our lot (sarva paapEbhyO mOkShayiShyAmi, maa shuca:). adiyEn believes in that promise of Yours and consider that adiyEn is protected.





VarAha Charama SLOkam

SwAmy DEsikan has blessed us with a chillaRai rahasyam named “**Rahasya SikhAmaNi**” elaborating the SaraNAgathi Tatthvams enshrined in VarAha Charama sLOkam. Details on Rahasya SikhAmaNi are covered in SaraNAgathy journal issues. BhUMi PirAtti begged Her Lord AdhI VarAhan to instruct the way for all Her children to gain sathgathi:

**aham shiShyA ca dAsi ca BhaktA ca tvayi Maadava
--Varaaha PurANam : 114.64**



Thiruvalavendai—Kadal Mallai





Meaning:

Oh My Lord Jn~Ana PirAn! I am Your sishyai, servant and devotee. Please consider my dear wish and instruct me on the way for the upliftment of all suffering Jeevans.

VarAha PirAn responded to this question from His dear consort and blessed us with the instruction on how He will protect us:

**tatastham mriyamANam tu kAShTa-pAShANa sannibham
aham smarAmi mad-bhaktam nayAmi paramAm gatim**

Meaning:

For the one, who performed SaraNagathi at my feet with Maha VisvAsam, when all his faculties were in tact, I think of him during his last moments, when he is in a unconscious, helpless state like a stone or a piece of wood; I rush to his side and lead him by archirAdhi maargam to My Supreme abode and bless him with nithya-kaimkarya prApthi to Me there.

Such is the firm assurances on protection given to all of us by Lord Raamachandran, KrishNa Bhagavan and VarAha PirAn through their Charama SlOkams.

SwAmy DEsikan recalls all these and reminds DhIpa PrakAsan of His own words during His various avathArams and requests Him to protect him.





SIOkam 54

SwAmy DEsikan presses his case for protection by the Lord with powerful logic-based pleas:

रक्ष्यस्त्वया तव भरोऽस्म्यहमित्यपूर्वान्

वर्णानिमा नहृदयानपि वाचयित्वा ।

महाषे निर्जित गुणो महिषी समक्षं

मा भूस्त्वदन्य इव मोघ परिश्रमस्त्वम् ॥

rakShyas tvayA tava bharOsmyaham ityapoorvAn
varNAn imAn ahrudayAn api vAcayitvaa |
maddOShE nirjita guNO MahiShI samakSham
maa bhU: tvadanya iva mOgha parishrama: tvam ||

Meaning:



h DhIpa PrakAsa PrabhO! You have empowered me to say that

“adiyEn is the object of Your protection. It is Your responsibility to protect adiyEn”. adiyEn should have said these words on my own earlier. adiyEn did not do it. adiyEn said it for the first time after You prompted me. Even this statement of mine was not made with full conviction. adiyEn was deceitful in this plea to You for my protection. Since You empowered me to say these words (**Bhara SamarpaNam**) it is now Your inescapable duty to protect me at all costs. It is still possible that my sins and blemishes might overcome Your auspicious attributes like karuNaa and result in myself being abandoned. If that happens, then all the strenuous effort that You took so far on my behalf would have been utterly wasted. Your Divine Consort, SrI DEvi will laugh at You and say that You tried heroically and yet lost the battle. That will make Her think that You are just an ordinary man and not the Omnipotent Parama Purushan that She knows You to be.





Oh ViLakkoLi PerumAnE! You should not give room for such a calamity and save Yourself from such an indelicate situation by protecting adiyEn.

Additional Comments

The intensity of SwAmy DEsikan's appeal for protection (RakshaNam) by the Lord is clear here. SwAmy DEsikan locks in the Lord with unassailable logic:

- ⊗ “**aham tvayaa RakShya:**” → I am fit to be protected by You
- ⊗ “**tava Bhara: asmi**” → I am under Your domain of protection as per Your Charama sLOkams
- ⊗ “**tvam (tava) MahShI samaksSam, tvad anya-iva, mOgha parishrama: maa bhU:**” → Please do not act like a stranger to adiyEn in front of Your Consort and become Her object of laughter.

The Lord is addressed through many cases (**vibhakthis**) here to reveal the intensity of SwAmy DEsikan's desperation and appeal in the confines of one sLOkam: “**tvayA, tava, tvam, tvad**”.

adiyEn is after all Your property. Is it not logical to expect You as the owner of Your property to rush to protect adiyEn? “**aham tvayA rakShya:**” (adiyEn is therefore fit to be the object of Your rescue).

