

Swamy Desikan's Chillarai Rahasyangal
Sri UpakAra Sangraham - Part 2
(sAdhanAdhikAram)



Anbil Sri.Srinivasan Sowmianarayanan



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Swami Desikan





॥ श्रीः ॥

श्रीरामजयम्

SrI rAma jayam



SrI:

SrImate SrI lakshmiInrsimha Parabrahmane namah

SrImate rAmAnujAya namah

SrImate nigamaAnta mahAdesikAya namah

SrImad AdivaNa SaThakopa Yateendra mahAdesikAya namah

SrImate SrIvaNa SaThakopa SrI vedAnta desika Yateendra mahAdesikAya namah

SrImate SrI lakshmiInrsimha divyapAdukaAsevaka SrI vaNa SaThakopa

SrI nArAyana Yateendra mahAdesikAya namah

ஸ்வாமி தேவிகன் அருளிச்செய்த உபகார ஸங்க்ரஹம்

(சில்லரை ரஹஸ்யங்கள்)

ஸாதநாதிகாரம் என்னும் இரண்டாம் அதிகாரம்

Swamy Desikan's upakAra sangraham

(chillarai RahasyangAL)

Chapter 2 - SAdhanAdhikAram



SECTION - 6 (1)

(Five Favours for Adopting Practical Means)

(For the Chapter 1 - poorvOpakAra paramparai and sections contained in that please refer to Sri UpakAra Sangraham - Parts 1 and 2 in www.ahobilavalli.org/ebooks_S10.htm)

After describing several favours conferred by the Lord before the jIva got ready to adopt the means for mOKsha, SwAmi Desikan now speaks about the means in this second chapter. In this section he lists out five more favours of the Lord in adopting the practical means, namely, sAdhyOpAya.





thirukkudanthai varahar



(1) இப்படிச் சேதனை உபாய-விசேஷ-அநுஷ்டானத்திலே ஒருப்படுத்தி, நோயெல்லாம் பெய்ததோர் ஆக்கையைச் சமந்துகொண்டு இருக்கிற இவனுக்கு,

(1) ippadic cEthanani upAya-viSEsha-anushTAnatthilE oruppadutthi, nOyellAm peythathOr Akkaiyaic cumanthu koNdu irukkiRa ivanukku,

स्थिते मनसि सुस्वस्थे शरीरे सति यो नरः ।

धातु-साम्ये स्थिते स्मर्ता विश्वरूपं च मामजम् ॥

sthitE manasi susvasthE SareerE sati yO narah |

dhAtu-sAmye sthitE smartA viSvaroopam ca mAmjam ||

---VarAhapurAnam

இத்யாடிகளிற்படியே, சாரீர-மானச-அகந்துக-சஹஜங்களான சதுர்வித-வ்யாதி-களாலும் கலக்கம் வாராதபடி "அஸ்து தே" என்னும் அநுஶ்ரஹ-விசேஷத்தாலே ஧ாதுசாம்ய-சாரீரஸ்வாஸ்த்யங்களையும், மன: ச்நைர்யத்தையும் பிறப்பிக்குமதுவும்;

ityAdikaLiR-padiyE, SAreera-mAnasa-Agantuka-sahjangkaLAna caturvidhavyAdhikaLalum kalakkam vArAtapadi, "astu tE" ennum anugraha-viSEshatthAlE, dhAtusAmya-Sareera-svAsthyangkaLaiyum, manah-sthairyatthaiyum piRappik-kumathuvum;

The Lord has helped the jIva to involve himself in a special means.

"இப்படிச் சேதனை உபாய-விசேஷ-அநுஷ்டானத்திலே ஒருப்படுத்தி,"

"ippadic cEthanani upAya-viSEsha-anushTAnatthilE oruppadutthi,"

But in what condition the jIva is, is also noticed by SwAmi Desikan:

"நோயெல்லாம் பெய்ததோர் ஆக்கையைச் சமந்துகொண்டு இருக்கிற இவனுக்கு",

"nOyellAm peythathOr Akkaiyaic cumanthu koNdu irukkiRa ivanukku" --





This jIva is 'carrying' a body which is full of diseases. In this condition, he is not fit to take up any strenuous method. How will he ensure his mOksha? In order to give hope to him, the Lord's assurance itself provides a guarantee:

स्थिते मनसि सस्वस्थे शरीरे सति यो नरः ।

धातु-साम्ये स्थिते स्मर्ता विश्वरूपं च मामजम् ॥

sthitE manasi susvsthE SareerE sati yO narah |

dhAtu-sAmye sthitE smartA viSvaroopam ca mAmjam ||

---VarAhapurAnam

This is one of the two final verses of SrI VarAha PurANa, (http://www.ahobilavalli.org/ebooks_s5.htm) known as, 'VarAha carama SIOka'. After giving the first verse, SwAmi Desikan says: "इत्यादिकनिर्णयः," "ityAdikaLiR-padiyE," -- that is, 'et cetera', as his intention is to include the second verse also for our consideration. Hence, we shall study the second verse also along with this verse.

These two carama SIOkas are unique and held superior than the carama SIOka of SrImad Bhagavadgita, as these were spoken to SrI BhoodEvi, the Mother Earth, while the Gita's carama SIOka was given to ArjunA in the battlefield. While SrI BhoodEvi requested the Lord to tell her an easy way for ordinary people to attain Him, ArjunA sought the Lord's advice on personal grounds. Here are the two SIOkas:

स्थिते मनसि सुस्वस्थे शरीरे सति यो नरः ।

धातु-साम्ये स्थिते स्मर्ता विश्वरूपं च मामजम् ॥

ततस्तं त्रियमाणं तु काष्ठपाषाणसन्निभम् ।

अहं स्मरामि मद्भक्तं नयामि परमां गतिम् ॥





sthitE manasi susvasthE SareerE sati yO narah |
dhAtu-sAmye sthitE smartA viSvaroopam ca mAmjam ||
tatastam mriyamANam tu kAshTah-pAshANa-sannibham |
aham smarAmi madbhaktam nayAmi paramAm gatim ||

Meaning:

When the mind is in its normal condition, when the body is not shattered and when the elementary constituents of the body (dhAtu) are in perfect condition, if a man meditates on Me Who have the world as My body and Who am not subject to births due to karma, when that man lies like a log of wood or a piece of stone in his dying moments, I think of My devotee and lead him to attain the highest state.

The first sLOka indicates the time, the qualification for adopting Prapatti and its procedure and towards whom it has to be performed. These are indicated by the Lord in response to the request from SrI Bhodevi to reveal an easy method for all the beings to attain the highest benefit. The second sLOka clears the doubt whether the stipulation of keeping the memory of the Lord at the last moment of life is applicable to a person who has adopted prapatti. The Lord makes it clear that it is not necessary, as that responsibility becomes His own once the person has surrendered at His Feet.

This assurance is another favour done by the Lord.

SwAmi Desikan says:

“शारीर-मानस-आगन्तुक-सहजङ्कलानां चतुर्विध-व्याधिकलालुम् कलकम्
वारात्पदि,” ,

“Saareera-mAnasa-Agantuka-sahjangkaLana caturvidha-vyAdhikaLalum
kalakkam vArAtapadi” --

The Lord gave this assurance so that the people need not be worried about the four kinds of diseases afflicting the body and the mind at the time of the Atma's departure from the body.

This assurance is endorsed and conveyed by the Mother of all, the Consort of





the Lord herself:

“अस्तु ते”என்னும் அநுக்ரஹ-விசேஷத்தாலே”,

“astu tE” ennum anugraha-viSEshatthAIe” --

The quote is from SrI SaraNAgati Gadyam. When SrIbhAshyakAra surrendered to SrI RanganAyakI, the Consort of SrI RanganAtha to grant him permission to surrender at the Feet of the Lord, The Goddess answers with these words:

अस्तु ते । तयैव सर्वं संपत्स्यते ॥

astu tE | tayaiva sarvam sampatsyatE || --SaraNAgati Gadyam - 3

Let that be for you (Let you surrender at the Feet of the Lord). Because of it, you will attain everything.

“என்னும் அநுக்ரஹ-விசேஷத்தாலே” ,

“ennum anugraha-viSEshatthAIe”

-- By this special grace,

That is, this special grace of the Consort of the Lord opens the path ahead.

“धातुसाम्य-शरीरस्वास्थ्यங்களையும், मनः स्थैर्यத்தையும் பிறப்பிக்குமதுவும்;” ,

“dhAtusAmya-shareerasvAsthya-ngkaLaiyum, manahsthairyatthaiyum piRappikkumathuvum;” --

To keep the body free from diseases, with the three humours, namely, flatulency, bile and phlegm remaining in equal proportions, and to keep the mind steady and firm, the Lord confers a favour to the progressive jIva.

When the body and the mind are healthy, the person should surrender at the feet of the Lord. Such a situation is also the Lord's gift. This is the message conveyed by Swami Desikan in this sub-section.





SECTION - 6 (2)

(Five Favours for Adopting Practical Means)

In this second chapter of sAdhAnAdhikAram, SwAmi Desikan conveys to us the five favours being done by the Lord to the refined jIva in adopting the practical means for attaining the highest goal, that is, mOksha. In the first of these five favours, he described how the Lord helps the jIva to get the determination to adopt prapatti when his body and mind are in a healthy condition. This is the first step towards performing Prapatti.

In this sub-section, SwAmi Desikan speaks about the Lord's favour to the jIva in acquiring the five pre-prapatti accessories (angas), which is a must for a successful surrender:

(2) मन्सु एकाग्रमान अलविले इवनुक्कु अङ्ग-पञ्चक-संपन्नमान आत्म-

रक्षाभर-समर्पणत्तैत उण्डाक्कुमत्तुवुम्;

(2)manassu EkAgramAna aLaviLE ivanukku anga-pancaka-sampanna-mAna Atma-rakshAbhara-samarpaNa-tthai uNdAkkumathvum;

When the mind attains steadiness and becomes receptive, the jIva is informed of the process of adopting Prapatti. In particular, its five auxiliary parts are explained to him. The accessories, that is, angas, of the Prapatti vidya are five in number and they are:

1. आनुकूल्यसङ्कल्पम् - Anukoolya sankalpam -- the intention to do whatever is agreeable to the Lord;
2. प्रातिकूल्यवर्जनम् - prAtikoolya-varjanam -- the avoidance of whatever is displeasing to Him;
3. कार्पण्यम् - kArpaNyam -- helplessness;
4. महाविश्वासम् - mahAviSvAsam -- supreme faith in His capacity to protect us;





and

5. गोप्तृत्ववरणम् - gOptrutva-varaNam -- seeking His protection.

"आत्म-रक्षाभर-समर्पणम्" ।

"Atma-rakshAbhara-samrpaNam"

-- With these "angas" or accessories, one has to submit his self for protection at the feet of the Lord.

We shall now study what these accessories really mean:

1 & 2 -- Anukoolya sankalpam and prAtikoolya varjanam: - Among the five angas, the essential condition, the will to do what is pleasing to the Lord, that is, "Anukoolya sankalpam" and the avoidance of what would be displeasing to Him, "prAtikoolya-varjanam", indicates that the person should have the knowledge that he exists solely for the Lord. All things and all beings exist for Him only. Hence, it follows that he would avoid transgressing the command of the Lord:

आनुकूल्येतराभ्यां तु विनिवृत्तिरपायतः ॥

AnukoolyEtarAbhyAm tu vinivryttirapAyatah ||

---Lakshmee Tantra, 17-76

(By the determination to do whatever is pleasing and to avoid whatever is displeasing to the Lord will help transgressing the command of the Lord.)

3. KArpaNyam or helplessness is thinking about one's "Akincanyam" -- inability to adopt any other upAya or means and "ananyagatitvam" -- absence of any other interest than mOksha and the absence of any other refuge than the Lord. This will help to increase the compassion on the part of the Lord. As it has been said:

कार्पण्येनाप्युपायानां विनवृत्तिरिहेरिता ॥

kArpaNyEnApyupAyAnAnam vinivruttirihEritA || ---Lakshmee Tantra, 17-77





(By helplessness, it is indicated that he does not search for another upAya or means.)

This would be useful later on for the promotion of the knowledge that there is no other upAya.

4. MahAviSvAsam or supreme faith is necessary for the performance of prapatti free from all doubts and it leads later on to freedom from all anxiety. It has been also said:

रक्षिष्यतीति विश्वासात् अभीष्टोपाय-कल्पनम्

rakshiShyateeti viSvAtsAt abheeshTOpAya-kalpanam (Lakshmi Tantra, 17-77)

(From the faith that He will protect arises the performance of the desired upAya.)

5. The necessity of Goptrutva varanam or seeking protection:

Though mOksha is the most appropriate goal for our essential nature, when it is sought as the desired goal (purushArtha), it has to be asked for, just as any other objects.

Seeking protection is necessary as the mOksha would be given only to one who asks for it. It is normal that no good thing is given without its being asked for. Therefore, mOksha will not be purushArtha, unless it is asked for by the aspirant. That is why it has been stated:

अप्रार्थितो न गोपायेदिति तत्प्रार्थनामतिः ।

aprArthitO na gOpAyEditi tatprAthanaMatih |

---Lakshmee Tantra, 17-72

(No protection would be given when it is not sought.)

गोप्तृत्ववरणं नाम स्वाभिप्राय-निवेदनम् ॥

gOptrutva-varaNam nAma svAbhiprAya-nivEdanam ||(Lakshmee Tantra, 17- 78)





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Seeking the Lord as Saviour is to make our mind known to Him
(thirukadalmallai perumal in malayappan kolam- thanks: SrI Senthil)





(Seeking the Lord as Saviour is to make our mind known to Him.)

Since these five accessories are of use at the time of the performance of prapatti, they are essential for the surrender of one's self. It is also stated in the Scripture:

निक्षेपापरपर्यायो न्यासः पञ्चाङ्ग-संयुतः ।

सन्न्यासस्त्याग इत्युक्तः शरणागतिरित्यपि ॥

nikshEpAparaparyAyO nyAsah pancAnga-samyutah |

sannyAsas-tyAga ityuktah SaraNAGatirityapi ||

---Lakshmee Tantra, 17-74

(Self surrender which has the word nyAsa for synonym has five angas and is also called sannyAsa, tyAga and SaraNAGati.)

The SaraNAGati of TrijaTA to SrI Seeta and that of VibheeshaNa to SrI RAma are sited as two illustrations for the presence of all these angas.

SrI ParAsara Bhattar brings out the greatness of SrI, the Consort of the Lord, Who went a step further than the Lord. When TrijaTA pleaded with the rAkshsees to surrender at the feet of Seeta to seek protection from SrI rAma, the rAkshasees neither did surrender nor did they reject the advice. Even this non-rejection made Seeta to become their refuge, because of her extreme love and assured them thus:

ततः सा ह्रीमती बाला भर्तुर्विजय-हर्षिता ।

अवोचद् यदि तत् तथ्यं शरणं हि वः ॥

tatah sA hreematee bAlA bhartuvijaya-harshitA |

avOcad yadi tat tathyam SaraNam hi vah ||

---rAmAyaNam, 5-58-90





Meaning:

Happy at the prospect of triumph of her Consort on hearing of the dream related to her by TrijaTA, that youthful Lady (SeetA), who was full of modesty, thereupon said, "If the dream comes to be true, I shall surely secure protection to you all."

(Note: The Sundara kANDam eBook with annotated English Commentaries is available for free download at http://www.ahobilavalli.org/ebooks_s3.htm)

That these words were from the very heart and ultimately bore fruit has been declared by the great SrI ParAsara Bhattar in the verse:

मातमैथिलि राक्षसीस्त्वयि तथैवाद्रापराधास्त्वया ।

रक्षन्त्या पवनात्मजाल्लघुतरा रामस्य गोष्ठी कृता ॥

mAtarmaithili rAkshaseestvayi tathaivAdrAparAdhAstvayA |

rakshantyA pavnAtmajAllaghutarA rAmasya gOshThee krtA ||

---SrIguNaratna-kOsa - 50

Meaning:

Oh Mother Maithili, by the protection which you gave to the offending rAkshasees from HanumAn, You reduced SrI rAmA and His counsel (Sugreeva and others) to a lower position. (For SrI rAmA protected VibheeshaNa, who had committed no offence, and kAkAsura, who had offended). These two were able to ask for protection, whereas You protected the rAkshasees, while they were in the very act of torturing You, and even when they did not themselves beg of You to do so, (at the intercession of TrijaTA).

(Note: The guNa ratna kOsam eBook with annotated English Commentaries is available for free download at <http://www.sundarasimham.org/ebooks/ebook38.htm>)

The Lord is doing favour to the jIva to fully have these five angas of surrender for self protection, says SwAmi Desikan in this sub-section.





SECTION - 6 (3)

(Five Favours for Adopting Practical Means)

In the previous sub-section, SwAmi Desikan described how the Lord helps the jIva determined to perform the **prapatti upAya** which is based on his inability for other upAyas, and an aversion to other refuge than the Lord. Those who are not placed in this situation have to undertake other methods. In this sub-section, SwAmi Desikan speaks about the Lord's conferring favour on such persons also:

(3) இதற்கு **आकिञ्चन्यादि**யான கைம்முதல் இல்லாதாரை **आप्रयाण-अनुवर्तनीय**மாய் **अन्तिम-प्रत्ययान्त**மான **उपायान्तर**த்திலே **முட்டுமதுவும்**;

(3) **itaRku AkincanyAdiyAn kaimmutal illAtArai AprayANa-anuvartaneeyamAi antima-pratyayAntamAna upAyAntarattIE moottumatuvum**;

The Lord is the object of the knowledge which is the means, upAya. He is also the object of attainment. He is the means being the giver of the desired fruit. Similarly, He is the upEya, that is, He Himself is the object that is to be enjoyed. In the case of mumukshu, who has adopted prapatti as the sole and independent means, the Lord takes the place of other upAyas. In the case of others also, that is, those who adopt bhakti, the Lord whose favour has been won by prapatti, intervenes and standing in the place of rites and duties which are too hard for them placed in between the starting of the karma-yOga and the completion of the prescribed meditation, brings about the removal of sins and the manifestation of satva quality which can result from their performance. The Lord ensures that the meditation or worship is completed to bear fruit.

Karma-yOga is the performance of certain kinds of karma or rites as a result of knowledge acquired from the scriptures about the nature of the jIvAtma and the paramAtma. These have to be performed without any desire for the fruits. **Karma-yOga**, either through **j~nAna yOga** or without it, becomes the means of having a vision of one's own self through **yama** (self-restraint), **niyama** (observance of rites) and **prANAyama** (the control of breath).

J~nAn yOga is the constant and uninterrupted contemplation of his svarooपा or essential nature of the self as distinct from matter. This can be done only by a





person who has conquered his mind by karma-yOga. If a person has succeeded in attaining the vision of his self by the practice of yOga preceded by karma-yOga and j~nAna-yOga, then he begins the practice of bhakti-yOga which is the direct means of enjoying the Lord. While practicing bhakti-yOga, the aspirant has to contemplate on the Lord as the inner-self of his own self.

