

Swamy Desikan's

Saara Saaram - dvayAdhikAram



Anbil Srl Srinivasan Sowmianarayanan, Chennai

with maNipravALa texts

(Based on the Tamizh vyAkyAnam by

VaikuNTha vAsi Oppiliappan KOil, Srl. U.Ve. Vangeepuram Navaneetam,
SrlrAma DesikAchAr SwAmy)





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Panguni uttiram serti sevai - SrIrangam





॥ श्रीः ॥

श्रीरामजयम्



SrImate SrI lakshInrsimha parabrahmaNe nama:

SrImate rAmAnujAya nama:

SrImate nigamAnta mahAdeSikAya nama:

SrImate SrIAdivaN SaThakopa yatIndra mahAdeSikAya nama:

SrImate SrIvaN SaThakopa SrI vedAnta deSika yatIndra mahAdeSikAya nama:

SrImate SrI lakshInrsimha divyapAdukAsevaka SrIvaN SaThakopa

SrI nArAyaNa yatIndra mahAdeSikAya nama:

SrImate SrIvaN SaThakopa SrI ranganaAtha yatIndra mahAdeSikAya nama:

ॐ ☆ ॐ

ஸ்வாமி தேஸிகன் அருளிச்செய்த

ஸாரஸாரம்

(சில்லரை ரஹஸ்யங்கள்)

இரண்டாம் பாகம்

த்வயாதிகாரம்

Swamy Desikan's sArAsAram (Volume 2)

(Chillarai Rahasyangal)

(Consisting of Chapter 2 - dvayAdhikAram)

ॐ ☆ ॐ

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SvAmi Desikan - tiruvendipuram





ஸ்ரீ:

தனியன்

taniyan

श्रीमान् वेङ्कटनाथार्यः कवितार्किकेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitaArkika kesarI |

vedAntAcAryavaryo me sannidhattAm sadA hrDi ||

रामानुजदयापात्रं ज्ञानवैराग्यभूषणम् ।

श्रीमद्वेङ्कटनाथार्या वन्दे वेदान्तदेशिकम् ॥

rAmAnuja dayApAtram jn~AnavairAgya-bhUshaNam |

SrImadvenkaTanAthAryam vande vedAntadeSikam ||

சீரொன்று தூப்புல் திருவேங்கடமுடையான்

பாரொன்றச் சொன்ன பழமொழியுள் - ஓரொன்று

தானே அமையாதோ தாரணியில் வாழ்வார்க்கு

வானேறப் போமளவும் வாழ்வு.

sIronRu tUppul tiruvEnkaTamuDaiyan

pAronRac conna pazhamozhiyuL - OronRu

tanE amaiyAtO dhAraNiyil vAzhvArkku

vAnERap pOmaLavum vAzhvu.





dvayam - SrI Perundevi tAyAr and SrI PerarulAla perumAl - Kanchi



॥ श्रीः ॥

ஸ்வாமி தேலிகன் அருளிச்செய்த

ஸாரஸாரம்

(த்வயாதிகாரம்)

Swamy Desikan's sArAsAram

(dvayAdhikAram)



This text is being continued from Vol. 1, first chapter of sArasAram on tirumantradhikAram. Please see e-book #86 (for Vol 1 on triumantrAdhikAram) at SrI HayagrIvan series: <http://www.srihayagrivan.org/html/ebook086.htm>

Note:

Those AstikAs who may find difficult to follow the more detailed comments herein, may please go through first, the gist of dvayAdhikAram in ebook # 87 on "dvayAdhikAram - A Synopsis (vivaraNam)" in Sri HayagrIvan series at <http://www.srihayagrivan.org/html/ebook087.htm> by Oppiliappan Koil SrI. V. Sadagopan Swamin and then revisit this detailed explanations of aDiyEn on the original MaNipravALam text of Swamy DeSikan. This will help AstikAs at different levels of readiness to enjoy these gems.

INTRODUCTION

In the first chapter, SvAmi DeSikan explained in detail the significance of **tirumantiram**. In the mantram, which is also known as ashTAKsharam, the means (upAyam), to attain the ultimate is referred to directly and explicitly by the middle word, 'nama:' and by implication through its meaning as well. The goal of attainment, purushArtham, that is, eternal service to the Lord is indicated by third word, 'nArAyaNa'. These two aspects, upAyam and purushArtham, are brought out clearly and distinctly in the **dvaya mantram**. Now, SvAmi DeSikan with great consideration presents the significance of **dvayam** in this second chapter of sAra sAram.





The **dvayam** is so denoted as it consists of two sentences which together make a single mantram. The greatness of this mantram can be understood from the fact that it is called "**mantra ratnam**" - the gem among the mantra-s.

AcArya utters this mantra exclusively into the disciple's ear during panca samskAram, when the disciple approaches him with the request to make him a SrIvaishNavan.

SvAmi DeSikan begins this chapter with a Tamil verse:

கருமமென ஞானமென அதனால் கண்ட

உயிர் கவரும் காதலெனக் கானிலோங்கும்

அருமறையால் தருநிலையில் இந்நாளெல்லாம்

அடியேனை அலையாத வண்ணம் எண்ணித்

தருமமுடை யாருரைக்க யானறிந்து

தனக்கென்னா அடிமைக்காம் வாழ்ச்சி வேண்டித்

திருமகளோடு ஒருகாலும் பிரியா நாதன்

திண்கழலே சேதுவெனச் சேர்கின்றேனே.

karumamena j~nAnamena atanAl kaNDa

uyir kavaram kAtalenak kAnilOngum

arumaRaiyAl tarunilaiyil innALellAm

aDiyEnai alaiyAta vaNNam eNNit

tarumamuDai yAr uraikka yAn aRintu

tanakkenna aDimaiKKAm vAzhcci vENDit

tirumakaLODu orukAlum piriya nAthan

tiNkazhalE sEtU enac cErkinREnE.





Meaning:

கருமம் என ஞானம் என

karumam ena j~nAnam ena -

The means known as karma yogam and j~nAna yogam which

அதனால் கண்ட

atanAl kaNDa -

help to know

உயிர் கவரும்

uyir kavaram -

the individual soul, that comes within the hold of

காதல் என

kAtal ena -

the bhakti yogam

கானில் ஓங்கும்

kAnil Ongum -

all these three are like a dense forest;

அருமறையால் தரும் நிலையில்

arumaRaiyAl tarum nilaiyil -

the same are being taught by the Vedic scriptures;

இந்நாள் எல்லாம் அடியேனை அலையாத வண்ணம் எண்ணி

innAL ellAm aDiyEnai alaiyAta vaNNam eNNi -





wishing me not to wander all these days;

தருமம் உடையார் உரைக்க

tarumam uDaiyAr uraikka -

the teaching which the AcAryas who are on the righteous path advised;

யான் அறிந்து

yAn aRintu -

I learnt

தனக்கு என்ன அடிமைக்கு ஆம்

tanakku ennA aDimaikku Am -

the selfless servitude;

வாழ்ச்சி வேண்டி

vAzhcci vENDi -

desiring that life;

திருமகளோடு ஒருகாலும் பிரியா நாதன் திண்கழலே சேது என

tirumakaLOdu orukAlum piriya nAthana tiNkazhalE sEtuna -

realizing that the firm feet of the Lord, Who is ever with SrI, His Consort, are the means (to cross this ocean of samsAra);

சேர்கின்றேன்

cErkinREn -

I am surrendering.

Summary:

The VedAs teach us karma yogam, j~nAna yogam and bhakti yogam which are





very tough to practice. Out of compassion, AcAryas taught me the easiest means of surrender (prapatti). Benefiting from their teaching, I long for the eternal service, which is devoid of ahankAram (I) and mamakAram (mine), to the Lord in His abode, Paramapadam. Then, I resort to the Lord's feet which, I realize, is the best means for crossing this ocean of samsAra.

Explanation:

There are various means (upAyam) to free oneself from the mire of material world where one is caught in the painful cycle of births and deaths. VedAs and scriptures deal with these means in detail to enable the seekers of freedom to adopt them for salvation. The means are karma yogam, j~nAna yogam and bhakti yogam. But, every one of them is difficult to practice. They need to be practiced for a long duration and one may even have to continue it for several births which he has to undergo due to his past deeds. Karma yogam and j~nAna yogam help the sincere performer to have an intuitive perception of his-own soul, while bhakti yogam helps him to retain this perception and through very long practice, leads him to realize and enjoy his-own self. This, however, is not the ultimate goal and the bliss one gets is very small, compared to the blissful company of the Lord in His abode.

SvAmi DeSikan says he was fortunate enough to be blessed by the preceptors, who were compassionate. They did not want SvAmi DeSikan to undergo the tortuous course of the three means. As he was responsive to their teachings, he realized the fact that the best and the easiest means was the Lord SrIman nArAyaNa Who is always in the company of compassionate SrI Lakshmi, His Consort. Particularly, the Lord's feet are the firm bridge that helps the seeker to easily cross the ocean of samsAra - the cycle of births and deaths.

Because of this firm faith, SvAmi DeSikan says, he surrenders to His feet as the best means.

SvAmi DeSikan narrates his own experience first through this simple Tamizh verse, mentioned above, before entering into a detailed explanation of the





dvaya mantram.



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SrIman nArAyaNan!

SrI ParthasArathy PerumAl - tiruallikkENi

DVAYAM IS A VEDA MANTRAM

SwAmi DeSikan explains how dvaya mantiram is revealed in the Scriptures:

कठश्रुत्यादिकणिलं त्तिरुवण्डाकूरत्तैतश्ं सौल्लुकिण्णं ढ्रकरणत्तिले त्वयत्तिलं





पूर्व-उत्तर-खण्डங்களைப் பிரியவோதிச் சேர ஒருக்கால் உச்சரிக்க விதித்தது. श्वेताश्वतरादिकளிலே சொல்லுகிற ப்ரபத்தி-மந்த்ரங்களிற் காட்டில் இது शरण्य-शरणागति-तत्फलங்களை विशदமாகக் காட்டுகையாலே இத்தை ஆசார்யர்கள் ஆதரித்தார்கள்.

kaThaSrutyAdikaLil tiruvashaTAKsharattai collukiRa prakaraNattilE dvayattil pUrva-uttara-khaNDakaLaip priyavOtic cEra orukkAl uccarikka vidhittatu. SvetASvatarAdikaLilE collukiRa prapatti-mantrangaLiR kATTil itu SaraNya-SaraNAgati-tatphalankaLai viSadamAkak kATTukaiyAlE ittai AcAryarkaL AdarittArkaL.

The VedAs have enlightened us on the significance of the tirumantiram, revealing its structure word by word and also letter by letter. Similarly kaThavalli reveals this dvaya mantram too. It mentions the two sentences separately in two deferent parts and instructed to utter once the two sentences together. Upanishads including SvetASvatarara have taught us prapatti through several mantra-s. However, our preceptors favoured this dvaya mantra more than the ashTAKsharam. The reason is: it indicates in the most perspicuous manner unlike other mantra-s,

- the Lord, the Protector,
- the means of surrender to attain Him and also
- the fruit thereof, i.e., service in the Paramapadam.

Explanation:

In kaThavalli, the dvaya mantram is in two parts, each sentence occurring in a different khaNda - (section). But it is mentioned in that scripture: तद् द्वयं सर्वं तत् सकृदुच्चारणः tad dvayam sarvam tat sakrduccAraNa: -- the two mantra-s





though appearing separately are recited together as the number of letters and the words in the two parts coincide with the definition of the dvaya mantram as a whole, the two mantra-s form a single unit acquiring the name dvayam, meaning 'Twin'. This is endorsed in SrIpraSna and pAdmotara samhitas.

It is not only in the Upanishads, but in other scriptures too, dvaya mantram has been revealed, points out Swami DeSikan:

ஸ்ரீப்ரஸ்ந ஸம்ஹிதையிலும் வ்யாபக மந்த்ரங்களோடு சேர்ந்த ஶ்ரணாஶி -
மந்த்ரங்களை உபதேசிக்கிற இடத்திலே திருவஷ்டாக்ஷரத்தோடே
சேர இம்மந்த்ரத்தையும் वर्ण-उद्धारம் பண்ணி உபதேசித்தது. இப்படியால் இது
श्रुत्यभिमतமான தாந்த்ரிக மந்த்ரம். இதில் சொல்லுகிற प्रपदनம் श्रौतमेयाकिलும்
ஸத்யவசநாதிகள் போலே सर्वाधिकारம்.

SrIpraSna samhitaiyilum vyApaka mantrangaLODu cErnta SaraNAgati -
mantrangaLai upadEsikkiRa iDattilE tiruvashTAKsharatODE cEra
immantrattaiyum varNa-uddhAram paNNi upadEcittatu. ippaDiyAl itu
SrutyabhimatamAna tAnrika mantram. itil collukiRa prapdanam
SrautamEyAkilum, satyavacanAdikaL pOIE sarvAdhikAram.

SwAmi Desikan explains the formation of dvaya mantiram in detail:

A treatise called SrIpraSna samhitA is an important part of SrI pAncarAtra samhitA. It contains three vyApaka (comprehensive) mantrams:

- tirumantiram,
- VishNu shaTAKsharam and
- dvAdaSAksharam

Of these, the first one is eight-lettered mantram, the second six-lettered mantram and the third is the twelve-lettered mantram. Besides these, the samhita instructs some more mantra-s which pertain to SaraNAgati. In this





context, after mentioning the tirumantiram, it teaches dvaya mantram highlighting every letter of the mantram. Thus dvaya has been taught by both Veda as well as the samhita. As it originated from the samhita, it is known as tAntrika mantram, which has the sanction of the Sruti (Srutyabhimatam).

PRAPATTI IS A UNIVERSAL MEANS

It should not be thought that since prapatti, conveyed by this dvaya mantram, is the means of liberation instructed in the Veda, it cannot be adopted by all irrespective of castes and classes. VedAs have also laid down rules of conduct like 'Speak truth' (*satyam vada*) etc. But, are these not applied to people belonging to all castes? Similarly prapatti too is a general rule applicable to one and all. Even itihAsas, purANas, smrutis and the divya prabandham of AzhvArs emphasize that **prapatti is a universal means that can be adopted by all without exception.**

Swami Desikan cites statements from a wide variety of scriptures in support of this:

"இது 'சர்வலோகசரण्याய', 'சர்வயோగ்யமநாயாசம்', 'சரணம் த்வாं ப்ரபந்நா யே', 'த்ரயாणां क्षत्रियादीनां
ப்ரபந்நानां च तत्त्वतः', 'कुयोनिष्वपि संजातो यः सकृच्छरणं गतः', 'குலங்களாய ஈரிரண்டில்'
इत्यादिकुणिलुम् प्रसिद्धम्."

"itu, 'sarvalokaSaraNyAya', 'sarvayogyamanAyAsam', 'SaraNam tvAm prapanna
ye', 'trayANAm kshatriyAdInAm prapannAnAm ca tatvata:', 'kuyonishvapi
samjAto ya: sakrccharaNam gata:', 'kulangaLaya IriRANDil' ityAdikaLilum
prasiddham."

Now we shall look into the message of the above quotes. The first one is spoken by VibhIshaNa while surrendering to SrI Rama, as mentioned in the Yuddha kANda of SrI rAmAyaNa:





सर्वलोकशरण्याय राघवाय महात्मने ।

निवेदयत मां क्षिप्रं विभीषणमुपस्थितम् ॥

sarvalokaSaraNyAya rAghavAya mahAtmane |

nivedayata mAm kshipram vibhIshNamupasthitam ||

-- SrI vAlmIki rAmAyaNa, 6-17-15

Meaning:

I have come to surrender to Raghava who is the resort for the whole world. Offer me to him at once.

The second quote is from an unknown source but conveys a very important message.

सर्वयोग्यमनायासमप्रमादमनूपमम् ।

प्रपन्नार्तिहरं विष्णुं शरणं गन्तुमर्हसि ॥

sarvayogyam-anAyAsam-apramAdam-anUpamam |

prapannArtiharam vishNum SaraNam gantumarhasi ||

Meaning:

You should surrender to Lord VishNu who destroys the miseries of the prapanna-s, can be approached by all, is dependable and is unique without any parallel.

The adjectives used in this quote appear to qualify SrI VishNu, but they are fit to prapatti also.

The third quote is from BrahmapurANa. Let us see it in full:





Paramapadam

शरणं त्वां प्रपन्ना ये ध्यानयोगविवर्जिताः ।

तेऽपि मृत्युमतिक्रम्य यान्ति तद्वैष्णवं पदम् ॥

SaraNam tvAm prapannA ye dhyAnayogavivarjitA: |

te api mrtyum-atikramya yAnti tat vaishNavam padam ||

--Brahma PurANa -7





Meaning:

Those who are unable to adopt bhakti yoga and who have surrendered unto You, cross the deadly samsAra and attain Your abode, SrI VaikuNTham.

This quote emphasizes the fact of bhakti yoga being very difficult and the easy adaptability and attainment of goal in resorting to prapatti.

The fourth quotation is from sAtvata samhita points to the wider adaptability of prapatti:

त्रयाणां क्षत्रियादीनां प्रपन्नानां च तत्त्वतः ।

अमन्त्रमधिकारस्तु चतुर्व्यूहक्रियाक्रमे ॥

trayANAm kshatriyAdInAm prapannAnAm ca tattvata: |

amantram adhikArastu caturvyUhakriyAkrame || (sAtvata samhita, 2-9)

Meaning:

All the three castes beginning with kshatriyAs who have performed prapatti, are competent to adore the four vyuhAs without mantra-s.

The fifth quote is from SanatkumAra samhita which gives the assurance of the Lord's protection to a prapanna, even if he happens to be a sinner of the worst type:

कुयोनिष्वपि संजातो यः सकृच्छरणं गतः ।

तं माता पितृ हन्तारं अपि पाति भवार्तिहा ॥

kuyonishvapi samjAto ya: sakrt SaraNam gata: |

tam mAAtA pitru hantAram api pAti bhavArtihA || (sanatkumAra samhita)





Meaning:

A man who is born even in low caste but performs prapatti once to the Lord, is protected by Him from the ills of this material world even if he had committed matricide or a patricide before.

Is there any worse sin than killing of one's own parents? The Lord overlooks even such sinful acts, if one performs prapatti sincerely to Him and saves him from samsara.

Next, SwAmi Desikan gives a quotation from a verse from the divya prabandham:

குலங்களாய ஈரிரண்டில் ஒன்றிலும் பிறந்திலேன்
நலங்களாய நற்கலைகள் நாலிலும் நவின்றிலேன்
புலன்களைந்தும் வென்றிலேன் பொறியிலேன், புனித நின்
இலங்குபாதம் அன்றிமற்றோர் பற்றிலேனெம் ஈசனே.

kulankaLAya IiraNDil onRilum piRantiEn

nalangaLAya naRkalaikaL nAlilum navinRilEn

pulankaL aintum venRilEn poRiyilEn punita! nin

ilangupAtam anRi maRROR paRRilEn em IsanE (tiruccanta Viruttam, 90)

Meaning:

Oh the Purifier! Our Lord! I am not born in any of the four castes; as a result, I have not learnt any of the four Vedas or Vidyas; consequently, I have not been able to control the five senses; and hence, I am being caught in the mire of sensual pleasures; therefore, I have no other resort except the glowing feet of Yours.

इत्यादिकुलानाम् प्रसिद्धम्.





ityAdikaLilum prasiddham. --

The universal applicability of prapatti is well expressed in many of such statements.

It should be noted that SvAmi Desikan has selected this quote of Tirumazhisai AzhvAr in particular. There are several reasons. But the primary reason is that this pAsuram is an expression of one who is in the worst stage of life, in a condition from where there is no escape. Even in such a condition of helplessness, one can attain freedom by resorting to prapatti to the most compassionate Lord.

Tirumazhisai AzhvAr, though he was the son of Sage BhArgava, was born to KanakAngi, a dancing girl in the world of Indra, who appeared before the sage to distract him from his severe penance. So, the AzhvAr describes himself as not belonging to any of the four castes, Brahmin, Kshatriya, Vaisya and Sudra. As a result, he says, he is not eligible to learn the Vedas or vidyas. Even though only the people born in the first three castes are eligible to learn, the AzhvAr includes the fourth one also in the list, which may appear odd. A person belonging to the fourth varNa, is not eligible to learn Vedas, but he can utter mantras without the praNava and perform certain sacrifices in a limited way, according to some smrutis, like the YAj~navalkya-smruti. That too is not possible in the case of this AzhvAr, because of his birth. Or, even though he was eligible to learn scriptures as the son of a sage, his upbringing did not permit it.

By "poRiyilEn", the AzhvAr means that he was caught in the net of sensual enjoyment from where it is almost impossible for one to get out.

In this pAsuram, the AzhvAr expresses his total inability for adopting Bhakti yoga - which is known as Akincanyam, one of the five angAs for adopting prapatti.

Thus, SwAmi Desikan establishes the universal applicability of the means of

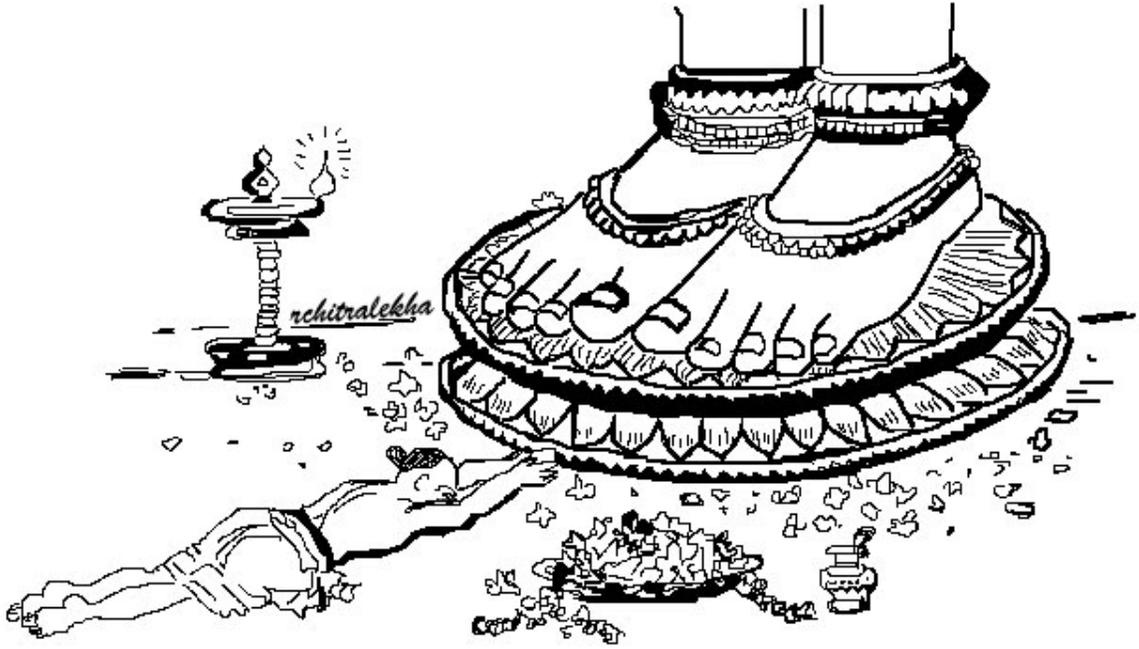




surrender, prapatti.

THE IMPORTANCE OF ABSOLUTE FAITH (MAHA VISVASAM)

After establishing that prapatti, that is, the means of absolute surrender, can be adopted by all, SwAmi Desikan tries to clear doubts about the effectiveness of this means of salvation:



mahA viSvAsam!

किं नु तस्य च मन्त्रस्य कर्मणः कमलासन ।

न लभ्यतेऽधिकारी वा श्रोतुकामोऽपि वा नरः ॥

kim nu tasya ca mantrasya karmaNa: kamalAsana |

na labhyatedhikAri vA SrotukAmopi vA nara: ||

என்றது விசுவாச-மஹத்தையும் விழம்ப-அக்ஷமதையும் உடையனான அதிகாரியினுடைய
தௌர்ழ்யத்தையே காட்டுகிறது.

enRatu viSvAsa-mahattaiyum viLamba-akshamataiyum uDaiyanAna

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adhikAriyinuDaiya daurlabhyattaiyE kATTukiRatu.

SwAmi Desikan first refers to such a doubt raised supposedly in the Paushkara samhita, as mentioned above. It says:

"Oh Brahma! No person will be available who is either qualified as per this (dvaya) mantram or for adopting prapatti by uttering this mantram. Nor can one be found even to listen to this mantram."

What is the implication of such a view? SwAmi Desikan explains it thus:

For performing prapatti, two aspects are essential. The first one is absolute faith. The second essential requirement is one should be keen to attain salvation. If one is not particular in attaining salvation in this birth itself but may want to consider it in any of his later births, it is useless. One should be eager to get salvation at least at the end of this very birth itself. It is very rare to find such persons having absolute faith and eagerness. This is what is indicated by the passages quoted above and not the absence of persons qualified for resorting to prapatti as a means for salvation.

After clearing the doubt thus, SwAmi Desikan explains why this mantram is called 'dvayam'.

THE REASON FOR THE NAME 'DVAYAM' AND THE MEANINGS

இம்மந்த்ரம் स्वाधिकारத்தையும் ஸ்வஸ்வரூபத்தையும் தெளிந்தவனுக்கு स्व-
அधिकार-அநுரூபமான உபாயமென்ன, ஸ்வரூப-அநுரூபமான पुरुषार्थமென்ன देश-
காலாदि-परिच्छेदरहितமான இவ் அर्थद्वयத்தைக் காட்டுகையாலே द्वयம் என்று பேர்
பெற்றது.

im-mantram svAdhikArattaiyum sva-svarUpattaiyum teLintavanukku sva-
adhikAra-anurUpamAna upAyamenna, svarUpa-anurUpamAna purushArtham-
enna, deSa-kAlAdi-pariccheda-rahitamAna iv artha-dvayattaik kATTukaiyAIE
'dvayam' enRu pEr peRRatu.





Why is this mantram called 'dvayam'? SwAmi Desikan answers this query thus:

The term, 'dvayam', means two. It contains two parts. The first part indicates the means to be adopted and the second indicates the fruit obtained through such means and so, it gets the nomenclature, 'dvayam'.

The means here is prapatti, surrender. A sensible person (jIvAtmA) may want relief from this miserable life and attain salvation, but realize his utter helplessness as he is unable to adopt the means like bhakti yogam etc., which are very difficult to practice. This absolute inability is known as 'Akincanyam' - a sense of wretchedness. That is, the state of total absence of self-confidence to act on his own. That is a feeling of incapacity to make any effort on his own to attain salvation, as he feels that adopting bhakti yogam or j~nAna yogam. is beyond his reach, though he desires to attain salvation. Such a person is the one who is really qualified for adopting prapatti.

He also comes to know that he is a natural Sesha - servant of the Lord. After getting this clear knowledge, he earnestly ponders on the means most suitable for him. He realizes that prapatti is the only option that is the most suitable for him under his present wretched condition. Besides, he also realizes that the only goal which is fitting to his nature is the perfect bliss in the Parampadam. Thus, the means as well as the final goal are both indicated by this mantra, 'dvayam'.

For adopting the means of prapatti, there is no fixed qualification in the form of sex, caste, place or time etc. It can be performed anywhere, at any time.

There are no special conditions attached to getting the fruit of salvation in the form of a particular place or a particular time or for a particular sex, caste, class, rich or poor. Beyond this materialistic world, that is, samsAra, any muktAtma can enjoy the absolute bliss for any period of time, at any place of his or her choice.

Thus, as this mantram reveals both the means and the utmost objective, it is





called 'dvayam'.

SwAmi DeSikan points out that there are pAsurams of AzhvArs and compositions of AcAryAs which express the quintessence of the dvaya mantram:

'தாயே தந்தை', 'ஏழையேதலன்' முதலானவையும் ஈழமும் ஔத்தின் விவரணம்.

'tAyE tantai', 'EzhaiyEtalan' mutalAnavaiyum gadyamum dvayattin vivaraNam.

In this regard, SwAmi DeSikan mentions in particular, two units of ten Tamil pAsurams, both from Periya Tirumozhi of Tirumangai AzhvAr. The first one begins with the words, ' tAyE tantai'. In this, the AzhvAr surrenders to the Lord of Tirumala, SrI Venkatesvara. In nine verses, he pleads with the Lord to accept him even as he surrenders to Him. The tenth verse mentions the fruit that will accrue to persons who recite these verses. We shall consider the very first verse as a sample:

தாயே தந்தையென்றும், தாரமே கிளை மக்களென்றும்
நோயே பட்டொழிந்தேன், நுன்னைக் காண்பதோர் ஆசையினால்
வேயேய் பூம்பொழில்சூழ் விரையார் திரு வேங்கடவா,
நாயேன் வந்தடைந்தேன் நல்கியாளென்னைக் கொண்டருளே.

tAyE tantaiyenRum tAramE kiLai makkaLenRum

nOyE paTTozhintEn, nunnaik KANpatOr AsaiyinAl

vEyEy pUmpozhil cUzh viraiyAr tiru vEnkaDavA

nAyEn vantaDaintEn nalkiyALennaik koNDaruLE. (Periya Tirumozhi, 1-9-1)

Meaning:

Oh the Lord of tiruvEngaDam, the hilly resort filled with fully grown bamboo reeds and spreading aroma all around! Earlier in my life, I never had you in my





mind and was going after the so called close relations such as my mother, father, wife, friends and children! As a result, I became sick because of their selfish actions. They were with me whenever they needed me and discarded me when they found me to be a burden. I felt myself to be worse than a dog, as a creature lower than the lowest. This led me to realize that You are the only relation Who is the most reliable and steadfast. And in order to see You in person I have come here, the Tirumala. I plead with You to show consideration on me and accept me as Your servant!



Lord of tirumala!

Similarly, the AzhvAr has sung a series of eight more verses, expressing his miseries in various aspects of this material life and the way he attained the realization that the Lord is the sole resort for him and has come to this hilly abode of Tirumala, and surrendered to the Lord and he pleads with Him to accept him as His servant.





SwAmi DeSikan has chosen this particular series of Prabandham of Tirumangai AzhvAr, as these follow the same pattern of the dvaya mantram, first surrendering at the feet of the Lord and secondly pleading for the ultimate goal of permanent service to Him.

Now the second quote mentioned by SwAmi DeSikan, 'Ezhai EtalEn'. It is opening words of the ten verses in the fifth pattu of Periya Tirumozhi sung by the same AzhvAr:

ஏழையேதலன் கீழ்மகன் என்னாது

இரங்கி மற்றவர்க்கு இன்னருள் சுரந்து

மாழைமான்மட நோக்கி உன் தோழி

உம்பிஎம்பி என்றொழிந்திலை, உகந்து

தோழன் நீயெனக்கிங்கொழி என்ற

சொற்கள் வந்தடியேன் மனத்திருந்திட

ஆழிவண்ண நின் அடியிணை யடைந்தேன்,

அணிபொழில் திருவரங்கத்தம்மானே.

EzhaiyEtalan kIzhmakan ennAtu

irangi maRRavarkku innaruL surantu

mAzhaimAn maDa nOkki un tOzhi

umbi embi enRozhintilai, ukantu

tOzhan nI enakkingkozhi enRa

soRkaL vantaDiyEn manattiruntiDa

AzhivaNNa! nin aDiyiNai aDaintEn

aNipozhil tiruvarangattammAnE!

(Periya Tirumozhi, 5-8-1)





Meaning:

Oh Lord of the hue of ocean! Lord of SrIrangam, the abode surrounded by beautiful gardens! You, as SrI rAma, befriended the hunter Guha, without any reservation though he was very much inferior to You in status. You also told him that Your consort, Sita with beautiful eyes was his friend too and that LakshmaNa, Your dear brother, was also his brother. You didn't stop there but went ahead calling him as Your own brother and asked him to continue to rule his region. Ever since I learnt this trait of saulabhyam from elders, my heart has been filled with admiration for You and I surrender at Your feet.

The reason why SwAmi DeSikan chose these two sets of verses appears to lie in their exposition of the dvaya mantram. It first highlights the ultimate bliss one gets as a result of adopting prapatti and thereafter, mentions the act of surrendering to the Lord. The highest purushArtham is joining the Lord and remaining in His close vicinity. In Ramayana, SrI Rama hugs only a few to express His affection, Guha being the first. SrI Rama's royalty did not come in the way of His mingling with persons belonging to lower level. This quality is known as sausIlya. This attracts jIvas to fall at the Lord's feet. Tirumangai AzhvAr first admires this quality that can be enjoyed by a mukta and later surrenders to the Lord. Because of the same quality of sausIlya, the Lord is present in the arca form in all the Temples waiting for a sincere devotee to come to Him.

SwAmi DeSikan next mentions 'gadyam', which is the SaraNAgati gadyam of SrIbhAshyakAra. It is in the form of actual act of surrender by the AcArya to the Lord at SrIrangam. First, he surrenders at the feet of SrI, the Consort of the Lord and takes Her consent before surrendering to the Lord, uttering the dvaya mantra. The AcArya records the words of the compassionate Lord accepting his SaraNAgati and also His instructions on how to spend the rest of his life in this world before attaining His abode, Paramapadam.