In Your Charama sLOkams during VarAha, Raama and KrishNa avathArams, You assured us that those who have performed Prapatthi at Your sacred feet even once have nothing to fear (**sakrutEva, maa shuca:, Vratam Mama, aham nayAmi**) and that You will protect us without fail. This is Your SanAdhana dharmam. “**tava Bhara: asmi**”. adiyEn has placed myself thus totally under Your protection for that reason.: “**vidinA prapadya samita-durita: sankhA-aatanga-tyaja: sukham asmi**”. (adiyEn has performed Prapatthi with Your anugraham and have gotten ridden of my sins, doubts and fear and am contented and happy). That is why adiyEn says: “**tava Bhara: asmi**”.

While performing the Prapatthi, adiyEn was empowered by You (**vaacayitvaa**) to say “**aham tvayA rakShya:, tava bhara: asmi**”. adiyEn has uttered these words for the first time (**apoorvAn imaan varNAn**)





and these might have been stated half-heartedly and without conviction (**ahrudayAn api vaacayitvaa**).

There is always a battle between my innumerable and terrible sins (**Mad dOSha:**) and Your kalyANa guNams like karuNaa. If my sins become victorious in the battle due to Your carelessness and lack of effort (**tvam mad dOSha nirjita guNa:**), then You will have a problem with Your Divine Consort, Sri DEvi. She is standing next to You and is a witness to this drama. When You treat adiyEn as a stranger in front of Her and abandon me, then She will laugh at Your lack of power and consider You as One who talks a lot first but does not live up to Your tall talk. Oh My Lord! Please do not expose Yourself to this apavAdham (slander) and ridicule! Please save Your name as “SaraNagatha vrathi” through protecting me, who has uttered the SaraNagathi vaakyams in front of both of You!

SwAmy DEsikan’s logic is unassailable indeed! Our Kavi-Taarkika Simham’s poetic powers and the logic skills are enmeshed so tightly that our Lord has very little room to wiggle out of His promise!





SIOkam 55

SwAmy DEsikan intensely seeks the anugraham of DhIpa PrakAsan for the fulfillment of his Prapatthi. The 55th, 56th and the 57th sIOkams contain moving prayers of SwAmy DEsikan to the Lord of his avathAra sthalam, DhIpa PrakAsan, to confer the Moksha sukham by accepting his Prapadhanam (Prapatthi):

मुख्यं च यत्प्रपदनं स्वयमवे साध्यं

दातव्यमीश कृपया तदपि त्वयैव ।

तन्मे भवच्चरण सङ्गवती मवस्थां

पश्यन्नुपाय फलयोरुचितं विधेयाः ॥

**Mukhyam ca yat prapadanam svayamEva saadhyam
dhAtavyam Isha krupayA tadapi tvayaiva |
tanmE Bhavat caraNa sangavatIm avasthAm
pasyan upAya phalayO: ucitam vidhEyA: ||**

Meaning:



h DhIpa PrakAsa Bhagavan! SarvEswarA! It is a truism that every one who seeks Moksham should perform full (paripoorNa) Prapatthi with its five angams. It is also true that adiyEn has not completed this full Prapatthi. Therefore, Yourself propelled by Your DayA, should complete this prapadhanam for me and make it full. At this time, I have arrived at the stage of enormous attachment to Your sacred feet. Is it not so that You HAVE to do what remains to be done? Is it not Your duty as SaraNagatha Rakshakan and SarvEswaran? Please cast Your auspicious glances on adiyEn and take note of this suffering jeevan and hasten to do the needful. Please reflect on the choices that You have: (1) whether to complete adiyEn's incomplete Prapatthi or





(2) to accept this incomplete Prapatthi as is (equal to full Prapatthi) and grant me the fruit of such full Prapatthi (viz), Moksha Sukham. adiyEn leaves that choice and decision to You.

Additional Comments

SwAmy DEsikan addresses the Lord of ThirutthaNkA as “Isa” in this slOkam. Our Lord is JagadhIsan and Sarva Loka SaraNyan. He is Sarva SwAmy. He is SarvEswaran. He is the sole grantor of MokshAnandham and paripoorNa BrahmAnandham at SrI VaikuNtham. Recognizing all these unique aspects, SwAmy DEsikan appropriately addresses the Lord of ThirutthaNkA as “Isa” here! This Iswaran is illuminating the world as Jn~Ana DhIpam (Jn~Ana dIpEna bhAsvatA). He is the Veda-Vedantha DhIpam; the prakAsam from that unique dhIpam gives Him the name of DhIpa PrakAsan at ThirutthaNkA Divya desam. The radiance from this Jaajvalya dhIpam falls on this dark world (“nirAIOkE iha lOkE” patati). If it did not fall on this world of ajn~Anam, then it will not enable the blemishless chEthanams to leave the deep, dark fox holes of kutarka vaadhis and kumathis preaching avaidhika mathams

“Yati na jAjvalyatE kila,
ahankAra dhvAntam, kutarkka vyALa Ogham,
kumathi matha pAthALa kuharam
anaghA: kathankAram vijahati?”
--Yati Raaja saptati : shlOkam 56.