Bhakti yOga is a special form of meditation which is of the nature of deep love for the Lord. Bhakti is of the form of a continuous stream of knowledge which is like oil streaming down continuously without a break. Such a practice has to be continued by the person till his last breath. This is what SwAmi Desikan mentions as "आप्रयाण-अनुवर्तनीयमायं अन्तिम-प्रत्ययम्", "**AprayANa-anuvartaneeyamAi antima-pratyayam**" -- The contemplation of the Lord at the moment of the stoppage of his breath is a must for attaining the Lord. Otherwise, he may have to continue this exercise in his next birth, which may be in any yoni, that is, plant, animal or human. So, he can continue the contemplation only if gets a human birth, that too, in a lineage of the first three castes which are entitled to study Vedic scriptures so that he can continue the contemplation of the Lord from the point he left in his previous birth. Again he has to fulfill the requirement of the contemplation of the Lord at his last breath so that he attains the Lord. (Note: Annotated commentaries for Swami Desikan's GI+Arthasangraham at: <http://www.sundarasimham.org/ebooks/ebook30.htm>)

Here too, he can seek the Lord's grace through very ardent bhakti, without losing the focus on the Lord only and nothing else. If he is able to achieve this practice, the Lord Who is the compassion incarnate, gives him a helping hand provided the person follows the rules of the bhakti yoga in totality. This adoption of a means other than Prapatti, is mentioned by SwAmi Desikan as "उपायान्तरकृत्तिले मुट्टुमत्तुवुम्" , "upAyAntarattIE moottumatuvum;" -- Here, "उपायान्तरम्" , "upAyAntaram" -- another means (than Prapatti). In this also, the aspirant of mOksha has to seek the help of the Lord through Prapatti. This goal will result in enjoying his own self, which is known as "**kaivalya**", and not the SrIvaikuNTham, the abode of the Lord, where he would be able to have unending enjoyment of the Lord along with the nitya-sooris and muktas. For achieving this "**kaivalya**", that is, enjoying one's own Atma, the aspirant has to seek the Lord's favour to ensure the achievement of the desired goal.





SECTION - 6 (4)

(Five Favours for Adopting Practical Means)

In the previous sub-section, SwAmi Desikan referred to "अन्तिम-प्रत्ययम्", "antima-pratyayam" -- the thought at the last moment of breath. Barring the prapanna, the person who has adopted prapatti as the means, for other upAsakas, like the bhakti-yOga nishTa, the last thought about the Lord is a must. Here, however, a question arises: It has been laid down in the scriptures that the last thought is very essential to attain the desired goal after one's death. Can it be relaxed in the case of prapanna? If it is so, then the scriptural stipulation would get corrupted. The doubt about "अन्तिम-स्मृति", "antima-smrti" has been dealt with SwAmi Desikan in SrImad-rahasyatraya-sAram in detail, in the niryANAdikAram.



thiruvelliyangudi Ramanujar

(thanks: Sri. Vijay)

It may be recalled that one of the six doubts in the mind of SrI rAmAnuja cleared by Lord Varadaraja of KAnchi through SrI Thirukacchi nambi related to this "अन्तिम-स्मृति", "antima-smrti". The Lord specifically stated that this is not necessary for a person who has chosen Prapatti as the means.

The question that arose was whether the Lord would undo the rule laid down by the Vedic Scripture? It is a general belief that whatever stated in the scripture is true and cannot be nullified. Hence, how is to reconcile the word





graced by the Lord?

An incident that happened, as recalled by SwAmi Desikan, when SrI KooratthAzhvAn was in his last moments. As his tongue was parched with fatigue and unable to speak, he caught hold of SrI rAmAnuja's feet. At that time the AchArya whispered the dvaya Mantra in his ear. A couple of disciples who were present there said amongst them with an agitated mind, "How can we hope to get this blessing? What shall we do?" SrI rAmAnuja, noticing their fears, told them, "What I did was only like placing a piece of sugar-candy in his mouth to make it wet. I did not whisper the dvaya in order to make the upAya complete with its accessories (the last thought). The disciples were relieved on hearing this.

Narrating this incident, SwAmi Desikan quotes from a sloka from SrI VarAha PurANa:

"नष्टस्मृतिरपि परित्यजन् देहम्" ,

"nashTasmrtirapi parityajan dEham"

-- the man who has performed Prapatti, will attain mOksha even if he dies unconscious.

Besides the VarAha Charama sLOkams [Please see section 6(1) above for the sLOkams and the meanings) , SwAmi Desikan quotes also from PeriyAzhvAr Thirumozhi:

துப்புடையாரை அடைவதெல்லாம்

சோர்விடத்துத் துணையாவரென்றே

ஒப்பிலேனாகிலும் நின்னடைந்தேன்

ஆனைக்கு நீ அருள்செய்தமையால்

எய்ப்பு என்னை வந்து நலியும்போது

அங்கேதும் நானுன்னை நினைக்கமாட்டேன்

அப்போதைக்கு இப்போதே சொல்லிவைத்தேன்

அரங்கத்தரவணைப் பள்ளியானே!





thuppudaiyArai adaivathellAm cOrvidatthut thuNaiyAvarenRE
oppilEnAkilum ninnadainthEn Anaikku nee aruLceithamaiyAl
eyppu ennai vanthu naliyumpOthu angEthum nAnunnai ninaikkamAttEn
appOthaikku ippOthE collivaitthEn arangattharavaNaip paLLiyAnE!
---PeriyAzhvAr Thirumozhi, 4-10-1

Meaning:

Oh Lord Who reposing on Adi Sesha in SrIrangam, a man seeks refuge under the strong persons in order that he may obtain their support when he is in distress; though I am not like Thy devotees who know how to seek Thy help, yet I approach Thee, since Thou were gracious even to the elephant (Gajendra); when the tiredness comes at the my dying moment, I may not be able to think of Thee. Therefore I entreat Thee now itself that at that time, Thou should come to my rescue.

As stated in these quotes, for a prapanna, the last thought about the Lord is not compulsory, clarifies SwAmi Desikan.

In the SaraNAgati gadyam, the Lord tells SrIrAmAnuja: "At the time of casting the body away, you will be in full possession of your intelligence owing to my grace; you will have a vision of Me and will have all your previous memories and desires for mOksha" This statement too has to be interpreted in such a manner that it does not contradict the verses just quoted. The last remembrance comes as an upAya for those who adopt bhakti as the means and it comes by their own effort; but in the case of the prapanna, the remembrance comes out of the Lord's grace alone. When speech and other activities have become impossible, the remembrance which arises in the mind before the mind too ceases to function -- this is the last remembrance. Those who stand by cannot know it. SrI BhAshyakArA's commentary on the Brahma Sootra notes thus:

दृश्यते हि वाग्निन्द्रिय उपरतेऽपि मनः प्रवृत्तिः

drSyatE hi vAgindriya uparatEpi manah pravruttiH --SrIbhAShyam, 4-2-1





(It is seen that the mind functions even after the senses have ceased to do so.) This means that the mind's functioning may be inferred by some sign or other. It may also describe his experience in some states of ill health and the like. Therefore, this last remembrance is a thing that could be known only to the man who becomes a **mukta** and to the Lord who gives him mOksha.

This has been stated by SwAmi Desikan himself in his stOtra, SrI abheetistavam:

स्थिते मनसि विग्रहे गुणिनि धातुसाम्ये सति

स्मरेदखिलदेहिनं य इह जातुचित् त्वामजम् ।

तयैव खलु संधया तमथ दीर्घानिद्रावशं

स्वयं विहितसंस्मृतिर्नयसि धाम नैःश्रेयसम् ॥

sthitE manasi vigrahE guNini dhAtusAmyE sati

smarEdakhiladEhinam ya iha jAtucit tvAmajam |

tayaiva khalu samdhaya tamatha deerghanidrAvaSam

svayam vihita samsmrtirniryasi dhAma naih SrEyasam ||

---SrI abheetistavam, 6

மண்ணுலகில் எவனும் தன் மனம்நல்ல நிலைகொண்டு

மெய்தானும் திடமாக மேன்மையுடன் இருக்கையிலே,

நன்னிலையில் உடம்பிலுள்ள நரம்பாதி தாதுக்கள்

நன்முறையில் இயங்கிவரும் நாட்களிலே என்றேனும்,

எண்ணற்ற பொருளனைத்தில் உட்புகுந்த ஆன்மாவாய்

ஏற்றமுடைப் பிறப்பிலியாம் உன்தன்னை ஒருமுறையே

எண்ணுவனேல், அந்நினைவை இறுதியிலே உண்டாக்கி





எட்டரிய முக்திதனை எய்திவிடச் செய்கின்றாய்!

---Tamil version by the author

maNNulakil evanumthan manam-nalla nilaikoNdu
meithAnum thidamAka mEnmaiyudan irukkaiyilE,
nannilaiyil udambiluLa narambadhi thAthukkaL
nanmuRaiyil iyangivarum nAtkaLilE enREnum,
eNNaRRa poruLanaitthil utpukuntha AnmAvAi
ERRamudaip piRappiliyAm unthannai orumuRaiyE
eNNuvanEl, anninaivai iRuthiyilE uNdAkki
ettariya mukthithanai eithividac cekinRAi! --Tamil version by the author

(Oh SrIranganAtha! When a person who performs prapatti while his mind and body are in a fit condition remembering You Who are indwelling in all, then it is You Who help him to attain mukti, even as his senses become inactive at the time of his death, because of that remembrance only.)

Even in Bhakti-yOga, one has to resort to prapatti at the Lord's feet at several stages to tide over the stumbling blocks. Hence, it is only with the help of the Lord, he attains mukti. This favour of the Lord has been indicated in the previous sub-section.

Now, in the present sub-section, Swami Desikan says that the Lord does another favour by removing the hindrances:

(4) இதற்கு வரும் அந்தராயங்களை விலக்குமதுவும்;

(4) ithaRku varum antarAyankaLai vilakkumathuvum;

The hindrances that stand in the way of attaining mOksha are avidyA (ignorance), karma and vAsana (impressions left in the mind by karma in previous births). These delays are due to the divine chastisement against the individuals for their omissions and commissions. The only remedy for these hindrances is to obtain the favour of the Lord and this can be done only by





SaraNAgati, that is, self - surrender to the Lord, as declared by SrIbhAshyakAra in his SrIbhaShyam, "तस्य च वशीकरणं तच्छरणागतिरेव" , "tasya ca vaSeekaraNam tat SaraNAgati: Eva." (SrIbhAShyam,1-4-1)

sadagopan.org



Oh Ranganatha - namperumal during poochchAathi - thanks: SrI Diwakar





SECTION - 6 (5)

(Five Favours for Adopting Practical Means)

SwAmi Desikan has been describing the favours being done by the Lord to the sAttvika jIva to adopt a suitable means to attain mOksha.

These means are known as sAdhyOpAya-s, that is, bhakti-yOga and prapatti, which help securing the Lord's favour. The Lord Himself is also a means called "siddhOpAya", a means already existent. He has been doing favours to the jIva who has turned out to be a sAttvika. Having realized the help extended by the Lord, the jIva has also to develop devotion for Him but for Whom the final goal cannot be attained. The Lord's another favour in making the jIva to develop towards Himself is explained in this sub-section:

(5) "ददामि बुद्धियोगं तं येन मां उपयान्ति ते" என்கிறபடியே प्राप्तिக்கு व्यवधानமில்லாத் தரமபக்தி-தசை உண்டாக்குமதுவும் -- சிद्धोपायभूतनाன शरण्य னுடைய स्व-प्रसाद-संपादन-रूपமான साध्योपायोपकारம்.

(5) "dadAmi buddhiyOgam tam yEna mAm upayAnti tE" enkiRapadiyE prAptikku vyvadhAnamillAtha paramabhakti-dasai uNdAkkumathuvum -- siddhOpaya-bhootha-nAna SaraNya-nudaiya sva-prasAda-sampAdana-roopa-mAna sAdhyOpAya upakAram.

The goal to be attained is the Lord Himself. The means, both bhakti-yOga and prapatti, so far described reached the final stage, that is, the Lord, with whose own words in quotes, Swami Desikan begins this sub-section:

"ददामि बुद्धियोगं तं येन मां उपयान्ति ते" ।

"dadAmi buddhiyOgam tam yEna mAm upayAnti tE"

-- This is part of a verse from the Bhagavdgita and we shall see the full verse now:

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।





ददामि बुद्धियोगं तं येन मां उपयान्ति ते ॥

tEshAm satatayuktAnAm bhajatAm preetipoorvakam |

dadAmi buddhiyOgam tam yEna mAm upayAnti tE ||

---Bhagavadgita, 10-10

(To them who are worshipping Me with a desire to be with Me constantly, I give with love the particular mental stature by which they attain Me.)

The mental stature is buddhi-yOgam, which helps in constant meditation on the Lord. It further develops in to parama-bhakti, which is a state where the jIva feels very miserable during even a small bit of separation from the Lord. It is just like a fish which cannot survive even a bit of a moment out of water. That kind of meditation on the Lord without a break is being developed in the mind of the jIva with the grace of the Lord. This is the fifth favour that the Lord confers upon the worthy jIva.

This is described by SwAmi Desikan:

"सिद्धोपायभूतानां शरण्यञ्छुण्डाय स्व-प्रसाद-संपादन-रूपमात्र साध्योपायोपकारि." ,

"siddhOpaya-bhootha-nAna SaraNya-nudaiya sva-prasAda-sampAdana-roopamAna sAdhyOpAya upakAram." --

The Lord is the siddhOpaya. He is the refuge. The means to be practiced, that is, sAdhyOpaya, are meant to get His grace. The Lord favours the jIva to practice the means to attain Himself.

SwAmi Desikan summarizes this in a verse:

युगपदखिलं प्रत्यक्षेण स्वतः सततं विदन्

निरवधि-दया-दिव्योदनवान् अशक्य-विवर्जितः ।

जलधि-सुतया सार्धं देवो जगत्परिपालयन्





परमपुरुषः सिद्धोपायः प्रतीष्टभरस्सताम् ॥

yugapadakhilam pratyakshENa svatah satatam vidan

niravadhi-dayA-divyOdanavAn aSakya-vivarjitah |

jaladhi-sutayA sArdham dEvO jagatparipAlayan

paramapurushah siddhOpAyah prateeshTabharassatAm ||

--- SrImad-rahasya-trayasAram, siddOpAyayaSodhanAdhikAram

Meaning:

The Supreme Lord Who knows all things, at the same time, by direct perception and without any aid or instrument, Who is the boundless and divine ocean of mercy, protects the world, with His Consort, Lakshmee, the daughter of the ocean, being omnipotent. Having accepted the responsibility of saving those who follow the right path, He is the upAya that is already existent (siddhOpAya).

The practical means being adopted by the sAttvika jIva are the Lord's graceful gift.

The bhakti-yOga upAsaka also can proceed only with His grace for which he has to surrender to Him. Those who are not qualified to undertake bhakti-yOga can adopt SaraNAgati as the direct upAya for mOksha. It is called advAraka prApti. The goal attained through bhakti-yoga which in turn through prapatti is known as sadvAraka prApti. It must be kept in mind both require an immense devotion to the Lord and performance of karmas pertaining to one's varNa and ASrama -- caste and state of brahmacharya and grihasta ASrama.

The Lord confers favours accordingly to persons who sincerely undertake either of these two means.

This is the message of this section, says SwAmi Desikan.

(Note: The eBook on Srimad Rahasya Traya Saara Saaram consisting of the English translations of the Tamil commentaries of svacchandam Sri ArAvamudAchAriyAr can be found in 3 volumes at:http://www.ahobilavalli.org/ebooks_s11.htm)





SECTION – 6.1

(The Life of Mumukshu in this World)

Now, SwAmi Desikan takes up the manner in which a prapanna or bhakti-yOgi has to live in this world:

6) இது பூர்வோபகார-பரம்பரையில் ப்ரதிபுத்தனான முமுக்ஷுவுக்கு ப்ரதம-அபெக்ஷணியம்; இவ்வபேகை உபாய-ப்ராத்நையாம். இவ்வபாயத்திற்கு முமுக்ஷுத்வம் அதிகார-மாகையாலே, “பாரமார்திகீ” என்கிற சூணிகையில் சொன்ன பல்பர்வங்களும், சாரீரக-சாஸ்த்ரத்தில் உத்தரா஘-பூர்வா஘-அக்ஷேப-விநாசாடிகள் முதலாக “அநாவ்ரத்தி: சப்தாத்” என்கிறது அறுதியாய்ச் சொன்ன அர்த்தங்களெல்லாம் உபாய-சா஘்ய-பல்மாகத் தெளிந்தவனுக்கு இப் பல்பத்தை அபெக்ஷித்துக் கொண்டு உபாய-அநுஷ்டானமாகையாலே இவ்வபேகை பல்பகாமநா-மாத்ர-ரூபையாய்க் கொண்டு அதிகார-புசையிலும், பல்பப்ராத்நா-ரூபையாய்க் கொண்டு உபாய-அநுஷ்டான-புசையிலும், அநுஷ்டித-உபாயனுக்கு “சமீபம் ராஜசிஹ்ஸ்ய” இத்யாதிகளிற்படியே த்வரான்வித-விசுவாச-ரூபையாய்க் கொண்டு உத்தரகூர்ய-புசையிலும் அநுவர்திக்கக் கடவது.

(6) ithu, poorvOpakAra-paramparaiyil pratibuddha-nAna mumkshuvukku prathama-apEkshsneeyam; ivvapEkshai upAya-prArthanai-yAm. ivvupAyatthiRku mumukshutvam adhikAramAkaiyAlE, “pAramArthikee” enkiRa coorNikaiyil conna phala-parvangkaLum, SAreeraka-SAStratthil uttarAgha-poorvAgha-aSIEsha- vinASAdikaL muthalAka “anAvruttih SabdAt” enkiRathu aRuthiyAic conna arthangkaLellAm upAya-sAdhya-phala-mAkat theLinthavanukku ipphalattthai apEkshittthuk koNdu upAya-anushThAna-mAkaiyAlE, ivvapEkshai phalakAmanA- mAtra-roopayai-yAik koNdu adhikAra-dasaiyilum, phala-prArthana-roopaiyAik koNdu upAya-anushThAna-daSaiyilum, anushThita- upAyanukku “sameepam rAjasiMhasya” ityAdikaLiRpadiyE tvarAnvita-viSvAsa-roopaiyAyk koNdu, uttara-krutya-daSaiyilum anuvartikkak kadavathu.

This sAdhyOpaya (means to be practiced) is the first to be sought by the jIva, who is convinced of the earlier series of the favours done by the Lord, and who





is desirous of mukti; This upAya, either bhakti-yOga or prapatti has to be sought by him from the Lord.

A person, who has become aware of the worldly as well as the heavenly pleasures as very small and non-lasting, will be eager to go in for the bliss which is not only immeasurable but also lasting for ever. This turning point comes to him, after a number of repeated births in this miserable world, by the Lord's causeless grace. Noticing a small good act done unintentionally by the jIva, the Lord, out of His compassion, starts to confer favours on him. Depending on the response from the jIva, these favours of the Lord continue and slowly turn the jIva towards the sAttvika path. In the process, he comes in to contact with an AchArya, which is also because of the Lord's favour. The said jIva starts studying under the AchArya and acquires the knowledge about tattvas including the svaroopA and svabhAva of the Lord. The study also cleanses him of the rAjasic and tAmasic qualities and increases in him the sAttvika quality which makes him believe in the correctness of the path he is already in. Earlier, he was without this realization. He now becomes aware that this knowledge is essential for his further progress.

After knowing the progress he has made so far and that too, because of the Lord's grace, he firmly believes that He is the Supreme Lord and He is the only Deva Who is capable of granting him the means for salvation. Hence, the jIva first pray to the Lord to grant him the means for attaining mOksha.

“இது, பூர்வோபகார-பரம்பரையில் प्रतिबुद्धनान मुमुक्षुवक्त्रु प्रथम-अपेक्षणीयम्;”,

“ithu, poorvOpakAra-paramparaiyil pratibuddhanAna mumukshuvukku prathama-apEkshaneeyam;” --

Adopting a means should be the first concern of a person desiring mOksha, after having known the series of favours done by the Lord in the preliminary stages.

“इव्वपेकशै उपाय-प्रार्थनैयाम्.” ,

“ivvapEkshai upAya-prArthanai-yAm.”

--This concern should lead him to pray for a suitable means for mOksha from the Lord.