Thus, SwAmi DeSikan directs us to the appropriate scriptures, AzhvAr's verses





and the Acarya's writing so that one can learn the significant aspects of the dvaya mantram.

SwAmi DeSikan continues his explanation of the two aspects of the dvaya mantram, namely, the words-order and the meaning-order. He gives two excerpts from tiruvAimozhi, which follow the same order of the two sentences of the mantram:

'திருநாரணன் தாள் காலம் பெறச் சிந்தித்துயம்மினோ' என்றும், 'முகில் வண்ண னடியை அடைந்தருள் குடி உய்ந்தவன்' என்றும் இதில் பத்க்ரமத்தில் அर्थ-
அனுசந்தானம்.

'tirunAraNan tAL kAlam peRac cintittuyminO' enRum, 'mukil vaNNanaDiyai aDaintaruL cUDi uyntavan' enRum itil pada-kramattil artha-anusandhAnam.

A close examination of the two quotes would reveal how they reflect the dvaya mantram in the same order - the first part relates to upAyam and the second sentence to the upeyam - the goal of attainment.

The first quote is part of a verse of NammAzhvAr's TiruvAimozhi, 4-1-1.

It means: "Meditate on the feet of SrIman nArAyaNa and attain a new life". Here, the words, 'meditate on the feet of SrIman nArAyaNa' express the message of the first part of the dvaya mantram; and the words, "attain a new life" indicate the meaning of the second part of the mantram. This quote gives the message in the same order as the dvaya mantram.

Let us take up the second quote which is also a part of a verse from TiruvAimozhi, 7-2-11. It means: "He (refers to NammAzhvAr) sought the feet of the Lord, Who is of the colour of the rainy cloud and attained as a result a new life." Here too the words follow the same order as the dvaya mantram, first, the upAyam, followed by the goal, the second part.

If we go by the meaning of the dvaya mantram which consists of two sentences,





the second sentence which mentions the benefit, should have been kept first followed by the sentence which is dealing with the actual act SwAmi DeSikan clears this doubt next:

இதில் அर्थ-கமத்திலே उत्तर-खण्ड-अनुसन्धानம் முற்பட வேண்டினாலும் உபாயफलங்களினுடைய உத்பத்தி-கரமத்தை அநுஸரித்துக் கொண்டு अध्ययन-கமம் नियतமாகிறது.

itil artha-kramattilE uttara-khaNDa-anusandhAnam muRpaDa vENDinAlum upAya-phalangaLinuDaiya utpatti-kramattai anusarittuk koNDu adhyayana-kramam niyatamAkiRatu.

Normally one gets convinced when one realizes the benefit that he will gain by doing a recommended act. Thus, the dvaya mantram too should have been in the reverse order, that is, the second sentence which pronounces the fruit should precede the first one. However, since the prapatti is to be performed first to get the fruit as the result, the dvaya mantram has been set in the same order. This is what SwAmi DeSikan seeks to convey by the above mentioned passage. \

THE SIGNIFICANCE OF THE FIRST PART OF DVAYAM

SwAmi DeSikan now refers to a couple of passages that explain the significance of the first part of the dvaya mantram:

'स भ्रातुश्चरणौ गाढं' इत्यादियालும், 'अकलकिल्लेन' என்கிற பாட்டாலும் पूर्व-खण्डம் व्याख्यातமாயிற்று.

'sa bhrAtuScaraNau gADham' ityAdiyAlum, 'akalakiIlEn' enkiRa pATTAlum pUrva-khaNDam vyAkhyAtamAyirRu.

The first quote is from SrI vAlmIkI rAmAyaNa:





caraNou SaraNam prapadye!
NamperumAl in nAcciyAr tirukkOLam - SrIrangam

स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः ।

सीतामुवाचातियशा राघवं च महाव्रतम् ॥

sa bhrAtuScaraNau gADham nipIDya raghunandana: |

sItAmuvAcAtiyaSA rAghavam ca mahAvratam || (rAmAyaNa, 2-31-2)

Meaning:

He (LakshmaNa) fell at the feet of his brother and said in the presence of sItA.





This Slokam describes how LakshmaNa resorted to SaraNAagati at the feet of SrI rAma who was standing by the side of His Consort, sItA.

According to SwAmi DeSikan, this Slokam is an exposition for the first part of the dvaya mantram, 'SrIman nArAyaNa caraNau SaraNam prapadye'. While LakshmaNa represents the jIvAtmA seeking to perform prapatti, SrI rAma and sIta represent the Lord, nArAyaNa in the company of His Consort, SrI Lakshmi.

By the expression, 'इत्यादियालुम्', 'ityAdiyAlum', SwAmi DeSikan suggests that there are more such passages demonstrating the significance of the first part of the mantram.

Next, SwAmi refers to a Tamil pAsuram from NammAzvAr's tiruvAimozhi, beginning with the words, "akalakiEn". Let us see the verse in full:

அகலகில்லேன் இறையுமென்று அலர்மேல் மங்கையுறை மார்பா
நிகரில் புகழாய் உலகம் முன்றுடையாய் என்னை ஆள்வானே
நிகரில் அமரர்முனிக்கணங்கள் விரும்பும் திருவேங்கடத்தானே
புகலொன்றில்லா அடியேன் உன்னடிக் கீழ் அமர்ந்து புகுந்தேனே.

akalakiEn iRaiyumenRu alarmEl mangai uRaimArbA!

nikaril pukazhAi! ulakam mUnRuDaiyAi! ennai ALvAnE!

nikaril anarar-munikkaNangkaL virumbum tiruvEngaDattAnE!

pukalonRilla aDiyEn unnaDikkIzh amarntu pukuntEnE. (tirvAimozhi, 6-10-10)

Meaning:

O Lord, on Your chest resides SrI saying 'I will not leave this seat of mine even for a moment! Your reputation is matchless! You are the Master of the three worlds! You are my Master! (aDiyEn is Your servant) DevAs, sages and nitya





sUris who have no equals, love You as the Lord of TiruvEnkaDam! aDiyEn who has no other resort surrendered at Your feet to remain under Your protection.

We shall see how this pAsuram fits in with the first part of the dvaya mantram:

Sriman –

அகலகில்லேன் இறையுமென்று அலர்மேல் மங்கையுறை மார்பா,

akalakiIlEn iRaiyumenRu alarmEl mangai uRaimArbA

nArAyaNa –

நிகரில் புகழாய் உலகம் முன்றுடையாய் என்னை ஆள்வானே

நிகரில் அமரர்முனிக்கணங்கள் விரும்பும் திருவேங்கடத்தானே

nikaril pukazhAi! ulakam mUnRudaiyAi! ennai-yALvAnE!

nikaril amarar-munikkaNangkaL virumbum tiruvEngkaDattAnE!

caraNau --

உன்னடிக் கீழ்,

unnaDik kIzh --

SaraNam prapadye --

புகலொன்றில்லா அடியேன் உன்னடிக் கீழ் அமர்ந்து புகுந்தேனே

pukalonRillA aDiyEn unnaDikkIzh amarntu pukuntEnE- -

Thus, SwAmi DeSikan provides us two significant passages which are a standing commentary on the first part of the dvaya mantram.

THE SIX MEANINGS OF "SRI" SABDAM

SwAmi DeSikan now takes up a detailed discussion on the dvaya mantram, word





by word.



SrIman nArAyaNan! - Kanchi mahA navami serti

The first is 'SrIman nArAyaNa' which is a compound word denoting the Lord, nArAyaNa, the Consort of SrI. In this, the very first word is 'SrI', which as we all know, denotes Lakshmi. It is necessary that before we understand the substantive which has attributes, we must first know about its attributes. Here, the attribute we have to understand is 'SrI'. The term as is well known denotes Goddess Lakshmi and is the most appropriate name of Lakshmi, as it reveals various aspects of the Goddess. These can be understood when we look into the etymological derivation of the word. SwAmi DeSikan explains the same thus:

இதில் 'श्री' शब्दम्,

itil 'SrI' Sabdam,

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शृणाति निखिलान् दोषान् श्रीणाति च गुणैर्जगत् ।

श्रीयते चाखिलैर्नित्यं श्रयते च परं पदम् ॥

SrNAti nikhilAn doshAn SrINAti ca guNairjagat |

SrIyate cAkhilair-nityam Srayate ca param padam ||

--ahirbudhnya samhita, 51-61

श्रयन्ती श्रीयमाणां च शृणन्ती शृण्वतीमपि

SrayantIm SrIyamANAm ca SrNantIm SrNvatImapi

--ahirbudhnya samhita, 21-8

इत्यादि वचनाङ्गनाले पल व्युत्पत्तिकणेन उदैत्तायिर्कुक्कुम्.

ityAdi vacanangaLAIE pala vyutpattikaLai uDaittAyirukkum.

Meaning:

The word, 'SrI' has several derivative meanings as can be seen from such scriptural passages as the following:

"Lakshmi drives out all the defects; enhances virtues; She is always resorted to by one and all; She Herself resorts to the Lord".

"Lakshmi resorts to the Lord; She is being resorted to by others; She removes vices; She listens to pathetic pleas of Her devotees".

Explanation:

The Bhagavat SAstrAs, like the pAncarAtra, give six interpretations to the term 'SrI' :

- SrNAti - removes;





- SrINAti - makes to ripe;
- SrIyate - is resorted to;
- Srayate - resorts to;
- SruNoti - listens; and
- SrAvayati - makes one to listen.

To elucidate:-

- Removes: Lakshmi uproots all the defects, like ignorance etc., of those who surrender to Her.
- Helps to ripen: She makes the devotees to mature by endowing them with good qualities like wisdom, to enable them to do service to the Lord.
- Is resorted to: She is resorted to by the people caught in the mire of samsAra for favours from Her and the Lord.
- Resorts to: In order to save those who have come to Her, She resorts to the Lord on their behalf.
- Listens: She listens to the pleas for help raised by the people suffering in this world.
- Makes listen: She makes the Lord to listen to the pleas of the suffering people.

SwAmi DeSikan refers to Slokas of preceptors highlighting these aspects of 'SrI':-

இவ் வ்யுத்பத்திகளெல்லாவற்றிலுமுள்ள 'வैभवत्तैकं कणिषित्तु श्रीरित्येव च नाम ते भगवति ब्रूमः कथं त्वां वयम्' என்றும், 'भगवतीं श्रियं' என்றும், 'श्रीरसि यतः' என்றும் அருளிச் செய்தார்கள்.





mahA lakshmi
SrI Perundevi tAyAr - Kanchi

iv vyutpattikaL ellAvaRRilumuLLa vaibhavattaik kaNicittu, 'SrIrityeva ca nAma te bhagavati brUma: katham tvAm vayam' enRum, 'bhagavatIm Sriyam' enRum, 'SrIraasi yata:' enRum aruLic ceytArkaL.

It will be clear from the following statements of our preceptors that they too have highlighted the significance of all the six etymological derivations of the term 'SrI':

The first quote is from the catusslokI, an important stotram by SrI YaamunAcArya on MahA Lakshmi. Let us consider the Slokam in full:





कान्तस्ते पुरुषोत्तमः फणिपतिः शय्याऽऽसनं वाहनं

वेदात्मा विहगेश्वरो यवनिका माया जगन्मोहिनी ।

ब्रह्मेशादिसुरव्रजः सदयितः त्वद्दास दासीगणः

श्रीरित्येव च नाम ते भगवति ब्रूमः कथं त्वां वयम् ॥

kAntaste purushotama: phaNipati: SayyAsanam vAhanam

vedAtmA vihageSvaro yavanika mAya jaganmohinI |

brahmeSAdisuravraja: sadayita: tvaddAsa dAsIgaNa:

SrIrityeva ca nAma te bhagavati brUma: katham tvAm vayam || (catusslokI-1)

Meaning:

Hey Bhagavati! Thy beloved spouse is BhagavAn who is called Purushottama! The chief of all snakes, ananta, is Thy seat and bedstead! The self of vedA, GaruDa, is Thy vehicle and conveyance as well! The fascinating prakrti is a screen making Thee invisible to the world! The flock of devAs including Brahma and Siva, along with their consorts, are Thy servants! Thy name too is SrI! When such is Thy greatness, how are we eligible to praise Thee?

The essence of the line quoted by SwAmi DeSikan from this verse is that one, who is aware of these characteristics, will consider no other god as the Lord since he does not have SrI as his consort. Countless scriptures and traditional doctrines declare that SrI is capable of showering all benefits including moksham.

The second quote is from the opening sentence of SaraNAgati gadyam of SrI BhAshyakAra:

भगवन्नारायण अभिमत अनुरूपस्वरूपरूपगुणविभव ऐश्वर्य शीलादि अनवधिक अतिशय





असङ्ख्येय कल्याणगुणगणां पद्मवनालयां भगवतीं श्रियं देवीं नित्यानपायिनीं निरवद्यां देवदेव
दिव्यमहिषीं अखिलजगन्मातरं अस्मन्मातरं अशरण्यशरण्यां अनन्यशरणशरणमहं प्रपद्ये ॥

bhagavan nArAyaNa abhimata anurUpa-svarUpa-rUpa-guNa vibhava aiSvarya
SIIAdi anavadika adiSaya asankheya kalyANaguNagaNAm, padmavanAlayam,
bhagavatIm, Sriyam, devIm, nitya-anapAyinIm niravadyAm, devadeva-divya-
mahishIm, akhilajagan-mAtaram, asmat mAtaram aSaraNya-SaraNyAm ananya-
SaraNa: SaraNamaham prapadye ||

Meaning:

She is the one possessing countless auspicious qualities like beauty, virtue, majesty, lordship and goodness, and with the essential nature (svarUpam) which is appropriate and pleasing to BhagavAn nArAyaNa. Goddess SrI, BhagavatI, the mother of the whole world, my mother, who is the sole refuge for the helpless, who is the worshipful supreme Consort of the God of gods, who is free from all trace of blemish, who is ever in union with BhagavAn and whose greatness has no bounds and whose residence is the bed of lotuses. Having no other resort, I surrender to Her as my resort.

Here, SrI BhAshyakAra mentions all the attributes of highest nature that are similar to the Lord, and calls SrI as 'bhagavatI', which means possessing the six qualities: knowledge, ability, unwearied energy, splendour, strength and lordship.

SwAmi DeSikan's intention for quoting these two words, "SrI" and "bhagavatIm" is to show that SrI BhAshyakAra held "SrI" as equal to the Lord, nArAyaNa, possessing all the auspicious qualities like Himself and also as His beloved Consort. Another important reason is that SrI BhAshyakAra surrenders first to "SrI" before surrendering to the Lord.

We shall now turn to the next quote, "SrIrasI yata:", which is from the stotram on "SrI", 'SrIguNaratnakoSam', composed by SrI ParASara BhaTTar.





तव स्पर्शादीशं स्पृशति कमले मङ्गलपदं

तवेदं नोपाधेरुपनिपतितं श्रीरसि यतः ।

प्रसूनं पुष्यन्तीमपि परिमळर्द्धिं जिगदिषुः

न चैवंत्वादेवं स्वदत् इति कश्चित् कवयते ॥

tava sparSAdISam spruSati kamale mangaLapadam

tavedam nopAdherupanipatitam SrIrasi yata: |

prasUnam pushyantImapi parimaLarddhim jigadishu:

na caivamtvAdevam svadata iti kaScit kavayate ||

-- SrI guNaratnakoSam, Slokam 29

Meaning:

Kamale! The Lord is ever auspicious due to Thy association with Him. Thy auspiciousness is not due to any cause or condition. It exists of its own accord, for art Thou not SrI? Just as the flower is bewitching because of its fragrance; the fragrance is lovely on its own and not due to something else.

BhaTTar uses the expression, "SrIrasi yata:" - 'are thou not SrI?' - speaks of the graciousness of Lakshmi, whose association makes nArAyaNa, the ultimate resort for the needy to surrender.

Meaning of 'SrI' (i)

SwAmi DeSikan then quotes from nammAzhvAr's SrI sUktis in support of the different shades of meaning of SrI, he dealt with earlier -

"शृणाति निखिलान् दोषान्" என்கிறது, 'வேளி மாறாத பூமேல் இருப்பான் வினை தீர்க்கும்' என்கிறபடியே அஜ்ஞாதினை எல்லாம் கழிக்கும் என்றபடி.





"SrNAti nikhilAn doshAn" enkiRatu, 'vEri mARAta pUmEl iruppAL vinai tIrkkuM' enkiRapaDiyE aj~nAtikaLai eellAm kazhikkum enRapaDi.

The first meaning of SrI, that is, Lakshmi drives out all the defects or bad karmAs, is stressed by the above-mentioned quote from a pAsuram in TiruvAimozhi. Let us consider the verse in full:

மாறி மாறாத தண்ணம்மலை வேங்கடத் தண்ணலை

வாரி மாறாத பைம்பூம் பொழில்குழ் குருகூர்நகர்

காரி மாறன் சடகோபன் சொல்லாயிரத்திப்பத்தால்

வேரி மாறாத பூமேல் இருப்பாள் வினைதீர்க்குமே.

mAri mARAta taNNam-malai vEnkaDat taNNalai

vAri mARAta paimpUm pozhil-cUzh kurukUrnakar

kAri mARan saThakOpan sollAyirattippattAl

vEri mARAta pUmEl iruppAL vinaitIrkkuME.

(TiruvAimozhi, 4-5-11)

Meaning:

This decad of the thousand verses composed by KurukUr SaThakopan, who is known as MaaRan, the son of Kaari, will please the Lord of TiruvEngaDam, the Hill surrounded by ever-fragrant groves; whosoever recites these verses will receive the grace of Lakshmi, seated on the ever-fragrant lotus, Who will remove the effects of bad karmAs.

The point to be noted here is that the AzhvAr assures us of removal of our sins by Lakshmi, highlighting the significant meaning of Her name, SrI, that is, Remover of all bad effects on those who approach Her.

Meaning of 'SrI' (ii)

SwAmi DeSikan next takes up the second derivative meaning of SrI quoting in





its support another verse from ThiruvAimozhi:

"श्रीणाति च गुणैर्जगत्" என்றது, 'நின் திருவருளும் பங்கயத்தாள் திருவருளும் கொண்டு' इत्यादிகளிற்படியே தன் குணங்களாலே कैकर्य-पर्यन्त-ज्ञानादि-गुण-प्रदानத்தைப் பண்ணிக் கொண்டு जगत्தைப் परिपक्वமாக்கும் என்றபடி. "श्रीणाति पाके श्रीणीते" என்று நிகண்டு சொல்லிற்று.

"SrINAti ca guNairjagat" enRatu. 'nin tiruvaruLum pangayattAL tiruvaruLum koNDu' ityAdikaLiRpadiyE tan guNangaLAIE kainkarya-paryanta j~nAnAdi guNa-pradAnattaip paNNik koNDu jagattaip paripakvamAkkum enRapaDi. "SrINAti pAke SrINItE" enRu nigaNDu colliRRu.

The second meaning of SrI, that is, Lakshmi enhances virtues in those who approach Her, is highlighted in the quote from another verse composed by SrI NammAzhvAr in his tiruvAimozhi. Let us study the entire verse:

பண்டை நாளாலே நின்திருவருளும்
பங்கயத்தாள் திருவருளும்
கொண்டு நின்கோயில் சீய்த்துப் பல்படிகால்
குடிகுடி வழிவந்தாட்செய்யும்
தொண்டரோர்க்கருளிச் சோதிவாய் திறந்துன்
தாமரைக் கண்களால் நோக்காய்
தெண் திரைப் பொருநல் தண்பணை சூழ்ந்த
திருப்புளிங்குடிக் கிடந்தானே.

paNDai nALAIe nintiruvaruLum

pangayattAL tiruvaruLum

koNDu ninkOyil sIyttup palpaDikaI





kuDi kuDi vazhivantu ATseyyum

toNDarOrkkaruLic cOtiVAi tiRantu un

†Amaraik kaNkaLaal nOkkAi

teN tiraip porunal taNpaNai cUzhnta

tirup-puLinkuDik kiDantAnE.

(TiruvAimozhi, 9-2-1)

Meaning:

Oh Lord, who is in a reclining pose at TiruppuLinkuDi, surrounded by the cool groves watered by the clear waters of †AmrabaraNi river! We, Thy servants are doing the service in this temple, generation after generation, from time immemorial, due to Thy grace and the grace of the lotus-born Consort of Thine; Oh Lord, please open Thy splendid lips and utter a word to us; or, at least grace us with a glance of Thy lotus-like eyes!

Here, the AzhvAr speaks about the enjoyable service being rendered by the devotees for a long time for several generations due to the grace of the Lord prompted by His Consort, Lakshmi. This is in accordance with the derivative meaning of Her name, "SrI", "SrINAti ca guNairjagat". She enhances a host of good qualities in those who surrender to Her. The mention of grace continuing to be conferred for generations generation conveys an important message, that is, Lakshmi's grace is not confined to just the person who surrenders to Her, but flows to his kith and kin and their descendents. Not only does She shower Her grace but makes the Lord also do so.

A question may arise in this context: If She showers Her grace first and follows it up by making the Lord also to do so, then why should the AzhvAr mention the Lord's grace first and Her's later? According to our preceptors, there is nothing wrong in this, as it is an accepted practice to give priority to the effect over the cause of that effect. The subtle message is that the Lord showers His grace under the influence of His Consort, "SrI" who is with Him





ever without separation even for a moment.



SrI makes HER devotees perfect by HER grace!
SrI ranganAcciyAr - SrIrangam

Then, another question may arise: If "SrI" enhances good qualities and benefits, what is the best benefit the devotee is said to receive from Her? The answer is: The divine service! This service one gets after he attains moksham, that is, divine service in SrIvaikuNTham. But, according to the AzhvAr, that ultimate benefit starts flowing here itself, in the form of service in the temples of the divya dampati, Lakshmi and nArAyaNa. Is it not the highest

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service in this mundane world?

This is conveyed by SwAmi DeSikan in these words:

"தன் குணங்களாலே कैकर्य-पर्यन्त-ज्ञानादि-गुण-प्रदानத்தைப் பண்ணிக் கொண்டு
जगத்தைப் परिपक्वமாக்கும் என்றபடி",

"tan guNangaLAIE kainerya-paryanta j~nAnAdi guNa-pradAnattaip paNNik
koNdu jagattaip paripakvamAkkum enRapaDi.

Lakshmi, Who is SrI, makes the world of Her devotees perfect by Her grace by enhancing the host of qualities beginning from self-knowledge extending to the highest goal of serving Her and the Lord for ever. She does so because such is Her nature.

SwAmi DeSikan gives further proof in support of the etymological meaning of SrI, particularly to show that Lakshmi is capable of taking the virtues and qualities of Her devotees to a degree of perfection:-

'श्रीणाति पाके श्रीणीते' என்று நிகண்டு சொல்லிற்று.

'SrINAti pAke SrINItE' enRu nigaNDu solliRRu.

nigaNDu is a dictionary of synonyms, like Thesaurus, which is considered an authoritative source for knowing the correct meaning of words. In one such source, it is stated that 'SrINAti means to ripen or mature'.

Accordingly, SwAmi DeSikan asks us to recall what AcArya SrI RaamAnuja states in his SaraNAgati gadyam:

'अस्तु ते' இத்யாதிகளை இங்கே அநுஸந்திப்பது.

'astu te' ityAdikaLai ingE anusantipatu.

This quote means: "Let it be so for you". This is the reply of 'SrI' to SrI





RaamAnuja's prayer to Her. Unless we know the prayer of the AcArya, Lakshmi's reply can not be clearly understood by us. So, here is the passage that precedes SrI's reply:

पारमार्थिक भगवच्चरणारविन्दयुगळ ऐकान्तिक आत्यन्तिक परभक्ति परज्ञान परमभक्तिकृत
परिपूर्णानवरत नित्यविशदतम अनन्यप्रयोजन अनवधिक अतिशयप्रिय भगवदनुभवजनित
अनवधिक अतिशय प्रीतिकारित अशेषावस्थोचित अशेषशेषतैकः अतिरूप नित्यकैङ्कर्यप्राप्त्यपेक्षया
पारमार्थिकी भगवच्चरणारविन्द शरणागतिः यथावस्थिता अविरताऽस्तु मे ।

pAramArthika bhagavat SaraNAravindayugaLa aikAntika Atyantika parabhakti
parajn~Ana paramabhakti krta paripUrNa anavarata nitya viSadatama
ananyaprayojana anavadhika atiSayapriya bhagavadanubhava janita anavadhika
atiSaya prItikArita aSesha avasthocita aSeshaSeshataika: atirUpa nitya
kainkarya prApti apekshayA pAramArthikI bhagavat SaraNAravinda
SaraNAGati: yathAvasthita avirata astu me |

Meaning:

May my sincere and faithful SaraNAGati at the two lotus-like feet of BhagavAn be continuous and unending; the SaraNAGati is performed with a longing to obtain the privilege of doing eternal service to Him; this service should be continuous without any break, ever-lasting, extremely pure and delightful and appropriate to all states and situations; it should be stimulated by unlimited and unsurpassed love; which seeks no other gain except BhagavAn's own satisfaction; the service should be the result of para-bhakti, para j~nAna and parama bhakti for the two lotus-like feet which are the supreme goal desired.

To this plea of SrI RaamAnuja, SrI replies:

अस्तु ते । तयैव सर्वं संपत्स्यते ।

astu te | tayaiva sarvam sampatsyate |





MahA lakshmi grants paraj~nAnam and parama bhakti
SrI Sugandavana nAyaki - tiruIndaLUr

"Let it be so for you. Everything will be fulfilled by it alone"

This quote from SrI SaraNAgati gadyam is taken by SwAmi DeSikan with the intention of pinpointing the subtle message of the derivative meaning of SrI, "Lakshmi helps Her devotees to attain maturity in respect of their thoughts, desires and goal. Here, by bestowing Her grace on SrI RaamAnuja, saying "Let it be so for you", she has approved the desire of the AcArya who first surrendered at Her feet to get his desire fulfilled to attain the highest bhakti (parama bhakti) towards the Lord in the form of devoted service to Him.





Before that, he also mentions his desire to attain para bhakti and para j~nAna. Mere bhakti is devotion to the Lord that is not intense.

As soon as the purpose is served by worshipping Him, the devotee leaves the Lord to enjoy the benefit blessed by Him. Para-bhakti is intense devotion which makes the devotee to long for Him - to have a vision of the Lord, para j~nAna. Once he gets the vision, he enjoys Him in a great measure. Here, the purpose is served by the enjoyment he gets out of the divine vision. But, the AcArya's intention does not stop there. He desires that the vision of the Lord should continue for ever. If the Lord's vision disappears, he suffers pangs of separation. He wants the bliss of the divine vision should remain permanently. There should not be a break even for a second. In such situations, the bhakti gets so intensive that the bhaktA feels as though he can not survive the separation from the Lord even for a moment. That is, the bhaktA reaches a state similar to the devotion of the AzhvArs.

The next higher level is the most important one, that is, the devotee wants to serve the Lord at all states and situations and in all forms. Here, we recall the AzhvAr's cry that he is prepared to be even in the hell, if it is going to please Him. In that level, the devotee does not consider his enjoyment at all. All his desire is that the Lord should remain pleased. The Lord's own bliss is the sole aim. This is the most mature state of one's devotion. This kind of high maturity is granted by Lakshmi, the Consort of the Lord. That is what She grants by saying, "Let it be so for you". As this is a fitting instance for conveying the sense of the derivative meaning of SrI, 'accords maturity', SwAmi DeSikan rightly quotes these words of PirATTi addressed to AcArya SrI RaamAnuja when he makes the plea after surrendering to Her as mentioned in his SrI SaraNAgati gadyam.

Out of six etymological interpretations of 'SrI', SwAmi DeSikan has dealt with two meanings so far, that is, 'SrNAti' (removes the effects of bad karmAs) and 'SrINAti' (helps virtues to mature). He then proceeds to explain the remaining four:





'श्रीयते', 'श्रयते', 'श्रुणोति', 'श्रावयति' என்கிற வ்யுத்பத்திகளிலும் अपेक्षित-पदार्थங்கள் निरुक्तवचनங்களாலும் औचित्यத்தாலும் விசேஷித்து அறிய வேண்டும்.

'SrIyate', 'Srayate', 'SrNoti', 'SrAvayati' enkiRa vyutpattikaLilum apekshita-padArthangaL niruktavacanangaLAlum aucityattAlum viSeshittu aRiya vENDum.

With regard to the other etymological interpretations of 'SrI', such as 'SrIyate', 'Srayate', 'SrNoti' and 'SrAvayati', we must understand their special significance from the nigaNDus and pramANams consisting of scriptural statements using these terms in accordance with the appropriate context of the usage.

As we have seen earlier, 'SrIyate' means Lakshmi is being resorted to; 'Srayate' indicates that Lakshmi resorts to the Lord; 'SrNoti' means that She listens to others; and 'SrAvayati' signifies Her ability to make the Lord to listen (to the pleas of jIva-s).

SwAmi DeSikan himself provides the guidance in the following sentence:

Meaning of 'SrI' (iii)

எங்ஙனே யென்னில் -

सापराधिकांशानां सप्तसारीकानां तिरुत्तिलं दण्डधरानां ऋत्वरनुदय
ஸஹஜகாருண்யமும் ஒழிக்கவொழியாத உறவும் உஜ்ஜீவகமாம்படி, அவனுடைய
சீற்றத்தை ஆற்றுகைக்காக அத்தலையில் महिषीत्व-प्रयुक्त-वाल्लभ्य-
अतिशयத்தாலும், இத்தலையில் मातृत्व-प्रयुक्त-वात्सल्य-अतिशयத்தாலும்
மறுக்கவொண்ணாத புருஷகாரமாய் ஸரண்ய-விசேஷணமுமாய் நின்று ஸர்வராலும்
ஸ்வோஜ்ஜீவநத்துக்காக ஆஸ்ரயிக்கப்படும்.

engnganE ennil -

sAparAdharkaLAna samsArikaL tiRattil, daNDadharanAna ISvaranuDaiya
sahajakAruNyamum, ozhikka-vozhiiyAta uRavum ujjIvakamAmpaDi, avanuDaiya
cIRRattai ARRuKaikkAKa, attalaiyil mahishI-prayukta-vAllabhya-atiSayattAlum,





ittalaiyil mAttrva-prayukta-vAtsalya-atiSayattAlum, maRukka-voNNAta purushakAramAi SaraNya-viSeEshaNamumAi ninRu, sarvarAlum sva-ujjIvanattukkAka ASrayikkappaDum.

If it is asked how these interpretations apply to Lakshmi, SwAmi DeSikan explains the strategy to be adopted by the jIva-s who have committed sins in their lives and also the strategy resorted to by Lakshmi to save them from the wrath of the Lord towards them. Even though He is displeased with the sinful jIva-s and ready to punish them for their sinful acts, He has the natural quality of compassion and also there exists a close inseparable relationship between Him and the jIva-s which is almost impossible to cut off. His beloved Consort, Lakshmi, who is well aware of this, is willing to recommend their cases appropriately to Him in order to save them. She has to step in as Her relationship with regard to the Lord, is one of His Consort and to the jIva-s She is the mother. With the Lord, She has certain special privileges with Him being His beloved Consort. And in the case of the jIva-s, She has a deep compassion, known as vAtsalyam, that is the quality of over-looking their bad acts. Because of Her closeness to the Lord, He can not reject Her recommendation in favour of the jIva-s. She is also easily approachable by the jIva-s, they can surrender unto Her for their own survival.

Meaning of 'SrI' (iv, v and vi)

Swami DeSikan further describes the actions of Lakshmi:

இவர்களை உஜ்ஜீவிப்பிக்கைக்காக, ஈச்வரனை ஆச்ரயித்திருக்கும்.

आश्रयण-उन्मुखरुदय आर्त-नादத்தைக் கேட்டு ஸர்வேஸ்வரனைக் கேட்பித்து அவர்களுடைய ஆர்த்தியைச் சமீப்பிக்கும்.

ivarkaLai ujjIvipikkaikkAka, ISvaranai ASrayttirukkum.

ASrayaNa-unmukharuDaiya Arta-nAdattaik kETTU sarveSvaranaik kETpittu avarkaLuDaiya Arttiyaic camippikkum.





In order to save them, Lakshmi resorts to the Lord. She listens to the pathetic cries of the jIvAs who have approached Her and makes the Lord to listen to them and thus removes their miseries.

Here, we must not miss an important point. SrI on Her own is capable of driving away the miseries of those who surrendered to Her. But, She does not do so being the dharma-patni of the Lord. She listens to their pitiable pleas attentively which itself gives a soothing effect to them. She goes a step further and at an appropriate time, She approaches the Lord and tactfully makes Him to listen directly to their pleas for saving them from their miseries. The Lord, left to Himself, may not have done so, as He is displeased with the serious offences committed by them. He would rather prefer to reform them like a father through punishment. But, due to Her quality of vAtsalyam, motherly compassion, She steps in between them and plays Her role as a mediator.

A question may arise. The Lord, omniscient as He is, knows what is going to ultimately happen, why should not He do this straight away? To this, SwAmi DeSikan gives the answer:

இக் க்ரமத்திலே ரக்ஷிக்கையும் ச்வதந்ர-வ்யவஸ்தா-சிட்஢ம்.

ik kramattilE rakshikkaiyum svatantra-vyavasthA-siddham.