SwAmy DEsikan summarizes the deep thoughts housed in SiddhOpAyam and SaadhyOpayam chapters of SrImad Rahasya Thraya Saaram in this slOkam in the most aphoristic manner:

- ⌘ **Yat prapadanam svayamEva saadhyam** → This Prapatthi has to be performed by one, if he wants to become a Prapannan
- ⌘ **Yat prapadanam mukhyam ca** → This prapatthi should be a complete one with its five requisite limbs/angAs
- ⌘ **tat (prapadanam) api tvayA yEva krupayA dhAtavyam** → That thought to perform Prapatthi has to be granted by You out of Your infinite compassion for a suffering Mumukshu. You bless the Jeevan to reach a SadAchAryan to start the travel on the path to





Prapatthi at Your sacred feet.

- ⌘ **tat Bhavat CaraNa sangavatIm (mAm) pashya (krupayA avalOkaya** → Therefore, please look at me, who has the greatest attachment of Your holy feet
- ⌘ **mE avasthAm (krupayA) pashya** → Please look compassionately at my suffering as a samsAri
- ⌘ **mE avasthAm pashyan upAya-phalayO: ucitam (yat)-(tat) vidhEya** → After taking note of my suffering, please decide on whatever is appropriate among the upAyam (means) and phalam (fruit) for this long suffering jeevan attached firmly to Your sacred feet).

Let us now look at the pramANams behind the above six points from SwAmy DEsikan's SrImad Rahasya Thraya Saaram:

1. svayamEva saadhyam:

**sarvEShAmEva lOkAnAm PitA MaatA ca Maadava:
gaccattvamEnam sharaNam sharaNyam PuruSharShabhA:
--BhAratam: Vana parvaam :161.56**

Meaning:

Oh the Bulls among men! Oh PaaNDavAs! The Lord of SrI Devi is the father and the Mother of the entire Universe. He is the Rakshakan. Consider Him as the UpAyam and perform SaraNAGathy at His holy feet!). This sLOkam points out that the effort has to be taken by an individual chEthanam to gain the Lord's protection and that the means of SaraNAGathy has to be adopted.

**viduvEnO? yeNN viLakkai yennAviyai
naduvE vanthu uyyak-kollhinra NaaTanai
--ThiruvAimozhi : 1.7.5 (First half)**

Meaning

I cannot leave His feet. He is my very life breath, path-illuminating dhIpam. He is my Master; adiyEn is His loving, devoted servant. I will cling to His sacred feet and seek His rakshaNam. This adiyEn has to do. During my waywardness, He intervened and gave me protection even if my upaaya anushtAnam was not perfect.





Here SwAmy DEsikan focuses on the Rakshya-Rakshaka LakshaNams and points out the need for the making an effort to seek SaraNAgathi by the mumukshu (One who desires Moksham).

2. “Yath prapadanam mukhyam cha:”

This Prapatthi should be complete with its five angAs of aanukoolya sankalpam, MahA visvAsam et al to bear fruit. SwAmy DEsikan refers to the ParipoorNa Prapatthi that one has to do to gain Moksham. Ahirbudhnya samhithai says: **ShaDh-vidA sharaNAgati:** while taking into account the 5 angAs and the angi (Bhara NyAsam / Aatma nikShEpaNam). If the angi is not included, then “nyAsa: **pancAnga samyuta:**” according to Lakshmi Tanthram. When all the five parts are there with the NyAsam, then it is called Mukhyam or ParipoorNa SaraNAgathi. These five angAs are: aanukoolya sankalpam, prAthikoolya varjanam, KaarpaNyam, MahA visvAsam and GOpthruva VaraNam. These five are essential ingredients for a ParipoorNa saraNAgathi (mukhyam) and they are grouped as “avinAbhUtha svabhAvangAL” or indispensable features/entities in paripoorNa SaraNAgathi.

3. “tat (prapadanam) api tvayA yEva dhAtavyam”:

Even in this Prapatthi, you have to help with through Yourself standing as the most compassionate SiddhOpAyan in place of all upAyams. You lead us to a sadhAcharyan and out of the anugraham of the AchAryan, one develops Jn~Anam about sva-svaroopam and MahA visvAsam to perform SaraNAgathi. That blessing has to be conferred on us by You.