The jeevan firmly believes that He is the Supreme Lord, Who can give mOksham (Sri Sellapillai of Melkote - thanks: SrI Diwakar)

“இவ்வுபாயத்திற்கு முமுक्षுத்வம் அதிகாரமாகையாலே,”

“ivupAyatthiRku mumukshutvam adhikAramAkaiyAlE,”

---A strong desire for the mOksha is the qualification for adopting such a means.

‘पारमार्थिकी’ என்கிற चूणिकैयில் சொன்ன फलपर्वங்களும்” ,



"pAramArthikee" enkiRa coorNikaiyil conna phalaparvankaLum," ---

Therefore, the various fruits mentioned in the passage beginning with "पारमार्थिकी", "pAramArthikee" (Ref: SrI SaraNAgati gadyam, First Chapter, - Part 1, Vol. 2, PoorvOpakAra Paramparai of UpakAra sangraham, section 5(26), - www.ahobilavalli.org - EBook # 84),

“शारीरक- शास्त्रत्तिल उत्तराघ-पूर्वाघ-अश्लेष-विनाशादिकं मुत्तलक “अनावृत्तिः शब्दात्” என்கிறது அறுதியாய்ச் சொன்ன அर्थங்களெல்லாம்” ,

"SAreeraka-SAstratthil uttarAgha-poorvAgha-aSIeSha-vinASAdikaL muthalAKa "anAvrutti SabdAt" enkiRathu aRuthiyAic conna arthangkaLellAm"

Scriptures have stated that the sins committed unintentionally by the jIva who has adopted the means will not stick. But those committed otherwise will be removed through simple punishments by the Lord. The final sootra (aphorism) of the BrahmasUtra assures that the jIva once attains mOksha will not be sent back to the samsAra. These statements become known to the mumukshu.

“उपाय-साध्य-फलमाकत् तेरिन्तवनुक्कु इप् फलत्तैत अपेक्षित्तुकக் கொண்டு उपाय-अनुष्ठानमाकैयாலै”,

"upAya-sAdhya-phala-mAKat theLinthavanukku ipphalatthai apEkshittuk koNdu, upAya-anushThAna-mAKaiyAlE" --

Once he is aware of the fruit, that is, mOksha, that will be obtained, through the means he has adopted, he should remain anticipating the fruit.

“इव्वपैकशै फलकामना-मात्र-रूपैयय्यकं कोण्णु अधिकार-दशैयिलुम्”,

"ivvapEkshai phalakAmanA-mAtra-roopayai-yAik koNdu adhikAra-daSaiyilum,"

--This sort of anticipation of the fruit, that is, mOksha is necessary for a seeker.





“अनुष्ठित-उपायानुक्तु “समीपं राजसिंहस्य” इत्यातिकनिर्भय, त्वरान्वित-विश्वास-
रूपैयाम्यं क्काण्डु उत्तरकृत्य-दशैयिषुम् अनुवर्तिकककं कडवतु.”,

“anushThita- upAyanukku “sameepam rAjasimhasya” ityAdikaLiRpadiyE,
tvarAnvita-viSvAsa-roopaiyAyk koNdu, uttara-krutya-daSaiyilum anuvartikkak
kadavathu.” ---

Once the means has been adopted, the jIva has to remain assured of the fruit, namely, being with the Lord for ever in His abode. His thinking should only about the blissful experience he is going to get in the paramapadam after attaining it. It will be just like how Seeta-pirAtti remained in captivity in Lanka, as quoted here, by Swami Desikan.

We may consider the condition of SeetA-pirAtti as described by Sage VAlmeeki:

The sage found himself unable to depict the mental state of SeetA who had withered and was shuddering at the sight of RAvaNa and tried to portray her with help of similes.

Even as RAvaNa was gazing, she was sitting on the bare earth under a tree, she was weeping and concealing her limbs. Her limbs having been smeared with dirt, she appeared like a lotus stalk stained with mud, looked charming as well as did not look charming;

समीपं राजसिंहस्य रामस्य विदितात्मनः ।

सङ्कल्पहय-संयुक्तैर्यान्तीमिव मनोरथैः ॥

sameepam rAjasimhasya rAmasya viditAtmanah |

sankalpahaya-samyuktairyAnteemiha manOrathaih ||

--rAmAyaNa, 5-19-7

(SeetA was constantly seeking the presence of SrI RAma, a lion among sovereigns, in the chariot of Her mind drawn by the horses of thought.)





Similarly, the person who has completed the process of the means will remain thinking only of the Supreme Lord and seeking to be in His presence in SrIvaikuNTham.

This is the way the mumukshu, one desirous of mukti, will spend the remaining period of his life in this world. In the same condition were AzhvArs whose mental state has been described by themselves in various verses which stand as the guidance for the mumukshu.

We come to know from the verses of AzhvArs that they had been in the same state, waiting for the day of joining the Lord in His abode, SrIvaikuNTham.

1. SRI THIRUMAZHISAI AZHVAR:

வாசித்தும் கேட்டும் வணங்கி வழிபட்டும் பூசித்தும் போக்கினேன் போது

vAsitthum kEttum vaNangi vazhipattum poositthum pOkkinEn pOthu

---nAnmukan ThiruvanthAathi - 63

(I spent my time by reading books about the Lord, listened to other people reciting them, I bowed to Him, I worshipped Him always and performed service to Him.)

நிரந்தரம் நினைப்பதாக நீ நினைக்க வேண்டும்

nirantharam ninaippathAka nee ninaikka vENdum

---Thirucchantha-viruttham, 101

(May Thou be so gracious as to make me ever meditate on Thee.)

2. SRI NAMMAZHVAR:

சீர்கலந்த சொல் நினைந்து போக்காரேல், சூழ்வினையின் ஆழ்துயரை என்
நினைந்து போக்குவர் இப்போது?

seer kalantha col ninainthu pOkkArEl, coozhvinaiyin Azhthuyarai en ninainthu
pOkkuvar ippOthu?

---Periya ThiruvanthAathi, 86

(People should wipe out the misery which has accrued because of past karmas,





by meditating on the scriptural statements describing the Lord's auspicious qualities. If they do not act like that, how will they remove this misery now?)

ஒழிவில் காலமெல்லாம் உடனாய் மன்னி

வழுவிலா அடிமை செய்ய வேண்டும் நாம்.

ozhivil kAlamellAm udanAi manni

vazhuviLA adimai ceyya vENdum nAm.

---ThiruvAimozhi, 3-3-1

(We should render all kinds of service at all states to the Lord remaining with him ever without separation even a bit.)

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Thiruvelliyangudi Azhwar Acharya gOshTi (thanks: Sri.Vijay)

பொங்கேழ் புகழ்கள் வாயவாய்ப் புலன்கொள் வடிவு என் மனத்ததாய்





அங்கேய் மலர்கள் கையவாய் வழிபட்டோட அருளிலே

pongEzh pukazhkaL vAyaVaip pulankoL vadivu en manatthathAi

angEy malarkaL kaiyavAi vazhipattOda aruLilE

---ThiruvAimozhi, 8-10-4

(If the Lord is so gracious as to enable me to spend my time always with the passages which describe His qualities in my mouth, with His form alluring the eyes and other senses in my mind, and with flowers fit enough for His form in my hands, what is there unpleasant for me while living here?)

நாடாத மலர் நாடி நாள்தோறும் நாரணன்தன்

வாடாத மலரடிக்கீழ் வைக்கவே வகுக்கின்று

வீடாத வீற்றிருத்தல் வினையற்றதென் செய்வதோ?

ஊடாடு பனிவாடாய் உரைத்தீராய் எனதுடலே.

nAdAtha malar nAdi nALthORum nAraNanthan

vAdAtha malaradikkeezh vaikkavE vakukkinRu

veedAdi veeRRirutthal vinaiyaRRathen ceivathO?

oodAdu panivAdAi uraittheerAi enathudalE.

---ThiruvAimozhi, 1-4-9

(I have this body only to seek flowers that are hard to obtain in order to place them at the Lord's feet.)

வடிவிணையில்லா மலர்மகள் மற்றை நிலமகள் பிடிக்கும் மெல்லடியைக்

கொடுவினையேனும் பிடிக்க நீ ஒருநாள் கூவுதல் வருதல் செய்யாயே.

vadiviNaiyillA malarmakaL maRRai nilamakaL pidikkum melladiyai

koduvinaiyEnum pidikka nee orunAL koovuthal varuthal ceyyAyE.

(ThiruvAimozhi, 9-2-10)

(May I, the sinner that I am, press the tender feet of the Lord which are





gently pressed by the matchlessly beautiful Lakshmee and the goddess of the Earth!)

எனக்கே ஆட்செய் எக்காலத்தும் என்று என்

மனக்கேவந்து இடைவீடின்றி மன்னி

தனக்கேயாக எனைக்கொள்ளும் ஈதே

எனக்கே கண்ணனை யான் கொள் சிறப்பே.

enakKE Atcey ekkAlatthum enRu en

mankKE vanthu idaiveedinRu manni

thanakKEyAka enaikkoLLum eethE

enakKE kaNNanai yAn koL ciRappE.

---ThiruvAimozhi, 2-9-4

(This is the only object that I desire -- that the Lord should take me into His service for His own satisfaction.)

3. SRI ANDAL:

உனக்கே நாம் ஆட்செய்வோம்

unakKE nAm AtceivOm ---ThiruppAvai - 29

(We will render service only to Thee.)

பள்ளி கொள்ளுமிடத்து அடிகொட்டிடக்

கொள்ளுமாகில்

paLLi koLLumidatthu adikottidak

koLLumAkil ---nAchiyAr Thirumozhi, 4-1

(If the Lord will be so gracious as to let us gently press His feet in the place where He sleeps.)

4. SRI PERIAZHVAR:

திருமாலவன் திருநாமங்கள் எண்ணக் கண்ட விரல்கள்





thirumAlavan thirunAmangal eNNak kaNda viralkaL

---PeriyayAzhvAr Thirumozhi, 4-4-3

(My fingers will keep counting when I utter the names of the Lord.)

உண்ணா நாள் பசியாவதொன்றில்லை

ஓவாதே நமோ நாரணாவென்று

எண்ணாநாளும் இருக்கெசுச் சாம

வேதநாண்மலர் கொண்டு உன்பாதம்

நண்ணாநாள் அவை தத்துறுமாகில்

அன்று எனக்கு அவை பட்டினிநாளே.

uNNAnAL paciYAvathonRillai OvAthE namO nAraNAvenRu

eNNAnALum iruk-kechuc-chAma vEda nANmalar koNdu unpAtham

naNNAnAL avai thatthuRumAkil anRu enakku avai pattininALE.

---PeriyAzhvAr Thirumozhi, 5-1-6

(The days of starvation are not those on which I do not eat. They are the days, if they ever occur, on which I do not constantly meditate saying "namO nArAyaNA" and the days on which I do not approach Thy feet with the three Vedas which are freshly blossomed flowers.)

நாக்கு நின்னையல்லால் அறியாது நானது அஞ்சுவன்

முர்க்குப் பேசுகின்றானிவனென்று முனிவாயேலும் என்நாவினுக்கு ஆற்றேன்.

nAkku ninnaiyallAl aRiyAthu nAnathu anchuvan

moorkkup pEcukinRAnenRu munivAyElum en nAvinukku ARREn.

--- PeriyAzhvAr Thirumozhi, 5-1-1

(My tongue will not praise any one but Thee; I wonder whether Thou will suffer any loss of glory by my praise. But, I cannot control my tongue.)





5. SRI POIGAI AZHVAR:

வாய் அவனையல்லது வாழ்த்தாது

vAi avanai allathu vAzhtthAthu

---Muthal ThiruvanthAthi, 11

(My mouth does not praise any one else other than Him.)

தோள் அவனையல்லால் தொழா, என்செவியிரண்டும்

கேளவனது இன்மொழியே கேட்டிருக்கும் - நா நாளும்

கோணாகணையான் குரைகழலே கூறுவதே

நாணாமை நள்ளேன் நயம்.

thOL avanaiyallAl thozhA, en chevi-yiraNdum

kELavanathu inmozhiyE kEttirukkum -- nA nALum

kONAKaNaiyAn kuraikazhalE kooRuvathE

nANAmAi naLLEn nayam.

---(Muthal ThiruvanthAthi, 63)

(My shoulders do not bow to any one but Him. Both of my ears keep on listening to His sweet words only. My tongue is daily praising the feet of Him, Who is having the bed of SEshan. I do not consider it good, if I remain without approaching Him.)

நயவேன் பிறர் பொருளை நள்ளேன் கீழாரோடு

உயவேன் உயர்ந்தவரோடல்லால் - வியவேன்

திருமாலையல்லது தெய்வமென்றேத்தேன்

வருமாறு என் நம்மேல் வினை?

nayavEn piRar poruLai naLLEn keezhArOdu

uyavEn uyarnthavrOdallAl - viyavEn





thirumAlaiyallthu deivamenREtthEn

varumARu en nammEl vinai?

---Muthal ThiruvanthAthi, 64

(I will not seek others' wealth; nor will I move with lower people who are not devotees of the Lord; nor will move with any one else other than the persons highly devoted to the Lord; nor will praise any one else as deity other than the Consort of SrI. How will I ever incur sin?)

6. SRI KULASEKARA AZHVAR:

திருவரங்கப் பெருநகருள் தெண்ணீர்ப்பொன்னி

திரைக்கையால் அடிவருடப் பள்ளிகொள்ளும்

கருமணியைக் கோமளத்தைக் கண்டுகொண்டு என்

கண்ணிணைகள் என்கொலோ களிக்கும் நாளே?

tiruvarankap perunakaruL teNNeerpponni

thiraikkaiyAl adivarudap paLLikoLLum

karumaNiyaiK kOmaLatthaik kaNdukoNdu en

kaNNiNaikaL enRukoLO kaLikkum nALE?

---PerumAl Thirumozhi, 1-1

(When will my two eyes delight in looking at the beautiful Black Gem in the sleeping posture in SrIrangam Town with the waters of Kaveri rubbing His Feet?)

கடியரங்கத்தரவணையில் பள்ளிகொள்ளும்

மாயோனை, மணத்தூணை பற்றிநின்று என்

வாயார என்கொலோ வாழ்த்தும் நாளே?

kadiyarankattharavaNaiyil paLLikoLLum

mAyOnai, maNatthooNE paRRininRu en

vAyAra enRukoLO vAzhtthum nALE?





---PerumAL Thirumozhi, 1-2

(When will I, holding on to the pillar, praise, to my mouthful, the Lord resting on the bed of SEshan in the fragrant SrIrangam.)

அணியரங்கத்தரவணையில் பள்ளிகொள்ளும்

அம்மான்தன் அடியிணைக்கீழ் அலர்களிட்டு

அங்கு அடியவரோடு என்கொலோ அணுகும் நாளே?

aNiyarankattharavaNaiyil paLLikoLLum

ammAnthan adiyiNaikkeezh alarkaLittu

anku adiyavarOdu enRukolo aNukum nALE?

---PerumAL Thirumozhi, 1-3

(When will I be near the devotees of RanganAtha, after submitting flowers at His feet?)

கோவினை நாவுற வழுத்தி எந்தன்கைகள்

கொய்மலர் தூய் என்கொலோ கூப்பும் நாளே?

kOvinai nAvuRa vazhutthi enthankaikaL

koimalar thooi enRukolo kooppum nALE?

---PerumAL Thirumozhi, 1-4

(When will I be able to pay respects with folded hands the Lord of SrIrangam after praising Him until my tongue becomes tired?)

மணிவண்ணன் அம்மானைக் கண்டுகொண்டு என்

மலர்ச்சென்னியென்கொலோ வணங்கும் நாளே?

maNivaNNan ammAnaik kaNdukoNdu en

malarc chenni enRukolo vaNangum nALE?

---PerumAL Thirumozhi, 1-5





(When will I see the Lord glowing like a blue gem and bow by bending my head?)

In the same spirit, SrI KulasEkara AzhvAr yearns for the service to the Lord and His devotees in the remaining verses of this Thirumozhi.

ஊனேறு செல்வத்து உடன்பிறவி யான் வேண்டேன்
.....

கூனேறு சங்கமிடந்தான்தன் வேங்கடத்து

கோனேரி வாழும் குருகாய்ப் பிறப்பேனே.

oonERu celvatthu udan piRavi yAn vENdEn
.....

koonERu changamidanthAnthAn vEnkadatthu

kOnEri vAzhum kurukAip piRappEnE. (PerumAL Thirumozhi, 4- 1)

(I do not long for birth with wealth that only makes the flesh grow, but pray to be born as a bird in the VEnkata Hill.)

7. SRI THIRUMANGAI AZHVAR:

நீணாகம் சுற்றி நெடுவரைநட்டு ஆழ்கடலைப்

பேணான் கடைந்து அமுதம் கொண்டு உகந்த பெம்மாளை

பூணாரமார்வனைப் புள்ளூரும் பொன்மலையை

காணாதார் கண் என்றும் கண்ணல்ல கண்டாமே.

neeNAGam cuRRi neduvarainattu Azhkadalaip

pENAn kadainthu amudamkoNdu ukantha pemmAnai

pooNARA-mArvanaip puLLoorum ponmalaiyai

kANAthAr kaN enRum kaNNalla kaNdAmE.

---Periya Thirumozhi, 11-7-1

(The eyes of those, who have not seen that Golden Hill which rides on Garuda and which, long ago, planted the mountain wound with the serpent in the sea and





churned it for the nectar --- are not eyes at all.)

There are similar expressions of AzhvArs, reciting which will serve the purpose of meditating on the Lord, longing for service to Him and His devotees during the jIva's remaining life in this world.





SECTION - 7 (1)

(The Favours being done by the Lord to the jIva who has adopted bhakti-yOga or Prapatti)



desikan at thirukkudanthai

SwAmi Desikan so far described the way the jIva who has adopted the means for mOksha, is spending his life by meditating on the Lord and longing for the mukti life of being near the Lord. Now, SwAmi Desikan takes up the various favours being done by the Lord to such post-prapatti jIva:

(7) “இப்படி நின்றவனுக்கு சர்வீஸ்வரன் செய்யும் உபகாரங்களாவன”:-

(7) ippadi ninRavanukku SarvESvaran ceeyum upakArankaLAvana:-

The favours conferred, by the Lord of all, on the jIva who has adopted the means for mOksha are:-

“இப்படி நின்றவனுக்கு” ,





"ippadi ninRavanukku"

-- For the person who is in such a state. That is, after adopting the means -- either bhakti-yOga or prapatti, the mumukshu is in the proper state (niShta). Whatever happens to such a mumukshu are the favours of the Lord:

SwAmi Desikan describes such a person in a verse:

स्वरूपोपायार्थेष्ववितथ-निविष्ट-स्थिरमते:

स्वनिष्ठाभिज्ञानं सुभगमपवर्गादुपनतात् ।

प्रथिम्ना यस्यादौ प्रभवति विनीतः स्थगयितुं

गभीरान् दुष्पूरान् गगनमहतशिखद्र-निवहान् ॥

svroopOpAyArthEshvavitatha-nivishTa-sthiramatEh

svanishThAbhij~nAnam subhagamapavargArdupantAt |

prathimnA yasyAdau prabhavati vineetah sthagayitum

gabheerAn dushpoorAn gaganamahataSchidra-nivahAn ||

---Srimad-rahasytrayasAram - 32 (svanishThAbij~nAnAdhikAram)

Meaning:

A man, who has a firm and proper knowledge of his essential nature, of the upAya adopted by him, namely, prapatti and on the ultimate aim of life (purushArtha), delights more than the approaching mOksha. By this mighty knowledge, he gets a disciplined mind and the strength to end the obstacles which are deep and hard, and which are as immense as the sky.