The Lord is totally independent. He does not have any restrictions. He can act as per His desire. Even then, He has drawn a routine which He follows in such matters concerning the jIva-s. This routine is that they should first approach His Consort and if She recommends any action He does so accordingly. This He adopts in the matter of protecting the jIvAs too. It is natural for the children to benefit from the reasonable wrath of their father and also from the compassion of their mother!

SwAmi DeSikan says, the same applies to other situations also:





மற்றும் ஸேவ்யத்வாதிகளிலே வரும் उचित-अर्थம் கண்டுகொள்வது. இப்படி கண்டவன் திருவில்லாத் தேவரைத் தேறான்.

maRRum sEvyatvAdikaLilE varum ucita-artham kaNdu-koLvathu. ippaDi kaNDavan tiruvillAt tEvarait tEvarait tERAn.

Swami DeSikan asks us to find a suitable answer in similar contexts. As Lakshmi plays the role of a mediator between the Lord and the jIva-s, it is only proper to understand it in this way in all such contexts. Once this fact is realized, no one will approach others who do not have SrI as their consort, says SwAmi DeSikan.

After explaining the four meanings derived etymologically out of 'SrI', the opening word of the dvaya mantram, SwAmi DeSikan urges us to get these confirmed by studying the statements of authorities, himself mentioning some of them:

'वाचः परं', 'यामालम्ब्य', 'सर्वकामप्रदां', 'लक्ष्म्या सह', 'ईषत् त्वत्', 'स्वस्ति श्रीः दिशतात्', 'पितेव त्वत्प्रेयान्', 'ऐश्वर्यमक्षरगतिं' इत्यादि-प्रमाण-संप्रदाय-ग्रन्थங்களை இங்கே परामर्சிப்பது.

'vAca: param', yAmAlambya', sarvakAma pradAm', lakshmyA saha', Ishat tvat', 'svasti SrI diSatAt', piteva tvatpreyAn', 'aiSvaryam aksharagatim' ityAdi-pramANa-sampradAya-granthankalainge parAmarSippatu.

We shall now study these eight quotes, one by one. The first quote is supposed to be from Saunaka samhita:

वाचः परं प्रार्थयिता प्रपद्येन्नियतः श्रियम् ।

vAca: param prArthayitA prapadyenniyata: Sriyam |

Meaning:

One who wants to attain the Lord, Who is the purport of words, should perform prapatti to Lakshmi first.





This is a hymn from the Rg veda samhita attributed to SrI BhagavAn Saunaka, a renowned AcArya. He belonged to the family of descendents of Sage Bhrgu. Thus by giving this authoritative statement, SwAmi DeSikan has well established the importance of Lakshmi, the Consort of the Lord.



SrI MahAlakshmi helps the erring jeevan-s to attain moksham
SrI ranganAcciyAr - SrIrangam

Now, the second quote:

यामालम्ब्य सुखेनेमं दुस्तरं हि गुणोदधिम् ।

निरस्तरन्त्यचिरेणैव व्यक्तध्यानपरायणाः ॥





yAmAlambya sukhenemam dustaram hi guNodadhim |

nirastarantyaireNaiva vyaktadhyAnaparAyaNA: || (sAttvata samhita, 12-84)

Meaning:

Those, who meditate on Me, seek the help of Lakshmi and then easily cross the sea of samsAra which is constituted of three qualities (sattva, rajas and tama guNams).

This above statement is a proclamation of the Lord Himself. This is another irrefutable authority quoted by SwAmi DeSikan.

We shall see the next quote:

सर्वकामप्रदां रम्यां संसारार्णवतारिणीम् ।

क्षिप्रप्रसादिनीं लक्ष्मीं शरण्यामनुचिन्तयेत् ॥

sarvakAma pradAm ramyAm samsArArNavatAriNIIm |

kshipra-prasAdinIm lakshmiIm SaraNyAmanucintayet || (Unknown source)

Meaning:

You should consider surrendering to Lakshmi, who is compassionate and grants all your desires in order to quickly cross the ocean of samsAra.

Now the fourth quote:

लक्ष्म्या सह हृषीकेशो देव्या कारुण्यरूपया ।

रक्षकः सर्वसिद्धान्ते वेदान्तेऽपि च गीयते ॥

lakshmyA saha hrshIkeSo devyA kAruNya-rUpayA |

rakshaka: sarvasiddhAnte vedAnte api ca gIyate || (LakshmiI tantram, 28-14)





Meaning:

It is said in all religious systems and in the VedAnta that Lord HrshIkeSa acts as the saviour only in the company of Lakshmi, Who is the very embodiment of compassion.

SwAmi DeSikan has highlighted this quote to make clear the fact that without Lakshmi, it is very difficult to convince the Lord to turn towards the jIva. Only with the help of the most compassionate Lakshmi, one can receive benefits from the Lord.

The fifth quote is taken up now:

ईषत् त्वत्करुणानिरीक्षणसुधासंधुक्षणाद्रक्ष्यते

नष्टं प्राक् तदलाभतस्त्रिभुवनं संप्रत्यनन्तोदयम् ।

श्रेयो न ह्यरविन्दलोचनमनः कान्ताप्रसादादृते

संसृत्यक्षरवैष्णवाध्वसु नृणां संभाव्यते कर्हिचित् ॥

Ishat tvatkaruNAnirIkshaNa-sudhAsamdhuksaNAdrakshyate

nashTam prAK tadalAbhatastribhuvanam sampratyanantodayam |

Sreyo na hi aravindalocanamana: kAntAprasAdAdrte

samsrtyakshara-vaishNavAdhvasu nrNAmsambhAvyate karhicit ||

- - (catussloki-3)

Meaning:

Mother! Thou shower Thy graceful look upon us. Even a speck of that nectar-like look is enough to enliven this whole world which has been hit by miseries.





Without the grace of Thine, the lovely Consort of the lotus-eyed Lord, the world can not even think of either the material pleasure, the bliss of own Atma or the moksham.

In this Slokam, SrI YaamunAcArya has indicated through the first half that like the Lord, Lakshmi too is a cause of this world. By the later half, it is shown Her grace is essential for not only the worldly pleasure, but kaivalyam - enjoying one's own self and the ultimate SrIvaikuNTham too. According to pUrvAcAryAs, this stanza seeks to establish the fact that Lakshmi also has a role in the creation and granting of liberation.

The sixth quote is taken from the verse composed by SrI KUrattAzhvAn:

स्वस्ति श्रीर्दिशतादशेषजगतां सर्गोपसर्गस्थितीः

स्वर्गं दुर्गतिमापवर्गिकपदं सर्वं च कुर्वन् हरिः ।

यस्या वीक्ष्य मुखं तदिङ्गितपराधीनो विधत्तेऽखिलम्

क्रीडेयं खलु नान्यथाऽस्य रसदा स्यादैकरस्यात् तया ॥

svasti SrIr-diSatAdaSesha-jagatAm sargopa-sargasthtI:

svargam durgatim apavargika padam sarvam ca kurvan hari: |

yasyA vIkshya mukham tadingita-parAdhIno vidhatte akhilaM

krIDeyam khalu nAnyathA asya rasadA syAdaikarasyAt tayA ||

- (SrIstavam - 1)

Meaning:

The Lord performs all the tasks like creation, annihilation, protection, granting





of rewards to the souls like heaven, hell and moksham, in accordance with the indications given out by His Consort, Lakshmi. He does so to be in consonance with Lakshmi. If He does not do all these activities in accordance with Her wishes, these activities will not be enjoyable for Him. Let that Lakshmi bestow all auspices on us!

SwAmi DeSikan has chosen this quote to impress upon us that not a small stone will move without the consent of Lakshmi. SrI KUResa, the foremost disciple of SrI BhAshyakAra, is the right person to make clear the significance of SrI, the Consort of nArAyaNa in the matter of not only creation of worlds etc., but also in regard to granting moksha to prapannas. Her consent is very essential before seeking benefits from the Lord, especially for begetting ultimate bliss.

Let us a look at the seventh quote.

पितेव त्वत्प्रेयान् जननि परिपूर्णागसि जने

हितस्त्रोतोवृत्या भवति च कदाचित् कलुषधीः ।

किमेतन्निर्दोषः क इह जगतीति त्वमुचितैः

उपायैर्विस्मार्य स्वजनयसि माता तदसि नः ॥

piteva tvatpreyAn janani paripUrNAgasi jane

hitastrotovrtyA bhavati ca kadAcit kalushadhI: |

kim etat nirdosha: ka iha jagati iti tvam ucitai:

upAyairvismArya svajanayasi mAtA tadasi na: || (SrIguNaratnakoSam - 52)

Meaning:

Oh Mother! When Thy beloved Lord, displeased with a man who has committed serious offences, is about to punish him in order to reform him like a father, Thou tell Him, "What is this? Is there any man in the world who has no faults?"





Thou persuade Him by through gestures and devices to accept the offender by making Him ignore his offences. Therefore Thou art our Mother.

SwAmi DeSikan has chosen this beautiful verse to show how compassionate Lakshmi is. She intercedes like a mother on behalf of the jIva and brings about a compromise. She helps to remove the anger of the Lord Who wants to punish the offender. This, She does for the welfare of the offender-jIva. Thus Lakshmi changes the mood of the Lord from anger to His natural compassion.

Let us now take up the last and eighth quote which is also from SrIguNaratnakoSam of SrI ParaSara BhaTTar:

ऐश्वर्यमक्षरगतिं परमं पदं वा

कस्मै चिदञ्जलिभरं वहते वितीर्य ।

अस्मै न किञ्चिदुचितं कृतमित्यथाम्ब

त्वं लज्जसे कथय कोऽयमुदारभावः ॥

aiSvaryam aksharagatim paramam padam vA

kasmai cidanjalibharam vahate vitIrya |

asmai na kinciducitam krutamityatha amba

tvam lajjase kathaya ko ayam udArabhAva: || --SrIguNaratnakoSam-58

Meaning:

How generous You are, Mother! To the man who just raises his hands folded in worship before You, You grant great wealth, the enjoyment of his soul (kaivalyam) and even the paramapadam! Yet, You feel ashamed that You have not done anything more for him.

SwAmi DeSikan quotes this in order to show how generous Lakshmi is. She does





not remain satisfied even after getting Her devotee the maximum benefit just because he folded his hands towards Her. There is no limit to Her compassion!

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Oh, Most compassionate Mother!
SrI MahAlakshmi tAyAr- SrI MaTham Chembur
(Thanks: SrI V Ramaswamy)





After giving so many authoritative statements (pramANams), SwAmi DeSikan ends this sentence with the following:

'इत्यादि-प्रमाण-संप्रदाय-ग्रन्थங்களை இங்கே परामर्शिப்பது.'

'ityAdi-pramANa-sampradAya-granthatangaLai ingE parAmarSippatu.'

Meaning:

Such authoritative and traditional statements as these can be examined here.

SwAmi DeSikan indicates that if the reader is not convinced of the significance of SrI by these above statements, he is free to search more for further confirmation.

THE MEANING OF THE SUFFIX "MATUP" (IN "SRIMAN")

After a detailed discussion on the first word, SrI, SwAmi DeSikan now takes up the suffix, 'matup' in the term 'SrIman' for explanation:

'तुल्यशीलवयोवृत्तां' इत्यादिकளிற்படியே सर्व-प्रकारத்தாலும் தனக்கேற்கும்
கோலமலர்ப்பாவையோடு उपाय-दशैयிலும் उपेय-दशैयிலும் நாராயணன்
பிரிவற்றபடியை पूर्व-उत्तर-खण्डங்களில் मतुप् காட்டுகிறது.

'tulyaSIlavayovruttAm' ityAdikaLiRpadiyE, sarva-prakArattAlum tanakkERkum
kOlamarppAvaiyODu upAya-daSaiyilum upeya-daSaiyilum nArAyaNan
pirivaRRapaDiyai pUrva-uttara-khaNDangaLil 'matup' kaaTTukiRatu.

This suffix to 'SrI' is present in both the sentences of the dvaya mantram. It indicates eternal connection without separation even for a split second. Lord nArAyaNa remains inseparably with Lakshmi Who is seated on the beautiful lotus and Who matches Him in all respects. They are together during both the states, namely, the upAya-dasa as the means as well in the state of upeya, when





they are the ultimate goal to be attained. This is highlighted in statements like the one in ValmIki rAmAyaNa:

तुल्यशीलवयोवृत्तां तुल्याभिजनभूषणाम् ।

राघवोऽर्हति वैदेहीं तं चेयमसितेक्षणा ॥

tulya-SIlavayovruttaAm tulyAbhijanabhUshaNAm |

rAghavo arhati vaidehIm tam ceyamasitekshaNA || (rAmAyaNa, 6-16-5)

Meaning:

SrI Raama is worthy of Sita, whose character, age and conduct are well-matched with his and this dark-eyed lady too is worthy of Him. This is what HanumAn thinks when he finds Sita in aSoka grove in Lanka.

Explanation:

The term 'SrImat' is there in the dvaya mantram in both the parts. 'mat' is the suffix to 'SrI'. It has several meanings such as excess, censure, praise, eternal connection, superiority, association and mere existence. In the present context, 'eternally connected' is the most fitting. We shall see how. Lakshmi being eternally with the Lord is very helpful to the people who are caught in the samsAra due to their misdeeds and wish to surrender at the feet of Lord without any fear. Hence, in the first part of the dvaya mantra, which deals with the upAya (means), the term 'SrImat' indicates that She remains with the Lord to play the role of the means. Similarly, this close connection continues in the upeya stage too. Once the jIva who performs prapatti, attains the paramapadam where he renders service to the Divine Couple, since Lakshmi remains with the Lord there too. This is indicated in the second part of the dvayam. The Lord and Lakshmi are thus made for each other in all respects, as remarked by HanumAn in the verse quote above.

SwAmi DeSikan further adds:





இது அனேகார்த்தமேயாகிலும் ஸம்ஸாரிகளுக்கு நினைத்தபோதே நி:சङ्கமாக
श्रियःपतिyினுடைய திருவடிகளைப் பற்றலாம் படியான உபயோ-
அதிசயத்தாலே இங்கே நित्य-योगத்தைச் சொல்லுகிறது.

itu anekArthamEyAkilum samsArikaLukku ninaitta-pOtE nihSangkamAka Sriyah-
patiyinuDaiya tiruvaDikaLaip paRRaAm-paDiyAna upayoga-atiSayattAlE ingE
nitya-yogattaic collukiRatu.

Meaning:

Such a divine combination may have several purposes to serve. Here, it is very helpful to the bonded jIva-s for they can surrender at the feet of the Lord, the Consort of Lakshmi the moment they wish. The eternal combination has this special purpose of making them both ever ready to accept the surrendered jIva, a contingency that may arise at any time.

SwAmi DeSikan intends to convey a very important message in this passage. No one can be sure when such a wish would arise in the mind of a jIva though he is deeply stuck in this material world. When a jIva turns towards the path of moksham from this samsAra, Lakshmi waits in anticipation out of Her immense compassion. Because of Her, the Lord also remains waiting for the signs from His beloved Consort. This may also be the reason for the Divine Couple eternally remaining inseparable.

SwAmi DeSikan now gives pramANams to establish the eternal and inseparable relationship of Lakshmi with the Lord nArAyaNa:

'श्रीवत्सवक्षा नित्यश्रीः', 'विष्णोः श्रीरनपायिनी', 'नित्यानपायिनीं निरवद्यां', 'आकारिणस्तु विज्ञानं'
इत्यादिकளை இங்கே அனுஸந்திப்பது,

'SrIvatsavakshA nityaSrI:', 'vishNo: SrIranapAyinI', 'nityAnapAyinIm
niravadyAm', 'AkAriNastu vij~nAnam' ityAdikaLai ingE anusantippatu.





The first quote is from VaalmIki rAmAyaNa:

तमसः परमो धाता शङ्खचक्रगदाधरः ।

श्रीवत्सवक्षा नित्यश्रीः अजय्यः शाश्वतो ध्रुवः ॥

tamasa: paramo dhAtA SankhacakraGadAdhara: |

SrIvatsavakshA nityaSrI: ajayya: SASvato dhruva: || (rAmAyaNa, 6-114-15)

Meaning:

Standing beyond the worlds, carrying a conch, a discus and a mace in His hands, with the mark of SrIvatsa on His chest, He is ever endowed with SrI, is invisible, everlasting and perpetual.

SwAmi DeSikan has chosen this quote which is part of a verse spoken by MaNDodari, the wife of RaavaNa, after seeing SrI Raama at the war-field when she was lamenting the death of her husband. Even she could witness Lakshmi inseparably and eternally present seated on the chest of the Lord.

नित्यैवैषा जगन्माता विष्णोः श्रीरनपायिनी ।

यथा सर्वगतो विष्णुः तथैवेयं द्विजोत्तम ॥

nityaivaishA jaganmAtA vishno: SrIranapAyinI |

yathA sarvagato vishNu: tathaveyam dvijottama || (VishNupurANam, 1-8-17)

Meaning:

Lakshmi is the Mother of the world; ever remains inseparably with the Lord; She is present in all things just as the Lord is.

SwAmi DeSikan mentions this quote as it is stated by ParaSara, the foremost sage and the father of Veda VyAsa. The verse occurring in the VishNu





PurANam, endorses the fact that 'SrI' never remains away from Her Consort, nArAyaNa.



The Mother of the world with HER Lord!
SrI Oppiliappan and SrI BhUmidevi tAyAr - tiruviNNagaram

The next quote too states the same fact. It is from SrI BhAshyakArA's SaraNAgati gadyam. This we have already studied earlier:

.....नित्यानपायिनीं निरवद्युं...

.....nityAnapAyinIm niravadyAm..... ---SaraNAgati gadyam-1

Meaning:

SrI is ever in union with the Lord; and is free from any trace of blemish....

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SwAmi DeSikan next refers to a statement made by SrI aruLaaLaperumAL emperumAnAr, one of the direct disciples of SrI RaamAnuja:

आकारिणस्तु विज्ञानमाकारज्ञानपूर्वकम् ।

तेनाकारं श्रियं ज्ञात्वा ज्ञातव्यो भगवान् हरिः ॥

AkAriNastu vij~nAnamAKArAj~nAnapUrvakam |

tenAkAram Sriyam j~nAtvA j~nAtavyo bhagavAn hari: ||

--aruLaaLaperumAL emperumAnAr

Meaning:

Before understanding the substantive which has attributes, the attributes have to be understood. Hence, to understand BhagavAn Hari who has Lakshmi as His attribute, the attribute, Lakshmi has first to be understood.

After giving a few sample quotes, SwAmi DeSikan says one may study similar statements to understand the significance of the suffix, 'matup':

इत्यादिकण्ण इङ्के अणुसन्तिपत्तु,

ityAdikaLai ingE anusantipattu.

Having shown the eternal nature of the connection between Lakshmi and the Lord, as indicated by the suffix, 'matup', added to the term 'SrI', SwAmi DeSikan now turns towards other views which are contrary to this:

पतिविनुदय पत्नी-विशिष्टत्वम् सर्वस्वामिनिविनुदय पति-पाराध्यम्

நித்யமாய் நிற்கையாலே இங்கு பரமதங்களுக்கு அவகாஸமில்லை.

patiyinuDaiya patnI-viSishTatvamum sarvasvAminiyinuDaiya pati-pArArthyamum nityamAi niRkaiyAlE ingu paramatankaLukku avakAsamillai.





The Lord remains ever with His Consort, Lakshmi (SrI) and the Goddess of all remains subordinate to Her husband. Since this is an eternal truth, there is no room for different theories.

Here a question may arise: Some pramANams speak of Lakshmi as being subordinate to and therefore She is inseparably united with the BhagavAn. So, it is established that both are one only. At the same time, there are pramANams that speak of both as independent of each other. Hence, it is not possible to establish either both are inseparably one or two independent entities.

In order to clear this doubt, SwAmi DeSikan comments as below:

இவளுக்கும் பதி பக்கல் அந்தர்வாம் சொல்லுமிடம், விசிஷ்ட-அந்தர்வத்தையும்
வஹிர்வாம் சொல்லுமிடம் ஸ்வரூப-பேதத்தையும் விவக்ஷிக்கிறது. அல்லது, ஸ்வரூப-
ஏக்யமான அந்தர்வமும் ஸ்வரூபத்தை விட்டு நிற்கும் வஹிர்வமும் ப்ரமாண-சம்மத
மன்று.

ivaLukkup pati pakkal antarbhAvam sollumiDam, viSishTa-antarbhAvattaiyum
bahir-bhAvam sollumiDam svarUpa-bhedattaiyum vivakshikkiRatu. allatu,
svarUpa-aikyamAna antarbhAvamum svarUpattai viTTu niRkum bahir-bhAvamun
pramANa-sammatamanRu.

When it is said Lakshmi is subordinate to nArAyaNa, it does not mean both are one. It really means that as nArAyaNa along with Lakshmi is one Lord, whenever He is mentioned it should be understood that She is also along with Him. Similarly whenever both are mentioned separately, it should be taken that though both are ever inseparably together, their svarUpam (nature) is different and not that they are two different entities. This conclusion is based on pramANams.

உத்தர-खण्डத்தில் போலன்றிக் கே பூர்வ-खण्डத்தில் பதி-சம்பந்தம்





உபலக்ஷணமென்றும், **गुणविग्रह-संबन्धम्** விசேஷணமென்றும் பிரித்துச் சொல்வார்க்கு இதில் ஸ்வாரஸ்யமும் ப்ரமாண-ஸம்ப்ரதாயங்களும் **अनुगुणमल्ल**. விசேஷணங்களாலே **प्राप्य-ऐक्य-विरोधम्** வாராததுபோல, **प्रापक-ऐक्य-विरोधम्** வாராது.

uttara-khaNDattil pOlanRikke pUrva-khaNDattil patnI-sambandham upalakshaNamenRum, guNa-vigraha-sambandam viSeshaNmenRum pirittuc colvArkku itil svArasyamum pramANa-sampradAyankaLum anuguNamalla. viSeshaNankaLAIE prApya-aikya-virodham vArAtatupOla, prApaka-aikya-virodhamum vArAtu.

SwAmi DeSikan now dismisses as inappropriate the objections raised by some regarding the connection as husband and wife between the Lord and Lakshmi in the two parts of the dvaya mantram. They say that unlike in the second part, the connection in the first part is a combination of two independent entities (like a man having a stick, where the stick can be separated from the man and can exist without the man). Whereas in the second part, they are like a man with an inseparable attribute.

Explantion:

Here there are two terms being used: "upalakshaNam" and "viSeshaNam". "upalakshaNam" means a distinctive mark that is separable, while "viSeshaNam" indicates an attribute which remains inseparably related to the substantive.

SwAmi DeSikan points out that such distinctions cannot be applied in the case of the Divine Couple. In the first part of the dvaya mantram, the term 'SrImat' indicates that when the Lord plays the role as the means, Lakshmi, together with Him like an inseparable attribute also plays the role of means.

Similarly, in the second part which speaks of the benefit, She remains with the Lord to shower the benefits on the prapanna when he attains moksha. Therefore, SwAmi DeSikan points out, there is no contradiction in the two





aspects.

SwAmi DeSikan also points out that the utility of the attributes also differs according to the nature of the attribute, depending whether it is a sentient being or inanimate thing:

சேதந-அசேதந-ரூப-விசேஷணங்களுக்கு வஸ்து-அநுரூபமாக உபயோக-விசேஷம்
புரண-நியதம்.

cEtana-acEtana-rUpa-viSeshaNangkaLukku vastu-anurUpamAka upayoga-
viSesham pramANa-niyatam.

This kind of difference in utility of the sentient attributes and inanimate attributes is defined by the SAstrAs, says SwAmi DeSikan.

THE MEANING OF THE TERM 'NARAYANA'

SwAmi DeSikan now takes up the next word, 'nArAyaNa', for explanation. It is the name of the Lord, whose Consort is SrI. The word signifies several aspects of the Lord:

இப்படி சபதீகனாய்க் கொண்டு ஸர்வ-ரக்ஷண-தீக்ஷிதனாய் 'சாந்தானந்த',
'ஸ்வவैश्वरूप्येण' இत्याதிகளிற்படியே ஸ்வரூபத்தாலும் குணத்தாலும் புரணத்தாலும்
சுஷிஸ்டனான மரண்யனுக்குத் "தன்னடியார் திறத்தகத்து" இत्याதிகளில்
அபிபுரேதங்களாய் புருஷகாரமும் தன்னேற்றம் என்னலாம்படியான ஶரண்யத்வ-
உபயுக்தங்களான ஆகாராந்தரங்களைச் சொல்லுகிறது இங்குற்ற நாராயண ஶப்தம்.

ippaDi sapatnIkanAik koNDu sarva-rakshaNa-dIkshithanAi 'SAntAnanta',
'svavaiSvarUpyeNa' ityAdikaLiRpadiyE svarUppattAlum guNattAlum
praNayttAlum suSlishTanAna SaraNyanukku "thannaDiyAr tiRattakattu"
ityAdikaLil abhipretankaLai purushakAramum tannERRam ennalAmpaDiyAna
SaraNyatva-upayuktankaLAna AKArAntarankaLaic collukiRatu, inkuRRa





nArAyaNa Sabdam.



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The Lord ever remains in the company of SrI
SrI PrahlAda Varadan and SrI Mahalakshmi - SrI MaTham, Chembur

As mentioned earlier, the Lord ever remains in the company of His Consort, Lakshmi. He is committed to providing protection to one and all. His nature and qualities match with those of Lakshmi, as stated in the two Slokams of SrI YaamunAcArya, beginning, 'SAntAnanta' and 'svavaiSvarUpyena' says SwAmi DeSikan.

Let us consider them one by one:

शान्तानन्तमहाविभूति परमं यद०ब्रह्मरूपं हरेः

मूर्तं ब्रह्म ततोऽपि तत्प्रियतरं रूपं यदत्यद्भुतम् ।





यान्यन्यानि यथासुखं विहरतो रूपाणि सर्वाणि तानि

आहुः स्वैरनुरूपरूपविभवैर्गाढोपगूढनि ते ॥

SAntAnantamahAvibhUti paramam yadbrahma rUpam hare:

mUrtam brahma tatopi tatpriyataram rUpam yadatyadbhutam |

yAnyanyAni yathAsukham viharato rUpANi sarvANi tAni

Ahu: svairanurUparUpavibhavaairgADhopagUDhAni te || (catusslokI-4)

Meaning:

Mother! The svarUpam (nature) and the physique of the Lord remain closely and inseparably integrated ever with Your svarUpam and physique.

स्ववैश्वरूप्येण सदाऽनुभूतयाऽपि

अपूर्ववद्विस्मयमादधानया ।

गुणेन रूपेण विलासचेष्टितैः

सदा तवैवोचितया तव श्रिया ॥

svavaiSvarUpyENa sadAnubhUtayA api

apUrvavadvismayamAdadhAnayA |

guNena rUpeNa vilAsaceshTitai:

sadA tavaivocitayA tava SriyA ||

--stotraratnam: 38

Meaning:

Lord! The entire universe is Your body. You ever remain in blissful enjoyment of all the aspects of SrI including Her form, qualities and nature, but this bliss





remains wonderfully fresh every moment, as if not experienced before. Her qualities, form, and the actions She undertakes - all are worthy of Your standards. You are seated with SrI on the great serpent, ananta.

As stated in these stanzas and others, there very very close affinity between the Lord and SrI in various aspects such as nature, attributes and compassion. Both are made for each other. Being the highest refuge, the Lord even goes to the extent of overstepping Her in views and condescension. This has been revealed in the statements of wise such as this one by PeriyAzhvAr, beginning with "tannaDiyAr tiRattakattu":

Let us consider this pAsuram in detail:

தன்னடியார் திறத்தகத்துத் தாமரையா—

ளாகிலும் சிதகுரைக்குமேல்

என்னடியார் அதுசெய்யார் செய்தாரேல்

நன்றுசெய்தார் என்பர் போலும்

மன்னுடைய விபீடணற்காய் மதிளிலங்கைத்

திசைநோக்கி மலர்க்கண் வைத்த

என்னுடைய திருவரங்கற் கன்றியும்

மற்றொருவர்க் காளாவரே?

tannaDiyAr tiRattakattut tAmaraiyAL

Akillum citakuraikkumEl

ennaDiyAr atuceyyAr seytArEl

nanRu seytAr enbar pOlum

mannuDaiya vibIDaNARkAi matiLilangait

tisainOkki malarkkaN vaitta





ennuDaiya tiruvarangaRku anRiyum

maRRoruvarkku ALAvarE?

-- PeriyAzhvAr Tirumozhi, 4-9-2

Meaning:

Even if Lakshmi complains against His devotees, He dismisses it as if saying 'My devotees will not commit such blunders; but even if they did so, they did the right.' He is the Lord of SrIrangam, Who targeted Lanka for the sake of VibhIshaNa! Would anyone like to become a devotee to any other than Him.

This pAsuram is quoted by SwAmi DeSikan to show how the Lord matches with His consort in showering His grace on those who surrender to Him, after surrendering themselves to Lakshmi. Being compassion-incarnate, SrI will never speak against any one leave alone the devotees. But, since She is keen on the Lord showering His compassion on the devotees who have surrendered at His feet, She tries to convince the Lord that the devotees are worthy of His grace and He should not look at their negative side. This She does in various ways. She uses Her form, beauty and good and auspicious qualities to ensure that He does the right thing. After these attempts, She doesn't keep quite, as normally happens among humans.

We have seen in our life, a person however close and lovable to us, remains quiet after strongly recommending our case to an authority for some favour. He remains so being satisfied with himself that he has done whatever was possible for his dear ones. But, SrI does not remain so. She goes to the utmost extent to ensure tat the devotee gets the Lord's grace. Even then, She does not keep quiet. As the Lord would take a little time to convince Himself about the worthiness of the devotee to receive His grace, She tests if the Lord is convinced of Her recommendation. She does it by pointing to the defects of the devotee and saying She has by mistake recommended this case and looks at Her Lord. By that Lord would have taken the decision to grant the benefit to the devotee standing before Him. He will immediately react to His Consort's words saying, "This fellow has not done anything wrong. Even if he has done any

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such act, he did it right." PeriAzhvAr brings out this aspect of the Divine Couple's mercy in this pAsuram to convince all of us, who are the border-line cases, that we should not have any doubt about the unswerving compassion of the Divine Couple.

SwAmi DeSikan says that the word 'nArAyaNa' reveals all such aspects of the quality of the Lord being the greatest protector of us.

SwAmi DeSikan gives in detail the aspects essential for protecting the jIva-s:-

அவையாவன- ஶரீர-ஆத்ம-भाव-नियामகங்களான ஶேஷ-ஷேஷித்வாதி-சंबन्धங்களும், ஆश्रयणीயதைக்கும் ஶல-प्रदानத்துக்கும் உபயுக்தமான குணவர்க்கும், ஶஹகாரி-நிரபேக்ஷமாக ஶர்வத்தையும் நினைத்தபோதே தலைகட்டவல்ல ஶங்கல்பரூப-வ்யாபாரமும், 'स्वमुद्दिश्य श्रीमान्' என்கிறபடியே ஆஸ்ரித-ஸம்ரக்ஷணம் தானும் தன் பேறாக ரக்ஷிக்கிற ப்ரயோஜந-விசேஷமும்.

avaiyAvana:- SarIra-Atma-bhAva-niyAmakankaLAna Sesha-SeshitvAdi-sambandhankaLum, ASrayaNIyataikkum phala-pradAnattukkum upayuktamAnaguNa-vargamum, sahakAri-nirapekshamAKa sarvattaiyum ninaittapotE talaikaTTavalla sankalpa-rUpa-vyApAramum, 'svamuddiSya SrImAn' enkiRapaDiyE ASrita-samrakshaNam tAnum tan pERAKa rakshikkiRa prayOjana-viSeshamum.

SwAmi DeSikan gives the essential aspects that are involved in the Lord's protection of the jIva-s, as implied by the term 'nArAyaNa'. These are discussed as under:-

1) Relationship

ஶரீர-ஆத்ம-भाव-नियामகங்கள்,

SarIra-Atma-bhAva-niyAmakankaL -





The Lord is the sole Atma (soul) for all the sentient beings and the inanimate objects both categories being His body. This is revealed by the relationship between Him on the one hand and the universe consisting of the sentient beings and the inanimate things on the other. शेष-शेषित्वादि-संबन्धங்கள், Sesa-

SeshitvAdi-sambandhankal - from which emerge certain relationships like

(i) the Sesa-Seshi bhAva in which the jIva-s are the Seshas servants and the Lord is their Master, Seshin.

(ii) the AdhAra-Adheya bhAva, wherein the Lord is the supporter and the sentient and the non-sentient are the supported.

(iii) niyAmaka-niyamyabhava wherein the Lord is the ruler and the rest are the ruled.

2) Attributes:

आश्रयणीयतायै फल-प्रदानत्तुक्तुम् उपयुक्तमान गुणवर्गम्,

ASrayaNiyataikkum phala-pradAnattukkum upayuktamAna guNa-vargam -

The Lord has a great cluster of attributes and qualities that enable the jIva-s to seek refuge in Him; and to receive all the benefits they seek from Him.