4 and 5:

Here SwAmy DEsikan prays to the Lord to take note of his complete attachment to His sacred feet (**Bhavat CaraNa sangavatIm mE avasthAm pashya**) with compassion.

6. upAya PhalayO: ucitam vidhEyA:

After taking note of my devotion to You and recognizing that my SaraNAgathi is not be complete, please bless me with whatever





upAyaM or Phalan that You may decide upon as appropriate for the occasion (**upAya PhalayO: ucitam vidhEyA:**).

SwAmy DEsikan appeals to the Lord here and asks Him to decide as to whether He should perfect his (SwAmy DEsikan's) incomplete Prapatthi or be contented with the incomplete Prapatthi to grant the boon of Moksham sought by him. SwAmy DEsikan does not press anymore with clever arguments about his qualifications for the granting of such a magnificent boon that the Lord alone can give. SwAmy DEsikan leaves it up to the Lord of ThirutthaNkA after performing his Prapatthi in the best manner that he is capable of.





SIOkam 56

SwAmy DEsikan describes his helpless state and begs the Lord of ThirutthaNkA to fulfill his desire to experience MOksha sukham as a Prapannan. He acknowledges his recognition of the seven blemishes associated with the enjoyment of the svargAnuhavam as well as kaivalyAnubhavam and begs to be rescued from these temptations and begs for true MOkshAnanadham:

अलपास्थिरैरसुखजै रसुखावसानैः

दुःखान्वितैरनुचितैरभिमान मूलैः ।

प्रत्यक्परागनुभवैः परिघूर्णितं मां

त्वय्येव नाथ चरितार्थय निर्विविक्षुम् ॥

alpa asthirai: asukhajai: asukha avasAnai:
du:khAnvitai: anucitai: abhimAna moolai: |
pratyak parAga anubhavai: parighUrNitam mAm
tvayi yEva naatha caritArthaya nirvivikShum ||

Meaning:



h ViLakkoLi PerumAnE! adiyEn's mind has been swirling over the thoughts of enjoying the sukham of Svargam (temporary bhOgam of perishable pleasures) and the sukham of Kaivalyam (pure enjoyment of aathmA). adiyEn until now was torn between these two choices since they looked attractive to pursue. adiyEn's confusion is all over now. adiyEn has clearly understood the insufficiencies of Svarga and Kaivalya sukhams and recognize both have following seven dhOshams:

1. These two sukhams are paltry and insignificant, when compared to the adhbhutha sukham of enjoying You.





2. They are not lasting.
3. To enjoy them, there is the need to goad the indhriyams and the body.
4. At the end of enjoying these two sukhams, there is no aanandham
5. During the course of their enjoyment, the worries about the births to be taken at the end of the svarga and kaivalya anubhavams haunt the jeevan and mar the enjoyment. There is therefore no tranquil enjoyment of these two sukhams.
6. These pleasures are not inappropriate for the Jeevan's svaroopam, which is all about deriving aanandham from enjoying You (Seshi) as Seshan.
7. Finally, disturbing thoughts arise during the enjoyment of these sukhams in that it makes one conclude that one is enjoying these sukhams for one's own sake.

These are the seven imperfections in enjoying the Svarga and Kaivalya sukhams. In the case of Kaivalyam, one can concede that two of the seven imperfections can be taken out (viz), Kaivalya anubhavam does not have the admixture of dukkham and is not caused by dukkham. There are still five imperfections that still cloud the Kaivalya anubhavam. Now that adiyEn fully understands the pitfalls and consequences of these two types of "sukhams", the intensity of my desire to enjoy Paripoorna BrahmaAnandham through Saayujya MOksham has grown tremendously. adiyEn rejects Svarga Sukham and Kaivalya MOksham of enjoying the Aathma alone. Oh DhIpa PrakAsA! Please bless adiyEn with the true MOksha Sukham of performing nithya kaimkaryam for You at Sri VaikuNtham as a Muktha Jeevan and spare me from the pits of Svaragam and Kaivalyam! This is the only lasting sukham that adiyEn longs for.

Additional Comments

Indra's lOkam is known as Svargam. He is the Lord of this lOkam. His subjects are the DevAs. They have partaken nectar and are free of





aging and disease. They enjoy exquisite sukham with celestial damsels and other Iswaryams. In to this world arrives a Jeevan because of the accumulated puNyams and spends some time partaking all the pleasures of svargam. Once the jeevan's puNyams are spent, it returns to the samsAric world to work out its residual karmAs. Hence staying in svargam is siRRinbam and is insignificant (alpam) compared to the pErinbam of residence in Sri VaikuNtham from where one never returns to the karma bhUmi to undergo repeated cycles of births and deaths.