This is the gift of the Lord to the man who has firmly accepted the means for salvation. The Lord doesn't stop with this, but confers more favours:

"सर्वेश्वरं चैयम् उपकारङ्कलावन" ,

"SarvESvaran ceyyum upakArankaLAvana"





-- What are the favours? SwAmi Desikan lists them:

(1) उपाय-अधिगम-कालत्तिले प्रारब्ध-कर्म-व्यतिरिक्तங்களான पूर्वकर्मங்களில் उपाय-विपाकादिकளுக்கு अनुगुणमல்லாத ஸுக்ருதங்கள் இவனுக்கு फलம் கொடுக்கக் கடவனல்ல என்று ஸங்கல்பிக்கையும்;

(1) upAya-adhigama-kAlatthilE prArabdha-karma-vyatiriktankaLAna poorva-karmankaLil upAya-vipAkAdi-kaLukku anuguNamallAtha sukruthangkaL ivanukku phalam kodukkak-kadavanalla enRu sankalpikkaiyum;

Every being born in this world has to experience the fruits of his deeds, whether good or bad, committed in his numerous births earlier. A lot of such of karmas are accumulated just like a bank account. If they are good deeds, they will be similar to huge deposits with high interest rates. If they are bad deeds, they will be similar to huge loans having a high rate of interest. Depending upon the deposits or the loan-dues, the person whether enjoys benefits or experiences miseries. During this life, certain deposits or loan-amounts become effective, while there is still a huge balance remaining in his account, which will have to be covered in the future births. If he indulges more activities, good or bad, these will be added to the remaining balance. The unutilized balance of deeds or karmas is known as "sanchita" (accumulation). Those deeds which have started giving results in current life are called "prArabda-karmas" -- deeds of the previous births which have started giving results.

These have to be exhausted before the end of this life. In the next birth, one more account of the deeds will be opened up and the results of them will start flowing. Even then there will remain the unutilized balance which is likely to grow depending on the deeds being committed in this current life. Such is the state of an ordinary person who has not sought any means for salvation from the life - cycle.

But, in the case of a prapanna, the man who has adopted prapatti for mOksha, soon after his adoption of the means, the stored up balance is erased. He has only to undergo the experience either good or bad results which have started after his present life began. No more, as he will attain **mukti** when his present life comes to an end.

"उपाय-अधिगम-कालत्तिले",





"upAya-adhigama-kAlatthilE" --

During the period after the adoption of the means (for mOksha).

"प्रारब्ध-कर्म-व्यतिरिक्तங்களான पूर्वकर्मங்களில்" ,

"prArabdha-karma-vyatiriktankaLAna poorva-karmankaLil" --

Among the previous deeds, barring those that have started their results.

"उपाय-विपाकादिकளுக்கு अनुगुणமல்லாத ஸுகிருதங்கள்" ,

"upAya-vipAkAdikaLukku anuguNamallAtha sukruthangkaL" --

Good results that are not fitting with the post- upAya life.

"இவனுக்கு ஈலம் கொடுக்கக் கடவனல்ல என்று ஸங்கல்பிக்கையும்",

"ivanukku phalam kodukkak-kadavanalla enRu sankalpikkaiyum" --

Those results which are not fitting to the post-adoption of upAya are prevented by the will of the Lord.

This erasing of the unutilized poorva-karmas of the prapanna is a favour of the Lord, says SwAmi Desikan in this sub-section.





SECTION - 7 (2)

(The Favours being done by the Lord to the jIva who has adopted bhakti-yOga or prapatti)

In the previous sub-section, SwAmi Desikan spoke about the Lord's favour in discontinuing the results of accumulated poorva-karmas that are in the reserve, for the jIva who has adopted the means for mOksha. Now, in this sub-section, he deals with the fresh deeds that may be committed by the prapanna:

(2) “இப்படியே உத்தரங்களான ஸுக்ருதங்களில் விद्या-அனுபகாரங்களையும், ப்ராமாடிக-பாபங்களையும் ஫ல-உத்பாடகங்கள் அல்லாதபடி பண்ணுகையும்;”

(2) “ippadiyE uttharangkaLAna suhrudangkaLil vidhyA-anupakArangkaLaiyum prAmAdika-pApangkaLaiyum, phala-utpAdakangkaL allAthapadi paNNukaiyum;”

Among the fresh deeds in the post-prapatti period, there are two types. One is committing consciously deeds which are not conducive to the conduct ordained for the post-prapatti life. And the other is the bad deeds which are committed unintentionally by the prapanna. Both these produce bad results. Here also the Lord, out of His great compassion, comes to the help of the jIva.

As the jIva has adopted the means of prapatti or bhakti-yoga according to his capacity, he is supposed to follow certain code of conduct. The basic conduct is that he should not commit any deeds that may annoy the Lord. This is known as “prAtikoolam”. One of the auxiliaries of SaraNAgati is “prAtikoola-varjanam”, that is, not doing anything against the wishes of the Lord. In case such an act takes place, the SaraNAgati may be affected.

Here also, the Lord extends a helping hand to the prapanna. He ensures that the prapatti, done by the jIva in the proper manner, does not go waste. How does He deal with it?

It is laid down that any negative deed will result in bad fruits, which have to be experienced by an ordinary person. But in the case of a prapanna, as the Lord has taken up the responsibility of protecting him, He will find a way out to ensure that this bad act does not become a stumbling block for the jIva's mOksha for which he has adopted the means already. The Lord gives a minor punishment to the prapanna in this life itself to off-set the effects of that bad





act, so that his moksha is not affected. That also is undone by the Lord if the prapanna does another prapatti by way of prAyaschitta, atonement. This has been spoken by our AzhvArs and AchAryas:

अमर्यादः क्षुद्रश्चलमतिरसूयाप्रसवभूः

कृतघ्नो दुर्मानी स्मरपरवशो वञ्चनपरः ।

नृशंसः पापिष्ठः कथमहमितो दुःखजलधेः

अपारादुत्तीर्णस्तव परिचरेयं चरणयोः ॥”

amaryAdah kshudraScalamatirasoooyAprasavabhoo

krutagnO durmAnee smaraparavaSO vancanaparah |

nrSamsah pApisThh kathamahamitO duhkhaladhEh

apArAduttheerNastava paricarEyam caraNayOh?

---SrI ALavantAr stotram- 62

Meaning:

How can I ever cross the ocean of sorrow and render service at Thy feet -- I, having transgressed all the regulations of the SAstras and who is mean, fickle-minded, envious, ungrateful, arrogant, lustful, deceitful, wicked and sinful?

என்கொள்வன்? உன்னைவிட்டென்னும் வாசகங்கள் சொல்லியும்,

வன்கள்வனை மனத்தை வலித்துக் கண்ணீர் கரந்து

நின்கண் நெருங்கவைத்தே எனதாவியை நீக்ககில்லைன்

என்கண் மலினமறுத்து என்னைக் கூவியருளாய், கண்ணனே.

enkoLvan? unnaivittenum vAcakankaL colliyum

vankaLvanEn manatthai valitthuk kaNNaneer karanthu





ninkaN nerumkavaitthE enathAviyai neekkillEn
enkaN malinamaRutthu ennaik kooviyaruLAI kaNNanE."

---ThiruvAimozhi, 5-1-4

(I am fraud, a liar. I am guilty of stealing the soul. To control desires, to discipline the senses, to ward off the tears that covered my eyes following the disappointments in the mundane desires, even to realize that the soul is distinct from the body -- all these are not possible for me. You call me to your abode in accordance with Your assurance).

கண்ணபிரானை விண்ணோர் கருமாணிக்கத்தை அமுதை

நண்ணியும் நண்ணகில்லேன் நடுவேயோருடம்பிலிட்டு

திண்ணமமுந்தக்கட்டிப் பலசெய்வினை வன்கயிற்றால்

புண்ணை மறைய வரிந்து என்னைப் போரவைத்தாய் புறமே.

kaNNapirAnai viNNOr karumANikkatthai amuthai

naNNiyum naNNakillEn naduvE yOrudambilittu

thiNNanazhuntha kattip palaceivinai vankayiRRAI

puNNai maraiya varinthu ennaip pOravaitthAi puRamE.

---ThiruvAimozhi, 5-1-5

(With the strong ropes of my sins, Thou have bound me tightly with the body, covered the sores within the body, like flesh, fat and blood, with skin and let me walk away from Thee.)

மெய்யெல்லாம் போகவிட்டு விரிகுழலாரில்பட்டு

பொய்யெலாம் பொதிந்துகொண்ட போழ்க்கனென் வந்துநின்றேன்,

ஐயனே! அரங்கனே! உன்னருளென்னும் ஆசைதன்னால்

பொய்யனென் வந்துநின்றேன் பொய்யனென் பொய்யனெனே.

meyyellAm pOkavittu virikuzhAril pattu





poyellAm pothinthukoNda pOzhkkanEn vanthu ninREn
aiyanE! aranganE! unnaruLennum AsaithaNNAI
poyyanEn vanthu-ninREn poyyanE poyyanEnE.

---ThirumAlai - 33

(I got myself indulged in the women-folk; I am full of all types of lies. I have come to You out of the desire kindled by Your grace. I am a liar in thought, speech and action!)

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viNNOOr karumANikkam





அந்நாள் நீ தந்த ஆக்கையின் வழியுழல்வேன்
வெந்நாள் நோய்வீய வினைகளை வேறற்பாய்ந்து
எந்நாள் யான் உன்னை இனிவந்து கூடுவனே?

aNNAL nee thantha Akkaiyin vzhियuzhalvEn
veNNAL nOyveeya vinaikaLai vEraRappAinthu
eNNAL yAn unnai inivanthu kooduvanE?

---Thiruvaimozhi, 3-2-1

(With the body given by Thee long ago, I have been wandering about to satisfy my body's desires. When will I join You?)

பன்மாமாயப் பல்பிறவியில் படிகின்றயான்,
தொல்மாவினைத் தொடர்களை முதலரிந்து
நின்மாதாள் சேர்ந்து நிற்பது எஞ்ஞான்றுகொலோ?

panmAmAyap palpiRaviyil padikinRayAn
tholmAvinait thodarkaLai muthalarinthu
ninmAthAL cErnthu niRpath enj~nAnRu kolO?"

--- ThiruvAimozhi, 3-2-2

(Deeply involved in these several mysterious births as I am, when will I join Your glorious feet, rooting out the very old bonds of my sins?)

Such atonements will make the Lord to show compassion and to remove the effects of the bad deeds committed knowingly in the post-prapatti period.

“प्रामादिक-पापங்களையும் फल-उत्पादकங்கள் அல்லாதபடி பண்ணுகையும்;” ,

"prAmAdika-pApangkaLaiyum, phala-utpAdakangkaL allAthapadi paNNukaiyum;"

--Those bad deeds committed due to lack of attention on the part of the prapanna are also made ineffective by the Lord on His own. Only those lapses





committed knowingly have to be compensated by way of repentance through "prAyachittha prapatti", so that there is no delay in the attainment of mOksha, which has been ensured by the first prapatti.

Thus the Lord does favours even to the jIva who commits bad acts after the adoption of the means, says SwAmi Desikan.





SECTION - 7 (3)

(The Favours being done by the Lord to the jIva who has adopted bhakti-yOga or prapatti)

Some aspects of post-prapatti life were considered by SwAmi Desikan in the previous sub-section. Now, in this sub-section, he refers to different remedies the Lord does for offences committed by the prapanna jIva:

(3) प्रामादिकम् अल्लातवற்றுக்கு प्रायश्चित्त-शिक्षाविशेष-उपक्लेशङ्कणाले यथा-
अधिकारम् परिहारम् पண்ணुमत्तुवुम्;

(3) prAmAdikam allAthavaRRukku prAyashcittha-SikshAviSEsha-
upaklESangkaLAI yathA-adhikAram parikAram paNNumathuvum;

The prapanna is generally aware that he is a ShEsha (servant) of the Lord, after he has surrendered his everything including his own protection and salvation to Him. Hence, he will take delight in serving the Lord in accordance with the SAstras. It is, therefore, not likely that he will offend against the Lord. If, as a result of his past karma which has begun to operate in the present life, slight offences are likely to be committed by him without himself knowing it, such offences will disappear without causing any stain.

“प्रामादिकम् अल्लातवற்றுக்கு” .

“prAmAdikam allAthavaRRukku”

--If the offences are not due to inattention. That is, the prapanna, in some situations, commits offences knowing that they wrong. In such cases what is the remedy?

At the time of prapatti, the person should have begged the Lord to remove such sins as they lead to further sins. If he had not, since he is still in close association with prakriti, certain lapses may occur even with his knowledge, because of his deficiency in spiritual qualities. We are reminded of a couple of verses of SrI Thirumangai AzhvAr which describe the state of such a prapanna:





Sri Chakrapani Perumal
Kumbakonam

23 6:12PM
Sri Sarangapani Perumal
Kumbakonam

23 6:12PM
Sri Ramar
Kumbakonam

Azhivalavan with -sarngapani-ramar- thirukkutanthai



சீற்றமுள ஆகிலும் செப்புவன் மக்கள்
தோற்றக்குழி தோற்றுவிப்பாய்கொல் என்றஞ்சி
காற்றத்திடைப்பட்ட கலவர்மனம்போல்
ஆற்றத்துளங்கா நிற்பன் ஆழிவலவா!

cheeRRamuLa Akilum cheppuvan makkaL
thORRakkuzhi thORRuvippAikol enRanchi
kARRatthidaippatta kalavar manam pOI
ARRatthuLanka niRpan Azhivalava!

---Periya Thirumozhi, 11-8-2

(Oh Lord holding the wheel ! Even if You are angry, I will tell this to You as I don't have any other refuge than You. I am afraid that You may throw me into the birth-cycle and I stand trembling like the person in a boat caught in a cyclone.)

தூங்கார் பிறவிக்கள் இன்னம்புகப்பெய்து
வாங்காயென்று சிந்தித்து நானதற்கஞ்சி
பாம்போடொரு கூறையிலே பயின்றாற்போல்
தாங்காதுள்ளம் தள்ளும் என்தாமரைக் கண்ணா!

thoonkAr piRavikkaL innam pukappeithu
vAnkAyenRu cinthitthu nAnathaRkanchi
pAmpOdu kooRaiyiE payinRARpOI
thAnkAthuLLam thaLLum enthAmaraik kaNNA!

---Periya Thirumozhi, 11-8-3

(Oh Lord with lotus-like eyes, I am afraid that You may not restore me from this wavy river of birth-circle. That is why my mind is shivering like a man staying in a house in the company of a terrible snake.)





But even if such lapses occur, the Lord, the Consort of SrI, who, by nature is his well-wisher, stands ready to save him. Therefore, these lapses in his actions will only be momentary like lightning. The prapanna will quickly reflect on these lapses and feel ashamed, repent and perform the proper atonement (prAyaschitatta).

This is explained in the following verses:

अपाय-संप्लवे सद्यः प्रायश्चित्तं समाचरेत् ।

प्रायश्चित्तिरियं साऽत्र यत्पुनः शरणं व्रजेत् ॥

उपायानामुपायत्व-स्वीकारेऽप्येतदेव हि ॥

apAya-samplavE sadyah prAyaScittham samAcarEt |

prAyaScittiriyam sAtra yatpunah SaraNam vrajEt ||

upAyAnAmupAyatva-sveekArEpyEtadEva hi ||

---Lakshmee Tantram, 17-91,92

(If there is offence, the atonement that is to be done is only the performance of prapatti again. If, after performing prapatti for the sake of mOksha, a man should perform karma-yOga and the like with the thought that these are upAyas (to mOksha), it would also constitute an offence. In order that the offence might disappear, prapatti alone should be performed again.)

अज्ञानादथवा ज्ञालात् अपराधेषु सत्स्वपि ।

प्रायश्चित्त क्षमस्वेति प्रार्थनैकैव केवलम् ॥

aj~nAnAdathavA j~nAlAt aparAdhEshu satsvapi |

prAyaScitta kshamsvEti prArthanaikaiva kEvalam ||

---Vangeepura KARikai -520





(Whether a man commits an offence knowing that it is an offence or does it without knowing it to be one, the only atonement (prAyascitta) that has to be performed is to beg thus: "Pardon the offence.")

The secret of the easy way of atonement is revealed by Mother SrI SeetA to us through a person who is considered as the most offensive character ever known, who is no other than RAvaNa. She is so compassionate that she gives this advice to him who did the criminal act against Herself, by abducting Her out of the meanest and misplaced passion. When even such a person, who can be called the crime-incarnate, can get the supreme secret, we, having a strong faith in the Lord but still committing smaller offences, will definitely be benefited by this advice, as recorded by Sage VALmeeki. So, let us keep these verses in our mind so that we avoid offences at the start itself:

विदितः स हि धर्मजः शरणागत-वत्सलः ।

तेन मैत्री भवतु ते यदि जीवितुमिच्छसि ॥

प्रसादयस्व त्वं चैनं शरणागत-वत्सलम् ।

मां चास्मै प्रयतो भूत्वा निर्यातयितुमर्हसि ॥

viditah sa hi dharmajah SaraNAgata-vatsalah |

tEna maitree bhavatu tE yadi jeevitumicchasi ||

prasAdayasva tvam cainan SaraNAgata-vatsalam |

mAm cAsmai prayatO bhootvA niryAtayitumarhasi ||

---RAmAyaNa, 5-21-20,21

(It is well known that SrI RAma knows what dharma is and is fond of those who seek refuge under Him. Seek his friendship if you desire to live. Propitiate SrI RAma who loves those that surrender themselves to Him and, with pure heart, see that I am returned to Him.)





SrI RAma knows what dharma is- KOlavilliraman of thiruveLLiyangudi

As stated above, the offender should perform the prAyascitta-prapatti according to his competence.

Thus, the Lord and His consort show the way of atonement to the prapanna for the offences committed by him after he has adopted the means of mOksha.

After discussing the way of atonement for the offences committed by the prapanna unintentionally, by performing another prapatti, now, it is shown how the offence committed knowingly is removed. This is also a favour done by the Lord, says SwAmi Desikan:

“प्रामादिकम् अल्लातवற்றுக்கு शिक्षाविशेष-उपक्लेशङ्कनाले यथा-अधिकारम् परिहारम्.”

“prAmAdikam allAthavaRRukku SikshAviSEsha-upaklESangkaLAIE yathA-





adhikAram parikAram.”

The prapanna will never lose the benefit of the prapatti, even if he offends. When he does not obtain pardon by atonement for the offence committed by him due to past karma and remain without any remorse for the offence, he will receive punishment in this very life. It is certain, however, he will not go to the world of Yama, as it has been stated in the scriptures:

स्वपुरुषमभिवीक्ष्य पाशहस्तं वदति यमः किल तस्य कर्णमूले ।

परिहर मधुसूदन-प्रपन्नान् प्रभुरहमन्यनृणां न वैष्णवानाम् ॥

svapurushamabhiveeKshya pASahastam vadati

yamah kila tasya karNamoolE |

parihara madhusoodana-prapannAn

praburahamanyanrNAm na vaishNavAnAm ||

--- VishNu PurANa, 3-7-14

(Seeing his attendants with the noose of death in their hands, Yama whispers in their ears: "Do not approach those who have performed prapatti at the feet of Madhusoodana. I have sway only over others and not over the devotees of VishNu.")

कमलनयन वासुदेव विष्णो धरणिधराच्युत शङ्खचक्रपाणे ।

भव शरणमितीरयन्ति ये वै त्यज भट दूरतरेण तालपापान् ॥

kamalanayana vAsudEva vishNO

dharaNidharAcyuta SankhacakrapANE |

bhava SaraNamiteerayanti yE vai tyaja

bhaTa dooratarENa tAlapApAn ||”





---(VishNu PurANa, 3-7-33)

(Yama continues: "Those who utter these words: 'Oh Thou with lotus-like eyes, Oh VASudEva, Oh VishNu, Oh Thou that bear the earth, Oh Thou that are armed with the conch and the discus, be Thou my refuge.', leave them at a distance for they are not sinners.")