3) The Will power:

सहकारि-निरपेक्षमात्र सर्ववत्तैयुम् निनैतत्तपोते तलैकट्टवैल्ल
सङ्कल्प-रूप-व्यापारम्,

sahakAri-nirapEkshamAka sarvattaiyum ninaittapOtE talaikaTTavalla sankalpa-
rUpa-vyApAram -

The Lord gets anything done just by His mere Will. He does not require any outside help either by way of an assistant or any instrument. Such actions include the creation of the universe, its protection and its destruction. Everything is done by Him alone merely through His Will power.





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The Lord gets everything done by HIS mere Will! - namperumAL - SrIrangam





4) Benefit:

'स्वमुद्दिश्य श्रीमान्' என்கிறபடியே ஆர்மித-ஸம்ரக்ஷணம் தானும் தன் பேறாக ரக்ஷிக்கிற ப்ரயோஜந-விசேஷம்,

'svamuddiSya SrImAn' enkiRapaDiyE ASrita-samrakshaNam tAnum tan pERAKa rakshikkiRa prayOjana-viSesham -

The Lord considers it as His own gain to protect those who seek His protection. This is described in the following stanza as quoted by SwAmi DeSikan:

उपादत्ते सत्तास्थितिनियमनाद्यैश्चिदचितौ

स्वमुद्दिश्य श्रीमानिति वदति वागौपनिषदी ।

उपायोपेयत्वे तदिह तव तत्त्वं न तु गुणौ

अतस्त्वां श्रीरङ्गेशय शरणमव्याजमभजम् ॥

upAdatte sattA-sthiti-niyamanAdyaiScidacitau

svamuddiSya SrImAn iti vadati vAgaupanishadI |

upAyopeyatve tadiha tava tattvam na tu gunau

atastvAm SrIrangeSaya SaraNamavyAJamabhajam ||

-- SrIrangarAjastavam, 2-87

Meaning:

The Upanishads say, the Lord, Who is in the company of Lakshmi, creates, sustains and controls both sentient and non-sentient things for His own purposes. Hence, Oh, the Lord of SrIrangam! Your being the upAyam (means) and the benefit for this jIva is natural and not an adventitious quality of Yours. Therefore, I seek refuge in You without any selfish interest.





There is no better illustration than this verse of SrI ParASara BhaTTar to make clear that the Lord's act of protecting the jIva-s is for the fulfillment of His own purposes.

As we have seen, SwAmi DeSikan listed the aspects that make the Lord to take care of the jIva-s. He also explained in detail the first aspect, that is, the relationship between Him and the jIva-s. There are two kinds of relationship: The soul-body and the master-servant relationships. It is our experience in this worldly life that when our physical body has a problem, we immediately take action to get rid of the problem that affects the body. We react in the same manner with regard to our dependents. If anyone of our family members has some problem like illness etc., it becomes our responsibility to take care of him or her. The same applies to the servant who is at our service. Similarly, the Lord has a great and special responsibility to provide protection to us, the jIva-s.

Now, SwAmi DeSikan takes up the second aspect, namely, the cluster of guNa-s that He is known to possess. The guNa-s are countless in number and the magnitude of each one is also immeasurable. SwAmi DeSikan mentions a few guNa-s as illustration:

இங்கு குணவர்க்கென்கிறகு - காரुण्य-சௌભ்ய-சௌशील्य-வாत्सल्य-कृतज्ञतादि-களும்,
सर्वज्ञत्व-सर्वशक्तित्व-सत्यसंकल्पत्व-परिपूर्णत्व-परमोदारत्वादि-களும்,

ingu guNavargamenkiRathu - kARuNya-saulabhya-sauSIlya-vAtsalya-
krtaj~natAdikaLum, sarvaj~natva-sarvaSaktitva-satyasankalpatva-pari
pUrNatva -paramodAratvAdikaLum,

Here, by 'series of qualities', two sets of qualities are referred and they are: compassion, easy accessibility, excellence of disposition, fondness, gratitude, etc.; and omniscience, omnipotence, true-resolve, perfection, excellent generosity, etc.





SwAmi DeSikan explains the first set of qualities in detail:

1. காருண்யம் ஒரு வ்யாஜத்தை முன்னிட்டு நம்முடைய து:ഖங்களைக் கழிக்கைக்குத் தானே நினைத்திருக்கையாலே 'எம்மா பாவியர்க்கும் விதிவாய்க்கின்று வாய்க்கும்' என்று நம்புகைக்கு உறுப்பாம்.

1. kAruNyam oru vyAjattai munniTTu nammuDaiya du:khankaLaik kazhikkaikkut tAne ninaittirukkaiyAlE, 'emma pAviyarkkum vidivAikkinRu vAikkum' enRu nambukaikku uRuppAm.

कारुण्यम् । kAruNyam --

compassion - It is a superior attitude of His which make Him rush to protect us by removing all our miseries unmindful of our innumerable offences, just because we have surrendered to Him. This compassion of the Lord is a means to make us confident that He will definitely save us at the right time.

SwAmi DeSikan confirms this through a quote from a pAsuram of SrI NammAzhvAr:

எம்மா பாவியர்க்கும் விதிவாய்க்கின்று வாய்க்கும்,

emma pAviyarkkum vithivAikkinRu vAikkum -

However worst a sinner one may be, it is certain that he will benefit when he receives the compassion of the Lord, assures the AzhvAr in his TiruvAimozhi verse, 5-1-7. The entire verse will be seen a little later.

SwAmi DeSikan takes up the second attribute of the Lord:--

2. सौलभ्यम् - 'சேணுயர் வானத்திருக்கும் தேவபிரான்' என்று அகலாதபடி, 'ஏரார்ந்த கண்ணி யசோதை இளஞ்சிங்கம்.... நாராயணனை நமக்கே பறை தருவான்.' என்று आबाल-गोपालम् அணியனாய் அபேக்ஷிதம் தந்தருளுமென் கைக்கு உறுப்பாம்.

2. saulabhyam - 'cENuyar vAnattirukkum dEvapirAn' enRu akalAtapaDi, 'ErArnta





kaNNi yasOdai iLamcingam..... nArAyaNanE namakKE paRai taruvAn' enRu
AbAla-gopAlam aNiyAnAi apEkshitam tantaruLumenkaikku uRuppAm.

सौलभ्यम् । saulabhyam -

easy accessibility - Despite His being the Supreme Lord not reachable even to yogi-s, He makes Himself easily accessible even to ordinary people. SwAmi DeSikan quotes SrI NammAzhvAr's description of the Lord's supremacy and easy accessibility:

‘ சேணுயர் வானத்திருக்கும் தேவிரான்’

'cENuyar vAnaththirukkum dEvapirAn'

-TiruvAimozhi, 5-3-9

He is the Lord of the nitya-sUris in Paramapadam unreachable to anyone. But, He possesses the quality of easy accessibility so that no one needs to distance himself because of His high stature. He takes incarnations so that all people from the children to the old can approach Him. This quality will instill in us the confidence that He will fulfill all our wishes and prevent us from staying away from Him because of our inferiority.

SwAmi DeSikan endorses this fact with a quote from SrI ANDAL's TiruppAvai:

‘ ஏரார்ந்த கண்ணி யசோதை இளஞ்சிங்கம்...

நாராயணனே நமக்கே பறைதருவான்.’

'ErArnta kaNNi yasOdai iLamcingam.....

nArAyaNanE namakKE paRai taruvAn'

- TiruppAvai-1

Meaning:

The young lion-like son of Yasoda, the lady with beautiful eyes... nArAyaNa Himself will give us the instruments required for our penance (benefits).

SwAmi Desikan takes up the third attribute listed above:





The young lion - SrI MAIOlan, SrI MaTham

सौशील्यम् | sauSIlyam -

3. ஸௌசீல்யம் - 'அம்மான் ஆழிப்பிரான் அவன் எவ்விடத்தான்? யான் ஆர்?' என்று அகலாமைக்கு உறுப்பாம்.

3. sauSIlyam - 'ammAn AzhippirAn avan evviDattAn? yAn Ar?' enRu akalAmaikku uRuppAm.

Excellence of disposition. It is the good nature of a superior person to condescend to have intimate friendship with ordinary mortals of low birth. This was illustrated by the Lord in His incarnations: As Raama, He had close affinity with huntsman, Guha and monkeys; and as KrshNa, He was an intimate companion





of the cow-herds despite His superiority. This quality is necessary for inspiring confidence in devotees so that they do not despair that the Lord may stay away from them in view of their inferiority. It would encourage them to expect Him to render such service as driving the chariot of an ordinary person, as He did for Arjuna.

In view of these illustrations, this quality prevents the jIva from distancing himself from Him thinking of His greatness and his inferiority. SwAmi DeSikan quotes a line from the verse of SrI NammAzhvAr -

அம்மான் ஆழிப்பிரான் அவன் எவ்விடத்தான்? யான் ஆர்?

ammAn AzhippirAn avan evviDaththAn? yAn Ar? -

"Where is He, the Lord of all Universe, Who is armed with the discus? How great is He? And who am I? The vilest!"

Having referred to the Lord's Supremacy, in the same breath AzhvAr hastens to resolve the doubt that may arise:

அம்மான் ஆழிப்பிரான் அவன் எவ்விடத்தான்? யான் ஆர்?

எம்மா பாவியர்க்கும் விதிவாய்க்கின்று வாய்க்கும் கண்டிர்

கைம்மா துன்பொழித்தாய் என்று கைதலை பூசலிட்டே

மெய்ம்மாலாயொழிந்தேன் எம்பிரானும் என்மேலானே.

ammAn AzhippirAn avan evviDattAn? yAn Ar?

emmA pAviyarkkum vidivAikkinRu vAikkum kaNDIr

kaimmA tunpozhintAi enRu kaitalai pUsaliTTE

meimmAyozhintEn empirAnum enmElAnE. --TiruvAimozhi, 5-1-7

Meaning:

Where is He Who is armed with the discus? How great is He? And who am I?





The vilest! But, I have become obsessed with love for Him keeping my hands on my head in prayer uttering, "Oh Lord, the Remover of the misery of that elephant, Gajendra!" The Supreme Lord too has become affectionate towards me! Hence, if the Lord's grace flows on to the worst sinner, can it be prevented?

Next we take up the fourth attribute. SwAmi DeSikan says:-

वात्सल्यम् | vAtsalyam

4. வாத்ஸல்யம் - "நீசனேன் நிறைவொன்றுமிலேன்" என்று சுவடோஷத்தைக் கண்டு அவன் அநாதரிக்கிறான் என்று வெருவாமைக்கு உறுப்பாம்.

4. vAtsalyam - "nIcanEn niRaivonRumilEn" enRu svadoshattaik kaNDu avan anAdarikkiRAn enRu veruvAmaikku uRuppAm.

Fondness, the affection that accepts a man for protection ignoring his defects. This quality of His removes fear from the heart of even the worst offender and prevents him from staying away from Him on account of His Supremacy vis-à-vis his crimes, saying -

" நீசனேன் நிறைவொன்றுமிலேன்" ,

"nIcanEn niRaivonRumilEn" -

This quote is a part of a verse of SrI NammAzhvAr. It means: 'Inferior I am, having nothing good!' Looking at one's own lowliness, one may be frightened that the Lord would discard him. But the Lord exhibits this quality of vAtsalyam to drive away such fears in jIva-s.

The AzhvAr himself declares this in the same verse:-

ஈசன் வானவர்க் கென்பன் என்றால் அது

தேசமோ திரு வேங்கடத் தானுக்கு?

நீசனேன் நிறைவொன்று மிலேன் என்கண்





பாசம் வைத்த பரஞ்சுடர்ச் சோதிக் கே.

Isan vAnavarkku enpan enRAI atu

tEsamO tiru vEngkaDat tAnukku?

nIsanEn niRaivonRum iEn enkaN

pAsam vaitta parancuDarc cOTikke. -- TiruvAimozhi, 3-3-4

Meaning:

The Lord of TiruvEngaDam has shown affection towards me who am the worst fellow without even a trace of goodness; will praising Him as the Lord of the nitya sUris accord Him any elation?

Here, one is reminded of the Lord's own words uttered during His incarnation as Raama, as reported in VaalmIki RaamAyaNa:

मित्रभावेन संप्राप्तं न त्यजेयं कथञ्चन ।

दोषो यद्यपि तस्य स्यात् सतामेतदगर्हितम् ॥

mitrabhAvena samprAptam na tyajeyam kathancana |

dosho yadyapi tasya syAt satAmetadagarhitam || --Yuddha kANDa, 18-3

Meaning:

I will, under no circumstances, abandon one who has come to me in the guise of a friend, even though there are faults in him. The noble-minded will appreciate this.

SwAmi DeSikan explains yet another quality of the Lord:--

कृतज्ञत्वम् । krtaj~natvam -





5. कृतज्ञत्वम् - "मातवनेन्ऱते कोण्डु", "तिरुमालिरुञ्शोले
मलयेन्ऱेन्" என்கிறபடியே தன் பக்கலிலே அதில஑ுவாயிருப்பதொரு
வ்யாஜத்தைக் கண்டாலும் இனி நம்மைக் கைவிடான் என்கிற தேற்றத்துக்கு
உறுப்பாம்.

5. krtaj~natvam - "mAdavanenRatE koNDu", "tirumAliruncOlai malaiyenREn"
enkiRapaDiyE tan pakkalilE atilaghu-vAyiruppatoru vyAjattaik kaNDAlum ini
nammaik kaiviDAn enkiRa tERRattukku uRuppAm.

Sense of gratitude - This quality of the Lord is so great that He looks upon
even very trivial act of good towards Him with the highest regard, as if it is a
supreme deed of help and He never forgets it. It encourages a person to remain
sure of the Lord's favour even if he could do only a tiny act that would please
Him and that He will not abandon us at any time because of our bad acts
committed earlier.

SwAmi DeSikan provides two references to establish this fact of His sense of
gratitude -

" मातवनेन्ऱते कोण्डु" ,

"mAdavanenRatE koNDu",

" तिरुमालिरुञ्शोले मलयेन्ऱेन्" ,

"tirumAliruncOlai malaiyenREn"

Let us consider them both, sung by SrI NammAzhvAr in his work, TiruvAimozhi:

मातवनेन्ऱते कोण्डु என்னை இனி இப்பால்பட்டது

யாதவங்களும் சேர்கொடென்று என்னுள் புகுந்திருந்து

தீதவங்கெடுக்கும் அமுதம் செந்தாமரைக் கண்குன்றம்

கோதவமிலென் கன்னற்கட்டி எம்மான் என்கோவிந்தனை.





mAdavanenRatE koNDu ennai ini ippAlpaTTatu

yAtavankaLum sErkoDEnenRu ennuL pukuntiruntu

tItavam keDukkum amudam centAmaraik kaNkunRam

kOtavamilen kannarKaTTi emmAn engOvindanE. --TiruvAimozhi, 2-7-3

Meaning:

I happened to just blurt 'mAdavan' without knowing its significance; nor out of any love. But, taking this utterance very seriously, the Lord with beautiful lotus-like eyes, appearing like a huge sugar-candy, entered into me and stayed throughout my life not leaving, with the determination not to allow anything bad in me. He is my Lord, my Govindan!

The AzhvAr is wonder struck by the gesture of the Lord - of showering the greatest affection on him as if He were obliged to him for the mere utterance of His name, uttered not even with a bit of seriousness or love. SwAmi DeSikan has rightly chosen this quote as it portrays the high sense of gratitude exhibited by the Lord.

Now, the other quote in its full form:-

திருமாலிருஞ்சோலைமலையென்றேன் என்ன

திருமால்வந்து என்னெஞ்சநிறையப் புகுந்தான்

குருமாமணியுந்து புனல் பொன்னித்தென்பால்

திருமால்சென்று சேர்விடம் தென்திருப்பேரே.

tirumAliruncOlai malai enREn enna

tirumAl vantu ennencu niRaiyap pukuntAn

kurumAmaNiyuntu punal ponnit-tenpAl

tirumAl cenRu cErviDam ten-tiruppErE. --TiruvAimozhi, 10-8-1





Meaning:

(This time I didn't even mention His name) I casually mentioned 'tirumAliruncOlaimalai' - the name of a hillock, which happened to be a place where He resides; that too, without any good sense in my heart. The Lord Who was going towards His resort, ten-tiruppEr, rushed along with His Consort to me and fully occupied my heart!

SwAmi DeSikan finds a purpose in this verse which emphasizes that the Lord's sense of gratitude is immeasurable and unthinkable. Just the name of His resort is enough to make Him shower His grace!

This quality of the Lord has been spoken of by VaalmIki in his RaamayaNa. In the following Slokam, he says:

न स्मरत्यपकाराणां शतमप्यात्मवत्तया ।

कथञ्चिदुपकारेण कृतेनैकेन तुष्यति ॥

na smaratyapakAraNaam SatamapyAtmavattayA |

kathancidupakAreNa krtenaikena tushyati || --ayodhya kANDa, 1-11

Meaning:

Since SrI Raama is large-hearted, he does not remember even hundreds of offences committed by others against Him. He delights, on the other hand, on even a single act of help.

SwAmi DeSikan mentioned "आदिकलुम", "Adi-kaLum", viz., etc., after this series of qualities of the Lord, indicating there are still more under this category.

Now, he adds as follows:-

मार्दव-आर्जवादिकलुक्कुम् इंपडिये उपयोकम् कण्ठु कोगंश्वतु.





mArdava-ArjavAdikaLukkum ippaDiyE upayOgam kaNDu koLvatu.

The purpose of the qualities like, tenderness and honesty etc. should be understood on the same lines.

As the Lord has the quality of tenderness, it creates confidence in the minds of people that He will not show anger at anytime towards His devotees. Similarly, the quality of straight-forwardness will ensure that He will never be dishonest.

After mentioning this group of qualities, SwAmi DeSikan refers to another set of qualities which we shall see next.

SwAmi DeSikan continues to elucidate in detail the second set of attributes of the Lord, referred to earlier:

सर्वज्ञत्व-सर्वशक्तित्व-सत्यसंकल्पत्व-परिपूर्णत्व-परमोदारत्वादिऋम्.

sarvaj~natva-sarvaSaktitva-satyasankalpatva-parIpUrNatva-paramoAratvAdikaLum.

Omniscience, omnipotence, true-resolve, perfection, excellent generosity, etc.

The explanation of the first attribute follows:

1. सर्वज्ञत्वम् - "எல்லாம் அறிவீர்" என்கிறபடியே ஆற்றிதருடைய இஷ்பிராசி அநிஷ்ட நிவृत्ति उपायங்களையும் विरोधिकளையும் அறிகைக்கு உறுப்பாம்.

1. sarvaj~natvam "ellAm aRivIr" enkiRapaDiyE ASritaruDaiya ishTaprApti anishTa nivrtti upAyankaLaiyum virodhikaLaiyum aRikaikku uRuppAm.

सर्वज्ञत्वम् sarvaj~natvam

means Omniscience - This quality consists in directly seeing all things at the same time and always. This attributive knowledge is known as 'dharmabhUta





j~nAnam'. All cetana-s - jIva-s and the Lord, are endowed with this knowledge. But this is different from the '**svarUpa j~nAnam**', the essential nature of the cetana, who is of the nature of knowledge himself. The attributive knowledge helps the jIva to see things outside. While this attribute is limited in the case of jIva-s still under bondage, not yet liberated, it becomes unlimited in the case of jIva-s who get liberated through bhakti yoga or prapatti. However, the knowledge of nitya sUris and the Lord is ever limitless.



Lord of limitless knowledge!
SrI Yoga HayagrIvar





SwAmi DeSikan says this attribute of the Lord helps Him to know the means to fulfill the desires of His devotees and to remove their miseries and the hindrances in this regard.

In support, SwAmi DeSikan gives a reference to a statement from the divya prabandham, "ellAm aRivIr". We shall consider the entire verse:

சொல்லா தொழியகில்லேன் அறிந்தசொல்லில் நும்மடியார்

எல்லாரோடும் ஒக்க எண்ணியிருந்தீர் அடியேனை

நல்லார் அறிவீர் தீயார் அறிவீர் நமக்கு இவ்வுலகத்து

எல்லாமறிவீர் ஈதே அறிவீர் இந்தநூறிரே.

collA tozhiyakillEn aRinta collil nummaDiyAr

ellArODum okka eNNiyiruntIr aDiyEnai

nallAr aRivIr tIyAr aRivIr namakku ivvulakattu

ellAmaRivIr ItE aRivIr intaLUriRE. --Periya Tirumozhi, 4-9-6

Meaning:

Oh the Lord of intaLUr! Let me tell You a matter that I have gleaned. I cannot remain without revealing this. You have plenty of servants. You are probably thinking of me too as one of them. You know people who are good as also the bad ones. You are aware of everything (but You are unable to know only my nature)!

The Omniscience of the Lord is spoken of by SrI HanumAan, in VaalmIki RaamAyaNa, as follows:

अज्ञातं नास्ति ते किञ्चित् त्रिषु लोकेषु राघव ।

आत्मानं पूजयन् राम पृच्छस्यस्मान् सुहृत्तया ॥





aj~nAtam nAsti te kincit trishu lokeshu rAghava |

AtmAnam pUjayan rAma prcchasyasmAn suhrttayA || -yuddha kANDa, 17-35

Meaning:

Nothing is unknown to You in all three worlds, Oh Raaghava! Yet, You consult us due to Your goodwill towards us who are Your own, O Raama!

SwAmi DeSikan takes up the next attribute:

2. सर्वशक्तित्वम् "கூட்டரிய திருவடிகள் கூட்டினை" என்கிறபடியே ஆஸ்ரிதர் மனोरथங்களை घटिப்பிக்கைக்கு உறுப்பாம்.

2. sarvaSaktitvam "kUTTariya tiruvaDikkaL kUTTinai" enkiRapaDiyE ASritar manorathankaLai ghaTippikkaikku uRuppAm.

सर्वशक्तित्वम् sarvaSaktitvam:

Omnipotence: -

This is the ability to accomplish what cannot be achieved by others. This quality of His represents His ability to fulfill the desires of His devotees.

SwAmi DeSikan quotes from the ThiruvAimozhi to endorse his view regarding this quality of the Lord, "kUTTariya tiruvaDikkaL kUTTinai" - You have taken me into Your feet , which are almost impossible for others to attain.

Let us consider the verse in full:

கூட்டுதி நின் குரைகழல்கள் இமையோரும் தொழாவகைசெய்து

ஆட்டுதி நீ அரவணையாய் அடியேனும் அ.:தறிவன்

வேட்கையெல்லாம் விடுத்து என்னை உன்திருவடியே சுமழ்ந்துழல

கூட்டரிய திருவடிகள் கூட்டினை நான் கண்டேனே.





kUTTuti nin kuraikazhalkaL imaiyOrum tozhAvakai seythu

ATTuti nI aravaNaiyAy aDiyEnum ahtaRivan

vETkaiyellAm viDuttu ennai untiruvaDiyE sumazhntu uzhal

kUTTariya tiruvaDikkaL kUTTinai nAn kaNDEnE. (TiruvAimozhi, 4-9-9)



The Lord reclining on the Sesha-Couch!
SrIranganAthar - SrIrangam

Meaning:

Oh Lord reclining on the Sesha-Couch! You take some whom You like into Your beautiful feet adorned with anklets that make pleasant jingling sound. On the other hand, You torture others like devAs by not allowing them to approach and salute Your feet. aDiyEn is well aware of this. Not only that. You have taken me into Your feet, which are impossible for others to attain. aDiyEn has directly perceived this with my own eyes that aDiyEn will now have the only desire of carrying Your feet on my head, all other desires on material pleasure having





been eliminated (by you).

Here, SrI NammAzhvAr speaks highly of the ability the Lord to do what is impossible. This quality instills confidence in the minds of His devotees that though they are now in samsAra, He can make them attain the assembly of the eternal sUris in the Paramapadam.

SwAmi DeSikan now speaks of another attribute of the Lord:-

सत्यसंकल्पत्वम् satyasankalpatvam:

3. सत्यसंकल्पत्वम् - "सन्म सन्मान्त्राङ्कात्तु" इत्यादिकनिर्पडिये "मोक्षयिष्यामि" என்று முடிவு செய்கைக்கு உறுப்பாம்.

3. satyasankalpatvam - "sanma sanmAntarankAttu" ityAdikaLiRpaDiyE "mokshayishyAmi" enRu muDivu seykaikku uRuppAm.

It is the will that stands fulfilled un-thwarted even by Himself, leave alone others. This attribute of His infuses confidence in His devotees that the words He uttered, that is, "I will release you from all sins", will never prove futile. SwAmi DeSikan endorses this fact with a quote from TiruvAimozhi, "sanma sanmAntarankAttu": protecting (us) through birth after birth.

Let us consider the verse in full:

சன்ம சன்மாந்தரங்காத்து அடியார்களைக் கொண்டுபோய்
தன்மைபொறுத்தித் தன்தாளிணைக் கீழ்க்கொள்ளும் அப்பனை
தொன்மைபிதற்ற வல்லாரைப் பிதற்றும் அவர்கண்டீர்
நன்மைபெறுத்து எம்மை நானூய்யக் கொள்கின்ற நம்பரே.

sanma sanmAntarankAttu aDiyArkaLaik koNDupOi

tanmai poRuttit tan tALiNaik kIZkkoLLum appanai





Here, SwAmi DeSikan refers to another quote from TiruvAimozhi,

“ செல்வநாரணனென்ற சொல் கேட்டலும்” ,

“celvanAraNanenRa col kETTalum” --

On hearing the utterance, 'SrIman nArAyaNa'.....

Let us consider the verse in full:

செல்வநாரணனென்ற சொல் கேட்டலும்

மல்கும் கண்பனி நாடுவன் மாயமே

அல்லும் நன்பகலும் இடைவீடின்றி

நல்கி என்னைவிடான் நம்பிநம்பியே.

selvanAraNanenRa sol kETTalum

malkum kaNpani nADuvan mAyamE

allum nan pakalum iDaivIDinRi

nalki ennai viDAn nambinambiyE.

--TiruvAimozhi, 1-10-8

Meaning:

Just on hearing the utterance, 'SrIman nArAyaNa', tears flow out of my eyes. I start looking for Him; this is wonder! The Lord Who is perfect in all respects, seeks me day and night and doesn't leave me!

SrI NammAzhvAr expresses this when he feels he should keep himself away from the Lord owing to his own lowliness as compared to the Supremacy of the Lord Who is always in the company of nitya sUrIs. As he was running away, he found a stand of stone and hid himself behind. Soon there came a man carrying a heavy load on his head and halted there to put the weighty bundle on the stone, uttering 'SrIman nArAyaNa'. The AzhvAr was struck by this utterance and was wonder-stuck by the compassion of the Lord, Who followed the AzhvAr





not allowing him to go away. The AzhvAr realizes that the Lord is so fully perfect as to achieve whatever He desires. The AzhvAr's inferiority did not stop Him from reaching out to the AzhvAr despite His own superiority.

The Lord Himself refers to this in SrImad BhAgavatam:

अण्वप्युपहृतं भक्तैः प्रेम्णा भूर्येव मे भवेत् ।

भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते ॥

aNvapyuphrtam bhaktai: premNA bhU: eva me bhavet |

bhUryapyabhaktopahrtam na me toshAya kalpate ||

--SrImad BhAgavatam, 10-81-3

Meaning:

I consider as great even a small present offered by the devotee with real love; but, a lot of things offered without devotion do not bring Me pleasure.

The Lord also stated in BhagavadgIta:

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

patram pushpam phalam toyam yo me bhaktyA prayacchati |

tadaham bhaktyuphrtam aSnAmi prayatAtmana: || (BhagavadgIta, 9-26)

Meaning:

Whatever is presented to Me with love, be it as trivial a thing as a leaf, a flower, a fruit or even mere water, I consume it, because it is given with devotion by one who is devout.





SwAmi DeSikan says, the Lord does not stop here but proceeds further, because of another of His quality:

परमोदारत्वम् paramoDaratvam:

5. परमोदारत्वम् - அல்பமான ஆத்ம-ஆத்மீயங்களை சைர-அனீத-நூபுர-ந்யாயத்தாலே ஸமர்ப்பித்தவர்களுக்குத் தான் "எனக்கே தன்னைத் தந்த கற்பகம்" என்கிறபடியே அநந்தமான ஆத்ம-ஆத்மீயங்களை வழங்குகைக்கு உறுப்பாம்.

5. paramoDaratvam - alpamAna Atma-AtmIyankaLai cOra-AnIta-nUpuranyAyattAI samarpittavarkaLukkut tAn "enakke tannait tanta kaRpakam" enkiRapaDiyE anantamAna Atma-AtmIyankaLai vazhankukaikku uRuppAm.

Supreme generosity is a quality that makes a person feel that he has not done enough even when he has given all that he possesses, in return for almost nothing from the receiver of the favour.

SwAmi DeSikan quotes again another verse of SrI NamMAzhvAr in support, "enakke tannait tanta kaRpakam" - He is the Kalpaka tree that gave itself unto me.

Let us see the verse in full:

பற்பநாபன் உயர்வறவுயரும் பெருந்திறலோன்
எற்பரன் என்னையாக்கிக்கொண்டு எனக்கே தன்னைத்தந்த
கற்பகம் என்னமுதம் கார்முகில்போலும் வேங்கடநல்
வெற்பன் விசும்போர்பிரான் எந்தை தாமோதரனே.

paRpanAbhan uyarvaRauyarum peruntiRalOn
eRparan ennaiyAkkik koNDu enakke tannait tanta
kaRpakam ennamudam kArmukil pOlum vEngaDanal
veRpan visumpOr pirAn endai dAmOdaranE.

-TiruvAimozhi, 2-7-11





Meaning:

The Lord is PadmanAbha, Who has in His navel the lotus which became the source of all creations. His valour is un-excelled. He has adopted me as His own. He is the Kalpaka tree that gave itself unto me. He is nectar to me. He is like the dark cloud. He has TiruvEngaDam as His abode. He is the master of the nitya sUris. He is dAmodhara, my Lord.



PadmanAbhan!

Our preceptors have commented on the AzhvAr's description of the Lord as the Kalpaka tree. According to them, the traditional Kalpaka tree grants whatever is asked of it. But this Kalpaka, the Lord, first creates the seeker; He Himself accepts him; He not only grants whatever he seeks but goes further to give Himself to him to be enjoyed.

SwAmi DeSikan gives a proverbial illustration while explaining how the jIva should surrender himself:





"அல்பமான ஆத்ம-ஆத்மீயங்களை चोर-आनीत-नृापु-न्यायत्तालै
ஸமர்ப்பித்தவர்களுக்கு",

"alpamAna Atma-AtmIyankaLai cOra-AnIta-nUpura-nyAyattAlE
samarppittavarkaLukku" --

The jIva surrenders his tiny AtmA thinking it as his own, while truly it is not. This is just like a thief giving back a jewel that he had stolen earlier. The highest generosity of the Lord lies in accepting whatever is surrendered by the jIva and granting His own nature and His measureless possessions to the jIva.

This quality of utmost generosity of the Lord induces jIva-s to seek from the Lord the superior benefits of spiritual life not only for self but even for those who are connected with them. For example, dadhibhanDa (potter) begged SrI KrshNa for moksham not only for himself but those connected with him including the earthen pot.

SwAmi DeSikan concludes this section, saying:--

स्थैर्य - धैर्यादिकुक्कुम् இப்படி உபயோகம் கண்டுக்கொள்வது.

sthairya, dhairyAdikaLkkum ippaDi upayOkam kaNDu koLvathu.

SwAmi DeSikan says that in this manner we can understand the role of other similar attributes such as 'firmness' and 'un-weariness'.

स्थिरत्वम् sthiratvam

Firmness is persistence in protecting the one who approaches Him. This quality induces us with the faith that the Lord will never forsake us, even if those who are very intimate with Him try to dissuade Him.

धैर्यम् dhairyam

Un-weariness is a quality denoting courage to perform very difficult acts for





anvayittu nirvahippArkaL.

One way of interpreting 'SrIman nArAyaNa' is taking the two words, 'SrIman' and 'nArAyaNa' as in the vocative case and using them for addressing the Lord as 'Oh Lord Who never leaves Lakshmi! nArAyaNa!'. This is based on the usages in certain mantrams, Slokams and gadyams, says SwAmi DeSikan. He mentions some of them:

"श्रीमन्नारायण स्वामिन्" इत्यादि मङ्कुराङ्कणायुम्,

"SrImannArAyaNa svAmin" ityAdi mantrangaLaiyum --

Mantra-s such as "SrIman-nArAyaNa svAmin". - is known as dvaya mantram, but its source is not known. The full form of this mantram is:

श्रीमन्नारायण स्वामिन् अनन्यशरणस्तव ।

चरणौ शरणं यातः तवैवास्म्यहं अच्युत ॥

SrIman nArAyaNa svAmin ananyaSaraNastava |

caraNau SaraNam yAta: tavaivAsmyaham acyuta || --dvaya mantram

Meaning:

SwAmin! SrIman nArAyaNa! Oh Lord, acyuta, the one Who does not let down the devotees! aDiyEn not resorting to anyone else surrender to Your feet alone. aDiyEn is a servant to You alone.