The residence in svargam is asTiram or impermanent. When the jeevan thinks of what is awaiting at the end of its stay in svargam wearing the best of clothes, jewelry and enjoying good food in the company of celestial women, it is frightened over the prospects and gets saddened (asukhajai: asukha avasAnai: anubhavams). The jeevan forgets that these svarga anubhavams rejected by AzhwArs as unfit and inappropriate (Indira lOkam AaLum acchuvai peRinum vEndEn). The pride and ego arising from such svargAnubhavams makes the jeevan forgets its svarooPa Jn~Anam and deludes the jeevan to think that it is enjoying these pleasures for its own sake.

SvargAnubhavam is therefore VaikuNtha VirOdhi. In his Sri Sookthi known as VirOdha ParihAram, SwAmy DEsikan points out that SriIman NaarAyaNan drives away these MOksha virOdhis like svarga anubhavam and kaivalya anubhavam for those, who perform Prapatthi or pursue Bhakthi YOgam so that such fortunate ones can attain Sri VaikuNtham and enjoy true MOksha sukham:

shrIman naarAyaNa: swAmi sharaNya: sarva-dEhinAm
bhUyAt nija-pada-prApti VIRODHI VINIVAARAKA:
--VirOdha ParikAram : shlOkam 1

Kaivalyam is also VaikuNtha PrApthi VirOdhi (hindrance to the parama purushArTam of attaining saayujya mOksham). What is this kaivalyam? It is the direct vision of the true nature of the Self (aatma svarooPa saakShAtkAram). Kaivalya is the state of existence of the soul enjoying the bliss of JivAthman. It is not considered as the true state of mOksham. It is considered as an inferior version of mOksham because there is no Bhagavath sAkshAthkAram (BhagavAn realization) here. In his ThiruvAimozhi 1.7.1, SwAmy NammAzhwAr comes to this





conclusion:

“It is a pity that the gracious Lord is worshipped constantly by those, who desire to overcome the dukkham of repeated births and deaths and resort to Jn~Ana YOga for the purpose of attaining the blissful experience of the soul (kaivalyam)”.

Therefore SwAmy NammAzhwAr instructs us not to seek kaivalya but to seek the eternal aanandham of mOksham, where the Muktha Jeevan is engaged in nithya kaimkaryam to the Lord at Sri VaikuNtham. This kaivalyam or kevalaavasthA, the individual Self becomes free from bondage, but does not experience the bliss of the Lord as Parama Purushan. In kaivalyam, ParamAthma-SaakshAthkaram is missing and the focus is on aathmAvalOkanam; kaivalyam is considered the final stage in Jn~Ana yOgam, which in turn is considered as an auxiliary means to Bhakthi yOga, which alone is the direct upAyam to mOksham just like Prapatthi yOgam.

After dismissing both kaivalyam and svargAnubhavam as alpam, asTiram, asukhajaM, asukha-avasAnam, dukkha-anvitham, anuchitham to one's svaroopam and abhimAna moolam, SwAmy DEsikan states that he is no longer tossed about by the desires for svarga and kaivalya sukhams. He says that the ever-lasting, woe-free sukham that he is seeking is the sukham of ParipoorNa BrahmAnandham realized through nithya kaimkaryam to the Divya Dampathis at their Supreme Abode of Sri VaikuNtham. SwAmy DEsikan prostrates before the Lord and asks Him to fulfill His desire to enjoy the true sukham of Saayujya mOksham (tvayi yEva nirvivikShum mAm caritArthaya).





SIOkam 57

SwAmy DEsikan prays for the blessings of Sri DhIpa PrakAsan for the realization of Kaimkaryam to Him rooted in the unification of his Mind, speech and body (KaraNa Thrayam) as a Prapannan:

तत्त्वावबोध शमित प्रतिकूल वृत्तिं

कैङ्कर्य लब्ध करण त्रय सामरस्यम् ।

कृत्वा त्वदन्य विमुखं कृपया स्वयं मां

स्फातिं दृशोः प्रतिलभस्व जगज्जनन्याः ॥

tattva avabOdha shamita pratikoola vruttim
kaimkarya labdha karaNa traya saamarasyam |
krutvA tvad anya vimukham krupayA svayam maam
sphAtim drushO: pratilabhasva jagat JananyA: ||

Meaning:



h ViLakkoLi PerumAnE! You should bless adiyEn to be the

beneficiary of AchArya kataksham to gain a clear understanding of the three Tathtvams so that adiyEn does not engage in deeds prohibited by Your SaasthrAs. Oh Lord of ThirutthaNkA! You must bless adiyEn to perform kaimkaryams for You with all my three karaNams (Vaak-Manas and SarIram) aligned in the same direction. You must further grant adiyEn the unassailable firmness of mind to seek no one other than You as my Master. If You were to bless adiyEn compassionately this way, You will be the beneficiary of the auspicious glances of Your dear Consort. She will be so pleased with the dayA that You have shown as a concerned parent to one of Her children (adiyEn) that She will be so happy with You and shower You with the greatest signs of affection. Oh Lord! Please do not miss this





opportunity to receive that soubhAgyam from Your dear Consort, Sri Maragathavalli!