देवं शार्ङ्गधरं विष्णुं ये प्रपन्नाः परायणम् ।

न तेषां यमसालोक्यं न च ते नरकौकसः ॥

dEvam SARngadharam VishNum yE prapannAh parAyaNam |

na tEshAm yamasAlOkyam na ca tE narakaukasah ||

---VAmAna PurANa, 94-43

(Those who perform prapatti to VishNu, the Lord Who is armed with SARnga, never go to the world of Yama, for hell is not their dwelling place.)

As stated above in the PurANas based on Vedas, the prapannas who have committed offences even without any remorse, do not go to the world of Yama. But, they are given a light punishment, such as losing one eye, the lameness of one leg etc., and thus relieved of their burden of sin. The Lord punishes the prapanna, as SrI RAMa did in the case of KAKAsura by making him lose an eye, and thus protects him. The prapanna should be grateful to the Lord for this correction.

Thus the Lord pardons the offending prapanna who performs atonement and punishes the other who is tough by nature for the sake of correction. These two ways are of the nature of the Lord's forgiveness which is a consequence of their prapatti that preceded it. This is what SwAmi Desikan meant in these words:

“यथा-अधिकारं परिहारं”,

“yathA-adhikAram parikAram.”





-- Correction according to the nature of the particular prapanna.

Here, we can consider a few verses of AzhvAras:

சித்திரகூடத்து இருப்பச் சிறுகாக்கை முலைதீண்ட
அத்திரமே கொண்டெறிய அனைத்துலகும் திரிந்தோடி
வித்தகனே! இராமாவோ! நின்னபயம் என்று அழைப்ப
அத்திரமே அதன்கண்ணை அறுத்ததும் ஓரடையாளம்.

citthirakoodatthu iruppac ciRukAkkai mulaitheeNda

atthiramE koNdeRiya anaitthulakum thirinthOdi

vitthakanE! irAmAvO! ninnabhayam enRu azhaippa

atthiramE athan kaNNai aRutthathum OradaiyALam

---PeriyAzhvAr Thirumozhi, 3-10-6

(While You were in Chitthirakootam, a crow committed an offence by pecking Your breast and SrI RAmA fired a missile; to escape from it, the bird wandered over all the worlds for protection. As no one could give protection, it came back and surrendered calling, "Oh Lord! Oh RAmA!" and SrI RAmA removed one of its eyes and set the bird free without killing it.)[This was spoken by HanumAn to SrI SeetA meeting Her in exile in Lanka.]

கோடியமனத்தால் சினத்தொழில் புரிந்து

திரிந்துநாயினத்தொடும் திளைத்திட்டு

ஓடியும் உழன்றும் உயிர்களே கொன்றேன்

உணர்விலேனாதலால் நமனார்

பாடியைப் பெரிதும் பரிசுழித்திட்டேன்

பரமனே! பாற்கடல்கிடந்தாய்!

நாடிநான் வந்து உன்திருவடி அடைந்தேன்

நைமிசாரணியத்துள் எந்தாய்!





Oh Lord Who is lying on the milky ocean-KALKUNTE RANGANATHA



kOdiyamanatthAl cinatthozhil purinthu
thirinthu nAyinatthodum thiLaitthittu
Odiyum uzhanRum uyirkaLE konREn
uNarvilEnAthalAl namanAr
pAdiyaip perithum parisazhitthittEn
paramanE! pARKadalkidanthAi!
nAdi nAn vanthu un thiruvadi adainthEn
naimicAraNiyatthuL enthAi!

---Periya Thirumozhi, 1-6-6

(Oh Lord of all! Oh Lord Who is lying on the milky ocean! Oh Lord of NaimisAraNya! I, crooked-minded as I was, committed crimes against others; enjoyed in the company of dangerous animals like dogs; wandered here and there killing people; remained without wisdom; I have now sought and surrendered at Your feet. Hence, I have destroyed the cause for a hellish life!)

This is yet another favour done by the Lord to his devotees.





SECTION - 7 (4)

(The Favours being done by the Lord to the jIva who has adopted bhakti-yOga or prapatti)

It has been known by now that BhaktiyOga and Prapatti are the two chief upAyas to be adopted for attaining salvation. There are various categories in BhaktiyOga which is constant meditation on the Lord, Who is the Ultimate Reality. The categories of meditation vary according to the form of the Lord with certain attributes. These are called vidyas. There are about 32 vidyas. Each one has been defined in the Upanishads and accordingly the aspirant who has controlled his mind by the yOgic exercises, has to train his mind to meditate on a particular form of the Lord with particular attributes only. This has been done only to help the bhaktiyOgi to concentrate on a very limited area. Otherwise his mind will not be stable. It has also been made clear that by limiting the attributes to one or two does not mean that Brahman has only those attributes only and not others. The limitation is only for the purpose of easy practice. Once the aspirant attains salvation, he is going to enjoy the Brahman with all the attributes in full measure. A total devotion or bhakti is an essential part of this yOga and without it the Ultimate cannot be attained. Bhakti is the basic aspect for all the vidyas -- whether one adopts a category or another of bhakti-yOga. Prapatti is also a vidya, named as nyAsa vidya in the Upanishads. While in the bhakti-yOga, prapatti or surrender forms an intermediary practice to further progress in the spiritual path for salvation, prapatti itself forms a direct means for attaining the Lord. It is known as **svatantra prapatti** or independent surrender which does not depend on the injunctions laid down for bhakti-yOga. Bhakti or devotion is common to both. In the bhakti-yOga, the aspirant takes the direct responsibility to perform the yOga strictly according to the rules, any lapse of which will not yield the result. Moreover, the aspirant has to exhaust the past karma by experiencing the fruits whether good or bad and to continue the bhakti-yOga at the same time. One interesting and attractive fact in the case of the practitioner of bhakti-yOga (constant meditation) is the bliss that he will derive during the practice.

As per the rule for the adoption of bhakti-yOga, since the aspirant should be qualified to study Vedas, it is restricted to only those born in three castes, namely, Brahmana, kshatriya (warrior) and vaisya (trader). Those born in the fourth caste, namely sudra, are excluded from the bhakti-yOga practice as





they are not supposed to study Vedas. But, they get the benefit of bhakti-yOga, by their sincere service to those belonging to the first three castes. Their close association with them is itself a form of prapatti by which they directly attain the Ultimate without any other formality as of a bhakti-yOga nishTha.

It has been also laid down that even among the people belonging to three superior castes, those who are incapable of adopting the bhakti-yOga, because of its strict rules, can resort to prapatti as an independent means cutting short the difficult route of bhakti-yOga. That means prapatti is universal, unlike the bhakti-yOga.

SrI ALavandar, well known as YAmunAchArya, our poorvAcharya, has left us a sloka as a guide for adopting prapatti even by those who have qualifications for bhakti-yOga:

न धर्मनिष्ठोऽस्मि न चात्मवेदी

न भक्तिमान् त्वच्चरणारविन्दे ।

अकिञ्चनोऽन्यगतिः शरण्यः

त्वत्पादमूलं शरणं प्रपद्ये ॥

na dharmanishThOsmi na cAtmavEdee

na bhaktimAn tvaccarNAravindE |

akincanOnyagatih SaraNyah

tvatpAdamoolam SarNam prpadyE ||

--StOtraratnam - 22

(Oh Refuge! I am not established in dharma, nor am I a knower of self, nor do I have fervent devotion for Thy lotus-feet; utterly destitute and have none else for resort. I take refuge under Thy feet.)





The direct prapatti is also known as **advAraka prapatti**. The one, which is performed for the progress in the bhakti-yoga which is the main means for salvation, is called **sadvAraka** or **anga prapatti**. Bhakti is included in prapatti and prapatti is included in bhakti. The person who adopts prapatti as the sole and direct means for salvation is called "**svatantra-prapatti-nishTha**". He leaves everything at the hands of the Lord who takes care of his mOksha. SwAmi Desikan, in this sub-section, speaks about him:

(4) "स्वतन्त्र-प्रपत्तिनिष्ठानुक्त्वा अपेक्षा-अनुगुणमाक प्रारब्धत्तैतयुम् अप्पोत्ते निश्शेषमाकवातल, शरीरान्तरादि-हेतुक्कलान अंशङ्कलैययातल, उत्तर-कृत्यरूप-शास्त्रीय कैङ्कर्य-विशेषत्तैर्कु विरोधिकलैययातल कृत्तित्तुक कुकुक्कुमत्तुवुम्;"

(4)"svatantra -prapattinishThanukku apEkshA-anuguNamAka prArabdhatthaiyum appOthE niSSEshamAkavAthal, SareerAntharAdhi-hEthuk-kaLAna amsangkaLaiyAthal, utthara-kruthyaroopa-SAstreeya kainkarya-viSEshatthiRku virOdhikaLaiyAthal kazhitthuk kodukkumathuvum;

When a person has adopted the Lord as the means by this direct prapatti, the first thing the Lord does is to destroy not only the balance of his past karma but also ends the karma which has started its results in the present life to end within this life itself:

"प्रारब्धत्तैतयुम् अप्पोत्ते निश्शेषमाकवातल कृत्तित्तुक कुकुक्कुमत्तुवुम्",

"prArabdhatthaiyum appOthE niSEshamAkavAthal kazhitthuk kodukkumathuvum" --

The Lord sees to it that there is no balance left in the prArbdha karma -- the karma which has started showing its effects.

He also removes the causes that may arise for continuing the next birth:

"शरीरान्तरादि-हेतुक्कलान अंशङ्कलैययातल कृत्तित्तुक कुकुक्कुमत्तुवुम्",

"SareerAntharAdhi-hEthukkaLAna amSangkaLaiyAthal kazhitthuk kodukkumathuvum"





The svatantra prapanna is supposed to do all his acts laid down in the scriptures as a service to the Lord. He will not do anything that is not approved by the scripture. Secondly, he will not do even those approved in the shAstras for his self-benefit in view of his realizing that he is the Lord's shESha - servant after the prapatti. There may, however, be some hindrances to this service because of his past karma. This also is being removed by the Lord:

“उत्तर-कृत्यरूप-शास्त्रीय कैङ्कर्य-विशेषत्तिर्कु विरोधिकणैयत्तुल कृत्तुत्तुक्
कोढुक्कुमत्तुवुम्” ,

“utthara-kruthyaroopa-SAstreeya kainkarya-viSEshatthiRku irOdhikaLaiyAthal
kazhitthuk kodukkumathuvum”

The man who has adopted prapatti has, from the time he adopted it, nothing else to do for attaining the fruit there of. The Lord Who is independent of all others, Whose will is irresistible and Who is the one that rewards us with the fruit of actions says, “मा शुचः” (“mA Suchah” - “Do not grieve”- Charama Sloka).

Since the Lord Who has been accepted as the upAya, as He has said, “मामेकं
शरणं व्रज” (“mAmEkam SaraNam vraja” - “Seek refuge under Me alone”), and also
said, “अहं त्वा सर्वपापेभ्यो मोक्षमिष्यामि” (aham tvA saravapApEbhyO
mOkshamishyAmi) “I will release you from all sins”, and since the Lord can
always be trusted and since He is capable, he would have no doubts or fears in
regard to the realization of his object, that is, mOksha.

Now, a little of AzhvAr anubhavam: SrI Thirumangai AzhvAr expresses a great relief:

துறந்தேன் ஆர்வச் செற்றச் சுற்றம் துறந்தமையால்

சிறந்தேன் நின்னடிக்கே அடிமை, திருமாலே

அறந்தானாய்த் திரிவாய் உன்னை என்மனத்தகத்தே

திறம்பாமல் கொண்டேன் திருவிண்ணகரானே

thuRanthEn Arvac ceRRac cuRRam thuRanthamaiyAl

ciRanthEn ninnadikke adimai thirumAlE





Oh Lord of Thiruvinnagar-yennappan



aRanthAnAit thirivAi unnai enmanatthakatthE

thiRambAmal koNdEn thiruviNNagarAnE.

---Periya Thirumozhi, 6-3-2

(Oh Lord of ThiruviNNagar! I left both attachment and enmity with regard to others and so, became eligible to do service at Your feet. I kept You in my mind without break in concentration.)

போந்தேன் புண்ணியனே உன்னையெய்தி எந்தீவினைகள்

தீர்ந்தேன் நின்னடைந்தேன் திருவிண்ணகரானே.

pOnthEn puNNiyanE, unnaiyeithi en theevinaikaL

theernthEn ninnadainthEn thiruviNNagarAnE.

---Periya Thirumozhi, 6-3-4

(Oh Virtue-incarnate! I came to You, Oh Lord of ThiruviNNagar! After reaching You, I washed off my sins.)

மற்றோர் தெய்வம் எண்ணேன் உன்னைஎன் மனத்துவைத்துப்

பெற்றேன், பெற்றதுவும் பிறவாமை எம்பெருமான்.

maRROR dheivam eNNEEn unnai en manatthu vaitthup

peRREn, peRRathuvum piRavAmai emperumAn.

---Periya Thirumozhi, 6-3-5

(I will not think of any other deity; I am benefited by keeping You in my mind; That benefit is the state of no more births for me.)

அளிந்தோர்ந்த சிந்தை நின்பால் அடியேற்கு, வானுலகம்

தெளிந்தே என்று எய்துவது? திருவிண்ணகரானே.

aLinthOrntha cinthai ninpAl adiyERku vAnulakam

theLinthE enRu eithuvathu? ThiruviNNagarAnE!





---Periya Thirumozhi, 6-3-8

(When will the Paramapadam be attained by me, who have attached my mind to You?)

சொல்லாய் திருமார்வா உனக்காகித் தொண்டுபட்ட

நல்லேனை வினைகள் நலியாமை நம்புநம்பீ

collAi thirumArvA unakkAKit thoNdupatta

nallEnai vinaikaL naliyAmai nambu nambee! (Periya Thirumozhi, 6-3-9)

(Oh Lord! You have to tell me. You should prevent sins from causing harm to me who have become Your servant!)

ஆண்டாய் உனைக் காண்பதோர் அருளெனக்கு அருளுதியேல்

வேண்டேன் மனைவாழ்க்கையை விண்ணகர் மேயவனே.

ANdAi unaik kANpathOr aruLennakku! aruLuthiyEl

vENdEn manaivAzhkkaiyai viNNakar mEyavanE!

---(Periya Thirumozhi, 6-1

(Oh Lord! Oh Lord of ThiruviNNagar! Please grace me to see You. If You grace me, I will not desire this samsAra life any more.)

Thus the Lord does another favour by preventing any more births to the person who has adopted prapatti as the direct means and refrained from committing sins. This is the crux of this sub-section referred to by SwAmi Desikan.





SECTION - 7 (5)

(The Favours being done by the Lord to the jIva who has adopted bhakti-yOga or prapatti)

In the previous sub-section, SwAmi Desikan showed how the Lord helps in removing the hindrances to the post-prapatti services done by the prapanna in accordance with the scriptural tenets. Now, he refers to the favour of the Lord in saving the prapanna from being perplexed due to doubts about right and wrong that arise in this age of Kali:

(5)

येऽहर्निशं जगद्धातुर्वासुदेवस्य कीर्तनम् ।

कुर्वन्ति तान् नरश्रेष्ठ न कलिर्बाधते नरान् ॥

न कलौ कलिचेष्टोऽसौ मूढेषु च न मुह्यति ।

भगवत्यच्युते नित्यं येन भावः समाहितः ॥

कलौ कृतयुगं तस्य कलिस्तस्य कृते युगे ।

यस्य चेतसि गोविन्दो हृदये यस्य नाच्युतः ॥

(5)

yEharniSam jagaddhAturvAsudEvasya keertanam |

kurvanti tAn naraSrEshTh na kalih bAdhatE narAn ||

---Source not known

na kalau kalicEshTOsau mooDhEshu ca na muhyati |





bhagavatyacyutE nityam yEna bhAvah samAhitah ||

---Source not known

kalau krutayugam tasya kalistasya krutE yugE |

yasya cEtasi gOvindO hrdayE yasya nAcyutah ||

--- VishNudharma, 109-57

“கலியுகமொன்றுமின்றிக்கே தன்னடியார்க்கு அருள்செய்யும்” இத்யாதிகளிற்படியே
कैङ्कर्यै-परनुक्त्तु कालदोषादि-भयस्थानङ्कणालं कलङ्कम् वारात्पदि पण्णुमत्तुवम्;

“kaliyukamonRuminRikkE thannadiyArkku aruL ceyyum” ityAthikaLiR-padiyE,
kainkarya paranukku kAladOshAdi bhaysthAnankaLAI kalakkam vArAthapadi
paNNumathuvum;

The Lord comes to the help of the prapanna to clear his doubts about the right and wrong of his actions. He has shown the easiest way out for this through statements in the scriptures like PurANas and the works of the Saints like AzhvArs. SwAmi Desikan quotes three slokas and also from SrI NamMAzhvAr to strengthen the mind of the prapanna. He mentions three slokas first:

येऽहर्निशं जगद्धातुर्वासुदेवस्य कीर्तनम् ।

कुर्वन्ति तान् नरश्रेष्ठ न कलिर्बाधते नरान् ॥

yEharniSam jagaddhAturVAsudEvasya keertanam |

kurvanti tAn naraSrEshTh na kalih bAdhatE narAn ||

---Source not known

It says: “Oh the Best among men, whoever chants the names of the Lord day and night, is not touched by Kali.”

The second quotation, the source of which is also not known, is:





न कलौ कलिचेष्टोऽसौ मूढेषु च न मुह्यति ।

भगवत्यच्युते नित्यं येन भावः समाहितः ॥

na kalau kalicEshTOsau mooDhEshu ca na muhyati |

bhagavatyacutE nityam yEna bhAvah samAhitah ||

The message of this sloka is: "The man, whose mind is well placed with the Lord Acyuta, does not come under the menace of Kali yuga; he does not allow himself misled by the tenets of the ignorant."



For the man whose mind meditates on Lord Govinda, the kali age turns into kruta-yuga

The third sloka quoted by Swami Desikan is from SrI VishNudharma:





कलौ कृतयुगं तस्य कलिस्तस्य कृते युगे ।

यस्य चेतसि गोविन्दो हृदये यस्य नाच्युतः ॥

kalau krutayugam tasya kalistasya krutE yugE |

yasya cEtasi gOvindO hrdayE yasya nAcyutah ||

For the man whose mind meditates on Lord Govinda, the Kali age turns into Kruta -yuga. The person who does not think of Lord Acyuta, even Kruta -yuga turns into Kali-yuga.

This scripture, SrI VishNudharma, was taught by Sage Sownaka to King ShatAneeka, a descendant of PANdavas, who wanted to guide the people on the spiritual path from the sensual pleasures. On his request, Sage Sownaka revealed the truth that the chanting of the Lord's names is the best way for the betterment of their souls.

The Vedas and other scriptures are ancient and have been in existence for countless yugas. One may find difficulty in following many injunctions contained in them in the present Kali-yuga. A prapanna has to spend his time in proper manner till he leaves this material world to the Lord's abode. How to spend the time is the main question in everyone's mind.

The situation in this yuga has been described in **Srimad Bhagavatha-mAhAtmya**. It narrates how Sage NARada found Lady-Bhakti, along with her two sons, j~nAna and vairAgya suffer since to onset of the Kali-yuga. Sage NARada himself witnessed the effects of the Kali-yuga and said that nowhere he found joy as the earth stood assailed by the age of Kali, who he described as "अधर्ममित्र" , "adharmamitra" -- the friend of unrighteousness. When Sage NARada went to BadarikASrama to find a solution for the misery of Bhakti and her sons, he was advised by the great sages, Sanaka and his three brothers that chanting or hearing SrImadbhAgavta will free them from the misery and they would gain their glory back. This PurANa describes the situation in the Kali-yuga in its opening Chapter:

प्रायेणाल्पायुषः सभ्य कलावस्मिन् युगो जनाः ।





मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः ॥

भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः ।

prAyENAlpAyushah sabhya kalAvasmin yugO janAh |

mandAh sumandamatayO mandabhAgyA hyupadrutAh ||

bhooreeNi bhoorikarmANi StrOtavyAni vibhAgaSah | --1-1-10,11

(In this age of Kali, people are mostly short-lived, slothful, most dull-witted, unlucky and tormented with diseases and other evils. The scriptures too are numerous and inculcate not one discipline, but a number of practices and rituals and being too voluminous, they have to be listened to part by part.)