SwAmi DeSikan says that based on such mantra-s as this, some scholars take the two terms, "SrIman" and "nArAyaNa" together as a single word in the vocative case and interpret it as addressing the Lord.

SwAmi DeSikan next quotes from a Slokam,





"कमलनयन वासुदेव",

"kamalanayana vAsudeva" -

Oh the lotus-eyed! vAsudeva!



Oh lotus-eyed VAsudeva! Oh acyutA!
SrI DevanAtha PerumAl with ubhaya nAccimArs - tiruvendipuram
(Thanks: SrI Srivallabhan Rajagopalan)

Let us see the full Slokam:

कमलनयन वासुदेव विष्णो धरणिधराच्युत शङ्खचक्रपाणे ।

भव शरणमितीरयन्ति ये वै त्यज भट दूरतरेण तानपापान् ॥





kamalanayana vAsudeva vishNo dharaNidharAcyuta Sankha-cakra-pANe |
bhava SaraNamitIrayanti ye vai tyaja bhaTa dUratareNa tAnapApAn ||

--VishNu PurANam, 3-7-33

Meaning:

Those who utter "Oh the Lotus-eyed! VAsudeva! VishNu! The Bearer of the earth! acyuta! You that are armed with the conch and the discus! You are my refuge!" are not sinners; they should be left unharmed.

This is spoken by Yama to his attendants who bring the sinners to hell after their death.

SwAmi DeSikan gives another quotation, this time from SrI NammAzhvAr's verse,

" அலர்மேல் மங்கையுறை மார்பா" ,

"alarmEl mangaiyuRai mArbA" -

You with the chest where resides Lakshmi!

Let us see the full verse:-

அகலகில்லேன் இறையுமென்று அலர்மேல் மங்கையுறை மார்பா,
நிகரில்புகழாய், உலகம் முன்றுடையாய், என்னையாள்வானே,
நிகரில் அமரர் முனிக்கணங்கள் விரும்பும் திருவேங்கடத்தானே,
புகலொன்றில்லா அடியேன் உன்னடிக்கீழ் அமர்ந்துபுகுந்தேனே.

akalakiLLen iRaiyumenRu alarmEl mangai uRai mArbA,

nikaril pukazAi, ulakam mUnRuDAi, ennaiyALvAnE!

nikaril amarar munikkaNangaL virumbum tiruvEngaDattAnE!





pukal onRilla aDiyEn unnaDikkIzh amarntu pukuntEnE. (TiruvAimozhi, 6-10-10)

Meaning:

"Oh Lord on Whose chest abides Lakshmi saying 'Not even for a moment will I leave this seat of mine!' You are of matchless qualities! Yours are the three worlds! My Master! You are loved by matchless deva-s, nitya-sUris and great sages! O Lord of TiruvEngaDam! I, who have no other refuge, humbly surrendered at Your feet!

In this verse, the AzhvAr swears that the Lord is ever with His Consort, Lakshmi as She resides on His chest not leaving Him even for a moment.

SwAmi DeSikan further says,

"इत्यादि-प्रयोगங்களையும், गद्यங்களையும் பார்த்து",

"ityAdi-prayogangaLaiyum, gadyangaLaiyum pArttu" -

Seeing these usages and gadyam-s. By 'gadyam-s' he refers mainly to the three gadyam-s of SrI RaamAnujA, namely, SaraNAgati gadyam, SrIranga gadyam and SrIvaikuNTha gadyam.

SwAmi DeSikan continues -

'श्रीमत्' शब्दத்தையும் नारायण-शब्दத்தையும் संबुद्धि-अनत माक्की
மரண்யனை अभिमुखीகரித்து 'तव' என்று ஒரு பதத்தை अध्याहरित्तु அந்வயித்து
நிர்வஹிப்பார்கள்.,

'SrImat' Sabdattaiyum nArAyaNa-Sabdattaiyum sambuddhi-antamAKki
SaraNyanai abhimukhI-karittu 'tava' enRu oru padattai adhyAharittu anvayittu
nirvahippArkaL.

Based on the above-mentioned works, some scholars bring together the two terms, "SrIman" and "nArAyaNa" as one unit addressing the Lord and





incorporating a word "tava" meaning 'your' into the stanza, interpret the first part of the dvaya mantram as "Oh Lord nArAyaNa, Who is ever with Lakshmi! I surrender at Your feet!"

SwAmi DeSikan refers to the second view:

चरण-शब्दम् अरुतियाक ओरु समस्त-पदमेन्तुम् निरवहिपारकः.

caraNa-Sabdam aRutiyaKa oru samsta-padamenRum nirvahipparkaL.

Some other scholars add the next word "caraNau" to "Sriman-nArAyaNa" making it a single compound and interpret the first part of the dvaya mantram as "I surrender at the feet of Lord SrIman-nArAyaNa!"

It must be noted, SwAmi DeSikan has not given his own view on these two interpretations.

THE MEANING OF THE TERM "CARANAU"

SwAmi DeSikan now takes up the term, "caraNau" for explanation:

दिव्य-आत्मस्वरूपम् शुभमेयाकिलम् आलम्बिकक अरिताकयाले शुभ-
आश्रयमायं निन्ऱ तिव्य-मङ्कग-विग्रहत्तिल शेषभूतनैस रेश्ठी
சேர்த்துக்கொள்ளும் துறையைக் காட்டுகிறது चरण சப்தம்.

divya-AtmasvarUpam SubhamEyAkilum Alambikka aritAkaiyAlE Subha-
ASrayamAi ninRa divya-mangaLa-vigrahattil SeshabhUtanaic Seshi
sErttukkoLLum tuRaiyaik kATTukiRatu caraNa sabdam.

The nature of the Supreme Lord's self is traditionally known as divine and auspicious but impossible to realize for us. His physical form, however, is an auspicious one and realizable too. His physical form is the asylum for us, the jIva-s. It is SubhASrayam. Subham means auspicious and this quality is capable of driving out our sins. ASrayam means worthy for being meditated upon or





attained by us.

These two aspects, namely, auspiciousness and being accessible for meditation and attainment, apply to the Lord's physical form, which is called "divya mangaLa vigraham". But His self, though auspicious, cannot be meditated upon, unlike His physical form. Hence, it cannot be an asylum for the jIva. But, His divine physical form can be easily thought of and meditated upon. It is capable of removing all the sins and when one meditates on it and or perceives it. Hence, His physical form alone is worthy of being called 'Subha-Asrayam' - auspicious refuge.

Of His entire physical form, the most important part is His feet which alone, again, can be easily resorted to. This is revealed by the term, "caraNau" in the first part of the dvaya mantram. The Lord, Who is Seshi, that is, the Master, Himself admits the cetana, the jIva, who is Sesha, that is, servant, unto His feet. That is the reason why the devotee gives utmost importance to the Lord nArAyaNa's feet and involves himself in the meditation on His feet. Hence, the term, "caraNau" in the first part of the dvaya mantram indicates that when the devotee takes refuge at His feet, the Lord accepts the surrendering jIva.

SwAmi DeSikan draws support from statements appearing in various sources to affirm the fact that the Lord's feet alone are the attainable refuge:

"त्वत्पादकमलादन्यत्", "உன் சரணல்லால் சரணில்லை", "நின்னிலங்கு பாதமன்றி மற்றோர் பற்றிலேன்", "நாகணைமிசை நம்பிரான் சரணே சரண்" इत्यादिकளிற்படியே அவதாரணம் இங்கே விவக்ஷிதம்.

"tvatpAdakamalAdanyat", "un caraNallAl caraNillai", "ninnilangu pAdamanRi maRROr paRRilEn", "nAgaNaimisai nampirAn caraNE caraN" ityAdikaLiRpaDiyE avadhAraNam ingE vivakshitam.

We shall study these quotations mentioned by the AcArya. The first one is from the Jitante stotram:





त्वत्पादकमलादन्यत् न मे जन्मान्तरेष्वपि ।

निमित्तं कुशलस्यास्ति येन गच्छामि सद्गतिम् ॥

tvatpAdakamalAdanyat na me janmAntareshvapi |

nimittam kuSalasyAsti yena gacchAmi sadgatim || -jitante stotram, 1-10

Meaning:

Oh Lord! I have nothing else than Your feet to take care of me in any of my births. They alone can secure the state of bliss for me.

The other quotations are from the verses of different AzhvArs. Of them, the first one is from SrI PerumAL Tirumozhi of KulaSekara AzhvAr -

“ உன் சரணல்லால் சரணில்லை” ,

“un caraNallAl caraNillai” -

There is no other resort except Your feet.

Let us consider the verse in full:

தருதுயரம் தடாயேல் உன் சரணல்லால் சரணில்லை

விரைகுழுவும் மலர்ப்பொழில்கூழ் விற்றுவக் கோட்டம்மானே

அரிசினத்தால் ஈன்றதாய் அகற்றிடினும் மற்றவள்தன்

அருள்நினைந்தே அழும் குழவி அதுவேபோன்றிருந்தேனே.

tarutuyaram taDayEl un caraNallAl caraNillai

viraikuzhuvum malarppozhilsUzh viRRuvak kOTTammAnE!

arisinattAl InRatAi akaRRiDinum maRRavaL tan

aruL ninaintE azhum kuzhavi atuvE pOnRu iruntEnE. (PerumAL Tirumozhi, 5-1)





Meaning:

Oh the Lord of VittuvakkODu which is full of trees with fragrant flowers! Even if you do not remove the miseries afflicting me in this samsAra, I do not have any other resort but Your feet. I am just like a child crying for the mercy of its mother despite being pushed away by her in anger.

The next quotation is from a verse of SrI Tirumazhisai AzhvAr -

நின்னிலங்கு பாதமன்றி மற்றோர் பற்றிலேன்,

ninnilangu pAdamanRi maRROr paRRilEn -

I have no other resort than the glowing feet of Yours.

Here is the verse in full:-

குலங்களாய ஈரிரண்டில் ஒன்றிலும் பிறந்திலேன்

நலங்களாய நற்கலைகள் நாலிலும் நவின்றிலேன்

புலன்களைந்தும் வென்றிலேன் பொறியிலேன் புனித, நின்

இலங்கு பாதமன்றி மற்றோர் பற்றிலேன் எம் ஈசனே.

kulangaLAya IiriraNDil onRilum piRantilEn,

nalankaLAya naRkalaikaL nAlilum navinRilEn,

pulankaL aintum venRilEn, poRiyilEn punita! nin

ilangu pAdamanRi maRROr paRRilEn em IcanE! (Tiruccanta Viruttam, 90)

Meaning:

I was not born into any of the four castes wherein one is fit to follow dharma; (as a result) I have not learnt the four VedAs that teach good conduct; (as a result) I have not been able to control the five organs of sense (as a result) Oh the Holiest! I do not have any resort other than the glowing feet of Yours.





SwAmi DeSikan quotes yet another statement from a verse of SrI NammAzhvAr -



SwAmi nammAzhvAr

நாகணைமிசை நம்பிரான் சரணே சரண்,

nAgaNaimisai nampirAn caraNE caraN -

The feet of the Supreme Lord reclining on AdiSesha are the only resort.

Let us see the verse in full:-

நாகணைமிசை நம்பிரான் சரணே சரண் நமக்கென்று நாள்தொறும்

ஏகசிந்தையனாய்க் குருகூர்ச்சடகோபன் மாறன்

ஆகநூற்றந்தாதி ஆயிரத்துள் இவையும் ஓர்பத்தும் வல்லார்

மாகவைகுந்தத்து மகிழ்வெய்துவர் வைகலுமே.

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nAgaNaimisai nampirAn caraNE caraN namakkenRu nALtoRum

EkasintaiyanAik kurukUrc SaDakOpan mARan

Aka nURRantAti AyirattuL ivaiyum Or pattum vallAr

mAKa vaikuntattu makizh eytuvar vaikalumE -TiruvAimozhi, 5-10-11

Meaning:

With the only one thought and conviction that the feet of the Supreme Lord reclining on AdiSesha are the only refuge, KurukUr SaDakOpan, mARan composed a thousand verses. Of them, this decad will ensure permanent stay in VaikuNTham for those who master it.

SwAmi DeSikan concludes with these words:

इत्यादिकनिर्भपड्ये अवधारणम् इङ्के विवक्षितम्.

ityAdikaLiRpaDiyE avadhAraNam ingE vivakshitam.

Such statements as these affirm that the Lord's feet alone are the resort for us.

SwAmi DeSikan reveals the glories of the Lord's feet that remain the gateway of easy access for the jIva-s to attain Him without any difficult. --

औचित्य-कृपोत्तम्भकत्व-भोग्यत्व-अतिशयङ्कनालौ देव-दानवाङ्कङ्कुपं

பொதுவாய் நின்ற துயரறு சுடரடிகளைத் துவக்கி "அமலன் ஆதிபிரான்" படியே திருமேனியை முழுக்க அநுஸந்திக்கிறான்.

aucitya-krpottambhakatva-bhogyatva-atiSayangaLAIE deva-dAnavar-kaLukkup poduvAi ninRa tuyaraRu sudaraDikaLaittuvakki "amalan AdipirAn" paDiyE tirumEniyai muzhukka anusantikkiRAn.

As for the auspicious physical form of the Lord, the most important part is His





feet. This is because of their easy accessibility for the jIva who is eager to get himself out of this miserable worldly existence. Though the Lord's physical form can be useful for meditation, it is not possible to attain without an entry point. This is provided by His feet alone. This has been revealed in many scriptures and in the compositions of AzhvArs who had the direct experience of His vision. But, the AzhvArs' delight lay in attaining His feet, though they enjoyed His entire form. For example, SrI NammAzhvAr describes His feet as "துயரறு சுடரடி", "tuyaraRu suDaraDi" in the very first verse of his TiruvAimozhi. The AzhvAr asks his mind to bow at the Lord's feet which will drive away the miseries by their glow.

The Lord's feet are the appropriate asylum for one, whether he be a deva, demon or a human being, who wants getting his desires fulfilled. The Lord is also pleased with such surrender at His feet. His compassion rises to the highest level towards the prapanna. Prapatti at His feet delights the jIva and the Lord as well.

Devotees like the AzhvArs expressed their enjoyment of witnessing the Lord's entire physical form starting from His feet onwards. SrI TiruppANazhvAr stands distinct among them through his lovely composition, namely, "amalanAdipirAn". A person who regularly recites the dvaya mantram can enjoy the entire physical form of the Lord right from His feet, as did this AzhvAr.

SwAmi DeSikan next says:

இவ் விग्रह-விशिष्ट னான நாராயணன் பர-வ்யுஹாதி ஸர்வ-
அவஸ்தையிலும் ஸ்ரீமானாய் இருக்குமாப்போலே शुभ-आश्रयமுமாயிருக்கும்.

இவற்றில் அர்ச்சாவதார பர்யந்தமாக உத்தரோத்தரம் सौलभ्यம் அதிகம்.

iv vighraha-viSishTanAna nArAyaNan para-vyUhAti sarva-avastaiyilum SrImAnAi
irukkumAppOIE, Subha-ASrayamumAyirukkum. ivaRRil arccAvatAra
paryantamAka uttarOttaram saulabhyam adhikam.





The Lord with this kind of distinguishing physical form remains inseparably with SrI in all the five states, namely, param, vyUham, vibhavam, antaryAmi and arcai. So are all the five forms, the auspicious asylums for ardent devotees. Every one of these five forms is capable of dispelling there sins and can be easily meditated upon. This gradation of accessibility increases from one state to the next, that is, the Lord's form in the vyUha state of vAsudeva, sankarshaNa etc. is easier to access than the earlier state as Para vAsudeva. His form in the vibhava state such as Raama, KrshNa etc. is easier to access than His forms in the vyUha state. More than the vibhava state, the state of antaryAmi is easier and the easiest to approach is His arca - idol form in the temples.

THE MEANING OF THE TERM "SARANAM"

SwAmi DeSikan now takes up for explanation the next term, 'SaraNam' in the first part of the dvaya mantram:

ரக்ஷகத்வ-மாத்ததைச் சொன்னால் மற்ற அதிகாரிக்கும் பொதுவாகையாலும்,
ஶூத்தைச் சொன்னால் இங்கு அந்வயம் இல்லாமையினாலும், ப்ராய்யத்தை
விவக்ஷித்தால் உபாயம் சொல்லிற்றாகாமையாலும் உத்தர ஶ்ரஹ்தத்தோடே புநருக்தி
வருகையாலும் இங்கே ஶிரணம் என்கிற ஶ்ரஹ்தம் உபாய-அர்த்-வாக்மமாக
நிஷ்கர்ஷிக்கப்பட்டது.

rakshakatva-mAtrattaic connAl maRRa adhikArikkum potuvAkaiyAlum, grhattaic
connAl ingu anvayam illAmayinAlum, prApyattai vivakshittAl upAyam
sollirRAkAmayinAlum, uttara khaNDattODE punarukti varukaiyAlum ingE
SaraNam enkiRa Sabdam upAya-arthavAcakamAKa nishkarshikkappaTTatu.

The term, 'SaraNam' has several meanings such as 'upAyam' (means), protector, an abode etc. SwAmi DeSikan explains how ancestors determined means as the right meaning for this term.

First, let us take up the meaning, 'protector'. If 'SaraNam' signifies only





'protector', then the first part of the dvaya mantram will give out the message that the Lord is the protector of only those who surrender to Him. But, it is well known that the Lord is the protector of all creatures in the universe. There will not be any special significance for the usage of the term. Hence, this meaning will not be suitable.



The Protector! - jwAlA nrsimhan - SrI Ahobilam

Secondly, if we consider 'an abode' as the meaning, then we find that the term 'SaraNam' in the first part of the dvaya mantram becomes superfluous.

It may be argued that the term, 'SaraNam' signifies the fruit one gets by surrendering to the Lord. That is also not suitable. Why? There are two





reasons. One is, the first part which is supposed to signify the means, will not be able to do so, if the term, 'SaraNam' is interpreted as the fruit. The other reason is, the second part of the dvaya mantram emphasizes on the fruit derived by surrendering to the Lord. Hence, considering that the term signifies the fruit in the first part itself will be rendered redundant.

It is, therefore, best to understand that the term, 'SaraNam' in the earlier part signifies only the means. That is why our ancestors interpreted the first part as 'I adopt the means of surrender'.

Thus explains SwAmi DeSikan.

SwAmi DeSikan now clears doubts regarding the necessity of having the term, 'SaraNam', in the dvaya mantram:

प्रपद्ये என்கிற அளவாலும் அமைந்திருக்க उपायान्तर-स्थान-निवेशम्

தோற்றுக்கக்காகவே இங்கு शरण-शब्दம் கிடக்கிறது.

prapadye enkiRa aLavAlum amaintirukka upAyAntara-sthAna-niveSam
tORRukaiKKavE ingu SaraNa-Sabdam kiDakkiRatu.

A question is raised here - Is not the word, 'prapadye' in this first part of the dvaya mantram not enough, as it conveys the act of surrendering to the Lord? Why should there be another term, 'SaraNam'? It is argued thus: The Lord already remains the means to grant the fruit to all those who perform karmAs prescribed by the scriptures. Hence, is it necessary to add another term, 'SaraNam' which is interpreted as 'the means'? The answer for this is given as follows - When a cetana who is not qualified to adopt the bhakti yogam performs prapatti, he places the Lord in the place of the bhakti yogam and pleads with Him to reward him. That is the reason why the term, 'SaraNam' has been included here.

After explaining this, SwAmi DeSikan answers another question:





भक्ति-स्थानத்திலே ப்ரபத்தியை விधियाநிற்க उपायान्तर-स्थानத்திலே ஈஸ்வரன் நிற்கிறானென்றது अकिञ्चनன் திறத்தில் कृपा-अथिशयமுடைய ஈஸ்வரன் भक्ति அநுஷ்டித்தால் அதற்குத் தரக்கடவ फलத்தை அல்ப-வ்யாஜத்தாலே தரும் என்றபடி.

bhakti-sthAnattilE prapattiyai vidhiyAniRka upAyAntara-sthAnattilE ISvaran niRkiRAnenRatu akincanan tiRattil krpA-athiSayamuDaiya ISvaran bhakti anushTittAl ataRkut tarakkaDava phalattai alpa-vyAjattAlE tarum enRapaDi.

The second question is: Scriptures have prescribed prapatti in place of the bhakti yogam for those who are not qualified to adopt it, is it not? Then, how can it be appropriate to say that the Lord is kept in the place of bhakti yogam?

The answer is given by SwAmi DeSikan thus:

A person who cannot perform bhakti yogam is a destitute, for whom the Lord's compassion multiplies and is ready to grant the benefit that is obtained by performing the difficult bhakti yogam, to this person for the tiny act of surrender done by him. As the Lord is the giver of all the fruits, He is being stated to be in the place of the bhakti yogam.

SwAmi DeSikan concludes:

இப்படிப்பட்ட उपायत्वम् இவ் விद्यக்கு விசேஷித்து वेद्य-आकारम्.

ippaDippaTTa upAyatvam iv vidyaikku viSEshittu vedya-AkAram.

Thus, it should be understood that this prapatti vidya has this unique significance.

THE SIGNIFICANCE OF THE LORD'S FEET AS THE MEANS

SwAmi DeSikan now explains how the Lord's feet become the means -





இத்திருவடிகளுக்கு उपायत्वमावतु,

ittiruvaDikaLukku upAyatvamAvatu -

These feet become the means as stated by SrI NammAzhvAr in his verses in TiruvAimozhi as follows:-

"அடிக் கீழ் அமர்ந்து புகுந்தேனே" என்ன, மரண்யன் उल्लसित-காருண்யனாய் भर-
ஸ்வீகாரம் பண்ணி "அடிக் கீழ்மர்ந்து புகுந்து அடியீர் வாழ்மின்" என்று அருள்
கொடுக்கும்படி பண்ணுகை.

"aDikkIzh amarntu pukuntEnE" (TiruvAimozhi, 6-10-10) enna, SaraNyan ullasita-
kAruNyanAi bhara-svIkAram paNNi "aDikkIzhamarntu pukuntu aDiyIr
vAzhmin" (TiruvAimozhi, 6-10-11) enRu aruL koDukkumpaDi paNNukai.

When the jIva says before the Lord, "I have humbly surrendered at Your feet", the Lord with overflowing compassion accepts the responsibility of their protection and graces him saying, "You who surrendered at my feet are under my protection and you will live for ever serving Me." This explains the fact of His feet being the means.

SwAmi DeSikan now explains the two different varieties of 'upAyam', the means:

उपाय-शब्दम् व्यवहृति साधनत्तिलुम् अव्यवहृति साधनत्तिलुम्
वर्तिकुमेन्नूमिडम् श्रुति-स्मृति-लोक-सिद्धम्.

upAya-Sabdam vyavahita sAdhanattilum avyavahita sAdhanattilum
vartikkumennumiDam Sruti-smrti-loka-siddham.

'upAyam', that is, the means, is of two kinds. One is known as "vyavahita sAdhanam" which is the step-by-step means. The other is "avyavahita sAdhanam" which is the direct means.

This is the accepted view of the Vedas, scriptures and is also the prevailing





practice in the world.



bhagavAn's tiruvaDi are the means to attain moksham
tiruvaDi of SrI PerarulAla perumAl - Kanchi

SwAmi DeSikan further clarifies these two varieties in a crisp sentence:

सिद्ध-साध्य-उपायங்கள் இரண்டுக்கும் இவ்விரண்டு आकारम् साध्य-भेदक्ताले प्रति
नियतम्.

siddha-sAdhya-upAyangaL iraNDukkum ivviraNDu AkAram sAdhya-bhedattAIE
prati niyatam.

We shall see these in detail. The two means are known as siddhopAyam and sAdhyopAyam. siddhopAyam is the means that exists even prior to the means of human effort. For this no effort is needed. sAdhyopAyam is the means that involves human effort. This is prapatti. The Lord is the siddhopAyam, the means that is already in existence to give the fruit directly, without the need of any human effort.

The sAdhyopAyam, that is, prapatti, performed by a jIva at the feet of the Lord, brings down the Lord's anger towards the jIva owing to the sins committed by him. Hence, prapatti is the means that involves several steps. The





results gained through these two means are different. The reward given by the Lord is moksha, liberation. The good that is done by the prapatti is the pacification of the angry Lord and making Him bestow the reward. Thus these two kinds of means are well defined, says SwAmi DeSikan.

THE SIDDHOPAYAM AND THE SADHYOPAYAM

SwAmi DeSikan takes up for explanation the differences between the **siddhopAyam** the direct means, and the **sAdhyopAyam** the practical means:

ஸரண்ய-வசீகரணமாய்ப் புருஷனுக்கு சாஹ்யமாக விதித்த பிரபத்திதன்னையே
சிஹ்யோபாயமென்னவொண்ணாது. ஶ்ரவणाடிகளாலே பிறந்து நிற்கிற சੰவந்-
ஜ்ஞாநமாத்ரத்தை சாஹ்யோபாயமென்றால் இது விஹேயமல்லாமையாலும் அவிஹேய-
ஜ்ஞாநத்தாலே இது மோக்ஷம் சொல்லும் சிஹ்யந்தத்திற்குத் துல்யமாகையாலும்
சாஹ்ய-ப்ரபத்தியை விசாஹ்யமாக விஹிக்கிற ப்ரகரணங்களுக்கும்
விருஹ்யமாகையாலும் இது கூடாது.

SaraNya-vasIkaraNamAip purushanukku sAdhyamAka vidhitta prapatti-
tannaiyE siddhopAyam ennavoNNatu. SravaNAdikaLAIE piRantu niRkiRa
sambandha-j~nAmAtrattai sAdhyopAyamenRAI itu vidheyamallAmayAlum,
avidheya-j~nAnAttAIE itu mOksham solum siddhAntattiRkut tulyamAkaiyAlum,
sAnga-prapattiyai viSadamAka vidhikkiRa prakaraNankaLukkum
viruddhamAkaiyAlum itu KUDAtu.

SwAmi DeSikan refers here to the view of some who hold that prapatti is 'siddhopAyam', that is, a ready-made means and nothing is needed to be done and says it is not so.

He says:

"ஸரண்ய-வசீகரணமாய்ப் புருஷனுக்கு சாஹ்யமாக விதித்த பிரபத்திதன்னையே





सिद्धोपायमेन्नवोண்ணात्".

"SaraNya-vasIkaraNamAip purushanukku sAdhyamAka vidhitta prapatti-tannaiyE siddhopAyam ennavoNNatu".

Since the scriptures have laid down that prapatti is for charming the Lord, the refuge and ruled that it should be performed by a person, it can not be said that the prapatti itself is 'siddhopAyam'. Hence, that view is not correct.

SwAmi DeSikan further criticizes another view:

"श्रवणादिकुणाले पिरन्तु निरुकिरु संबन्ध-जुंरुाणमात्ररुतुते सारुधुुपाय मेन्नुहलु इतु वरुधेयमलुलामेयारुलु अवरुधेय-जुंरुाणतरुतुाले इतु मुरुकुषुम सुशलुलु सुदुधरुनुतरुतुुरुकुतु तुलयुमारुकेयारुलु सारुण-प्रपतरुतुये वरुशदुमारुक वरुधरुकुकरुह प्ररुकरणरुङुकुरुकुतु वरुरुधुुमारुकेयारुलु इतु कुदरुतु".

"SravaNAdikaLAIE piRantu niRkiRa sambandha-j~nAmAtrattai sAdhyopAyam enRAI itu vidheyamallAmayAlum, avidheya-j~nAnAttAIE itu mOksham sollum siddhAntattiRkut tulyamAkaiyAlum, sAnga-prapattiyai viSadamAka vidhikkiRa prakaraNankaLukkum viruddhamAkaiyAlum itu KUDAtu".

Some describe the mere knowing, through discourses, about the relationship between the Lord and the jIva as the 'sAdhyopAyam', that is, the means to be performed. It is also not correct. By listening to what others say or by reading books, one naturally comes to know about the relationship between the Lord and the jIva. There is no necessity for the scriptures to impose this as a rule.

Secondly, if it is said that even if the scriptures have not laid it down as a rule, mere acquisition of knowledge of the relationship is enough for one to get moksham, it would become another doctrine that one can attain moksham by a knowledge not laid down by the scripture! But, the scriptures lay down that prapatti has to be performed with all its limbs. The knowledge of the





relationship alone can not be the means for attaining the moksham.

Hence, the Lord is the only siddhopAyam and prapatti and the bhakti yogam are sAdhyopAyam-s, concludes SwAmi DeSikan.

SwAmi DeSikan now explains how the Lord stands as the siddhopAyam, the direct means that is readily available and does not presuppose any sAdhana from the seeker:

ஆகையால், "அமृतம் சாधனம் சாध्यம்", "ராமோ விग्रहवान् धर्मः", "कृष्णं धर्मं सनातनम्", "तदेकोपायतायाञ्चा", "त्वमेवोपायभूतो मे" इत्यादिकளிற்படியே ரக்ஷண-உபயுக்த-சர்வ-ஆகார-விசிஷ்டனாய்க் கொண்டு பூர்வ-சிद्धனாய் அவசர-பிரதிஷ்டனாய் வ்யாஜமாத்திர-பிரசாத்தனாய் நிற்கிற ஸ்ரீய:பதியே சிद्धோபாயம்.

AkaiyAI, "amrtam sAdhanam sAdhyam", "rAmo vigrAhavAn dharmā:", "krshNam dharmam sanAtanam", "tadekopAyatAyAncA", "tvamevopAyabhUto me" ityAdikaLiRpadiyE rakshaNa-upayukta-sarva-AkAra-viSishTanAik koNdu pUrva-siddhanAi avasara-pratIkshanAi vyAjamAtra-prasAdanIyanAi niRkiRa Sriya:patiyē siddhopAyam.

SwAmi DeSikan says, the Lord, the Consort of Lakshmi, alone is the siddhopAyam. He explains:

The Lord stands as the eternal means even before the human effort is made. Actually, He waits for the right opportunity to save the jIva. He will give up His anger towards the sinner jIva using the mere act of prapatti performed by the jIva as an excuse. This is because He is in the company of His Consort, SrI.

SwAmi DeSikan quotes from a number of pramANams in support. We shall see the first one:

अमृतं साधनं साध्यं





amrtam sAdhanam sAdhyam

The full Slokam is as follows:

अमृतं साधनं साध्यं यं पश्यन्ति मनीषिणः ।

यज्ञाख्यं परमात्मानं विष्णुं ध्यायन्न सीदति ॥

amrtam sAdhanam sAdhyam yam paSyanti manIshiNa: |

yaj~nAkhyam paramAtmAnam vishNum dhyAyan na sIdati ||

--VishNu dharmam, 72-4

Meaning:

The learned consider the Supreme Lord as the eternal means and the goal of attainment; and if He is meditated upon, all miseries will disappear.

Now, the second quote:

रामो विग्रहवान् धर्मः

rAmo vighrahavAn dharma:

Here is the full Slokam:

रामो विग्रहवान् धर्मः साधुः सत्यपराक्रमः ।

राजा सर्वस्य लोकस्य देवानां मघवानिव ॥

rAmo vighrahavAn dharma: sAdhu: satyaparAkrama: |

rAjA sarvasya lokasya devAnAm maghavAn iva ||

--rAmayaNam, AraNya KhANDa, 37-13





Meaning:

Raama is dharma incarnate, pious and of unfailing prowess. He is the ruler of the entire humanity as Indra is the ruler of devAs.

These are words of mArIca to rAvaNa, when the latter was persuading the former to help him to abduct sItA.

The next quotation is from MahAbhArata:

कृष्णं धर्मं सनातनम्

krshNam dharmam sanAtanam

The full verse is as follows:

ये च वेदविदो विप्राः ये चाध्यात्मविदो जनाः ।

ते वदन्ति महात्मानं कृष्णं धर्मं सनातनम् ॥

ye ca vedavido viprA: ye cAdhyAtmavido janA: |

te vadanti mahAtmAnam krshNam dharmam sanAtanam ||

--MahAbhArata, AraNya parva, 71-123

Meaning:

Those Brahmins who are well versed in the earlier part of the Veda and those in the latter part of it, which speaks of the Supreme Lord, both are of the view that SrI KrshNa is the eternal dharma, that is, the upAyam that always exists.

This endorses the fact that the Lord is the eternal means.

The next quotation is:

तदेकोपायतायान्ना





tadekopAyatAyAncA

We shall see the entire verse stated to be of Bharatamuni, defining prapatti:

अनन्यसाध्ये स्वाभीष्टे महाविश्वासपूर्वकम् ।

तदेकोपायतायाञ्चा प्रपत्तिः शरणागतिः ॥

ananyasAdhye svAbhIshTe mahAviSvAsa pUrvakam |

tadekopAyatAyAncA prapatti: SaraNAgati: ||

Meaning:

Prapatti is a prayer for help to another capable person with faith, by one who is unable to fulfill his desire on his own.

The last quotation is -

त्वमेवोपायभूतो मे

tvamvopAyabhUto me

Here is the verse in full:

त्वमेवोपायभूतो मे भवेति प्रार्थनामतिः ।

शरणागतिरित्युक्ता सादेवेऽस्मिन् प्रयुज्यताम् ॥

tvamevopAyabhUto me bhavati prArthanAmati: |

SaraNAgatirityuktA sAdeve asmin prayujyatAm ||

(ahirbhudnya samhita, 37-31)

Meaning:

"Be my upAyam." This prayer is called SaraNAgati. Let it be performed to the





Lord.