Additional Comments

SwAmy DEsikan's first request to the Lord is: “**tattva avabOdhanam kuru**” (Please bless me with the true knowledge about the tattva thrayam through AchArya anugraham). Why is this emphasis on gaining true knowledge about tattva thrayam and what are these tattva thrayams?

The three Tathvams are ChEthanam, achEthanam and Isvaran. SwAmy DEsikan houses the deliberations on the Tattva Thrayam in the Fifth Chapter of SrImad Rahasya Thraya Saaram, his magnum opus. A clear comprehension of these three Tattvams is a must for any one, who seeks mOksham. If they do not understand these Tattvams, then they will be headed towards a journey of delusion driven by the false beliefs:

1. **sharIrAtma bramam**→confusion that the body is the same as AathmA
2. **svatantrArtha bramam**→confusion that the jeevan is independent and is not the liege of the Lord. Jeevan thinks that it is a svatantran and not a Bhagavath parAdhInan
3. **anIshvara Vaada ruci**→taste for the conviction that there is no Isvaran (**nirIshwara MeemAsaka view**).

All of these confusions will interfere with the performance of the upAyams for mOksham (Bhakthi or Prapatthi yOgam). This obstruction to mOksham is what SwAmy DEsikan refers to as “**samita pratikoola Vrutti**” .

The Tattva Thrayam has been summarized as “**BhOkthA- BhOgyam- PrErithAram ca matvA sarvam BhOktham trividam BrahmamEtat**”. BhOkthA is the jeevan, BhOgyam is achEthanam and PrErithA is the Lord and together they form the Tattva Thrayam. In the 11th sIOkam of SaraNagathi DhIpikai, SwAmy DEsikan saluted the paramountcy of the Lord over the ChEthnams and His blessing the jeevans with





karthruthvam (doership) and bhOgtruthvam (enjoyership) as part of their pravrutthi (EedupAdu). Lack of understanding or misinterpretation of the Tatthva Thrayam therefore interferes with the Parama PurushArTam (the jeevan's supreme goal) of kaimkaryam to the Lord with unity among the Mind, Speech and Body (**Kaimkarya Labdha KaraNa traya saamarasyam**).

Once the three Tatthvams are clearly understood with AcArya anugraham - arising from the Lord's kAtAksham - then the jeevan does not look at any dEvathA as superior to or equal to SriIman NaarAyaNan (**tvad-anya vimukham krutavAn**). That svaroopA Jn~Anam of the jeevan pleases the Lord and He blesses the jeevan with the paramAnugraham of mOksham once he does prapatthi. When that happens, Sri Maragathavalli ThAyAr is overjoyed with Her Lord's parmAnugraham to Her child and She casts her affectionate and auspicious glances at Her Lord. She is Jagath Janani (Mother of all the ChEthanams of the Universe). Her drushti (glance) is known for the growth of all Isvaryams. She casts her benevolent glances at Her Lord for His mahOpakAram to Her child. Her face blossoms like the Lotus at the sight of the rising Sun (**Jagat JananyA: drushO: sphAti**).

SwAmy DEsikan tempts the Lord to be blessed with the boon of the auspicious glances of His PirAtti arising from Her Joy that the Lord has played His role as sarva rakshakan and sarva IOka SaraNyan. SwAmy DEsikan suggests that the Lord should not miss such a great opportunity.