The answer is also given in the same PurANa:

अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः ।

स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥

तस्मादेकेन मनसा भगवान् सात्वतां पतिः ।

श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥

यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम् ।

छिन्दन्ति कोविदास्तस्य को न कुर्यात्कथारतिम् ॥

atah pumbhir-dvijashrEshThA varNASrama-vibhAgaSah |

svanushThitasya dharmasya samsiddhir-haritOshaNam ||





tasmAd-EkEna manasA bhagavAn sAtvatAm patih |
SrOtavyah keertitavyashca dhyEyah poojyaSca nityadA ||
yadanudhyAsinA yuktAh karma-granthi-nibandhanam |
chindanti kOvidAstasya kO na kuryAt-kathAratim ||

---1-2-13,14,15

(Therefore, O BrAhmaNas, performing duties efficiently by men according to their respective VarNa and ASrama leads to securing the pleasure of SrI Hari. Hence, with undivided mind one should ever hear and sing the praises of, meditate upon, and worship the Lord, Who is the protector of His devotees. The learned, who are armed with the sword of constant meditation on Him, cut asunder the hard knot of Karma therewith. Who, then, would not take delight in His stories?)

The PurANa ends with this verse:

नामसङ्कीर्तनं यस्य सर्वपापप्रणाशनम् ।

प्रणामो दुःखशमनस्तं नमामि हरिं परम् ॥

nAma sankeertanam yasya sarvapApa praNASanam |
praNAMo dukkha-Samanastam namAmi harim param ||

--- (12-13-23)

(I salute SrI Hari, the dispeller of all fears and agony, the Supreme Lord, the loud chanting of Whose names is the most efficacious and easiest way to wipe out all sins, and respectful salutation to Whom alleviates all suffering.)

SwAmi Desikan also gives an authoritative statement by SrI NammAzhvAr:

கலியுகமொன்றுமின்றிக்கே தன்னடியார்க்கு அருள் செய்யும்”,

kaliyukam-onRuminRikke thannadiyArkku aruL ceyyum --





After adding the relevant part of the verse to go with this quote, it will be:

கலியுகமொன்றுமின்றிக்கே தன்னடியார்க்கு அருள் செய்யும்
மலியும் கடரொளி மூர்த்தி மாயப் பிரான் கண்ணன்

kaliyukamonRuminRikkE thannadiyArkku aruL ceyyum

maliyum cudaroLi moortthi mAyap pirAn kaNNan

---ThiruvAimozhi, 5-2-11

(The Lord confers special benefits on His devotees so that they will not be affected by the evils that are characteristic of Kaliyuga.)

If fact, the AzhvAr opens this second Thiruvaimozhi in the fifth Centum with a declaration that "கலியும் கெடும் கண்டுகொண்மின்" , "kaliyum kedum kaNdukoNmin" -- Soon this Kaliyuga too will disappear; you are going to perceive it yourselves. How are you saying this? The AzhvAr answers:

கடல்வண்ணன் பூதங்கள் மண்மேல் மலியப் புகுந்திசைப்பாடி ஆடியுழிதரக்
கண்டோம்

kadal vaNNan boothangaL maNmEl maliyap pukunthisaippAdi Adiyuzhitharak
kaNdOm --

We (AzhvAr) perceive this: The world is to be abound with vaishNavites who are to tread on this earth so that Kali-yuga will end. You are going to see it!

In the next verse, the AzhvAr says:

திரியும் கலியுகம் நீங்கித் தேவர்கள் தாமும் புகுந்து

பெரியகிரதயுகம் பற்றிப் பேரின்ப வெள்ளம் பெருக

கரியமுகில் வண்ணன் என் அம்மான் கடல்வண்ணன் பூதங்கள் மண்மேல்

இரியப் புகுந்திசைப்பாடி எங்குமிடம் கொண்டனவே.

thiriyum kaliyukam neengit thEvarkaL thAmum pukunthu

periyakirathayukam paRRip pErinba veLLam peruka

kariymukil vaNNan kadalvaNNan boothangaL maNmEl





iriyap pukunthisaipAdi engumidam koNdanavE.

---(5-2-3)

In this verse, the AzhvAr declares that this world has become so full of SrIvaiShnavites as even the nitya-sooris, ever-free souls, who are always with the Lord in His Abode, rushed here to be close with these SrIvaiShnavites.

திரியும் கலியுகம் நீங்கி

thiriyum kaliyukam neengi --

It is said by AchAryas, SrI NammAZhvAr appeared in this world on the 43rd day after the Kaliyuga began. The AzhvAr is glorified as the great Sage whose appearance was such as to drive away the Kali-purusha. By, "திரியும் கலியுகம்" (thiriyum kaliyukam), the AzhvAr says, in this Kaliyuga, dhArmic activities took the upside-down posture, as indicated in the MahAbhArata.

[Kaliyuga was born on the day SrI KrishNa ascended to His Abode. When the Lord abandoned His body and went to His place, SrIvaikuNta, Kali came into being binding all on the earth. (SrImadbhAgavata MAhAtmya, Chapter -1).

Kaliyuga extends in time to 4,32,000 years. The Christian era started in the Kaliyuga's 3102nd year. It will come to an end after 4,26,891 years (from 2008) and the eighth Manvantra will begin. From the onset of the Kaliyuga, acts of sin predominate and Kali, the sin-god, is ruling the world.]

All this will be restrained following the increase in the population of SrIvaiShnavites, says the AzhvAr:

தேவர்கள் புகுந்து பெரியகிரதயுகம் பற்றிப் பேரின்ப வெள்ளம் பெருக,

thEvarkaL pukunthu periyakirathayukam paRRip pErinba veLLam peruka"

Nitya sooris will come to the world and the Kaliyuga will turn into Krutayuga. The world will be flooded by the bliss of Bhagavad anubhavam.

If asked, how? The answer is given by the AzhvAr Himself:

கரியமுகில் வண்ணன் கடல்வண்ணன் பூதங்கள் மண்மேல்

இரியப் புகுந்திசைபாடி எங்குமிடம் கொண்டனவே.





kariymukil vaNNan kadalvaNNan boothengaL maNmEI

iriyap pukunthisaipAdi engumidam koNdanavE."

-- BhAgavtas, filled with the desire of enjoying the beautiful form of the Lord, have filled the entire world singing His names and glories.

It is the view of the learned that SrI NammAzhvAr prophesizes in this ThruvAimozhi, the appearance of SrI RAmAnuja and his disciples in the future and that they are going to spread all over the world and spread the greatness of the Lord and turn the people in to devotees of SrImaN NARayaNa.



bhavishyadAchAryan(nammAzhwar's prophecy) (thanks: Sri. MN Srinivasan)

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This view draws us to the RAmAnuja NootranthAthi, composed by SrI ThiruvarangatthamuthanAr on SrI RAmAnujachAriar. He also refers to the revolution in the Kaliyuga following the AchArya's advent:

நிலத்தைச் செறுத்துண்ணும் நீசக்கலியை நினைப்பரிய
பலத்தைச் செறுத்தும் பிறங்கியதில்லை, என் பெய்வினைதென்
புலத்தில்பொறித்த அப்புத்தகச் சம்மைபொறுக்கியபின்
நலத்தைப் பொறுத்தது, இராமானுசன்தன் நயப்புகழே.
nilatthaic ceRutthuNNum neecakkaliyai ninaippariya
palatthaic ceRutthum piRankiyathillai, en peivinaiten
pulatthilpoRittha apputthakac cummaipoRukkiyapin
nalathaip poRuthathu, irAmAnucan nayap-pugazhE.

---RAmAnja NootranthAthi-34

In this verse, author agrees that SrI RAmAnuja's auspicious qualities drove away the miseries in the Kaliyuga. However, his greatness attained wider recognition only when the record of sins of AmuthanAr (the author) were burnt in the YamalOka, because of his association with SrI RAmAnuja.

In another verse too, AmuthanAr speaks about the Kaliyuga:

... .. உணர்வில் மிக்கோர்
தெரியும் வண்கீர்த்தி இராமானுசன் மறை தேர்ந்துலகில்
புரியும் நன்ஞானம் பொருந்தாதவரைப் பொரும் கலியே.
... .. uNarvil mikkOr
theriyum vaNkeerthi irAmAnusan maRai thErnthulakil
puriyum nan j~nAnam porunthAthavaraip porum kaliyE.

--- RAmAnja NootranthAthi-87

Those, who have not accepted the good spiritual knowledge taught by SrI





RAmAnuja who was famous among the wise, will be clutched by the Kali-puruSha.

SrI ThoNdaradip-podi AzhvAr has also referred to the way to drive away the ills of the Kaliyuga:

காவலில் புலனை வைத்துக் கலிதன்னைக் கடக்கப் பாய்ந்து

நாவலிட்டுழிதர்கின்றோம் நமன்தமர் தலைகள் மீதே

மூவுலகுண்டுமிழ்ந்த முதல்வ நின் நாமம் சுற்ற

ஆவலிப்புடைமை கண்டாய் அரங்கமா நகருளானே.

kAvalil pulanai vaitthuk kalithannaik kadakkap pAinthu

nAvalittuzhitharkinROm naman thamar thalaikaL meethE

moovulakuNdumizhntha muthalva nin nAmam kaRRa

Avalipudumai kaNdAi arangamA nakaruLAnE.

---ThirumAlai-1

(Oh Lord Who swallowed all the worlds and later brought them out! We, having learnt Your Name, don't control our senses but still are able to overcome the evil effects of the Kaliyuga and are freely moving about on the heads of the servants of the Lord of Death!)

The AzhvAr speaks about the power that the Lord's name has. He was immersed in the chanting of the Lord's names following the message given by the scripture, SrI VishNu Dharma. This scripture was taught by Sage Sownaka to King SatAneeka, a descendant of PANdavas, who wanted to guide the people on the spiritual path from the sensual pleasures. On his request, Sage Sownaka revealed the truth that the chanting of the Lord's names is the best way for the betterment of their souls. We just now saw a sLOka from this work quoted by SwAmi Desikan, as an authoritative advice for tiding over the ills of the Kaliyuga.

The Lord thus does favour to the prapanna by providing him the easy way of chanting His names to successfully tackle the evils of the Kaliyuga, to continue his service to Him, says SvAmi Desikan in this sub-section.





We have thus generally seen that the Lord removes the doubts that may arise in the mind of the prapanna because of the present Kali-yuga. Now we shall see what kind of doubts that may trouble the prapanna and how they are resolved.

Such doubts have been categorized as five types by SwAmi Desikan in his magnum opus, SrI-rahasya-traya-sAram. It is known that the Lord of all (SarveSvaran) is omniscient and omnipotent; rewards in proportion to the karma performed by one; does not require any help; does not take action immediately like minor deities; and is without an equal and a superior.

The five doubts that might arise are:

- Whether the Lord of such a nature can be accessible to those who have committed unlimited violations?
- Whether He would grant fruits in great measure to those who have committed these transgressions which stand as a hindrance to the attainment of the goal, namely, His abode?
- Whether He would accord His grace in return for the insignificant good action done by the person concerned?
- Whether He would grant the favour without delay? and
- Whether He would be totally unmindful to the lowest status of the aspirant.

SwAmi Desikan clears these doubts by reminding the prapanna the five features of the Lord:

- He goes by the recommendation of His Consort, Lakshmi.
- He is conscious of the relationship between Him, being the Master, and the applicants, being His servants.
- He is full of auspicious attributes and qualities like compassion towards His creatures.
- He has the will and determination to save them. And
- He derives satisfaction in saving them.

It may be asked how the doubts stated earlier are removed by these features.





Swami Desikan answers:

- Though the Lord is omniscient and omnipotent, He cannot ignore the recommendations of SrI, His Consort; and will pardon all the faults that stand in the way of His accessibility. For example, a king will pardon the faults of his servants on the recommendation of the royal ladies. He will appear as if He is unaware of the faults, as said in SrI VishNu SahasranAma in which He is called "अविज्ञाता" - avij~nAtA -- Ignorant. He is so called as He overlooks the faults of His devotees.



The Lord cannot ignore the recommendations of SrI - thirusirupuliyur divyadampati (thanks: Sri.Diwakar)

- Normally He rewards according to one's karma. But He is more gracious towards the prapanna owing to the performance of complete surrender.





Prapatti is like an apology for greater means, that is a "व्याज", "vyAja" - (a gesture). The Lord grants to the prapanna even that fruit, which is beyond all measure and which is one's natural right like an inheritance, because of the unique relationship of the Master and his servant.

- The Lord is "अवाप्त-समस्त-कामः", "avApta-samasta-kAmah" -- One Who has all objects of desire and does not require any help. However, He looks upon the small action, prapatti, performed by one as if it were an act of supreme help to Him, because of His supreme and unconditioned compassion. The Lord is like a generous emperor who is easily won over by paying even small tokens of homage.
- The Lord is not like inferior deities and does not act quickly. He rewards those who adopt other means laid down in the scriptures only after some delay. Yet, when a man who is devoid any other protector or refuge performs prapatti, He grants whatever is desired at the very time when it is wanted, as He did in the case of KAKAsura and VibheeshaNa, by His mere will with full generosity and without the need of any help.
- The Lord is known as "समाधिक-दरिद्रः", "samAdhika-daridrah" -- a destitute of equals and superiors. He is totally independent and free to do anything desired by His dependents for His own satisfaction. So, he grants their request without any consideration of their status or rank, as SrI Rama did in the case of all creatures in KOsala. So said SrI NammAzhvAr:

கற்பார் இராமபிரானையல்லால் மற்றும் கற்பரோ?

புற்பாமுதலாப் புல்லெறும்பாதி ஒன்றின்றியே

நற்பாலயோத்தியில் வாழும் சராசரம் முற்றவும்

நற்பாலுக்கு உய்த்தனன் நான்முகனார் பெற்ற நாட்டுளே.

kaRpAr irAmapirAnai-yallAl maRRum kaRparO?

puRpA-muthalAp pulleRumpAthi onRinRiyE

naRpAl-ayOtthiyil vAzhum carAcaram muRRavum

naRpAlukku uytthanan nAnmukanAr peRRa nAttuLE. (ThiruvAimozhi, 7-5-1)





(For studying, will anyone think of other than SrI Rama, Who is considered an ocean of auspicious attributes; Who led to salvation in the world of Brahma, all beings, movable or stagnant, from grass and ants onwards, with nothing in their credit, just because they lived in the holy AyOdhya?)

Thus the doubts regarding the efficacy of prapatti are removed by the Lord.





SECTION - 7 (6)

(The Favours being done by the Lord to the jIva who has adopted bhakti-yOga or prapatti)

In the previous sub-section, SwAmi Desikan described the favour the Lord does to His devotees by saving them from any sort of confusion, doubt or fear that may arise due to Kaliyuga, while doing services to Him. Now, he refers to another favour of the Lord to enable the prapanna to complete the task he undertakes by way of service to Him:

(6) உபாயமாகவாதல் ஈலமாகவாதல் அநுஷ்டிக்கிற
கைங்கர்யங்களை இட்டபடை கல்படையாக்கி, “சங்கல்பாடேவ றகவாந்”
இத்யாடிகளிற்஑டியே ஈலமநுரத-஑ூர்தியை உண்டாக்குமதுவும் - இங்கிருந்த நாள்
பண்ணும் உ஑காரங்கள்.

(6) upAyamAkavAthal phalamAkavAthal anushtikkiRa kainkaryankaLai ittapadai kalpadaiyAkki, "sankhalpAdEva bhagavAn" ithyAdikaLiRpadiyE phalanOratha-poortiyai uNdAkkumathuvum -- inkiruntha nAL paNNum upakArankaL.

The kainkaryam -- service -- undertaken by the prapanna may be a means or a result of the means he has already performed:

“உபாயமாகவாதல் ஈலமாகவாதல் அநுஷ்டிக்கிற கைங்கர்யங்களை”,

“upAyamAkavAthal phalamAkavAthal anushtikkiRa kainkaryankaLai” --

The service to the Lord by a devotee will lead him to adopt one of the means -- either bhaktiyOga or prapatti. Or, he may be doing the service as a result of the upAya he performed. In either way, what the devotee does is service to the Lord. It may be service to the Lord in a Temple or to an AchArya or to a bhAgavata.

“இட்டபடை கல்படையாக்கி,”,

“ittapadai kalpadaiyAkki,”





--What has been built is turned into a strong structure of stone.

SwAmi Desikan means by this expression is that the services being rendered by the prapanna are strengthened by the will of the Lord. He quotes probably from SATvata Sanmhita in support:

"सङ्कल्पादेव भगवान्" ,

"sankhalpAdEva bhagavAn"

--The Lord, through His will, makes the desire of His devotees fruitful.

SwAmi Desikan says, "इत्यादिकनिर्पट्टये", "ithyAdikaLiRpadiyE" -- 'according to this and similar authorities'.

It is believed that SwAmi Desikan might have had the following verse from the Bhagavadgita in mind:

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

nEhAbhikramanASOsti pratyavAyO na vidhyatE |

svalpamapyasya dharmasya trAyatE mahatO bhayAt ||

---Bhagavadgita, 2-40

[Here, in karma-yOga, there is no loss of the initial effort. Even if it is begun and remains incomplete, it does not remain without fruits. There will not arise any sin. Even a small part of this moral discipline (karma-yoga) affords protection against the great terror of samsAra.]

What types of kinkaryams or services the prapanna can render will be taken up subsequently.

"फलमनोरथ-पूर्तिये उण्डाक्कुमत्तुवुम्" ,





"phala-manOratha-poortiyai uNdAkkumathuvum"

--The Lord ensures the fruit of the desires of the prapanna.

With this Desikan described six types of favours in this section.

"இங்கிருந்த நாள் பண்ணும் உபகாரங்கள்." ,

"inkiruntha nAL paNNum upakArankaL."

All these are the favours conferred by the Lord on the person who has adopted the bhakti-yoga or prapatti, during his life time here.

We have seen how the Lord helps the prapanna, the devotee who has adopted the means for salvation, in spending his remaining life through services (kainkaryam). Now, we shall see what type of services the prapanna renders.

SwAmi Desikan has discussed them in detail in the "uttarakrtyAdhikAram" in his SrImad-rahasya-trayasAram. We shall have a quick glance at it:

In the opening verse, SwAmi Desikan gives us an overall view:

सन्तोषार्थं विमृशति मुहुः सद्भिरध्यात्मविद्यां

नित्यं ब्रूते निशमयति च स्वादु-सुव्याहृतानि ।

अङ्गीकुर्वन्नगघ-ललितां वृत्तिमादेहपातात्

दृष्टादृष्ट-स्वभर-विगमे दत्तदृष्टिः प्रपन्नः ॥

santOshArtham vimrSati muhuh sadbhir-adhyAtma-vidyAm

nityam brootE niSamayati ca svAdu-suvyAhrtAni |

angeekurvannagha-lalitAm vrttimAdEhapAtAt

drshTA-drshTa-svabhara-vigamE dattadrshTih prapannah ||

(The prapanna, keeping in mind the absence of his own responsibility in regard





to both what is seen in this life and what is in store for him in the future, undertakes a life of faultless and pleasant nature, until the fall of his body; he studies frequently VEdAnta (like SrIbhAshyam) along with virtuous men; reciting always the sweet and noble utterances of the AzhvArs and explaining them to others.)