SwAmi DeSikan says that on the basis of these statements and others, SrImaN nArAyaNa, the Consort of Sri is the siddhopAyam.



The Lord of SrI, is the siddhopAyam
SrI Perundevi tAyAr and SrI PerarulAla perumal serti - Kanchi

SwAmi DeSikan further explains how the Lord is the siddhopAyam:

இது भक्ति-प्रपत्तिकளைப் போல ஒன்றால் साध्यமன்று. अङ्ग-ப்ரபத்தி பண்ணினவனுக்குப் போலே வேறொரு கமை எடுக்காதே अकिञ्चनனுக்கு उपायान्तर-स्थानத்திலே நிற்கிறது. तत्प्रसादमात्रमे साध्यम्. ஆகையால், அடைக்கலம் அடைந்தேன் என்கிற साङ्ग-भरन्त्याஸம் अधिकार-कृत्यम्. समर्पित-भर-स्वीकारம்





सिद्धोपाय-मात्र ईश्वर-कृत्यम्.

itu bhakti-prapattikaLaip pOla onRAI sAdhyamanRu. anga-prapatti paNNinavanukkup pOIE vERoru sumai edukkaTtE akincananukku upAyAntara-sthAnattilE niRkiRatu. tatprasAdamAtramE sAdhyam. AkaiyAl, aDaikkalam aDaintEn enkiRa sAdhya-bharanyAsam adhikAra-krtyam. samarpita-bhara-svIkAram siddhopAyamAna ISvara-krtyam.

The Lord, the Consort of SrI, is the eternal means which, unlike the bhakti yogam and prapatti, is not an act to be performed. A person, who wants to adopt the bhakti yogam, has to perform prapatti as an auxiliary. After performing the prapatti, he has to continue the bhakti yogam which is like carrying a heavy load.

But, a person, who has no ability to do the bhakti yogam, is like a destitute. When such a person does prapatti, the Lord stands in the place of the bhakti yogam and grants the fulfillment of that person's desire and he is not required to carryout any other difficult act for this purpose. The only action the person has to do is the prapatti with all its auxiliaries, declaring, "I have surrendered to You and You are my refuge." On His part, the Lord, who is the siddhopAyam, accepts the prapatti thus performed by the person.

THE ROLES OF THE JIVA, THE LORD AND THE ACARYA

SwAmi DeSikan now discusses the role played by a jIva, the Lord and the AcArya:

"तव भरोऽहमकारिषि धार्मिकः" என்கிறபடியே நிபுணனுக்கு भर-समर्पणமும் आचार्य-कृत्यम्. அப்போது, இவ்விரண்டு விஷயத்திலும் ஸ்வரூப-அநுரூபமான கைங்கர்யம் स्व-कृत्यम्.

"tava bharohamakArishi dhArmika:" enkiRapaDiyE, nipuNanukku bhara-samrpaNamum AcArya-krtyam. appOtu, ivviraNDu vishayattilum svarUpa-





anurUpamAna kainkaryam sva-krtyam.

While distinguishing the roles to be enacted by the three - the jIva, the Lord and the AcArya, SwAmi DeSikan quotes from a Slokam of SrI ParAsara BhaTTar, "tava bharohamakArishi dhArmika:". We shall study the Slokam in full:

तव भरोऽहमकारिषि धार्मिकैः

शरणमित्यपि वाचमुदैरिरम् ।

इति ससाक्षिकयन्निदमद्य मां

कुरु भरं तव रङ्गधुरन्धर ॥

tava bharohamakArishi dhArmikai:

SaraNamityapi vAcamudairiram |

iti sasAkshikayannidamadya mAm

kuru bharam tava rangadhurandhara ||

--SrIrangarAjastavam, 2-102

Meaning:

Oh, Lord of SrIrangam, my AcAryAs who follow dharma, have placed me under Your custody. I have also uttered the word 'SaraNam', seeking refuge. Taking these two facts into consideration, make me Your responsibility.

On the basis of this Slokam, SwAmi DeSikan says that it is the duty of the jIva, who is eligible for performing prapatti, to perform the prapatti with all its auxiliaries and place the responsibility of saving him on the Lord. Accepting the responsibility thus submitted by the jIva is the duty of the Lord, who is the siddhopAyam. In the case of the jIva who has cleverly placed the responsibility of performing the prapatti to his AcArya, it becomes the duty of the AcArya to accept that responsibility and in turn, submit it to the Lord. If the prapatti





is thus performed through the AcArya, it is the duty of the jIva to render service to both the AcArya and the Lord.

THE COMPONENTS OF PRAPATTI IN THE FIRST PART OF DVAYA MANTRAM

SwAmi DeSikan proceeds to reveal the 'angA-s' or accessories of 'prapatti' that are subtly indicated in the first of the two parts of the dvaya-mantram:

இப்படி சிद्धோபாய விஷயமான சரண-சब्दத்தோடே அந்விதமான "प्रपद्ये" என்கிற பதம் சாङ्ग-भरसमर्पणத்தைக் காட்டுகிறது. ஆநுகூல்ய ஸங்கல்பமும் ப்ராதிஊல்ய வர்ஜநமும் ப்ரதம-படத்தாலே சூசிதமாய் இங்கு அர்த்தசிद्धமுமாகிறது. இதில் கத்யர்த்தமான டாது பூத்த்யர்த்தமாகையாலும், பூத்தி சப்தம் அத்தயவசாயத்தைச் சொல்லுகையாலும், இதன் மஹத்தையை 'प्र' என்கிற ஊபசர்டம் காட்டுகையாலும் மஹாவிச்வாஸம் சொல்லியதாயிற்று. "कर्तव्यं सकृदेव" என்கிற ம்லோகத்தை இங்கே அநுஸந்திப்பது.

ippaDi siddhopAya vishayamAna SaraNa-SabdattODE anvitamAna "prapadye" enkiRa padam sAnga-bhara-samarpaNattaik kATTukiRatu. AnukUlya sankalpamum prAatikUlya varjanamum prathama-padattAIE sUcitamAi ingu artha-siddhamumAKiRatu. itil, gatyarthamAna dhAtu buddhyartamAKaiyAlum, buddhi Sabdam adhyavasAyattaic colukaiyAlum, itan mahattaiyai 'pra' enkiRa upasargam kATTukaiyAlum mahAviSvasam colliyatAyiRRu. "kartavyam sakrdeva" enkiRa Slokattai ingE anusantipatu.

Thus the term "prapadye" means 'I surrender'. As we have already seen, the term 'caraNau' indicates the Lord's feet, the siddhopAyam. When we link the term "prapadye" with the term "SaraNam" (refuge), the meaning we get is: Surrender is to be performed with all its components or 'angA-s'. Such a prapatti is known as "sAnga-prapatti".

The components, it may be recalled, are:





- AnukUlya sankalpam - the intention to do whatever is pleasing to the Lord;
- prAtikUlya varjanam - the avoidance of whatever is displeasing to Him;
- mahA viSvAsam - the immense faith that He will grant protection;
- goptrtva varaNam - begging His protection
- kArpaNyam - the feeling of helplessness and
- Atmanikshepam - the surrender of the self.

Of these, the first two components, namely, AnukUlya-sankalpam and prAtikUlya-varjanam, are hinted by the first term, "SrIman nArAyaNa", says SwAmi DeSikan.

He further says, another accessory, namely, mahA-viSvAsam, is also indicated in this part of the mantram. How? He explains:

- The verb 'prapadye' which means 'to go' or 'to move' also means 'to know' or 'to have a knowledge of'. Hence, the root, 'pad' in the word 'prapadye', meaning 'to go', indicates the specific knowledge required in this context.
- This word meaning 'knowledge' also indicates the determination;
- The intensity of this knowledge is indicated by the prefix 'pra' in the term, 'prapadye'. Because of these reasons, the intense faith in the Lord which is the 'mahA viSvAsam' is confirmed.

SwAmi DeSikan suggests that the Slokam beginning with 'kartavyam sakrdra' may be kept in mind in this context. This Slokam is part of his stotram named, "nyAsa tilakam". We shall see this Slokam in full:-

कर्तव्यं सकृदेव हन्त कलुषं सर्वं ततो नश्यति

ब्रह्मेशादिसुदुर्लभं पदमपि प्राप्यं मया द्रागिति ।





विश्वासप्रतिबन्धिचिन्तनमिदं पर्यस्यति न्यस्यतां

रङ्गाधीश रमापतित्वसुभगं नारायणत्वं तव ॥

kartavyam sakrdeva hanta kalusham sarvam tato naSyati

brahmeSAdisudurlabham padamapi prApyam mayA drAgiti |

viSvAsapratibandhicintanamidam paryasyati nyasyatAm

rangAdhISa ramApatitvasubhagam nArAyaNatvam tava || (nyAsa tilakam - 19)

Meaning:

O Lord of SrIrangam! Those who want to surrender at Your feet may have five doubts. They are:

- Can a cetana who has committed countless sins attain You by merely performing prapatti once?
- You are said to give the fruits in accordance with the nature of karma one has done. How is it possible for you to grant the greatest benefit of moksham that can not be attained by even gods like Brahma, Siva etc.?
- As You have nothing to gain from others, how will it be appropriate to hold that You grant the biggest benefit in return to a small act of prapatti?
- Only minor gods hasten to grant benefits. But, You take your own time in granting benefits. When this is the case, is it proper to say that you grant the moksham at any time as desired by the prapannan?
- You have neither an equal nor a superior. Will you grant the benefit of same nature to everyone who surrenders to you, without seeing whether he is a low or a superior being? If these five kinds of doubts arise in one's mind, then it means that the prapannan does not satisfy the important requirement of mahA viSvAsam.





The above mentioned five doubts are best resolved by seeking the help of an AcArya. Once the prapannam learns from him the significance of the term "SrImat", and understands that the Lord is the dear Consort of SrI as also the significance of His name, "nArAyaNa", these doubts will disappear immediately, says SwAmi DeSikan.



Our Merciful AcAryAs help remove our doubts!
SrImad azhagiya singars of SrI MaTham

From these two terms, the poignant features of the five aspects, namely:

- purushakAram (recommendation),
- sambandham (relationship),
- guNam (qualities),
- vyApAram (efforts) and
- prayoJanam (fruit)

are revealed.





'purushakAram' is the strong recommendation made by SrI to the Lord for protecting the jIva who has surrendered to them.

'sambandham' is the relationship between the jIva and the Lord in the form of a servant and the Master.

'guNam' refers to the innumerable and measureless qualities and attributes of the Lord.

'vyApAram' is the Lord's readiness to grant to the jIva, who has surrendered at His feet, moksham at any time as desired by the jIva, without expecting anything else from him in return.

'prayojanam' is the satisfaction derived by the jIva on attaining moksham and the pleasure that the Lord derives by granting moksham to the jIva.

Learning the above facts, the jIva gets endowed with firm faith in the Lord, known as 'mahA viSvAsam'.

SwAmi DeSikan further discusses the importance of 'mahA viSvAsam':

प्रपत्ति-लक्ष्ण वाक्कीयत्तिन्पडिये विश्वास-पूर्वक-प्रार्थनैयम् इङ्के आकुरुतु.

prapatti-lakshaNa vAKkiyattinpaDiyE viSvAsa-pUrvaka-prArthanaiyum ingE AkiRatu.

As per the definition of 'prapatti', the supplication preceded by faith (viSvAsam) is also stressed here.

SwAmi DeSikan draws support from statements of SrIbhAshyakAra in support:

"प्रपत्तिविश्वासः" என்று தொடங்கி, "विश्वासपूर्वकं प्रार्थनमिति यावत्" என்றும்,

"विश्वासपूर्वकं भगवन्तं नित्यकिङ्करतां प्रार्थये" என்றும் ஸ்ரீபாஷ்யகாரர் அருளிச் செய்தார்.

"विश्वासो द्वयार्थः" என்றதற்கும் இதுவே தாத்பர்யம்.





"prapatti-viSvAsa:" enRu toDangi, "viSvAsa-pUrvakam prArthanamiti yAvat" enRum, "viSvAsa-pUrvakam bhagavantam nityakinkaratAm prArthaye" enRum SrIbhAshyakArar aruLic ceytAr. "viSvAso dvayArtha:" enRataRkum ituvE tAtparyam.

SwAmi DeSikan has referred to the first quotation of SrIbhAshyakAra in his SrI rahasyatrayasAram too:-

"प्रपत्तिविश्वासः" என்று தொடங்கி, "विश्वासपूर्वकं प्रार्थनमिति यावत्" என்றும்,

"prapatti-viSvAsa:" enRu toDangi, "viSvAsa-pUrvakam prArthanamiti yAvat" enRum.

In its full form, the sentence is as follows:

प्रपत्तिविश्वासः सकृत् प्रार्थनामात्रेण अपेक्षितं दास्यतीति विश्वासपूर्वकं प्रार्थनमिति यावत् ॥

prapatti-viSvAsa: sakrt prArtanAmAtreNa apekshitam dAsyatIti

viSvAsa-pUrvakam prArthanamiti yAvat || -

SrIbhAshyakAra says, "Prapatti is faith; it is prayer accompanied by faith that the Lord will grant whatever is desired on account of a single act of prayer." Here the emphasis is on the importance of 'viSvAsam - faith at the beginning and the prayer for help in the form of prapatti.

The second reference to the statement of SrIbhAshyakAra made by SwAmi DeSikan is as:

विश्वासपूर्वकं भगवन्तं नित्यकिङ्करतां प्रार्थये என்றும் ஸ்ரீபாஷ்யகாரர் அருளிச் செய்தார்.

viSvAsa-pUrvakam bhagavantam nityakinkaratAm prArthaye enRum SrIbhAshyakArar aruLic ceytAr.

The above statement forms a part of SrIrangagadyam, one of the three





gadyams composed by SrIbhAshyakAra. He says, "With faith, I pray to BhagavAn that I may be taken into His eternal service." Here, SwAmi DeSikan's commentary on SrIrangagadyam is worth considering. He says, "The performance of prapatti should be based on the faith that the Lord will surely save us and should also be accompanied by a prayer to Him for succour."

SwAmi DeSikan endorses this with another quotation, the source of which is not known:

"विश्वासो द्वयार्थः" என்றதற்கும் இதுவே தாத்பர்யம்.

"viSvAsodvayArtha:" enRataRkum ituvE tAtparyam -

that is, 'The same is the message conveyed by "Faith is the meaning of the dvaya."

The quote is part of a Slokam, which is as follows:

नारायणं सलक्ष्मीकं प्राप्तुं तच्चरणद्वयम् ।

उपाय इति विश्वासो द्वयार्थः शरणागतिः ॥

nArAyaNam salakshmiIkam prAptum tat SaraNadvayam |

upAya iti viSvAso dvayArth: SaraNAgati: ||

Meaning:

The SaraNAgati referred to in dvaya means only faith in the two feet of nArAyaNa being the only upAyam for the attainment of Him with His Consort, Lakshmi. (In SrIrahasyatrayasAram, SwAmi DeSikan refers to the source as a statement of the learned and adds that this statement implies that in his mind a mumukshu must have absolute faith in the efficacy of SaraNAgati, and also the importance of faith as an accessory to prapatti.)

SwAmi DeSikan explains that prapatti also includes a prayer that the Lord be





the means for moksham:

"உபாயமாகப் பற்றுக்கின்றேன்" என்கையாலே, "आत्मात्मीयभरन्यासः", "सकृदेव प्रपन्नस्य कृत्यं नैवास्ति किञ्चन" इत्यादिकளிற்படியே அவ்விஷயத்தில் கர்தவ்ய-शेष-निवृत्ति-हेतु-வான भरन्यासமும் இங்கே ஆகிறது.

"upAyamAkap paRRukinREn" enkaiyAlE, "AtmAtmIyabharanyAsa:", "sakardeva prapannasya krtyam naivAsti kincana" ityAdikaLiRpadiyE avvishyattil kartavya-Sesha-nivrtti-hetu-vAna bharanyAsamum ingE AkiRatu.

According to SwAmi DeSikan, when we consider the sentence, "caraNau SaraNam prapadye" - "I hold the feet as the means", we find that the plea to the Lord for being the means is being made based on the intense faith in Him. In support, he refers to some pramANams,

ॐआत्मात्मीयभरन्यासः॥ ॐसकृदेव प्रपन्नस्य कृत्यं नैवास्ति किञ्चन॥

"AtmAtmIyabharanyAsah", "sakardeva prapannasya krtyam naivAsti kincana."

We shall consider them one by one:

आत्मात्मीयभरन्यासः ह्यात्म निक्षेप उच्यते ।

AtmAtmIyabharanyAsa: hi Atma-nikshEpa ucyate | (Lakshmi tantram, 17-80)

Meaning:

The surrender of responsibility for one's self and all belonging to him/her is called 'Atma nikshepam', that is, surrender of one's self.

शरणं भव देवेश नाथ लक्ष्मीपते मम ।

सकृदेव प्रपन्नस्य कृत्यं नैवास्ति किञ्चन ॥

SaraNam bhava deveSa nAtha lakshmiPate mama |





sakrdeva prapannasya krtyam naivAsti kincana || (LakshmiI tantram, 28-16)

Meaning:

'Oh the Consort of Lakshmi, be my protector!' So saying when once the prapanna surrenders his self, there is nothing further for him to do.

These emphasize that the 'mahA viSvAsam' - intense faith - is a very important component of prapatti. When the jIva thus surrenders his self to the Lord with unshakable faith, he has nothing further to do.

SwAmi DeSikan refers to a couple of pramANams to stress that surrendering oneself is the main and 'mahA viSvAsam' etc. are the components of prapatti:

"न्यासः पञ्चाङ्गसंयुतः", "अनेनैव तु मन्त्रेण" इत्यादिकृणाले भरन्यासमै आङ्की गणं
श्रुमिडमं सिद्धमं.

"nyAsa: pancAngasamyuta:", "anenaiva tu mantrE" ityAdikaLAIE
bharanyAsamE angi ennumiDam siddham.

Let us see the first pramANa in full:

निक्षेपापरपर्यायो न्यासः पञ्चाङ्गसंयुतः ।

संन्यासस्त्याग इत्युक्तः शरणागतिरित्यपि ॥

nikshepAparaparyAyo nyAsa: pancAngasamyuta: |

samnyAsastyAga ityukta: SaraNAgatirityapi || --LakshmiI tantram, 17-75

Meaning:

nyAsam, which is synonymous with nikshepa, has five components. It is also referred to as sanyAsa, tyAga or SaraNAgati.

This confirms the fact that surrender is the main means which has five





components, as we discussed earlier.

Now, the next pramANam quoted by SwAmi DeSikan:

अनेनैव तु मन्त्रेण स्वात्मानं मयि निक्षिपेत् ।

मयि निक्षिप्तकर्तव्यः कृतकृत्यो भविष्यति ॥

anenaiva tu mantreNa svAtmAnam mayi nikshipet |

mayi nikshipta-kartavya: krtakrtyo bhavishyati || --sAtyaki tantram

Meaning:

With this mantram one should surrender one's self to Me. The one, who has surrendered to Me the responsibility of doing what should be done, becomes one who has accomplished his duty.

Thus, the surrender of the responsibility of protection (bhara-samarpaNam) should be chiefly thought of while uttering the dvaya mantram of prapatti.

SwAmi DeSikan concludes:

इत्यादिकनाले भरन्यासमे अङ्की एन्नुमिदम् सिद्धम्.

ityAdikaLAIE bharanyAsamE angi ennumiDam siddham.

From the above and other such pramANams it is clear that the surrendering of the responsibility of protection to the Lord, that is, prapatti, is the principal means that has five components.

SwAmi DeSikan proceeds with the questions on the components of prapatti:

"प्रपत्तिं तां प्रयुञ्जीत स्वाङ्गैः पञ्चभिरावृतां" என்று அங்கமான ஆநுகூல்ய

ஸங்கல்பாதிகளை சம்பாவित-स्वभावம் என்பார்க்கு உத்தரகாலத்தில் ஆநுகூல்யாதிகளுடைய அநியமத்திலே தாத்பர்யம்.





"prapattim tAm prayunjIta svAngai: pancabhirAvrtAm" enRu angamAna AnukUlya sankalpAtikaLai sambhAvita-svabhAvam enpArkku uttarakAlattil AnukUlyAdikaLuDaiya aniyamattilE tAtparyam.

SwAmi DeSikan refers to a pramANa in support of the five components of prapatti -

"प्रपत्तिं तां प्रयुञ्जीत स्वाङ्गैः पञ्चभिरावृतां",

"prapattim tAm prayunjIta svAngai: pancabhirAvrtAm" -

Let us see this in full:

प्रपत्तिं तां प्रयुञ्जीत स्वाङ्गैः पञ्चभिरावृतां ।

प्रातिकूल्यं परित्यक्तमानुकूल्यं च संश्रितम् ॥

prapattim tAm prayunjIta svAngai: pancabhirAvrtAm |

prAtikUlyam parityaktamAnukUlyam ca samSritam || (Lakshmi tantram, 28-11)

Meaning:

He (an aspirant for moksham) should perform prapatti in all its five components, with resolves such as, "I give up all acts that would displease the Lord and thus be detrimental to attainment of moksham, and adopt only those would be conducive to moksham and hence please Him."

In order to clarify, SwAmi DeSikan then refers to a view of some on the necessity of the presence of the components in the person who is to do prapatti. According to them, the components like AnukUlya sankalpam etc., are not necessary for prapatti and these would spontaneously be a part of one who intends to perform prapatti at the Lord's feet. Their view is that there need be no hard and fast rule that these components be present in the person after the prapatti.





However, there is a rule that the prapanna can not live in whatever way he feels, points out SwAmi DeSikan:

ஆகையாலே, மேல் அபாய-சம்பலவத்திலும், அதிகார-விரুদ্ধ-உபாய-பரிग्रहத்திலும் புன: ப்ரபடனம் விதிக்கிறது.

AkaiyAIE, mEI apAya-samplavattilum, adhikAri-viruddha-upAya-parigrahattilum puna: prapadanam vidhikkiRatu.

If the components of prapatti are not compulsory, then some problems may arise. It may appear as though the prapanna is free to do as he pleases, and may even commit a sin! It is not so, as it has been laid down that after prapatti, if any sin is committed by the prapanna, he has to perform prapatti again. It is also laid down that if a prapanna adopts another means at variance to his state, he has to perform another prapatti in atonement. Hence, the prapanna can not act as he desires.

SwAmi DeSikan clears more doubts that would arise in the minds of people about the validity of the components of prapatti, like AnukUlya sankalpam, prAtikUlya varjanam etc.:

கபோத-நாளீஜங்க-வானராதி வருத்தாந்தங்களைப் பார்த்தால் சரணாகதனுக்குத் தத்காலத்திலும் ஆநுகூல்யாதி நியமமின்றிக்கே இருக்க ரக்ஷிக்கக் கண்டோமே என்னில், லோகத்தில் காருணிகர் ஧்ரம்-அபிசந்நி விசேஷத்தாலே அப்படிக்கு ரக்ஷிக்கிறார். ஈஸ்வரன் ரக்ஷிக்கும் போது, தன்னுடைய நியோகத்தை யथावत् அநுஷ்டிப்பித்து ரக்ஷிக்கும்.

kapOda-nALiJanga-vAnarAdi vrttAntanglaip pArttAl caraNAgatanukkut tatkaLattilm AnukUlyAdi niyamaminRikke irukka rakshikkak kaNDomE ennil, lOkattil kAruNikar dharm-abhisandhi viSeshattAIE appaDikku rakshikkiRar. ISvaran rakshikkum pOtu, tannuDaiya niyOkattai yathAvat anushTippittu rakshikkum.





A doubt arises as to whether one who undertakes to perform prapatti must observe the norm of doing only acts that please the Lord and give up acts that displease Him. But, this does not seem appropriate in the worldly context.

The objection has reference to some stories that form part of the epics:

கபோத-நாளீஜங்க-வானராதி வருத்தாந்தங்களைப் பார்த்தால்,

kapOda-nALiJanga-vAnarAdi vruttAntangalaip pArttAl -

Looking at the stories of dove-hunter, crane-brahmin and monkey-hunter....

The first and the third stories were stated by Lord Raama in the YuddhakhANDam of ValmIki RaamaayaNa, while the second one is in the AraNya-parva of MahAbhAratam. The dove-hunter and the monkey-hunter stories are discussed by SwAmi DeSikan in detail in the abhaya-pradAna-sAram, another Chillarai rahasyam of his. The crane-brahmin story is a part of the story of dharma-vyAdar occurring in the MahAbhAratam. (For details please refer to the relevant sources.)

Referring to these stories, the critic says, "It is said that creatures like dove, crane and monkey saved the hunter, brAhmin and another hunter respectively though these creatures had borne the brunt of the acts of the latter. Hence, there is no need to insist on adopting acts pleasing to the Lord and giving up acts that do not please Him."

SwAmi DeSikan replies to this objection as follows:

"லோகத்தில் காருணிகர் धर्म-अभिसन्धि विशेष्टताले अप्पडिக்கு ரக்ஷிக்கிறார். ஈஸ்வரன் ரக்ஷிக்கும் போது, தன்னுடைய நியோகத்தை யथावत् அநுஷ்டிப்பது ரக்ஷிக்கும்.",

"lOkattil kARuNikar dhArma-abhisandhi viSeshattAlE appaDikku rakshikkiRAR. ISvaran rakshikkum pOtu, tannuDaiya niyOkattai yathAvat anushTippittu rakshikkum."





as "uttama purusha eka vacanam" while in Tamil grammar, it is known as "tanmai vikuti". SwAmi DeSikan uses the term "uttaman" to pack all these facts in a single word.



The Lord is compassionate but is never lenient to transgressors
namperumAL - SrIrangam

After this technical matter, we shall study the two quotes used by SwAmi DeSikan. The first one is from ahirbudhnya samhita -

अहमस्यपराधानामलयोऽकिञ्चनोऽगतिः

ahamasyaparAdhAnAmAlayokincanogati: (ahirbudhnya samhita, 37-30)

Meaning:

I am the abode of all transgressions; I have no means (upAyam) to save myself





and I have nothing else to attain other than You.

The second quote is from a Slokam of SrI ALavantAr's stotraratnam:

न धर्मनिष्ठोऽस्मि न चात्मवेदी

न भक्तिमान् त्वच्चरणारविन्दे ।

अकिञ्चनोऽनन्यगतिः शरण्य

त्वत्पादमूलं शरणं प्रपद्ये ॥

na dharmanishTho asmi na ca AtmavedI

na bhaktimAn tvat SaraNAravinde |

akincana ananyagati: SaraNya

tvatpAdamUlam SarNam prapadye ||

(stotra ratnam-22)

Meaning:

I have adopted neither the karma yogam nor the j~nAna yogam; nor have I done bhakti yogam towards the lotus feet of Yours. Oh the SaraNya (Saviour), I seek the refuge of Your lotus feet; I have no other means and nothing else to attain besides You.

SwAmi Desikan continues further:

"इत्यादिकளிற் சொன்ன अधिकार-विशेषத்தோடும் கார்பண்யமாகிற அங்கத்தோடும் கூடின भर ஸமர்ப்பணத்தில் கர்த்தாவான தன்னைக் காட்டுகிறது.",

"ityAdikaLiR sonna adhikAra-viSeshattODum kArpaNyamAkiRa angattODum kUDina bhara samarppaNattil karttAvAna tannaik kATTukiRatu."





Explanation:

By mentioning "ityAdikaLiR sonna", SwAmi DeSikan says, "according to these and other pramANams", indicating there are more such references bearing the same message as stated in these two quotes.

The crux of the sentence is:- The term "prapadye" indicates the performer of prapatti. He must have the qualifications as indicated in the above quotes. As already explained, the act of prapatti has six components, namely -

- AnukUlya sankalpam - the intention to do whatever is pleasing to the Lord;
- prAtikUlya varjanam - the avoidance of whatever is displeasing to Him;
- mahA viSvAsam - absolute faith that He will grant protection;
- goptrtva varaNam - begging His protection and
- kArpaNyam - the feeling of helplessness; besides the sixth one which is the main, that is,
- Atmanikshepam - the act of surrendering oneself.

For our convenience, we keep the order slightly changed as follows:

- AnukUlya sankalpam - the resolve to do whatever is pleasing to the Lord;
- prAtikUlya varjanam - the avoidance of whatever is displeasing to Him;
- kArpaNyam - the feeling of helplessness;
- Atmanikshepam - the act of surrendering oneself;
- goptrtva varaNam - begging His protection; and
- mahA viSvAsam - absolute faith that He will grant protection.

The first qualification is, the prapanna should resolve that he will do only those





actions which are pleasing to the Lord. The second one is, he should totally give up doing acts which will displease Him. But, in practical life in this world, one comes under the influence or control of his own senses including the mind. There is every likely-hood of his committing mistakes, especially those beyond his control. It is natural. But, at the same time, immediately after the first mistake, a seeker of moksham realizes it and regrets for what he has done. This remorse leads to a sense of helplessness, which is the next qualification, known as kArpaNyam. This feeling of helplessness will make him realize that there are no means except surrendering himself at the feet of the Lord through an AcArya. This is the next component of prapatti, that is, Atmanikshepam. By doing so, he begs for protection from the Lord, which is the next component, goptrtva varaNam. After the prapatti, he should remain confident that the matter has been left in the hands of the Lord and He will take care of him. This faith is the most important and a vital component of prapatti, called, mahA viSvAsam, supreme faith. There after he should strictly adhere to the promises he had made at the time of prapatti.

Now, coming back to the above sentence of SwAmi DeSikan:

அधिकார-விசேஷத்தோடும் கார்பண்யமாகிற அங்கத்தோடும் கூடின ன்
ஸமர்ப்பணத்தில் கர்த்தாவான தன்னைக் காட்டுகிறது.",

adhikAra-viSeshattODum kArpaNyamAKiRa angattODum kUDina bhara
samarppaNattil karttAvAna tannaik kATTukiRatu."

Here, by "adhikAra-viSeshattODum", SwAmi DeSikan refers to special qualifications, "doing actions that please the Lord" and "avoiding acts that would displease Him". Along with these, he must have the sense of remorse for violations and a realization of total inability to adopt any other means or "upAyam", such as karma yogam, j~nAna yogam and bhakti yogam to cross of the ocean of samsAra in order to attain the Lord. The term, "prapadye" which ends in the singular first person, indicates the "kartA", the performer of prapatti who is endowed with the first two components combined with the third





component, "kArpaNyam", the feeling of total helplessness.

SwAmi DeSikan now speaks about the attitude one should have while performing the prapatti:

"அதுவுமவனதின்னருளே", "ஆறெனக்கு நின் பாதமே சரணாகத் தந்தொழிந்தாய்" इत्यादिकளிற்படியே ப்ரபத்தியும் அவனடியாக வந்ததென்று अनुसंधेयम्.

"atuvumavanatinnaruLE", "ARenakku nin pAdamE caraNAkat tantozintAi" ityAdikaLiRpaDiyE prapattiyum avanaDiyAka vantatenRu anusandheyam.

SwAmi DeSikan says that a prapanna should keep in his mind that he is able to perform prapatti only due to the Lord's grace. He refers to two statements of SrI NammAzhvAr from his TiruvAimozhi,

"அதுவுமவனதின்னருளே", "ஆறெனக்கு நின் பாதமே சரணாகத் தந்தொழிந்தாய்",

"atuvumavanatinnaruLE", "ARenakku nin pAdamE caraNAkat tantozintAi".

Before studying the two quotes, we may recall an important practice followed by us, SrIvaishNavites, namely sAtvika tyAgam, while doing any duty. A person, who has developed wisdom due to the grace of an AcArya, will have no selfish attachment to the fruits of his actions. He will not think that he is doing the work on his own. This attitude is all the more necessary for a person seeking moksham. Even while he performs prapatti, he should keep in mind that he does so only due to the Lord's grace and that the fruit also belongs to Him. This is what SrI NammAzhvAr says in the quotation above. Let us see his verse in full:

உணர்வில் உம்பரொருவனை அவனதருளால் உறற்பொருட்டு என்

உணர்வினுள்ளே இருத்தினேன் அதுவும் அவனது இன்னருளே

உணர்வும் உயிரும் உடம்பும் மற்று உலப்பினவும் பழுதேயாம்

உணர்வைப் பெறவூர்த்திறவேறி யானும் தானாயொழிந்தானே.





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Lord of nitya sUris - SrI PerarulAlan on Garuda vAhanam - Kanchi





uNarvil umparoruvanai avanataruLAI uRaRporuTTu, en

uNarvinuLLE iruttinEn, atuvum avanatu innaruLE

uNarvum uyirum uDambum maRRu ulappinavum pazhutEyAm

uNarvaip peRavUrntiRavERi yAnum tAnAyozhintAnE. (TiruvAimozhi, 8-8-3)

Meaning:

In order to attain the Lord of nitya sUris, I fixed Him as the goal of my inner knowledge. Even this desire rose in my mind only due to His loving grace. He led me gradually to realize that seeking material objects, the life-breath, the physical body and other objects are useless. He did not stop with these, but took me further to realize my AtmA and then to realize that He is all; also that the term "I" only indicates Himself and that He is the ultimate one being in all and the ultimate end.