Sloka 58

SwAmy DEsikan places the SrI Sookthi of SaraNAgathi DhIpikai at the sacred feet of the Lord of ThirutthaNkA, performs saathvika ThyAgam and requests the Lord to accept this samarpaNam:

इत्थं स्तुति प्रभृतयो यदि संमताः स्युः

यद्वापराध पदवीष्वभिसंविशन्ति ।

स्तोकानुकूल्य कणिका वश वर्तिनस्ते

प्रीति क्षमा प्रसरयोरहमस्मि लक्ष्यम् ॥

**ittham stuti prabhrutayO yadi sammata: syu:
yadvaa aparaadha padhavIShva abhisamvishanti |
stOka aanukoolya kaNikA vasha vartina: tE
preethi kShama prasarayO: ahamasmi lakShyam | |**



**DEsikaR AvathAra Dinam—
Thooppul**





Meaning:



h ViLakkoLI EmperumAnE! Thus I have eulogized You. adiyEn does not know whether my sthOthram, dhyAnam and namaskaraNam would please Your heart or whether for a ParipoorNan like You my sthOthram will prove to be a paltry samarpaNam. If my sthOthram does not please You, it will belong then to the category of apachAram. If it pleases You on the other hand, then it will belong to the category of welcome and relished offering to You. adiyEn does not know to which category my sthOthram belongs. All the world knows however that You are indebted even to a small amount of effort made by Your devotees. adiyEn thought of this, while I composed this sthOthram to eulogize You. If adiyEn's sthuthi pleases You, adiyEn will become the object of Your affection and my sins will be destroyed by Your patience and dayA. If adiyEn's sthuthi ends up as an apachAram, my insignificant and yet well meant effort will gain Your vaathsalyam and become the object of Your limitless compassion and save me from samsAric afflictions.

Additional Comments

There are two ways in which SwAmy DEsikan's SrI Sookthi can be received by the Lord of ThirutthaNkA. He can either receive it as a samarpaNam that pleases His heart (sammatham) or He can consider it as an affront (aparAdham) by a totally incompetent and bold person. Oh Lord! Be that as it may! Either way, adiyEn becomes the object of Your affection (preethi) by engaging even in this insignificant effort. Your limitless dayA and forbearance takes over from there and adiyEn becomes blessed to be the object of Your grace in a speedy manner. adiyEn gains either way.

The presentation of any sthOthram with utter humility at the end of the sthuthi is characteristic of saathvika thyAgam by swAmy DEsikan. In Dayaa Sathakam, for instance he addresses DayA DEvi at the end of the Sthuthi and says:





**samdarsitha sva-para nirvahaNA sahEthA:
mandasya saahasamidam tvayi vandinO mE
— dayA shatakam : shLOkam 102**

Meaning:

Oh DayA DEvi! adiyEn pretended to cover Your limitless auspicious attributes through a small number of sLOkams (100 only). adiyEn is a dullard. adiyEn has committed the apachArAm of giving the impression to the readers that Your limitless glories can be contained in just one hundred sLOkams. This act of mine can only harm me and others, who gain this impression. Just as You enter Your Lord's heart and make Him forgive our trespasses, You must forgive me now for my mighty trespass. You have the power to forgive me for my offense.





SlOkam 59

SwAmy DEsikan lets us know as to what motivated him to compose Sri SaraNagathi DhIpikai, a moving prayer to Lord DhIpaprakAsan and Sri Maragathavalli ThAyar.

Usually, swAmy DEsikan's sthuthis like AzhwAr's decads in Divya Prabhandham would be in the form of a phala Sruthi that points out the soubhAgyams that the reciters of these powerful Sri sookthis will gain. Here, it is a different ending. The focus is on the origin of this Sri sookthi dealing with the most important upAya anushtAnam: The observance of SaraNagathy in all its essential aspects as established by the vEdAs and sath sampradhAyam. SwAmy DEsikan uses slEdai (double entendre) in this slOkam most evocatively:

स्नेहोपपन्न विषयः स्व दशा विशेषात्

भूयस्तमिस्र शमनीं भुवि वेङ्कटेशः ।

दिव्यां स्तुतिं निरमिमीत सतां नयोगात्

दीपप्रकाश शरणागति दीपिकाख्याम् ॥

snEhOpapanna viShaya sva dashA vishEShAt
bhooyas tamisra shamaneem bhuvi VEnkatEsha: |
divyAm stutim niramimeeta satAm niyOgAt
dIpaprakAsha sharaNAgati dipikAkhyAm ||

Meaning:



h ViLakkoLI EmperumAnE! The vEdanthAchAryan with the

naamam of VEnkatEsan composed this Sri sookthi named SaraNagathi DhIpikai about You (DhIpa PrakAsan) following the command of great bhAgavathAs. In this Sri sookthi, the svaroopam and the svabhAvam





of You, who has parama vaathsalyam to chEthanams, are explained in great detail. Therefore, this stuthi is bound to banish the darkness associated with the false and viparItha jn~Anam of the people of the world.



DEsika Moolavar with HayagrIvar

Additional Comments:

SwAmy DEsikan has compared this magnificent sthOthram to a radiant (jaajwalya) dIpam. A dIpam has oil, wick and drives away the darkness and provides luster. Using the double meaning of the words snEha, dasA, tamisra-samanI and prakAsa (dIpikaa), swAmy DEsikan connects to the different aspects of a dIpam (lamp) such as oil, wick, darkness removal and the prakAsam.