For a prapanna, the best way of spending the remaining life-time is to study the works of poorvAchAryas, in particular, those of SrIbhAShyakArar and SwAmi Desikan, by attending kAlakshEpams of learned scholars. Besides, he can also recite the Divyaprabantham of the AzhvArs and study them with commentaries written by poorvAchAryas. This study he must undertake not with the aim of personal gains like earning through these services, but for the delight of the Lord Who ever enjoys listening to AzhvArs' sweet words. The study of poorvAchArya works is aimed at not ensuring his mOksha for which he has already performed prapatti, but for recalling their wonderful services to the Lord by giving the correct interpretation of VEdAntic scriptures including the BrahmasUtras, SrImad Bhagavadgita and UpaniShads, removing the confusion caused by misleading interpretations by others.

The prapanna is described as one who has done what he should do. He should follow the line of conduct described thus:

1) He should live like a farmer who owning a big field gives up a large part and retains only a small fraction for his needs. The prapanna gives up connection with many things and remains connected with certain things like the body, should follow the conduct like a mukta, that is delightful to the Lord.

He should do as stated by AzhvAras:

வாசித்தும் கேட்டும் வணங்கி வழிபட்டும்

பூசித்தும் போக்கினேன் போது.

vAsitthum kEttum vaNangi vazhipattum

poositthum pOkkinEn pOthu

---nAnmukan ThiruvanthAthi-63

(I spent my time reading about the qualities of the Lord; listening to others reading about these qualities; bowing and worshipping Him and doing service to





Him.)



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vaNangi vazhipaTTu poosittu---acharya and adiyars with valvil raman

ஒழிவில் காலமெல்லாம் உடனாய் மன்னி

வழுவிலா அடிமைசெய்யவேண்டும் நாம்

ozhivil kAlamellAm udanAi manni

vazhuvilA adimai ceyya vENdum nAm

---ThiruvAimozhi, 3-2-1

(We should render service without intermission to the Lord in all places and in all circumstances and at all times.)

பொங்கேழ் புகழ்கள் வாயவாய்ப் புலன்கள் வடிவு என் மனத்ததாய்,

அங்கேய் மலர்கள் கையவாய் வழிபட்டோட அருளில்





pongEzh pukazhkaL vAyavAi pulankaL vadivu en manatthathAi

angEy malarkaL kaiyavAi vazhipattOda aruLil (ThiruvAimozhi, 8-10-4)

(If the Lord graces me to be able to spend my time singing His glories, with my eyes and other senses enjoying His beautiful form in my mind, with flowers fitting to His form in my hands.)



nAdAtha malarnAdi nALthORum

Pomona temple -brahmorchavam-pushpa yAgam

நாடாத மலர்நாடி நான்தோறும் நாரணன்தன்

வாடாத மலரடிக்கீழ் வைக்கவே வகுக்கின்று

வீடாடி வீற்றிருத்தல் வினையற்றதென்செய்வதோ?

ஊடாடு பனிவாடாய் உரைத்தீராய் எனதுடலே

nAdAtha malarnAdi nALthORum nAraNanthan





vAdAtha malaradikkeezh vaikkavE vakukkinRu
veedAdi veeRRirutthal vinaiyaRRathen ceivathO?
oodAdu panivAdAi urAittheerAi enathudalE.

--ThiruvAimozhi, 1-4-9

(One's body is to serve the Lord by collecting fragrant flowers including those which are unreachable and submitting at His lotus feet. Oh chill wind! Please tell Him how I suffer in doing all these.)

வடிவினையில்லா மலர்மகள் மற்றை நிலமகள் பிடிக்கும் மெல்லடியை
கொடுவினையேனும் பிடிக்க....

vadiviNaiyilla malarmakaL maRRai nilamakaL pidikkum melladiyaik
koduvinaiyEnum pidikka.....

--ThiruvAimozhi, 9-2-10

(May I, the sinner that I am, press the tender feet of the Lord which are being gently pressed by the incomparably beautiful Lakshmee and the goddess of the Earth.)

எனக்கேயாட்செய் எக்காலத்தும் என்று என்
மனக்கேவந்து இடைவீடின்றி மன்னி
தனக்கேயாக எனைக்கொள்ளும் ஈதே
எனக்கே கண்ணனை யான் கொள் சிறப்பே.

enakkEyAt cey ekkAlatthum enRu en
manakkEvanthu idaiveedinRi manni
thanakkEyAka enaikkollum eethE
enakkE kaNNanai yAnkoL ciRappE.

---ThiruvAimozhi, 2-9-4





(The only object that I desire is this: The Lord should stay without interruption in my heart saying, "You shall do service to Me for ever", and recognize me as His own servant.)

உனக்கே நாம் ஆட்செய்வோம்

unakKE nAm AtceivOm (ThirupAvai - 29)

(We will render service, Oh Lord, only to Thee.)

பள்ளிகொள்ளுமிடத்து அடிகொட்டிடக் கொள்ளுமாகில்

paLLikoLLumidatthu adikottidak koLLumAkil

---nAchiyAr Thirumozhi, 4-1

(If the Lord will be so gracious as to let us gently press His feet in the place where He sleeps.)

வாய் அவனையல்லது வாழ்த்தாது கை உலகம்

தாயவனையல்லது தாம்தொழா - பேய் முலை நஞ்சு

ஊணாகவுண்டான் உருவொடு பேரல்லால்

காணாகண் கேளா செவி.

vAi avanaiyallathu vAzhthAthu kai ulakam

thAyavanaiyallathu thAmthozhA - pEy mulai nanju

ooNAkavuNdAn uruvodu pErallAl

KANAKaN KEla chevi.

---Muthal ThiruvanthAthi - 11

(My mouth does not praise none other than Him; my arms do not worship no other than Him; my eyes do not see nothing else than His form; my ears do not hear nothing else than His names.)

நயவேன் பிறர் பொருளை நள்ளேன் கீழாரோடு

உயவேன் உயர்ந்வரோடல்லால் - வியவேன்





திருமாலையல்லது தெய்வமென்றேத்தேன்

வருமாறு என் நம்மேல் வினை?

nayavEn piRar poruLai naLLEn keezhArOdu

uyavEn uyarntavarOdallAl - viyavEn

thirumAlziyallthu deivamenREtthEn

varumARu en nammEl vinai?

---Muthal ThiruvanthAthi - 64

(I will not regard my soul which belongs to the Lord as my own; nor will I remain in the company of those mean persons who think so; I will not praise any other as god other than the Consort of SrI. Being so, where is the chance of I incurring any sin?)

ஊனேறு செல்வத்து உடன்பிறவி யான் வேண்டேன்

ஆனேறேழ்வென்றான் அடிமைத்திறமல்லால்

கூனேறு சங்கமிடத்தான்தன் வேங்கடத்து

கோனேரி வாழும் குருகாய்ப் பிறப்பேனே.

oonERu celvatthu udanpiRavi yAnvENdEn

AnEREzh venRAn adimaithiRamallAl

koonERu changamidatthAnthAn vEngkadatthu

kOnEri vAzhum kurukAip piRppEnE.

---PerumAL Thirumozhi, 4-1

(I do not long for birth accompanied with wealth that makes the flesh grow but pray to be born as a bird in the VEnkata Hills.)

நீணாகம் சுற்றி நெடுவரை நட்டு ஆழ்கடலைப்

பேணான் கடைந்து அமுதம்கொண்டு உகந்த பெம்மானை

பூணாரமார்வனைப் புள்ளூரும் பொன்மலையை





காணாதார் கண் என்றும் கண்ணல்ல கண்டாமே.

neeNAkam cuRRi neduvarai nattu Azhkadalaip

pENAn kadainthu amutham koNdu ukantha pemmaAnai

pooNARA mArvanaip puLloorum ponmalaiyai

KANATHAr kaN enRum kaNNalla kaNdAmE.

---Periya Thirumozhi, 11-7-1

(The eyes of those who have not seen that Golden Hill (the Lord) which rides on Garuda and which, long ago, planted the tall hill wound with the long serpent in the deep ocean (Milky Ocean) and churned it for the sake of nectar -- their eyes are not eyes at all.)

And he should conduct as stated in the following verses:

कुरुष्व मामनुचरं वैधर्म्यं नेह विद्यते ।

कृतार्थोऽहं भविष्यामि तव चार्थः प्रकल्पते ॥

kurushva mAmanucaram vaidharmyam nEha vidyatE |

krutArthOham bhavishyAmi tava cArthah prakalpatE ||

---RAmAyaNa, 2-31-22

(Take me as Thy servant. There is nothing improper in this. I will get satisfaction of serving Thee for whom alone I exist. Thou will also be satisfied for having protected one who has sought Thee as his refuge.)

कामये वैष्णवत्वं तु सर्वजन्मसु केवलम्

kAmayE vaishNavatvam tu sarva-janmasu kEvalam

---Jitante StOtram, 1-13

(I long for being the servant of the Lord in all my births.)





Golden Hill which rides on Garuda-thiruninravur bhaktavatsalan on garudan (thanks: sri ananth padmanabhan)



2) The prapanna should not remain complacently ignorant of what should be known in that state. He should not presume that he has already done what should be done. He should seek, in the proper manner, spiritual knowledge from AchAryas.

3) He should live in close contact with paramaikAntis, those who are exclusively devoted to the Lord without seeking anything from Him. As it has been stated:

यस्यानुभव-पर्यन्ता बुद्धिस्तत्त्वे प्रतिष्ठिता ।

तद्दृष्टि-गोचराः सर्वे मुच्यन्ते सर्वकिल्बिषैः ॥

yasyAnubhava-paryantA buddhistattvE pratishThitA |

taddrshTi-gocarAh sarvE mucyantE sarvakilbishaih ||

---SATvata Samhita

(He whose knowledge of the truth extends up to the enjoyment of the Lord -- all those who fall within the range of his eyes will be purified of all sins.)

While being with such great souls, out of the practices they are performing, the newly emerged prapanna should take only as much as is required in accordance with his varNa, his Ashrama, his gotra and the like.

4) Even if he is blessed with the special grace of the Lord, just as it occurred to such as NammAzhvAr and NATHamunigal, he should feel that it is not due to any merit of his own, as said thus:

நன்மை தீமைகளொன்றுமறியேன்

nanmai theemaikaLonRumaRiyEn

---(PriyAzhvAr Thirumozhi, 5-1-3

(I do not know what is good and what is bad.)

இவையன்றே நல்ல இவையன்றே தீய

இவையென்றிவை அறிவனேலும் - இவையெல்லாம்





என்னால் அடைப்பு நீக்கொண்ணாது இறையவனே

என்னால் செயற்பாலது என்?

ivaiyanRE nalla ivaiyanRE theeya

ivaiyenRivai aRivanElum - ivaiyellAm

ennAl adaippu neekkoNNathu iRaiyavanE

ennAl ceyaRpAlathu en? (Periya ThiruvanthAthi -3)

(Even if I know what is good and what is evil, I cannot obtain what is good and avoid what is evil.)

5) He should ensure that there is no change in his feeling destitute of all upAyas (Akincanya) and he should remember his utter helplessness (kArpaNya). He should remain as AzhvAr did:

என் நான் செய்கேன்?

en nAn ceykEn? (ThiruvAimozhi, 5-8-3)

(What can I do?)

குளித்து முன்றலையோம்பும் குறிக்கொள் அந்தணமைதன்னை

ஒளித்திட்டேன் என்கணில்லை நின்கணும் பத்தனல்லேன்

களிப்பது என்கொண்டு?

kuLitthu moonRanalaiyOmbum kuRikoL anthaNamaitthannai

oLitthittEn enkaNillai ninkaNum patthanallEn

kaLippathu enkoNdu?

--- ThirumAlai - 25

(I have given up the rites pertaining to Brahmins of worshipping the three fires after ablutions. I do not show devotion to You. With what can I become happy?)

The prapanna should realize his helplessness by remembering such verses as shown above. Due to the knowledge of his unfitness, the prapanna should not





fall in to despair which makes one lament.

6) He should control his senses and use them in appropriate services to the Lord.

7) He should render services to the Lord Who is present in various forms in holy shrines (Divya kshEtrams).

8) He should render these services using the resources earned through honest means.

9) He should also remain grateful towards his AchArya and the Lord for the favours conferred on him by them.



Render service to the AchArya and other devotees of the Lord-
kadalmallai theppam (thanks: SrI Senthil)





10) The prapanna should be aware of what are to be avoided by the mind, the speech and the body and also in regard to what should be observed by these three. In order that the desire for the ultimate object of life, that is the service to the Lord, may not languish, it is very important to avoid the enjoyment of sensual pleasures. He should think of the assistance given to him by the AchArya. He should avoid boasting about himself. He should utter the dvaya mantra as the SreebhAshyakAra says:

आध्यात्मिक-आधिभौतिक-आधिदैविक दुःखविघ्नगन्धरहितस्त्वं द्वयमर्थानुसन्धानेन सह सदैव

वक्ता यावच्छरीरपातमत्रैव श्रीरङ्गे सुखमास्व ॥

AdhyAtmika-Adhibhautika-Adhidaivika dukhavighna-gandha-rahitastvm
dvayam-arthAnusandhAnEna saha sadaivam vaktA yAvacchareera-pAtam atraiva
SrIrangE sukhamAsva ||

---SaraNAgati Gadyam-19

(Devoid of the trace of sufferings due to the body, the other beings or the gods, one should remain happy here at SrIrangam itself until the body is cast off, ever uttering the dvaya with an understanding of its meaning.)

In order that the Lord may not become displeased, the prapanna should avoid by all three senses, offence to those who have realized Brahman, as AndAL says:

செய்யாதன செய்யோம்

ceyyAtana ceyyOm (TiruppAvai - 2)

(We will never do what ought not to be done.)

He should render service to the AchArya and other devotees of the Lord as ordained in the SAstras and as forming the outer limit of the service to the Lord.





SECTION - 8 (1)

(The Favours being done by the Lord to the mumukshu when he leaves the body)

In the previous section, SwAmi Desikan described five types of favours conferred by the Lord to a person who adopts either bhakti or prapatti as the means for mOksha during his life time. Presuming that the mumukshu (the seeker of salvation) has conducted himself as per the rules as dealt with in the previous section, SwAmi Desikan now describes the favours being done by the Lord at the time of his laying down his physical body:

(1) இப்படி இருந்த முமுक्षுவுக்கு அந்திம-शरीर-विश्लेषகாலத்தில் ப்ரஸ்த-அப்ரஸ்த-देशकाल-निमित्त-नियमமில்லாதபடி ஸங்கல்பித்ததுவும்;

(1) ippadi iruntha mumukshuvukku anthima-Sareera-viSlEsha-kAlatthil raSasta-apraSasta-dESa-kAla-nimitta-niyamam-illAthapadi sankalpitthathuvum;

“இப்படி இருந்த முமுक्षுவுக்கு” ,

“ippadi iruntha mumukshuvukku” --

The seeker of salvation, after he adopts the means for it, has to lead a virtuous life doing things only for the delight of the Lord, as discussed earlier. This refers to such a person.

“அந்திம-शरीर-विश्लेषகாலத்தில்” ,

“anthima-Sareera-viSlEsha-kAlatthil” --

At the time of the departure of the jIva from the body.....

“ப்ரஸ்த-அப்ரஸ்த-देश-काल-निमित्त-नियमமில்லாதபடி ஸங்கல்பித்ததுவும்” ,

“praSasta-apraSasta-dESa-kAla-nimitta-niyamam-illAthapadi
sankalpitthathuvum”





--The Lord wills that there is no restriction either good or bad in regard to place, time and omen for such a person.

The prapanna, therefore, should keep himself up in such a way as is consistent with his exclusive and supreme attachment to the Lord.

Firstly, he should give up all other upAyas for mOksha, as it would otherwise mean that he does not have complete faith in the Lord. He should also give up all desires including the desire to enjoy his own self. As it has been stated:

सर्वधर्माश्च संत्यज्य सर्वकामांश्च साक्षरान् ।

लोकविक्रान्त-चरणौ शरणं तेऽव्रजं विभो ॥

sarvadharmASca samtyajya sarvakAmAmSca sAksharAn |

lOkavikrAnta-caraNau SaraNam tE avrajam vibhO ||

---VihageSvara samhитай

(Oh Lord! Having given up all means and also all desires, I seek Thy feet which measured the world, as my refuge.)

When the person surrenders at the Lord's feet with these words, the Lord takes him by hand giving him the full support. He also fixes him in a place of His liking and the prapanna leads his life there like a queen. The prapanna does the karmas that are consistent with his exclusive attachment to the Lord.

Some prapannas, however, on account of some specific evils done in past lives which have begun to operate now, may become subject to some lapses which may delay his release from this world. These lapses include:

- Displaying the feelings of "I" and "mine" (ahankAra and mamakAra);
- Committing offences due to these feelings;
- Having a taste or desire for other objects than the Lord;
- Contacting other deities due to this desire;





- Becoming weak-minded and as a result, adopting other means (upAyas).

These are negative actions. There may be some prapannas who, owing to good deeds done in past lives that have begun yielding results in this life and due to specific request for benefits at the time of prapatti, maybe enjoying the fruits of those good deeds. In the case of this type of prapannas too, there will be delay in the release from the samsAra.

- In the case of prapannas who show the feelings of ahankAra and mamakAra on rare occasions, these improper feelings will disappear by wisdom originating later.
- If offences are committed as a result of such feelings, the concerned prapanna has to seek pardon from the Lord or may have to undergo punishment and thus the offences will be expiated before the release. This is in case of the prapanna who indicates a definite time for the attainment of mOksha.
- But, in the case of those who performed prapatti without indicating any definite time, they attain mOksha only after exhausting all their sins. It is indicated thus:

अपायाद्विरतः शश्वन्मां चैव शरणं गतः

तनूकृत्याखिलं पापं मामाप्नोति नरः शनैः ॥

apAyAt viratah SaSvanmAm caiva SaraNam gatah |

tanookrutyaAkhilam pApam mAmApnOti narah Sanaih ||

---Lakshmee Tantra, 17-102

(The person who has performed prapatti to Me, but has not abstained from sins committed frequently, attains Me late after exhausting all his sins.)

- The prapanna is expected to be keen on attaining mOksha and so, he is not likely to entertain any long-standing desire for other benefits. If he has any desire for other benefits along with the desire for mOksha, the Lord will not grant him those benefits, as they are not for his good. It is stated in





the scripture: "The Lord takes away the wealth of the person whom He wants to bless. His relations will desert him. He will become miserable. If, in his misery, he still clings to Him, He confers on him such blessings as are not attainable even for gods." Sometimes, the Lord Himself creates in the prapanna distaste for other things so that he dismisses them as trivial, transient and painful. Sometimes, he gives the benefits desired by him but makes him develop aversion towards them later. So, the person who performed prapatti indicating the time when he should attain mOksha will acquire an aversion towards benefits other than the Lord within that prescribed time. In regard to the person who did not indicate any such time while performing prapatti, there will be delay until he develops aversion to worldly objects, as stated in the scripture:

अथोपाय-प्रसक्तोऽपि भुक्त्वा भोगाननामयान् ।

अन्ते विरक्तिमासाद्य विशते वैष्णवं पदम् ॥

athOpAya-prasaktOpi bhuktvA bhOgAnanAmayAn |

antE virakttimAsAdya viSatE vaishNavam padam ||

----(Lakshmee Tantra, 17-103)

(The person, who desires to perform such karma for getting other benefits than the Lord, enjoys pleasures and at last acquires an aversion for them, after which he reaches the abode of the Lord.)

- As regards the prapannas who are in contact with other deities, the Lord of all lords, will bring them back some day or other into the company of those who are exclusively devoted to Him, correct them until they feel ashamed and return to the right path. But, even among such prapannas, there are those who develop a permanent contact with other deities. In their case, the adoption of prapatti is incomplete. They are likely to go to hell in future and after some time they may complete the adoption of prapatti which becomes effective afterwards.
- Those who performed prapatti with full and great faith, will not be weak-minded, nor have desire for to adopt other means for mOksha. But, if they





are weak-minded and have a desire to adopt other means, the Lord will correct them until they acquire a strong faith and make them perfect prapannas. If there is no such lapse, there will not be any delay in the attainment of the supreme goal. They will attain moksha at the time when they desire it.