SwAmi DeSikan has quoted this to emphasize that one performs prapatti only because of His grace and not by one's own effort.

Now, let us take up the second quotation, which too is from TiruvAimozhi:

ஆறெனக்கு நின் பாதமே சரணாகத் தந்தொழிந்தாய் உனக்கு

ஓர் கைம்மாறுநானொன்றிலேன் எனதாவியும் உனதே

சேறுகொள் கரும்பும் பெருஞ்செந்நெலும் மலிதண் சிரீவரமங்கை

நாறுபூந்தண்துழாய்முடியாய் தெய்வநாயகனே.

ARenakku nin pAdamE caraNAakat tantozhintAi unakku

Or kaimmARu nAnonRilEn enatAviyum unatE

cERukoL karumbum perum cennelum malitaN sirIvaramangai

nARupUntaN tuzhAi muDiyAi deivanAyakanE. -- TiruvAimozhi, 5-7-10





Meaning:

Oh deiva-nAyaka, the Lord Who adorns the garland of fragrant tuLasI, Who is stationed at the cool city of SirIvaramangai (VANamAmalai) rich with the fields of sugar-cane and rice! You have yourself given Your feet as the fruit of my attainment and as the means for attaining it. For this mighty help, I do not have anything to give You in return, as even my AtmA too is Yours.

SwAmi DeSikan concludes thus:

"इत्यादिकुलिर्पदिये प्रपत्तियुम् अवनदियाक वन्ततेन्नु अनुसंधेयम्"

"ityAdikaLiRpaDiyE prapattiyum avanaDiyAka vantatenRu anusandheyam"

In keeping with these and other pramANams, it should be borne in mind that the performance of prapatti too is due to Him.

SwAmi DeSikan cites another authority to emphasize that the prapanna should be aware that he is performing prapatti due to the Lord's grace alone:

இப் பிரகரத்தை, "स्वयं वस्तु कुर्वन् जनमिममकस्मात् सरसिजप्रकारौ पद्मायास्तव च चरणौ नः शरणयन्" என்று லக்ஷ்மீ கல்யாணத்தில் நம்மாழ்வார் பாசுரமாக பட்டர் அருளிச் செய்தார்.

ip-prakArattai, "svayam vastU kurvan janamimamakasmAt sarasijaprakArau padmAyAstava ca caraNau na: SaraNayan" enRu lakshmi kalyANattil nammAzhvAr pAsuramAka bhaTTar aruLic seytAr.

SwAmi DeSikan has explained that one should adopt the attitude of selflessness while doing any act laid down in SAstrAs, more particularly, when one performs prapatti. This is also emphasized by SrI ParAsara BhaTTar, in his work "SrI Lakshmi KalyANam", through a quotation which he says is of SrI NammAzhvAr:





स्वयं वस्तु कुर्वन् जनमिममकस्मात् सरसिजप्रकारौ पद्मायास्तव च चरणौ नः शरणयन्

svayam vastU kurvan janamimamakasmAt sarasijaprakArau padmAyAstava ca caraNau na: SaraNayan

Meaning:

(Oh Lord!) You grace me, who am a non-entity into a being and grant the lotus-like feet of Yours and that of Your Consort as a refuge to me!

SwAmi DeSikan says, the sense of detachment is common to the performance of karma yogam etc. as well as the prapatti:

தத்தவஜ்ஞானமடியாக வருகிற ஫லசङ்-கர்த்-வ-த்யா-பூர்வகமான அநுஷ்ட்டாநம்
நிவ்ருத்தி-தர்மங்களான கர்மயோகாடிகளிலும் ப்ரபதநத்திலும் துல்யம்.

tattva-j~nAnamaDiyAka varukiRa phala-sanga-kartrtva-tyAga-pUrvakamAna anushThAnam nivrutti-dharmankaLAna karma-yogAdikaLilum prapadanattilum tulyam.

Any practice of rites based on the knowledge of essential nature of things will be devoid of self-centered outlook, that is, the doer will not have selfish attachment to the fruit of the act nor will he think he is the doer. This attitude of renunciation of phala and kartrtva is essential for performing karma yogam, bhakti yogam etc. The same applies to the performance of prapatti too, says SwAmi Desikan. He further says:

"உத்தர க்ருத்யத்தில் உபாயத்வ த்யா-ம் விசேஷித்திருக்கும்."

"uttara krutyattil upAyatva tyAga-m viSeshittirukkum."

During the post-prapatti life, the prapanna will do all good acts not as a means to moksham, but with the feeling of performing them as his duty. The feeling





of renunciation will be stronger while doing acts in the post-prapatti period.

SwAmi DeSikan adds:

"प्रपद्ये" என்கிற वर्तमान-निर्देशம் साङ्ग-अनुष्ठान-क्षणத்தைக் காட்டுகிறது.

"prapadye" enkiRa vartamAna-nirdeSam sAnga-anushThAna-kshaNattaik kATTukiRatu.

The term "prapadye" in the first part of the dvaya-mantram is in the present tense, meaning 'I surrender'. As this mantram is uttered at the moment of performing prapatti, the term "prapadye" in the mantram indicates prapatti with all its components.

As it is in the present sense, a doubt may arise: "Does one have to perform prapatti till he leaves his present physical body?' Let us discover from SwAmi DeSikan's reply which follows next.

SwAmi DeSikan replies that prapatti is to be performed only once as it is done for a specific purpose:

உபாஸனத்தில் "सकृत् कृतः शास्त्रार्थः" என்கிற ந்யாயத்திற்குச் சில வசனங்களால் விரோதம் உண்டாயிற்று. இங்கு அநுக்ரஹமே உள்ளது. இது, "सकृदेव प्रपन्नाय", "सकृदेव हि शास्त्रार्थः", "यः सकृत् शरणं गतः", "ननु प्रपन्नः सकृदेव नाथ", "सकृत् प्रार्थना मात्रेण", இத்யாதிகளாலும் காகாஸூராதி வருத்தாந்தங்களாலும் சிद्धம்.

upASanattil, "sakrt krta: SASrArtha:" enkiRa nyAyattiRkuc cila vacanankaLAl virodham uNdAyirRu. ingu anugrahamE uLLatu. itu "sagrdeva prapannAya", "sagrdeva hi SAstrArtha:", "ya: sakrt SaraNam gata:", "nanu prapanna: sakrdeva nAtha", "sakrt prArthanA mAtreNa" ityAdikaLAlum kAkAsurAdi vruttAntankaLAlum siddham.

Here, by "upASanam", Swami DeSikan means bhakti yogam. He points out that in





the case of bhakti yogam, the rule laid down in the scripture, that is, an action specified for a particular goal has to be performed only once, is invalidated by certain specific rule meant only for the adoption of the bhakti yogam. This particular rule, which SwAmi DeSikan quotes, is from Karma mImAmsa. The full statement is:

सकृत् कृतः शास्त्रार्थः सकृत्तु स्यात् कृतार्थत्वादङ्गवत् ॥

sakrut krta: SAstrArtha: sakrttu syAt krtArthatvAdangavat ||

--pUrva mImAmsa 11-1-22

Meaning:

An action, enjoined in the SAstra for a single objective, should be performed only once.

He points out that this general rule can not be applied in the case of bhakti yogam as it comes under some other rule exclusively laid down by the SAstra for those who choose this means. According to that rule, bhakti yogam has to be performed continuously till the attainment of the goal, that is, moksham.

However, as regards prapatti, the rule quoted above is favourable to it and there is no need to do it again unlike in the case of bhakti yogam.

SwAmi DeSikan says, this is confirmed from different examples like that of KaakAsura - the Crow demon. He also mentions several quotations in support:

सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥

sakrdeva prapannAya tavAsmIti ca yAcate |

abhayam sarvabhUtebhyo dadAmyetadvratam mama || (rAmAyaNam, 6-18-33)





Meaning:

If a person who performs prapatti only once saying, 'I exist for You', I free him from fear from all beings. This is my vow.

सकृदेव हि शास्त्रार्थः कृतोऽयं तारयेन्नरम् ।

उपायापायसंयोगे निष्ठया हीयतेऽनया ॥

sakrdeva SAstrArtha: krtoyam tArayennaram |

upAyApAyasamyoge nishThayA hIyate anayA || (LakshmiI tantram, 17-92)

Meaning:

If a person performs prapatti just once, as laid down in the scripture, it will relieve him from the bondage of samsAra and bless him with moksham.

कुयोनिष्वपि संजातो यः सकृत् शरणं गतः ।

तं मातापितृहन्तारमपि पाति भवार्तिहा ॥

kuyonishvapi samjAto ya: sakrt SaraNam gata: |

tam mAtApitru-hantAramapi pAti bhavArtihA || (Source not known)

Meaning:

Even if a person may have been born in the lowest caste, if he performs prapatti just once, the Lord, Who is of the nature of removing the worldly suffering protects him even if he had committed the sin of killing his own parents.

ननु प्रपन्नः सकृदेव नाथ

तवाहमस्मीति च याचमानः ।





तवानुकम्प्यः स्मरतः प्रतिज्ञां

मदेकवर्जं किमिदं व्रतं ते ॥

nanu prapanna: sakrdeva nAtha

tavAhamsmIti ca yAcamAna: |

tavAnukampya: smarata: pratij~nAm

madekavarjam kimidam vratam te ||

(stotra ratnam-64)

Meaning:

Oh Lord, he who surrenders to You once saying "I am Yours" becomes worthy of Your mercy. You remember the promise You made during Your incarnation as Rama. Is this resolve of Yours applicable to all excepting me?

सकृत् प्रार्थनामात्रेण अपेक्षितं दास्यतीति विश्वासपूर्वकं प्रार्थनमिति यावत् ॥

sakrt prArthanAmAtreNa apekshitam dAsytIti viSvAsapUrvakam

prArtanamiti yAvat ||

--SrIbhAshyakArar vAkyam

Meaning:

Prapatti is a faith. That is, it is a prayer to the Lord with the faith that he will grant whatever we request from Him.

SwAmi DeSikan says these statements are all proved by the incidents such as the one involving the Crow demon - kAkAsura, which is well known in the VaalmIki RaamAyaNa. It is now clear that prapatti is to be performed only once. The reference to the Crow demon was made by sItA while talking to HanumAn in the aSoka grove in Lanka.

Here, SwAmi DeSikan takes up a doubt that arises in the minds of people. They





point out that it is stated in Upanishads that prapatti is a yaj~na, that is, a sacrifice and it has an end like the **avabhrtha snAnam** as regards any sacrifice. That means there is continuity till the end of the sacrifice. But, they point out, in the case of prapatti, it has to be done only once, yet it has an end which is the death of the performer. This appears to be contradictory, they wonder. SwAmi DeSikan comes to clear this doubt now:

இப்படி கூணக்ருத்யமான ந்யாஸ யாகத்துக்கு நைரபேக்ஷ்யம் தோற்றுகைக்காக
केवलं भगवत्-संकल्प-साध्यमान मरणத்தை अवभृथं என்கிறது. இதற்கு இவன்
மேலிருந்து செய்யும் **अनुकूल-वृत्त्यादि**களில் ஒன்றும் இதற்கு அங்கமன்று
என்கையிலே தூத்பர்யம்.

ippaDi kshaNakruthyamAna nyAsa yAgattukku nairapekshyam tORRukaikkAka
kevalam bhagavat-sankalpa-sAdhyamAna maraNattai avabhrtham enkiRatu.
itaRku ivan mEliruntu seyyum anukUla-vrTTYAdikaLil onRum itaRku angamanRu
enkaiyilE tAtparyam.

nyAsam or prapatti which is a sacrifice, takes just a moment to perform and complete and it has to be done only once. Besides, it does not require any other component. This apparent contradiction is resolved thus: As the scripture states, only the prapanna's end life is the closure of this prapatti yaj~na. However, the death is not in his hands, it may be asked. It is explained, his death occurs as per the Lord's will alone. The intention of describing his death as the **avabhrtha snAnam**, the ceremonial bath taken after a sacrifice is finished.

SwAmi DeSikan further says: The good services being done by the cetana who has performed the momentary prapatti will not form part of prapatti, as prapatti does not need any supplementary acts. That is why the death of the prapanna is described as the **avabhrtha snAnam**.

SwAmi DeSikan goes further:





இப்பூர்வ ஖णடத்தில் ப்ரகாசித்த பரந்யாஸத்தை அநுஷ்ட்டிக்஑ுமவனுக்஑ு தத்வ-
ஜ்னாதி-ஸ்பாடனம் பூர்வ-஑்ரத்யம், அநுகூல்ய ஸங்கல்பாதி தத்஑ால-஑்ரத்யம். ஸ்வயம்
ப்ரயோஜநமான நிரபாரா஑ ஑ைங்கர்யம் உத்஑ர ஑்ரத்யம்.

ippUrva khaNDattil prakAsitta bharanyAsattai anushTTikkumavanukku tattva-
j~nAnAdi-sampAdanam pUrva-krtyam, AnukUlya sankalpAdi tatkAla-krytyam.
svayam-prayOjanamAna kainkaryam uttara krtyam.

Here, SwAmi DeSikan explains, before a person adopts prapatti he should approach an AcArya and acquire knowledge about tattvA-s, bhagavad bhakti etc. This is essential.



Approach a sadAcArya to acquire knowledge
HH 45th paTTam SrImat azhagiya singar

At the time of doing prapatti, he should be firm to do things that will please the Lord and take a pledge that he will not do things which are considered sins.

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Again, after he adopts prapatti, he should not engage in activities with traces of sin; he should continue to perform daily and occasional karma-s with an attitude of these being his services to the Lord and not for any personal benefits.

SwAmi Desikan continues further:

पूर्व-कृत्य-विकलं अधिकारि अल्लं. तत्काल-कृत्य-विकलं कृतकृत्यनल्लं. उत्तर-
कृत्य-विकलं कृतार्थनल्लं. इत्पदि विकलरानवार्कलुम् "कथंचिदुपकारेण कृतेनैकेन
तुष्यति" என்கிறபடியே கृतஜ்ஞான ஸரண்யனுடைய க்ருபையாலே
क्रमेणபூர்ணராவர்கள்.

pUrva-krtya-vikalan adhikAri allan. tatKAla-krtya-vikalan krtA-krtyanallan.
uttara-krtya-vikalan krtArthan allan. ippaDi vikalarAnavarkaLum
"kathamcidupakAreNa krtenaikena tushyati" enkiRapaDiyE krtaj~nanAna
SaraNyanuDaiya krupaiyAlE krameNa pUrNarAvarkaL.

SwAmi DeSikan says, a person who does not earn the necessary knowledge stated earlier before prapatti, he becomes ineligible for adopting prapatti.

Similarly, in case whatever is required to be done at the time of performing prapatti, is not done by anyone, he becomes unfit to adopt prapatti.

Again, the person after performing prapatti does not conduct him-self as expected will not be considered to be on the right path.

However, even persons with such shortcomings will, as time passes, turn perfect by the grace of the Lord, Who remains grateful even for a small good act done to Him.

SwAmi DeSikan shows an authoritative scriptural statement in support:

"सकृज्जतेन मन्त्रेण" என்று ஸாத்யகி தந்த்ரத்தில் சொன்னது இங்கும் துல்யமிறே.





sakrt japtena mantreNa" enRu sAtyaki tantrattil sonnatu ingum tulyamiRE.

It is stated in the scripture named 'sAtayaki tantram' that the person who does prapatti uttering once the dvaya mantram will attain the greatest bliss. This is equally applicable here too. SwAmi Desikan gives a few more quotes in support:

भव शरणमितीरयन्ति ये वै

bhava SaraNamitIrayanti ye vai

This quote is a part of a Slokam from SrI VishNupurANam. We shall see the full Slokam:

कमलनयन वासुदेव विष्णो धरणिधराच्युत शङ्खचक्रपाणे ।

भव शरणमितीरयन्ति ये वै व्यज भट दूरतरेण तानपापान् ॥

kamalanayana vAsudeva vishNo dharaNidharAcyuta Sankha-cakra-pANe |

bhava SaraNamitIrayanti ye vai vyaja bhaTa dUratareNa tAnapApAn ||

---VishNu PurANam, 3-7-33

Meaning:

Those who utter "Oh the Lotus-eyed! vAsudeva! VishNu! The Bearer of the earth! acyuta! You that are armed with the conch and the discus! You are my refuge!" are not sinners; they should be left unharmed.

येन केनापि प्रकारेण द्वयवक्ता त्वं

yena kenApi prakAreNa dvaya vaktA tvam - -

This is a part of SaraNagati gadyam of SrI RaamAnuja, which is uttered by the Lord to the AcArya when he surrenders at His feet. The Lord assures him saying; 'Since you have uttered the dvaya mantram, whatever may be the manner of the utterance, your redemption is My responsibility.'





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Lord of Kanchi - Sri Perarulalan





एतदुच्चारण मात्रावलम्बनेन

etaduccAraNa mAtrAvambanena - -

This quote is part of a sentence addressed to the Lord in SrI RaamAnuja's SrIraga gadyam. The sentence in full with its meaning follows:

एतदुच्चारण मात्रावलम्बनेन उच्यमानार्थं परमार्थनिष्ठं मे मनस्त्वमेवाद्यैव कारय ॥

etaduccAraNa mAtrAvambanena ucyamAnArtha paramArthanishTham me manastvamevedyaiva kAraya ||

Meaning:

'You will Yourself enable me even now to have implicit faith in the words (dvayam) uttered by me.'

प्रपत्तिवाचैव

prapatti vAcaiva - -

This quote is from a Slokam in SrI VaradarAjastavam of SrI KUratazhvAn. The entire Slokam and its import:

यथाऽसि यावानसि योऽसि यद्गुणः

करीश यादृग्विभवो यदिङ्गितः ।

तथाविधं त्वाऽहमभक्तदुर्ग्रहं

प्रपत्तिवाचैव निरीक्षितुं वृणे ॥

yathAsi yAvanasi ya: asi yadguNa:

karISa! yAdrgvibhavo yadingita: |





tathAvidham tvA ahamabhaktadurgraham

prapatti vAcaiva nirIkshitam vruNe ||

--SrI VaradarAjastavam-92

Meaning:

Oh the Lord of Kaanci! Whoever You may be, whatever may be of Your nature, whatever may Your stature, whatever may be Your powers, actions etc., I long to see You by merely saying the term "prapatti".

SwAmi DeSikan concludes:

இத்யாதிகளிலும் இதன் ப்ரபாவம் கண்டுகொள்வது.

ityAtikaLilum itan prabhAvam kaNDu koLvatu.

Through such statements one may come to know the glory of prapatti.

SwAmi DeSikan goes further ahead:

"सकृदुच्चरितं येन हरिरित्यक्षरद्वयं" என்கிறபடியே லகுவான இரண்டு அக்ஷரங்களை உச்சரிக்க, இட்படை கல் படையானால், சூர்தரமான இவ்வாக்ய த்வயத்தை உச்சரித்தவனுக்கு இது கேட்கவேண்டுமோ?

"sakrt uccaritam yena hari: ityakshara dvayam" enkiRapadiyE laghuvAna iraNDu aksharankaLai uccarikka, iTTapaDai kal paDaiAnAl, gurutaramAna iv-vAkya dvayattai uccarittavanukku itu kETka vENDumO?

We have seen how the Lord considers Himself grateful to the cetana for just doing a minute bit of good act that pleases Him. He does not stop there, but comes forward to complete the effect of the cetana's prapatti so that he achieves the goal for which he did the prapatti, i.e., moksham. When the SAstrAs assure the fruit in full for uttering the dvaya mantram just once, is it not justified that even if there are shortcomings in the case of a prapanna, he will in due course attain the benefit in full?





SwAmi DeSikan, compassionate as he was, gives the proof for this from the SAstra:

सकृदुच्चरितं ये न हरिरित्यक्षरद्वयं

sakrt uccaritam ye na hari: ityakshara dvayam -

This quote is from a Slokam in VishNu dharma, which follows:

सकृदुच्चरितं येन हरिरित्यक्षरद्वयं ।

बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ॥

sakrduccaritam ye na harirityakshara dvayam |

baddha: parikanastena mokshAya gamanum prati ||

---VishNu dharmam: 70-84

Meaning:

By the man who has once uttered the two syllables 'Hari:' - by him steps have been taken for attaining moksham.

SwAmi DeSikan says this is an authoritative declaration in the case of uttering the name of 'Hari:'. If just uttering 'Hari:' once is like laying a concrete foundation, what to talk of the effect of uttering the two sentences of dvayam once for a person who does the prapatti!

SwAmi DeSikan further points out:

தமஸ்ஸாலும் ரஜஸ்ஸாலும் வரும் கலக்கம் அறுக்கையாலே "பாரமார்த்திகி
யதாவஸ்திதா" என்னும்படியான பரிபூர்ண ப்ரபத்தி பண்ணினவனுக்குத் தான்
கோலின பலம் தான் கோலின காலத்திலே ஸித்திக்கும்.

tamassAlum rajassAlum varum kalakkam aRukkaiyAIE "pArmArthikiI
yadavasthitha" ennunumbadhiyan paripoorana prapatti panneevinavanukku th
kolina balam than kolina kalaththile siththikkum.





तावदार्थिस्तथा वाञ्छा तावन्मोहस्तथाऽसुखम् ।

यावन्नयाति शरणं त्वामशेषाघनाशनम् ॥

tAvadArthi: tathA vAnchA tAvat moha: tathAsukham |

yAvanna yAti SaraNam tvAm aSeshAghanASanam ||

--- VishNu PurANam, 1-9-73

Meaning:

Only so long as one does not perform prapatti to You Who can destroy all sins, the person will have the anxiety to recover the lost wealth; will have the desire to acquire new wealth; will there be the absence of the enjoyment of one's Atma as something different from the body; will have the sorrow of samsAra; and the absence of the enjoyment of ParmAtmA.

यद्येन कामकामेन न साध्यं साधनान्तरैः ।

मुमुक्षुणा यत्साङ्ख्येन योगेन न च भक्तितः ॥

प्राप्यते परमं धाम यतो नावर्तते यतिः ।

तेन तेनाप्यते तत्तत् न्यासेनैव महामुने ॥

परमात्मा च तेनैव साध्यते पुरुषोत्तमः ॥

yadyena kAmakAmena na sAdhyam sAdhanAntarai: |

mumukshuNA yatsAnkhyena yogena na ca bhaktita: ||

prApyate paramam dhAma yato nAvartate yati: |

tena tenApyate tattat nyAsenaiva mahAmune ||





paramAtmA ca tenaiva sAdhyate purushottama: ||

---ahirbhudnya Samhita,37-25, 26, 27

Meaning:

Whatever object desired, by whatsoever person and whatever cannot be obtained by other means, and that moksham from which abode there is no return and which cannot be attained by karma yogam, j~nAna yogam or bhakti yogam, all these fruits are obtained, Oh great Sage, by those who strive for these goals by performing prapatti. The Supreme Self is attained only by prapatti.

SwAmi DeSikan summarizes these points in a beautiful Tamil pAsuram:

வினைவிடுத்து வியன் குணத்தால் எம்மையாக்கி

வெருவுரை கேட்டு அவை கேட்க விரும்பி நாளும்

தனையனைத்தும் அடைந்திடத் தான் அடைந்து நின்ற

தன் திருமாதுடன் இறையும் தனியா நாதன்

நினைவழிக்கும் வினை வழிக்கு விலக்காய் நிற்கும்

நிகரில்லா நெடும் குணங்கள் நிலைபெறத் தன்

கனைகழற்கீழ் அடைக்கலமாம் காட்சி தந்து

காரணனாம் தன் காவல் கவர்கின்றானே.

vianiviDuttu viyan guNattAl emmaiAkki

veruvurai kETTu avai kETka virumbi nALum

tanaiyanaittum aDaintiDat tAn aDaintu ninRa

tan tirumAtuDan iRaiyum taniyA nAthan

ninaivazhikkum vinai vazhikku vilakkAi niRkum





nikarilla neDum guNankaL nilaipeRat tan

kanaikazhaRkIzh aDaikkalamAm kATci tantu

kAraNanAm tan kAval kavarkinRAnE.

Meaning:

SrI, the Consort of the Lord, removes the obstacles to adopting the means of prapatti for the persons who approach Her. She also makes their qualities fit enough to do service to the Lord. She listens to the plea made by them trembling out of fear, "Oh Devi please reach us, the sinners as we are, to the feet of the Lord". She makes the Lord to listen to their plea. She is easily approachable by all who are eager to survive. She approaches the Lord for the sake of those who approached Her. The Lord Who never parts with His Consort even for a moment sees that His auspicious qualities would become meaningful only if He protects the jIvA-s who approach Him and His Consort. He establishes His title of being the Greatest Protector by inducing his devotees in prapatti and accepts them under His feet for according protection to them.

SwAmi Desikan concludes the explanation of the first part of the dvaya mantram and turns towards the second and final part of the mantram.

இப்படி ஸர்வபுருஷார்த்தங்களையும் ஸாதிக்கவற்றான உபாயம் இங்கு எதற்காக? என்ன, "கண்டு கேட்டு" என்கிற பாட்டின்படியே கூுதர்ப்ரயோஜனங்களோடு துவக்கற்ற புருஷார்த்த விசேஷத்தைக் காட்டுகிறது உத்தர கண்டம்.

ippaDi sarva purushArtthankalaiyum sAdhikkavaRRana upAyam ingu etaRkAka? enna, "kaNDu kETTu" enkiRa pATTinpaDiyE kshudra-pryOjanangkaLODu tuvakkaRRa purushArttha viSeshattaik kATTukiRatu, uttara khaNDam.

A query arises: It has been stated that the means of prapatti is capable of getting all sorts of objectives. For what purpose such a means has been mentioned here in this dvayam? The answer is: While there are innumerable objectives to be attained in this mundane world that are not ever lasting, there





is, however, one which is completely different from such worldly objectives and which lasts for ever. That is moksham which is revealed by the later part of the dvaya mantram



The Divine vision of BHagavAn with SrI
Deities at SrI MaTham, Chembur

In this regard, SwAmi DeSikan refers to a verse from TiruvAimozhi of SrI NammAzhvAr, with a quote, "kaNDu kETTu".

We shall see the entire verse:

கண்டுகேட்டுற்று மோந்துண்டுழலும் ஐங்கருவி
கண்ட இன்பம் தெரிவரிய அளவில்லாச் சிற்றின்பம்
ஒண்தொடியாள் திருமகனும் நீயுமே நிலாநிற்பக்
கண்டசதிர் கண்டொழிந்தேன் அடைந்தேன் உன்திருவடியே.

kaNDu kETTuRRu mOntu uNDu uzhalum ainkaruvi

kaNDa inbam therivariya aLavillAc ciRRinbam





oNtoDiyAL tirumakaLum niuME nilA niRpa

kaNDacatir kaNDozhintEn aDaintEn un tiruvaDiyE.

---TiruvAimozhi, 4-9-10

Meaning:

The pleasures of five senses of seeing, hearing, touching, smelling and tasting and also, the unlimited but inferior enjoyment of one's own Self (AtmAnubhavam) which is not capable of being realized by the senses, have been given up by me. I have now witnessed the beautiful vision of both You and Sri together and attained Your divine feet.

Here ends the discussion on the earlier part (pUrva bhAgam) of dvayam. SwAmi DeSikan takes up the latter part (uttara bhAgam) of the mantram.

THE SECOND PART OF DVAYAM

The significance of the term 'SrImat'

SwAmi DeSikan now takes up for discussion the latter part (uttara bhAgam) of the dvaya mantram, i.e., "SrImate nArAyaNAya nama:". First comes the term "Srimate"- which literally means 'associated with SrI- Lakshmi'. This term precedes the Lord's name, 'nArayaNa' Who is ever inseparably united with His Consort, SrI. Along with Her, the Lord stands as 'Seshi' - the Master. Both jointly accept the kinkaryam-s, services, rendered by the cetana in SrIvaikuNTham, the highest Abode. This fact has been talked about by AzhvAr and in RaamAyaNa as well as in the stotra ratnam of SrI ALavantAr which are referred to by SwAmi DeSikan:

இதில் 'श्रीमत्' शब्दம் "ஓண் தொடியான் திருமகளும் நீயுமே நிலாநிற்ப", "கோலத் திருமாமகளோடுன்னை" என்கிறபடியே நிரதிலய भोग्यमान शेषि தத்த்வம் "भवांस्तु





सह वैदेह्या", "तया सहासीनमनन्तभोगिनि" इत्यादिकளில் சொன்ன சேர்த்தியிலே கைங்கர்ய-प्रतिसंबन्धियाय்க் கொண்டு நித்ய-युक्तமாய் நிற்கிற நிலையைக் காட்டுகிறது.

itil, 'SrImat' Sabdam "oN toDiyAL tirumakaLum nIyumE niLaniRpa", "kOlat tirumAmakaLODu unnai" enkiRapaDiyE niratiSaya bhogyamAna Seshi tattvam "bhavAmstu saha vaidehyA", "tayA sahAsInamanantabhogini" ityAdikaLil conna cErttiyilE kainkarya-pratisambandhiyAyk koNDu nitya-yuktamAi niRkiRa nilaiyaik kATTukiRatu.

First, the quotes from Tamil verses: "oN toDiyAL tirumakaLum nIyumE niLaniRpa" and "kOlat tirumA makaLODu unnai".

We shall look at these now. The first quote is from a pAsuram in tiruvAimozhi (4-9-10) which we have already seen in the earlier part. It means, ('I have witnessed) You and Your Consort with shining rings adorning Her hands, you both alone in the space beyond the prakrti'.

The second quote is from another verse of tiruvAimozhi:

ஞாலத்தூடே நடந்தும் நின்றும் கிடந்திருந்தும்

சாலப்பலநாள் உகந்தோறுயிர்கள் காப்பானே

கோலத் திருமாமகளோடுன்னைக் கூடாதே

சாலப்பலநாள் அடியேன் இன்னம் தளர்வேனோ?

j~nAlattUDE naDantum ninRum kiDantu iruntum

cAlap palanAL ukantORuyirkaL kAppAnE

kOlat tirumA makaLODu unnaik kUDAtE

cAlap palanAL aDiyEn innam taLarvEnO?

--tiruvAimozhi, 6-9-3





Meaning:

You walked on this earth, showed Your standing, reclining and sitting postures, on various occasions, era after era, in order to protect the lives on the earth. I am becoming weaker and weaker without joining You along with pleasing Lakshmi. How long like this, Oh Lord?

AzhvAr expresses his longing to join the Lord, not Him alone, but with His Consort, Lakshmi. Hence, SwAmi DeSikan highlights the importance of serving the Divine Couple together and not merely the Lord alone. This is signified by the term 'SrImat' in the latter part of the dvaya mantram.

SwAmi DeSikan does not stop with the Tamil quotes but goes ahead with quotes in Sanskrit too:

भवांस्तु सह वैदेह्या

bhavAmstu saha vaidehyA

तया सहासीनमनन्तभोगिनि

tayA sahAsInamananta-bhogini".

Let us see the first one:

This was uttered by SrI LakshmaNa while pleading with his brother to take him along to the forest where SrI rAma was to spend 14 years as directed by Kaikeyi.

भवांस्तु सह वैदेह्या गिरिसानुषु रंस्यते ।

अहं सर्वं करिष्यामि जाग्रतः स्वपतश्च ते ॥

bhavAmstu saha vaidehyA girisAnushu ramsyate |

aham sarvam karishyAmi jAgrata: svapataSca te ||

- vAlmIKI rAmAyaNaa, 2-31-27





Meaning:

LakshmaNa addresses Sri rAma, "You will sport with Vaidehi (sItA) freely on mountain-tops. I shall do everything for you whether you are awake or asleep." (LakshmaNa desires to serve SrI rAma together with His Consort, sItA.)

Now the second quote:

तया सहासीनमनन्तभोगिनि

tayA sahAsInamananta-bhogini -

This is part of a Slokam from stotraratnam of SrI YaamunAcArya.

तया सहासीनमनन्तभोगिनि

प्रकृष्टविज्ञानबलैकधामनि ।

फणामणिव्रातमयूकमण्डल-

प्रकाशमानोदरदिव्यधामनि ॥

tayA sahAsInamanantaabhOgini

prkrshTa vij~nAna balaika dhAmani |

phaNAmaNivrAtamayUkamaNDala-

prakASamAnodaradivadhAmani ||

(stotraratnam-39)

Meaning:

tayA saha - along with Her, Your Consort, SrI;

AsInam - sitting





anantabhogini- on ananta, AdiSeshan as Your bed;

prkrshTa vij~nAna balaika-dhAmani - the unique place for the great wisdom, strength, knowledge etc.;

phaNAmaNivrAtamayUkamaNDala-prakASa-mAnodaradivadhAmani - in the maNDapam with a glowing top adorned with shining gems all over.



Lord in SrI VaikuNTham seated with HIS consorts
SrI PerarulAlan in sesha vAhanam - Kanchi





Here, the notable part is the description of the Lord in SrIvaikuNTham seated along with His Consort, SrI.

As such descriptions are numerous, SwAmi DeSikan gives these quotes as samples:

"इत्यादिकளில் சொன்ன",

"ityAdikaLil conna".