- ⌘ This divine Sthuthi (Dhivya sthuthi) is revered as SaraNAgathi DhIpikai (**sharaNAgati dIpikAkhyAm**).
- ⌘ The object of this sthuthi is Lord DIpa PrakAsan.
- ⌘ The author is VenkatEsa Kavi (SwAmy DESikan).
- ⌘ The mood behind this composition and the samarpaNam is one of great affection to the Lord (**snEha upapannam**).
- ⌘ The sIOkams of this sthuthi removes the darkness of ajn~Anam (**tamisra samanam**) of the people of the world.
- ⌘ The special approaches housed in the study to comprehend the svarUpam and svabhAvam of the Lord of ThirutthaNkA/ Thoopul is described by swAmy DESikan as “**sva dasA VishESham**”. This sthuthi was composed at the request and command of the Parama BhaagavathAs of the Lord (**dIpa PrakAsha sharaNAgati dIpikAkhyAm divyam stutim SATAAM NIYOGAAT NIRAMIMEETA**).

THE DOUBLE MEANINGS HERE ARE AS FOLLOWS:

1. **snEha upapanna** : (created) with great affection or the Lamp having the oil as a fuel
2. **viShaya** : the sthuthi about the Lord of ThirutthaNkA or the vase containing the oil
3. **sva-dasA vishEShAt** : through the different and special methods used in the composition or through the reminder of the wick soaked in the oil of the Lamp
4. **tamisra samanIm** : that which can remove the dark overlay of ajn~Anam or that which can banish physical darkness and illuminate the space around the lamp.

The clear reference is to the first paasurams of mudhal AzhwArs, who experienced the Lord through Para Bhakthi, Para Jn~Anam and Parama Bhakthi. In his Sri DEhaLIsa Sthuthi, swAmy DESikan referred to the mudhal AzhwArs experiencing the Lord in their heart space (HrudhayAkAsam) with their two eyes of svAdhyAyam (vEdam) and





yOgam by lighting a lamp (**dIpEna kenacit**--the 6th sIOkam of DehaLIsa Sthuthi). SwAmy DEsikan saluted the dIpam and its prakASam at ThiruththaNkA in a way similar to that of the mudhal AzhwArs and explained the SaraNagathi Tatthvam and its anushtAanam to banish ajn~Anam and to gain mOksham.

Let us enjoy the light that the mudhal AzhwArs lit in the context of this 59th sIOkam.

Poygai AzhwAr stated in His first paasuram of Mudhal ThiruvandhAthi:

“The whole world is the bowl. The seas all constitute the ghee, for the flame and lamp of the hot-ray sun to light up my jn~Anam. With this lamp of jn~Anam, I composed a garland of verses to the sacred feet of the Lord..”

BhUthatthAzhwAr described the lamp that he lit this way:

“I have now lit a lamp for Lord NaarAyaNa by composing jn~Anam-laden verses. This is a service at His holy feet. For this lamp, the bowl (container) is my love of the Lord; the ghee (fuel) is my craze to see Him and enjoy Him; the wick (for this lamp) is my heart that had melted in the pleasure of doting on Him. The flame of the lamp is my aathmA, which has virtually melted with parabhakthi evoked in it..”

Pey Azhwaar concludes this extraordinary anubhavam of:

seeing the Lord with His parama bhakthi and declares that it is a great day, when he and his fellow AzhwArs saw the Lord with Periya PirAtti with the light of the lamp that they had lit with affection (**snEha Upapanna dIpa PrakAshEna druShTam**).

The three AzhwArs described in their 300 paasurams the svaroopam and the svabhAvam of the sarva IOka SaraNyan and performed SaraNagathi to Him .

SwAmy DEsikan followed that path and performed MangaLAsAsanam for Sri Maragathavalli samEtha Sri DhIpa PrakAsan of his avathAra sthalam.





all nescience and develop svaroopA jn~Anam to gain mOksham through SaraNAgathi. Such is the glory of the Sri sookthi, Sri SaraNAgathi DhIpikai. Let us recite these sIOkams and reflect on their meanings!



Sri MaragathaValli SamEtha Sri ViLakkoLi PerumAL ThiruvadigaLE SaraNam.

Daasan Oppliappan KOil VaradhAchAri SadagOpan

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

**kavitaarkika siMhaaya kalyaaNa guNa shAlinE |
shrImatE vE~nkatEshaaya vEdaanta guravE nama: ||**