He points out the message conveyed by such statements:

சேர்த்தியிலே கைங்கர்ய-प्रतिसंबन्धियाय்க் கொண்டு நித்ய-யுக்தமாய் நிற்கிற நிலையைக் காட்டுகிறது.

cErttiyilE kainkarya-pratisambandhiyAyk koNDu nitya-yuktamAi niRkiRa nilaiyaik kATTukiRatu. -

The term 'SrImat' in the latter part of the dvaya mantram reveals the fact that SrI is inseparably ever with the Lord in the ultimate state of SrIvaikuNTham receiving the services of the mukta jIvan, as She is at the stage of performance of prapatti by the jIvan.

SwAmi DeSikan raises an important point:

श्रुत्यादिकளிலே ஸர்வ-விசிஷ்டன் ப்ராப்யனாகச் சொல்லியிருக்க,

SrutyAdikaLilE sarva-viSishTan prApyanAkakc colliyirukka -

Scriptures like Upanishads establish that the Lord alone is the goal to be experienced as He is the sole ruler of both leelA and nitya vibhUtis. When that is the case, here in the dvayam, how He is said to be ever with His Consort, SrI?

SwAmi DeSikan gives the answer also. When it is said the Lord nArAyaNa, combined with Sri, is the fruit, it should be understood that there is nothing





superior than the Divine Couple (the Lord and Sri); Both are Seshi:-Master-Mistress Couple. This is the significant message conveyed by the term 'SrImat' in both parts of the dvaya mantram.

Here it is specifically mentioned to highlight this combined ownership of all. To show this difference is based on scriptural statements, a few of which are mentioned by SwAmi DeSikan:

"नानयोर्विद्यते परं", "अस्या मम च शेषं हि विभूतिरुभयात्मिका", "उभयाधिष्ठानं चैकं शेषित्वं",
इत्यादिकुणाले सानंन वासी त्थोण्णुकककाकविणे इङ्के विसेषित्तु
गुक्किरतु.

"nAnayorvidyate param", "asyA mama ca Sesham hi vibhUtirubhayAtmika",
ubhayAdhishThAnam caikam Seshitvam" ityAdikaLAla conna vAsi
tORRukaikkAkaviRE ingE viSeshittu eDukkiRatu.

The first quote is from Sri VishNu PurANa

देवतिर्यङ्मनुष्येषु पुत्रामा भगवान् हरिः ।

स्त्रीनाम्नी लक्ष्मीमैत्रेय नानयोर्विद्यते परं ॥

devatiryangmanushyeshu punnAmA bhagavAn hari: |

strInAmnI lakshIr-maitreya nAnayorvidyate param ||

--VishNu purANa, 1-8-35

Meaning:

There is nothing other than these two. The males are BhagavAn and the females are Lakshmi.

The second quote is from Vishvaksena samhita:





अस्या मम च शेषं हि विभूतिरुभयात्मिका ।

इति श्रुतिशिरः सिद्ध मच्छास्त्रेष्वपि मानद ॥

asyA mama ca Sesham hi vibhUtirubhayAtmikA |

iti SrutiSira: siddha mat SAstreshvapi mAnada || (VishvakSena samhitA)

Meaning:

The two kinds of wealth (nitya vibhUti and leelA vibhUti) are Sesha to me and to Her (SrI), Oh Brahma! This is declared in my SAstrAs.

The third quote is from shaDartha sankshepam, a work by somAsi ANDAn,

उभयाधिष्ठानं चैकं शेषित्वं

ubhayAdhishThAnam caikam Seshitvam

Meaning:

Both (the Lord and SrI) form a single Seshi.

Thus, the Divine Couple, the Lord and SrI, jointly possess the stature of being the common Seshi of all. The term 'SrImat' stands here in order to emphasize this.

SwAmi DeSikan advises us to bear in mind particularly this one of the various meanings of the term 'SrI':

श्रीशब्दं निरुक्तिकेन प्राप्यतेऽयं उरुपानावहन्ते इङ्के अनुसन्धिपतुः।

SrISabda niruktikaLil prApyataikku uRuppAnavaRRai ingE anusandhippatu.

The word 'SrI' though has different significations, here it should be taken mainly to mean that She remains the goal to be attained by the jIva. It is also





fitting to understand Her being worshipped and served by every one.

(**Note:-** The third quote above is from a work named, 'shaDartha sankshepam' of somAsiyANDAn. Here are some points regarding somAsiyANDAn. He was an important disciples of SrI rAmAnuja. He wrote a commentary on SrIbhAshyam, titled, 'SrI-bhAshya-vivrtti'. He also wrote a few works such as shaDartha sankshepam and guruguNAvali, as mentioned in the literary works of pUrvAchArya-s. somAsiyANDAn was also known as SrI rAma miSra.)

SwAmi DeSikan again deals with another doubt that may arise in our minds. The doubt is: Even after the term 'SrImate' itself denotes the Lord-His Spouse (SrI) combination itself is the ultimate goal of us all, why should there be yet another term, 'nArAyaNa' here? SwAmi DeSikan seeks to clear this doubt:

ஸர்வ-சேஷியான தத்த்வம் प्रधान-ப्राप्यमानालும் प्राप्ताविनं स्वरूपं முதலான ஸர்வ விசேஷணங்களும் प्राप्य-कोटि-घटितங்களாய் நிற்கிற நிலையைக் காட்டுகிறது இங்குற்ற நாராயண ஸப்தம்.

sarva-SeshiyAna tattvam pradhAna-prApyamAnALum prAptAvin svarUpam mutalAna sarva viSehaNangaLum prApya-koTi-ghaTitankaLAI niRkiRa nilaiyaik kATTukiRatu inguRRa nArAyaNa Sabdam.

The essence of this statement is: Though the term 'SrImate' by itself denotes the Lord and His Spouse who are entitled to our services, yet the term, 'nArAyaNa' is employed here to indicate the full and perfect enjoyment of the association of a Sesha to the Seshi, and of His qualities and glories.

देश-काल-पुरुष-भेदत्ताले पण्डु बहुविधमान आनुकूल्य-प्रातिकूल्ययातिक्राने अदन्तवै सर्व-उपाधिकलुम् कृथिन्तवन्नुक्कु सवामी-विभूति यान आकारत्ताले अत्यन्त-अनुकूलङ्गलुम् இருக்கும்.

deSa-kAla-purusha-bhedattAlE paNDu bahavidhamAna AnukUlya-prAtikUlyAdikaLai aDaintavai sarva-upAdhikaLum kazhinhavanukku svAmi-





vibhUtiyAna AkArattAIe atyanta-anukUlangkaLAI irukkum.

While being in this world of samsAra, the cetana experiences certain things as enjoyable and certain other things troublesome. The same thing that appears favourable at one place or time, will appear unfavourable at another place or time. It may be enjoyable for a person and disgusting for another. All these differences are due to each one's previous karmAs - puNya and pApa. For a mukta, all his previous karmA and the physical body along with the senses which he got due to those karmAs will disappear. In that state of mukta, any object he sees will appear to him as belonging to the Lord and to be under His control. Hence, any object will appear favourable to him.

अनन्तात्माக்களுக்கும் வரும் ஐஸ்வர்ய-ஆத்மாநுபவ ரஸத்தை எல்லாம் சேரப் பார்த்தாலும் பரிபூர்ண-ब्रह्मानुभव-रूपமான திருப்பாற்கடலில் ஒரு திவலைக்கும் பற்றாது.

anantAtmAkkalukkum varum aiSvarya-AtmAnubhava rasattai ellAm cErappArttAlum paripUrNa-brahmAnubhava-rUpamAna tiruppARkaDalil oru tivalaikkum paRRAtu.

In this universe, there are countless Atma-s. Suppose all of them together enjoy all the pleasures available in all the worlds up to the Brahma lokam and the enjoyment still greater in the enjoyment of one's own Self, known as kaivalya mukti. All these put together will be like a small drop in the Milky Ocean compared to the bliss that a mukta gets while enjoying the closest proximity of the Lord in SrIvaikuNTham.

கைங்கர்ய விரேஷங்களுக்கு இலக்காகப் पर्यङ्क-विद्यादिकளில் சொன்ன दिव्य-மங்கள-விக்ரஹமும் இங்கே விரேஷித்து அநுஸந்தேயம்.

kainkarya viSeshankaLukku ilakkAkap paryanka-vidyAdikaLil connā divya-mangaLa-vigrahamum ingE viSehittu anusandEyam.

In SrIvaikuNTham, nitya-s and mukta-s render special services to the Lord who





is seated on the divine seat. This has been described in the Upanishads. The Lord also appears in His unique divine form receiving their services. His unique divine form is indicated in this term of 'nArAyaNa', which should be specially noted by us.

पर्यङ्क विद्या

paryanka vidyA -

There are different varieties in bhakti yogam, one of which is paryanka vidyA. This is found in KaushItaki Upanishad, where all the aspects of the Lord's presence in SrIvaikuNTham are described in detail. In the term 'nArayaNa' one should think of this, says Swami DeSikan.

He continues further:

"தன்மை பெறுத்தித் தன் தாளிணைக் கீழ் கொள்ளும் அப்பன்" என்றும், "தன் தாளின் கீழ்ச் சேர்த்து" என்றும், "मदीयमूर्धानमलङ्करिष्यति" என்றும் சொல்லுகிறபடியே திருவடிகளுக்கும் ஆதார-பद्மத்துக்கும் நடுவிடையே முக்தருக்கு स्वतः प्राप्तमान இருப்பிடம்.

"tanmai peRuttit tan tALiNaik kIzh koLLum appan" enRum, "tan tALin-kIzhc cErttu" enRum, "madIyamUrdhAnamalankarishyati" enRum collukiRapaDiyE tiruvaDikaLukkum AdhAra-padmattukkum naDuviRE muktarukku svata: prAptamAna iruupiDam.

In SrIvaikuNTham, there is a place for the mukta-s, specifically meant for them. It is the space between the feet of the Lord and the lotus that is supporting the feet. SwAmi DeSikan endorses this fact with three quotes - two from tiruvAimozhi and one from stotraratnam of SrI ALavantAr. Let us consider them one by one.

The first quote:





"தன்மை பெறுத்தித் தன் தாளிணைக் கீழ் கொள்ளும் அப்பன்"

"tanmai peRuttit tan tALiNaik kIzh koLLum appan"

The full verse is as follows:

சன்மசன்மாந்தரம் காத்து அடியார்களைக் கொண்டுபோய்

தன்மை பெறுத்தித் தன் தாளிணைக் கீழ் கொள்ளும் அப்பனை

தொன்மைபிதற்ற வல்லாரைப் பிதற்றுமவர் கண்டீர்

நன்மைபெறுத்து எம்மை நானூய்யக் கொள்கின்ற நம்பரே.

canma-canmAntaram kAttu aDiyArkaLaik koNDupOi

tanmai peRuttit tan tALiNaik kIzh koLLum appanai

tonmai pitaRRa vallAraip pitaRRum avar kaNDIr

nanmai peRuttu emmai nALuyyak koLkinRa nambarE. (tiruvAimozhi,3-7-7)

Meaning:

The Lord acts like a kind father; protects us, His devoted servants, from birth after birth and takes us to His abode, and keeps us under His feet. Those persons who passionately prattle the greatness of the bhAgavatA-s who, in turn prattle the kindness of the Lord, are our life-giving resort.

Now, the second quote which too is from tiruvAimozhi:

வார்த்தையறிபவர் மாயவற்கன்றியாவரோ?

போர்த்த பிறப்பொடு நோயொடு மூப்பொடு இறப்பிவை

பேர்த்து பெருந்துன்பம் வேறறீக்கி தன் தாளின்கீழ்ச்

சேர்த்து அவன் செய்யும் சேமத்தை எண்ணித் தெளிவுற்றே.

vArttai yaRipavar mAyavaRkanRi yAvarO?

pOrtta piRappoDu nOyoDu mUppoDu iRappivai





pErttu peruntunbam vEraRa-nIKit tan tALin-kIzhc

cErttu avan ceyyum cEmattai eNNit teLivuRRE.

(tiruvAimozhi,7-5-10)

Meaning:

Those who remember His words in the carama Slokam (mAmekam SaraNam vraja; mA Suca:) - will they approach any one else other than He, after they have become clear about the help rendered by Him by removing our bonds in the form of birth, disease, old-age, death and such sufferings from their very roots, and taking us to keep us under His feet?

Third quote is from a Slokam in stotraratnam:

मदीयमूर्धानमलङ्करिष्यति

madIyamUrdhAnamalankarishyati -

Let us see the verse in full:

कदा पुनः शङ्खरथाङ्गकल्पक-

ध्वजारविन्दाङ्कुशवज्रलाञ्छनम् ।

त्रिविक्रम स्वच्चरणाम्बुजद्वयं

मदीयमूर्धानमलङ्करिष्यति ॥

kadA puna: Sankha-rathAnga-kalpaka-

dhvajAravindAnkuSa-vajra-lAnchanam |

trivikrama svaccaraNAmbujadvayam

madIyamUrdhAnam-alankarishyati ||

--stotraratnam -31

Meaning:

Oh trivikrama! When will Your lotus feet, bearing the marks of conch, discus,





kalpaka-tree, flag, lotus, hook and thunder-bolt, adorn my head?

The latter part of the dvaya mantram consists of three terms, that is: "SrImate nArAyaNAya nama:". Of these, the terms 'SrImate' and 'nArAyaNa' have been discussed so far. These show the Lord as the Master to all and in every way He is of limitless pleasantness to all. Then comes the dative (fourth-case) suffix 'Aya' attached to "nArAyaNa". Swami DeSikan now takes up to explain this. It indicates 'for nArAyaNa', that is, 'exclusively meant for nArAyaNa'. This is further extended to mean, 'one is Sesha to Him'. SwAmi DeSikan puts it this way:

இப்படி ஸர்வ-சேஷித்வ-ஸர்வ-ப்ரகார-நிரதிசய-போக்யத்வங்களை प्रधानமாகப் பிரகாசிப்பிக்கிற பதங்களில் चतुर्थी तादर्थ्यमात्रத்தைச் சொன்னால் கீழ்ச் சொல்லுகிற உபாயத்தோடு சேர்த்தியில்லாமையாலே.....

ippaDi sarva-Seshitva-sarva-prakAra-niratiSaya-bhokyatvankaLai pradhAnamAkap pirakAsippikkiRa padankaLil caturthI tAdaryamAtrattaic connAl kIzhc collukiRa upAyattODu cErttiyillAmayAIE.....

Thus, the terms SrImate and nArAyaNa point out both SrI and nArAyaNa are the Masters enjoying wonderful pleasures in all ways. When such is the position, if the fourth-case suffix (Aya) is said to indicate the meaning 'servant only to Him', it does not go with the means (upAyam) of surrender in the earlier part of the mantra, "SrIman nArAyaNa caraNau SaraNam prapadye". Moreover, the jIva is ever a Sesha, is it not? There is no need to specify this separately. Hence, we must find out what is the fitting meaning for the suffix, 'Aya'. This is explained by SwAmi DeSikan thus:

நித்ய சிद्धமான இத் தாதர்யத்துக்கு அநுபுரபமாய் சாध्यமாய் நிரூபாதி-அநுபவ-பர்வாஹமாய் वैपरीत्यादि-ரஹிதமாய் சர்வதேசாதி-யோக்யமான யதா-அபிமத-சர்வவித-கைங்கர்யத்தையும் காட்டுகிறது.

nitya siddhamAna it tAdarthiyartattukku anurUpamAi sAdhyamAi nirupAdhika-





anubhava-parIvAhamAi vaiparItYAdi-rahitamAi sarva-deSAdi-yogyamAna
yathA-abhimata-sarvavidha-kainkaryattaiyum kATTukiRatu.

This dative (fourth case suffix), meaning 'existing for nArAyaNa', indicates the 'service' the cetana has to render in all states and at all times to the Lord. This is an eternal fact (nitya siddha). This is obviously to be attained. The cetana, once all his karmAs are gone, naturally experiences the Lord and does the services to Him thereby enjoying the bliss in the SrIvaikuNTham. All the perversions like 'I and mine' which he had earlier having disappeared, the cetana freely engaged in pure services of all kinds as he likes. This sort of kainkaryam is indicated by the dative (fourth-case) suffix, 'Aya'. Such a service is prayed for by the cetana at the time of prapatti, says SwAmi Desikan:

இதன் ப்ரார்த்தனைக்கு இங்கே ஒரு க்ரியாபடம் அடியாறாய்ம்.

itan prArthanaikku ingE oru kriyApadam adhyAhAryam.

In order to derive such a prayer, 'I should become one rendering all services to nArAyaNa', a finite verb, 'bhaveyam' is to be imagined here.

For this, we have to keep in our mind such prayers found in scriptures, says SwAmi Desikan:

"कुरुष्व मामनुचरं", "வானுயரின்பம் மன்னி வீற்றிருந்தாய், அருளு நின் தாள்களை
எனக்கே", "நின் தாளிணைக் கீழ் வாழ்ச்சி யான் சேரும் வகையருளாய்",
"नित्यकिङ्करो भवानि" इत्यादिकளை இங்கே அநுஸந்திப்பது.

"kurushva mAmanucaram" "vAnuyarinbam manni vIRRiruntAi, arulu nin tALkaLai
enakke", "nin tALinaikkIzh vAzhcci yAn cErum vakai aruLai", "nityakinkaro
bhavAni" ityAdikaLai ingE anusantipatu.

We shall see these quotes one by one. The first quote:

कुरुष्व मामनुचरं वैधर्म्यं नेह विद्यते ।





कृतार्थोऽहं भविष्यामि तव चार्थः प्रकल्पते ॥

kurushva mAmanucaram vaidharmyam neha vidyate |

krtArtho aham bhavishyAmi tava cArtha: prakalpate ||

---vAlmIki rAmAyaNa, 2-31-22

Meaning:

(LakshmaNa pleads with SrI rAma) Please take me as Your servant. There is nothing improper in this. I will thereby derive the satisfaction of serving You for whom alone I exist. You will also get the satisfaction of having protected one who has sought You as his refuge.

The next two quotes are from tiruvAimozhi:

யானும் நீதானே யாவதோ மெய்யே அருநரகவையும் நீயானால்
வானுயரின்பம் எய்திலென்? மற்றை நரகமேயெய்திலென்? எனிலும்
யானும் நீதானாய்த் தெளிதொறும் நன்றும் அஞ்சுவன் நரகம்நானடைதல்
வானுயரின்பம் மன்னி வீற்றிருந்தாய், அருளு நின் தாள்களை எனக்கே.

yAnum nItAnE yAvatO meyyE arunarakavaiyum nIyAnAl

vAnuyarinbam eytilen? maRRai narakame eiten? enilum

yAnum nI tAnAit teLitoRum nanRum ancuvan narakam nAn aDaital

vAnuyarinbam manni vIRRiruntAi, aruLu nin tALkaLai enakkE.

---tiruvAimozhi, 8-1-9

Meaning:

Oh Lord, Who is ever present in the highest Abode of SrIvaikuNTham of





unlimited bliss! It is true, I am You, as You are present every where and in every thing. It is Your order that I am in this hell-like world. Hence, whether I attain the SrIvaikuNTham or the hell, it does not matter. However, I fear; when I realize that You are in me, I fear to remain in this hell-like world. Therefore, please grant me Your feet!



The Abode of unlimited bliss! - SrI VaikuNTham

கும்ச்சிருானச் கடரொளியாகி என்றும்
ஏழ்ச்சிக் கேடின்றி எங்கணும் நிறைந்த எந்தாய்
தாழ்ச்சி மற்றெங்கும் தவிர்ந்து நின் தாளிணைக்கீழ்
வாழ்ச்சி யான்சேரும் வகை அருளாய் வந்தே.

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cUzhcci j~nAnac cuDaroLiyAki enRum

Ezhccik kEDinRi enkaNum niRainta entAi!

tAzhcci maRRengum tavarntu nin tALiNaik kIzh

vAzhcci yAncErum vakai aruLai vantE.

(tiruvAimozhi, 3-2-4)

Meaning:

Oh Lord, You are pervading all objects, whether animate or inanimate! In order that I escape the decay by continuing here, You must appear now before me in flesh and blood to enable me to take refuge under Your feet.

Here is a quote from SaraNAgati gadyam:

.....प्रीतिकारित अशेषावस्थोचित अशेषशेषतैकरतिरूप नित्यकिङ्करो भवानि

....prItikArita aSeshAvasthocita aSesha SeshataikaratirUpa nitya kinkaro bhavAni

Meaning:

May I become the eternal servant of BhagavAn attaining my sole joy in fulfilling all His purposes in all states and situations without any exception!

Thus, SwAmi DeSikan concludes the explanation of the fourth-case suffix, 'Aya' to 'nArAyaNa'.

Now, Swami DeSikan takes up the next and the last word, "nama:":

இப்படி பரந்தீயமான பரம-புருஷார்த்தம் அவிद्याकर्मादियाன அநிஷ்ட-
வர்கத்தினுடைய अत्यन्त-निवृत्ति-पूर्वकमाकையாலே அல்லாத புருஷார்த்த-
அநுபவ-தசையில் வரும் स्वाधीन-स्वार्थ-कर्तृत्व-भोक्तृत्व-भ्रमरूपமான களையற்று,





"தனக்கேயாக எனக்கொள்ளும்" इत्यादिकளிற்படியே நிற்கும் நிலையை இங்குற்ற "நமஸ்" காட்டுகிறது.

ippaDi prArthanIyamAna parama-purushAttham avidyAkarmAdiyAna anishTavargattinuDaiya atyanta-nivrtti-pUrvamAkaiyAlE allAta purushArttha-anubhava-daSaiyil varum svAdhIna-svArtha-kartrtva-bhoktrtva-bhramarUpamAna kaLaiyaRRu "tanakkEyAka enaikkoLLum" ityAdikaLiRpaDiyE niRkum nilaiyai inkuRRa "namas" kATTukiRatu.

The cetana while performing prapatti, prays for the highest benefit, that is, moksham. When he will get it? He can get it only after all types of impediments including ignorance, karmAs etc. are dispensed with completely, is it not? He has also enjoyed various types of materialistic pleasures in this world. He enjoyed them, thinking that he was an independent person, he was acting for his own benefit and for his own enjoyment. These were wrong thoughts. Now in the state of moksham, all these previous thoughts have been replaced by the right thinking that whatever he does is done by the Lord Himself for His own benefit. This state of mind is highlighted by the term "nama:" here.

SwAmi DeSikan endorses this with a quote from thiruvAimozhi,

தனக்கேயாக எனக்கொள்ளும்

tanakkEyAka enaikkoLLum

Let us consider the verse in full:

எனக்கேயாட்செய் எக்காலத்தும் என்று என்

மனக்கே வந்து இடைவீடின்றி மன்னி

தனக்கேயாக எனக்கொள்ளும் ஈதே

எனக்கேகண்ணனை யான் கொள்சிறப்பே.

enakkE ATcey ekkAlattum enRu en

manakkE vantu iDaivIDinRi manni





tanakkEyAka enaikkoLLum ItE

enakKE kaNNanai yAn koLciRappE.

(tiruvAimozhi, 2-9-4)

Meaning:

The best benefit I seek from the Lord is: He must enter into my mind saying, 'You shall serve Me all times' and stay put in me continuously without even a minute's break; this very acceptance of me as His own will befit the nature of my AtmA.

This verse is considered by our pUvAcAriar-s as the crown of this group of ten verses. The Lord could ask the AzhvAr, 'Serve'; or 'Serve Me'; or 'Serve Me alone'; but the AzhvAr will not be satisfied. Hence, the AzhvAr says 'The Lord must ask him to serve Him for ever'; he insists that the Lord should not only enter into his mind, but should stay put there for ever, that too, uninterruptedly. He says, such a gesture of the Lord alone will befit his Atma svarUpam. The AzhvAr says, it is the greatest favour that he seeks from the Lord.

SwAmi DeSikan points out that whatever the AzhvAr has shown in his pASuram quoted above is indicated by the term, "nama:". He further says:

இதுவும் திருமந்திரத்தில் ஸுகூட யோஜனையில் போலே இரண்டு
எழுத்தும் இரண்டு படிமாய் அடியாஹரித்த க்ரியா-படித்தோடே அங்வயித்து ஒரு
வாக்யமாகிறது.

ituvum tirumanrattil sUkshma yOjanaiyil pOIE iraNDu ezhuttum iraNDu
padamAi adhyAharitta kriyA-padatODE anvayittu oru vAkyamAKiRatu.

As stated in the previous chapter on 'tirumantrAdhikAram' (Please see SrI HayagrIvan series e-book # 52 at <http://www.srihayagrivan.org>), here too, the term "nama:" has to be explained after splitting it in to two words, "na" and "ma:".

Thereafter, two more words, 'kincit' (anything) and 'syAt' (perhaps), are to be





added so that it will mean "Nothing undesirable should come to me". Then it can be taken as a prayer for the removal of ego and all such undesirables.

Swami DeSikan then shows how the terms in the dvaya mantram would mean.

THE MEANINGS OF THE WORDS IN DVAYAM

இப்படி सहधर्म-चारिणी-संबन्धமும், இதனுடைய நித்யதையும், ரக்ஷண- उपयुक्त-
गुणादिकளும், शुभ-आश्रय-विग्रहமும், இவற்றாலே விசிஷ்டனுடைய
உபாய-भावமும், இவனுடைய வசீகரணமும், இது सकृत् कर्तव्यமானபடியும், இதன்
अधिकारि-विशेषமும் ஸர்வலேஷி सपत्नीகனாய்க் கொண்டு கைங்கர்ய-
प्रतिसंबन्धியானபடியும், ஸர்வ-विशिष्टனுடைய நிரதிசய- भोग्यதையும், அவன்
திறத்தில் ஸ்வரூப-अनुपमान स्वच्छन्द-கைங்கர்யமும், இது அஹங்காராதி
रूपமான களையற்று நிற்கிற நிலையும், இப்படி परिशुद्धமான கைங்கர்யத்தி
னுடைய प्रार्थனையும் அடைவே ப்ரகாசிக்கின்றன.

ippaDi sahadharma-cAriNI-sambandhamum, itanuDaiya nityataiyum, rakshaNa-
upayukta-guNAdikaLum, Subha-ASraya-vigrahamum, ivaRRAIE viSishTanuDaiya
upAya-bhAvamum, ivanuDaiya vasIkaraNamum, itu sakrt kartavymAnapaDiyum,
itan adhikAri-viSeshamum, sarva-Seshi sapatnIkanAik koNDu kainkarya-
pratisambandhiyanapaDiyum, sarva-viSishTanuDaiya niratiSaya-bhogyataiyum,
avan tiRattil svarUpa-anurUpamAna svacchanda-kainkaryamum, itu ahangkArAdi
rUpamAna kaLaiyaRRu niRkiRa nilaiyum, ippaDi pariSuddhamAna
kainkaryattinuDaiya prArthanaiyum aDaivE prakAsikkinRana.

The words lined up in the dvaya mantram will mean thus:

The first part (pUrva bhAgam):

SrImat together with the Consort, "SrI";





The suffix, 'matup' - "SrI" remains inseparable;

nArAyaNa having qualities for extending protection;

caraNau the divinely auspicious form of the Supreme Lord;

SaraNam being an 'upAyam' (means)

prapadye prapatti is done only once as a tool to endear Him;

The first person termination - the qualification of the person who does the prapatti.

The latter part (uttara bhAgam):

SrImate The Lord who is the Master of all, together with His Consort, accepts the service offered;

nArAyaNa Being pleasing in all respects;

Aya to do service as He desires;

nama: serving Him without any ego;

syAt praying for doing pure service to Him.

SwAmi Desikan now focuses on the sentence-wise messages:

இதன் அவாந்தர வாக்கியங்கள் முன்றையும் சேர்த்தால் அநந்யார்ஹ-ஸேஷ-
மூதநாய் அகிஞ்சநான நான் ஸ்ரீமானான நாராயணன் திருவடிகளில் சர்வ-வித-
ரஹிதமாய் சுவ-அபிமதமான ஸர்வவித-கைங்கர்ய-வர்கததையும்
பெறுகைக்கு ஸ்ரீமந் நாராயணன் திருவடிகளையே உபாயமாகக் கொண்டு
யதோக்தமான ஆத்ம-ரக்ஷா-பர-ஸமர்ப்பணம் பண்ணுகிறேன் என்று ஒரு
வாக்கியார்த்தமாகிறது.

itan avAntara vAkyankaL mUnRaiyum cErttAl ananyArha-Sesha-bhUtanAi





akincanAna nAn SrImAnAna nArAyaNan tiruvaDikaLil sarva-vidha-dosha-
rahitamAi sva-abhimatamAna sarva-vidha-kainkarya-vargattaiyum peRukaikku
SrIman nArAyaNan tiruvaDikaLaiyE upAyamAkak koNDu yathoktamAna Atma-
rakshA-bhara-samarppaNam paNNukiREn enRu oru vAkyArthamAKiRatu.

The dvaya mantram comprises three sentences - the first part forms a single sentence, while the latter part contains two sentences. These three sentences taken together gives this message: "Being the servant of no one else other than the Lord, having no resources like bhakti yogam, I surrender the responsibility of the protecting me at the feet of nArAyaNa who is the Lord of all, who is inseparable from Lakshmi and in order that I may obtain rendering all kinds of service, in all places, at all times and in all states."

இவ் அர்த்த-அநுஸந்தாநம் உபாய தசையில் சகூத்தாய் கृत-கृत்யதா-
ஹேதுவாயிருக்கும்.

iv arthta-anusandhAnam upAya dasaiyil sakrttAi krta-krtyatA-hEtuvAyirukkum.

In this way, one should keep in mind the meaning of the dvaya mantram while performing the one-time prapatti. By this he remains as having executed what he is expected to do.

ஸ்வயம் ப்ரயோஜநமான உத்தர க்ருத்யத்தில் சடாவாய் கृतார்த்தா-
ஹேதுவாயிருக்கும்.

svayam prayOjanamAna uttara krtyattil sadAvAi krtArthatA-hEtuvAyirukkum.

During the post-prapatti life, he should remain keeping in his mind this meaning of the dvaya mantram, which itself is the fruit of the prapatti performed by him.

Swami Desikan now concludes giving the essence of the both parts of the dvaya mantram:

இதில் பூர்வ கண்டத்தில் அநந்ய-உபாயத்வமும் உத்தர கண்டத்தில் அநந்ய-





ப்ரயோஜநத்வமும் இரண்டு இடத்திலும் அநந்யார்ஹ-லேஷத்வமும் சிद्धிக்கிறது.
இப்படி இங்குமங்கும் திருமாலன்றி இன்மை கண்டவன் ட்வயநிஷன்.

itil pUrva-khaNDattil ananya-upAyatvamum uttara-khaNDattil ananya-
prayOjanatvamum iraNDu iDattilum ananyArha-Seshatvamum siddhikkiRatu.
ippaDi ingum angum tirumAlanRi inmai kaNDavan dvayanishThan.

As the first part of the dvaya mantram highlights the prapatti, the prapannan needs no other means except the Lord's feet. As the latter part highlights the service at the Lord's feet, it is clear that the prapannan should not accept any other benefit except the service at the Lord's feet. Considering both parts together, it becomes clear that he is a servant to the Lord alone and to no one else. Thus a person who has understood that the Lord and His Consort, SrI together alone are the upayam and the benefit, emerges as the one who has attained the position as stated in the dvaya mantram.

SwAmi DeSikan concludes this chapter on dvayAdhikAtam with a Tamizh verse"

என்னதுயான் செய்கின்றேன் என்னாதாருக்கு

இன்னடிமை தந்தளிப்பான் இமையோர் வாழும்

பொன்னுலகில் திருவுடனே அமர்ந்த நாதன்

புனலாரும் பொழிலரங்கம் திகழ மன்னித்

தன்னகலம் அகலாத தகவாலோங்கும்

தகவுடனே தன்கருமம் தானையெண்ணி

அன்னையென அடைக்கலம் கொண்டஞ்சல் தந்து என்

அழலார நிழலார அளிக்கின்றானே.

ennatu yAn ceikinREn ennAtArukku

innaDimai tantaLippAn imaiyOr vAzhum

ponnulakil tiruvuDanE amarnta nAthan





punaArum pozhilarangam tikazha mannit
tannakalam akalAta takavAlOngum
takavuDanE tan karumam tAne eNNi
annaiyena aDaikkalam koNDu ancal tantu en
azhalAra nizhalAra aLikkenRAnE.



Panguni utthiram serti sevai - SrIrangam

Meaning:

SrIman nArAyaNa, Who is being rendered break-less service by the nitya sUris, in SrIvaikuNTham, is present in SrIrangam in the reclining posture in





order to grace the persons who are not of ego-centric and without the sense of ownership, the benefit of serving Him here itself. The compassion He has by His nature towards the cetana-s, increases more and more due to His association with His Consort, SrI. Such compassionate Lord stands here as my own mother, giving protection to me as though it is His own duty and graces me with the shade of His feet removing all my sufferings in this samsAra world!

த்வயாதிகாரம் முற்றும்

Thus ends the dvayAdhikAra of SrI sArasAram

Srimate nigamAnta mahA deSikAya nama:

aDiyEn dAsan

Anbil S. SrInivAsan

Note: Chapter 3 of sAra sAram, carama slokAdhikAram to be continued in Volume 3





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