Such a prapanna will always be the favourite of the Lord, as stated in the verse:

மேம்பொருள் போகவிட்டு மெய்மையை மிகவுணர்ந்து

ஆம்பரிசறிந்துகொண்டு ஐம்புலனகத்தடக்கி

காம்பறத் தலைசிரைத்து உன் கடைத்தலையிருந்து வாழும்

சோம்பரை உகத்திபோலும் சூழ்புனல் அரங்கத்தானே!

mEmporuL pOkavittu meimmaiya mikavuNarntu

Amparicarintu koNdu aimpulan-akatthadakki

kAmpaRat thalaiciraitthu un kadaitthalai irunthu vAzhum

cOmparai ukatthipOlum soozhpunal arangatthAnE!

---ThirumAlai - 38



soozhpunal arangatthAn





(Oh Lord of SrIrangam! Thou delight in those idle men (prapanna) who stand outer-most, as being incapable of karma-yOga, j~nAna yOga or bhakti-yOga.)

For such a prapanna, the Lord Who is the unconditional SEshee of all, withholds his desire to punish for the lapses he has committed, at the very first moment when he utters the sentence expressing prapatti and decides to bring him into the company of the eternal sooris. Even then He is not satisfied and dumps the heaps of sins committed by him without a trace and grants him His blessings in a hurry, as stated:

நண்ணினம் நாராணனை நாமங்கள் பலசொல்லி

மண்ணுலகில் வளம்மிக்க வாட்டாற்றான் வந்து இன்று

விண்ணுலகம் தருவானாய் விரைகின்றான் விதிவகையே

எண்ணினவாறாகா இக்கருமங்கள் என்னெஞ்சே!

naNNinam nArANanai nAmankaL palacolli

maNNulakil vaLammikka vAttARRAn vanthu inRu

viNNulakam tharuvAnAi viraikinRAn vithivakaiyE

eNNinavARAKA ikkarumankaL ennencE!

---ThiruvAimozhi, 10-6-3

(We attained nArAyaNa by reciting His names. The Lord of ThiruvAttaRu hastens SrIvaikuNTha to the man who is fit for mukti. My mind! Did we think this would happen?)

The Lord pities the prapanna for the delay and hastens to create in him an impatience of delay in the attainment.

The Lord produces in the prapanna's mind an eagerness to attain Him, as spoken by SrI nammAzhvAr:

இருள்தருமா ஞாலத்துள் இனிப்பிறவி யான்வேண்டேன்

iruLtharuma j~nAlatthuL inippiRavi yAn vENdEn

---ThiruvAimozhi, 10-6-1





(Having received the spiritual knowledge by the grace of the Lord, I don't want to be born in this dark world of ignorance hereafter.)

மாயஞ்செய்யேல் என்னை உன் திருமார்வத்து மாலைநங்கை
வாசஞ்செய்ப்புங்குழலாள் திருவாணை நின்னாணைகண்டாய்
நேசஞ்செய்து உன்னோடு என்னை உயிர்வேறின்றி ஒன்றாகவே
கூசஞ்செய்யாது கொண்டாய் என்னைக் கூவிக்கொள்ளாய் வந்தந்தோ!

mAyamceyyEl ennai un thirumArvatthu mAlainankai

vAcamcey poonkuzhalAL thiruvANai ninnANaikaNdAi

nEcamceyyAthu unnOdu ennai uyirvERinRi onRAkavE

koocamceyyAthu koNdAi ennaikkoovikkoLLAi vanthanthO!

--- ThiruvAimozhi, 10-10-2

(Oh Lord! Do not cheat me by not revealing Your holy form! I swear by Thee and by Thy Consort Whose beautiful locks of hair shed their fragrance like a garland on Thy chest! I swear that I must be taken to Parampadam.)

Moved by this emotional crying of the eager prapanna, which is the result of the Lord's intent, He decides to give the devotee the Paramapadam at the end of this life, which has come to him due to his past karma. SrI nammAzhvAr says:

சரணமாகும் தனதாளடைந்தார்க்கெல்லாம்
மரணமானால் வைகுந்தம் கொடுக்கும் பிரான்.
caraNamAkum thanathAL adainthArkkellAm
maraNamAnAl vaikuntham kodukkum pirAn.

---ThiruvAimozhi, 9-10-5

(Our Lord is the benefactor Who confers VaikuNTha on all those who have performed prapatti, when they happen to die.)

The Lord ensures the cutting off, without any trace, the fetters of gold and





iron which bind the prapanna to samsAra as well as the karma which has begun to operate except that part which he has agreed to expiate during this life. Even puNya karma (virtuous act) which would lead to heaven is a fetter, though of gold, because it stands in the way of mOksha. The iron fetter represents the result of evil acts (pApa karma). This is how SrI ANdAL says:

போயபிழையும் புகுதருவான் நின்றனவும்

தீயினில் தூசாகும்.

pOya-pizhaiyum pukutharuvAn ninRanavum

theeyinil thoosaakum.

---ThiruppAvai - 5

(The sins of the past and the sins committed after prapatti disappear like cotton thrown into the fire.)

Though it has been stated in the scriptures, "Day-time, the bright half of the month (Sukla paksha) and the uttarAyaNa (the six months when the sun is the northern hemisphere) are favourable time for those who die", the Lord makes the prapanna an exception to this rule. So says the BrahmasUtra:

निशि नेति चेन्न । संबन्धस्य यावद्देहभावित्वात् दर्शयति च ॥

niSi nEti cEt na, sambandhasya yAvatdEhabhAvitvAt darSayati ca ||

---BrahmasUtra, 4-2-18

(If it is said that the person who dies at night will not attain mOksha, we say it is not so; for, the association with karma lasts only as long as the body lasts. Scripture also declares so.)

अतश्चायनेऽपि दक्षिणे ॥

ataScAyanEpi dakshiNE ||

---BrahmasUtra, 4-2-19





[For the same reason, the view is not right that the man who dies in the dakshiNAYana (the six months when the sun moves towards the South), will not attain mOksha.]

Thus, the Lord does a favour to the prapanna, who has conducted himself according to the rules, by removing all restrictions in regard to time and moment of his death, so that he attains His abode straight away.

We just saw how the Lord does a favour to the jIva, who has adopted the means for mOksha and led a life of virtue, through His will that there is no restriction in regard to place and time of death. It has been stated in the scripture that the devotee who is totally attached to the Lord is not designated as belonging to a certain village or a certain family, but as belonging to the Lord, for He alone is everything for him. It has also been stated that the places inhabited by BhAgavatas are the most suitable for the man who has adopted a means for mOksha.

It has been said:

निगृहीतेन्द्रियग्रामो यत्र तत्र वसेन्नरः ।

तत्र तत्र कुरुक्षेत्रं नैमिशं पुष्करं तथा ॥

nigruheetEndriygrAmO yatra tatra vasEnnarah |

tatra tatra kurukshEtram naimiSam pushkaram tathA ||

---itihAsa Samucchaya, 25-18

(The place where a man in full control of his senses lives, has in it KurukshEtra, NaimiSam and Pushkaram.)

This means that, when a religious person lives in some insignificant place, because of his inability to live elsewhere, that place becomes sanctified by his residence.

This is cited to show that no place is unworthy of stay for a prapanna and also that even a small offence, however virtuous it may be, will cause misery.





The Holy city of Kurukshetra

For a prapanna, there is no place fixed as a must for his death. Its significance is shown by the following sLOka from SrI VarAha PurANa:

ज्ञानसमकालमुक्त्वा कैवल्यं याति गतशोकः ।

तीर्थे श्वपच-गृहे वा नष्टस्मृतिरपि परित्यजन् देहम् ॥

j~nAna samakAlamuktva kaivalyam yAti gataSOkah |

teerthE Svpaca-gruhE vA naShTasmrutirapi parityajan dEham ||

(The person, who performs prapatti by uttering the mantra at the very time when he attains this knowledge, attains mOksha wherever he may die losing his consciousness, whether it be in a holy place or the residence of one who eats dog's flesh.)





This statement that there is no special place for death should be understood that the place of death will not be a hindrance to attaining moksha.

Swami Desikan summarizes this point in a beautiful verse:

सा काशीति न चाकशीति भुवि साऽयोध्येति नाध्यास्यते

साऽवन्तीति न कल्मषादवति सा काञ्चीति नोदञ्चति ।

धत्ते सा मधुरेति नोत्तमधुरां नान्यापि मान्या पुरि

या वैकुण्ठ-कथा-सुधा-रसभुजां रोचेत नो चेतसे ॥

sA kASeeti na cAkaSeeti bhuvi sAyOdhyEti nAdhyAsyatE

sAvanteeti na kalmashAdavati sA kAnceeti nOdancati |

dhattE sA madhurEti nOttamadhurAm nAnyApi mAnyA puri

yA vaikuNTha-kathA-sudhA-rasabhujAm rOcEta nO cEtasE ||

---Rahasya traya sAram, Slokam 43 (sthAna viSeshAdhikAram)

Meaning:

The place which is not to the liking of the minds of those who taste the nectar of the stories of the Lord -- that place does not shine in the world, merely because it is called KASee (KASee means that which shines); it does not become a suitable place of residence merely because it is called AyOdhyA; it does not save us from our sins merely because it is called Avanti (Av means to protect); KAncee is not excellent because of its name; nor is Madhura considered a seat of excellence merely because it is called Madhura. So also other cities do not become worthy merely because of their names, if they are not to the liking of those who delight in the ambrosia of stories concerning the Lord (VaiKuNTha).

This way the lord favours the prapanna making any place he spends his last days





maintaining his purity, a holy one.

Now, with regard to the time of leaving the body, the prapanna has no fixed one as auspicious. Any time is good for him, with the grace of the Lord.

Whether in the day or in the night, whether in the day of the pitrus (Sukla-paksha) or in the night of the pitrus (KrishNa-paksha), whether in the day of the gods (uttarAyaNa) or in the night of the gods (dakshiNAYana), at the time fixed by the Lord, He makes the prapanna remember all his previous thoughts and desires for moksha. Like a graceful king who cuts off the fetters of the prince lying in the prison, the Lord takes the prapanna along with Him, without regard to auspicious or inauspicious time.

This is what Swami Desikan intends to convey in these words:

“अन्तिम-शरीर-विश्लेषकालात्तिल प्रशस्त-अप्रशस्त-देशकाल-निमित्त-नियममिदंलातपडि
ஸங்கல்பித்ததுவும்” ,

“anthima-Sareera-viShlEsha-kAlatthil praSasta-apraSasta-dESa-kAla-nimitta-
niyamam-illAthapadi sankalpitthathuvum.”

Here is a brief description of the process of the jIva leaving the body:

The Lord makes the ten senses merge in the mind and the mind with the senses merge in the vital breath (prANa) and the prANa join with the jIva. Then the Lord churns out the subtle elements (sookshma-bhootas) from the gross body (sthoola-deha) and fixes them with the jIva. He keeps the jIva with the senses, the vital breath and the subtle elements by His side in the form that He assumes in the heart, as He is the friend and well-wisher of the jIva. The Lord gives the jIva some rest, making him to relax after the strain that would have caused him by the churning of the gross body. Later, He sees to it that the jIva passes out of the body. So far, the process is the same for both for the jIva who has knowledge of Brahman and for the jIva who has not.

There are one hundred and one veins (nADis) in the body proceeding from the heart in different directions. One of them, called Brahma nADi, proceeds upwards. The Lord sees to it that the self of the prapanna passes through this vein and leads it to the shining path, called archirAdi, and helps it to reach the highest state. The other one hundred veins go to different directions through





which whichever self goes reaches either the worlds of gods or hell or takes re-birth in the samsAra to experience the fruits of his karma. The veins are like rays having various colours proceeding from the heart which is like a lamp.





SECTION - 8 (2)

(The Favours being done by the Lord to the mumukshu when he leaves the body)

We studied, in the previous sub-section, SwAmi Desikan's description of the favour being conferred by the Lord to the seeker of mOksha who is leading a pure life totally dedicated to Him, at the time of leaving of his body.

In this sub-section, SwAmi Desikan reveals that the Lord is kind to His devotee who has adopted the bhakti-yOga as the means:

(2) 'यं योगिनः प्राणवियोगकाले यत्नेन चित्ते विनिवेशयन्ति' என்கிறபடியே भक्तियोग

निष्ठனுக்கு स्वயத்ந-சாध्य-அந்நிம-புறய-விசேஷத் தைத் தலைக்கட்டிக்
கொடுக்குமதுவும்;

'yam yOginah prANaviyOga-kAlE yatnEna cittE vinivESayanti' enkiRapadiyE,
bhaktiyOga-nishThanukku svayatna-sAdhya-antima-pratyaya-viSEshatthait
thalaikkattik kodukkumathuvum;

SwAmi Desikan begins with a quote from a verse in the MahAbhArata. We shall study the verse in full:

यं योगिनः प्राणवियोगकाले

यत्नेन चित्ते विनिवेशयन्ति ।

स तं पुरस्तात् हरिमीक्षमाणः

प्राणान् जहौ प्राप्त फलो हि भीष्मः ॥

yam yOginah prANa-viyOga-kAlE

yatnEna cittE vinivESayanti |

sa tam purastAt harimeekshamANah





prANAn jahau prApta phalO hi bheeshmah ||”

---MahAbhArata, SAnti Parva, 47- 189

(The yOgis think of the Lord with great effort at the time of leaving their bodies. Bheeshma gave his body looking at the Lord in front of him.)

This brings us to the important factor of the last thought at the time of death.

It is an accepted fact that there must be some last thought or other for the jIva at the time of casting off his body. It must be about an object. The object should be the Lord for a jIva to attain Him. Otherwise, it would be dangerous. It has been said:

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेबरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

antakale ca mAmEva smarnmuktva kalEbaram |

yah prayAti sa madbhAvam yAti nAstyatra samSayah ||

---Bhagavadgita, 8-5

(He, who at the time of the end of his life, remembering Me exclusively, gives up the body and departs from life, he attains My nature. In this there is no doubt.)

Thus says the Lord to Arjuna. He further says:

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेबरम् ।

तं तमेवैति कौन्तेय सदा तद्भावाभावितः ॥

yam yam vApi smaraN-bhAvam tyajatyantE kalEbaram |

tam tamEvaiti kauntEya sadA tadbhAva-bhAvitah ||





---Bhagavadgita, 8-6

(Whatever object one thinks of, at the time when he gives up the body at the end of his life, he attains the same object after death.)

Therefore, the Lord advises Arjuna:

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिः मामेवैष्यसि असंशयः ॥

tasmAtsarvEshu kAlEshu mAmanusmara yudhya ca |

mayyarpitamanObuddhih mAmEvaishyasyasi asamSayah ||

---Bhagavadgita, 8-7

(Therefore, remember Me constantly at all times and fight. With your attention and intellect dedicated to Me, you will attain Me surely. There is no doubt about this.)

Remembering the Lord at the time of death has to be done by one's own effort for the mumkshu who has adopted other means than prapatti. For a bhakti-yogi, if such a last thought of the Lord does not occur, he will have to take birth again and continue to practice the bhakti-yOga and again has to go through the process at the time his death. His next birth takes place in a yoni in accordance with the object he remembers as the last thought. We have the episode of JaDabharata narrated in SrImadbhAgavata. Though he was practicing bhakti-yoga, when the end came he was thinking of the deer which he had been looking after with great attachment. He had to take the next birth as a deer. But, as he had the memory of his previous birth, he could overcome this block. The essential requirement of the last thought has been clearly stated by the Lord Himself in the Gita sLOka we just saw. He advises Arjuna to remember Him at the last moment of his life.

But, Bheeshma had surrendered at the feet of SrI KrishNa and had great devotion for the Lord as he said during his discourse to Yudhishtira. That was why the Lord Himself was present in front of Bheeshma to enable him to leave his body directly seeing Him with his own eyes.





This is the crux of SwAmi Desikan's statement in this sub-section:

“भक्तियोगनिष्ठानुक्त्वा स्वयत्न-साध्य-अन्तिम-प्रत्यय-विशेषत्वात् तलककडडिक्
कोडुक्कुमथुवुम्” ,

“bhaktiyOga-nishThanukku svayatna-sAdhya-antima-pratyaya-viSEsatthait
thalaikkattik kodukkumathuvum”

The Lord graces the bhakti-yogi to succeed in his self-effort for remembering His form as He did in the case of Bheeshma. This is yet another favour the Lord confers on His devotee.





SECTION - 8 (3)

(The Favours being done by the Lord to the mumukshu when he leaves the body)

In the previous sub-section, SwAmi Desikan showed how the Lord confers favour to a bhakti-yOgi, who has to have the last thought by his own effort at the time of leaving his body. A mumukshu who has adopted the means of bhakti-yOga for mOksha, has to keep his last thought fixed on the Lord on his own if he desires to attain His abode. In this sub-section, SwAmi Desikan shows the unique position of the prapanna for whom no self-effort is required for the last thought as he has surrendered everything at the feet of the Lord, Who takes this responsibility on Himself:

(3) निश्शेष-भरन्यासम् पண்ணि चातकवृत्तियानवनुक्कु अपेक्षा-अनुगुणमाक "शरीर-पात-समये तु केवलं मदीयैव दयया अतिप्रबुद्धः" इत्यादिकनिर्पडिये त्थुन् कृपामात्रक्त्ताले स्व-विषय-अन्तिम-प्रत्ययक्त्तैतत्प पिरुत्तुपिक्कुमत्तुवुम्;

(3) niSSEsha-bharanyAsam paNNi cAtakavrutti-yAnavanukku apEkshA-anuguNamAka "Sareera-pAta-samayE tu kEvalam madeeyayaiva dayayE atiprabuddhah" ityAdikaLiRpadiyE than krupAmAtratthAI sva-vishaya-antima-pratyayatthaip piRapikkumathuvum;

We shall now study this in detail:

"निश्शेष-भरन्यासम् पண்ணि चातकवृत्तियानवनुक्कु",

"niSSEsha-bharanyAsam paNNi cAtakavrutti-yAnavanukku" --

A person who has surrendered totally at the feet of the Lord, will live like the cAtaka bird, which survives only on rain drops. cAtaka, a cuckoo-like bird, does not sip water available in ponds or rivers even when it feels thirsty. It waits for the rain-drops falling from the cloud.

Like this bird, the prapanna is supposed not to seek benefit from any other source other than the Lord. He will wait for His grace however long it takes.

Such a person would have done the total prapatti without leaving any of the





angas or accessories of prapatti. The details on the five angas of Prapatti ([Anukoolya sankalpam](#) et al) are covered in an earlier section (6.2).

Since these five accessories are of use at the time the performance of prapatti, they are essential for the surrender of one's self, Atma-nikShEpa, as these cannot be left out.

Such prapatti is, therefore, mentioned here by SwAmi Desikan as "निशेष-भरन्यासम्", "nishshESha-bharanyAsam". He is the perfect prapanna. He will live like a cAtaka bird, depending totally on the Lord.

How such a prapanna will live is described by SrI Poigai AzhvAr in a pAsuram:

தோள் அவனையல்லால் தொழா என்செவியிரண்டும்

கேளவனது இன்மொழியே கேட்டிருக்கும் - நாநாளும்

கோணாகணையான் குரைகழலே கூறுவதே

நாணாமை நள்ளேன் நயம்.



<http://kolavilliramar.blogspot.com>

The Lord Who is reclining on the bed of AdiSEsha-

ThiruveLLiyangudi Raman (thanks:Sri.Vijay)





thOL avanaiyallAI thozhA enecviyiraNdum
kELavanathu inmozhiyE kEttirukkum -- nAnALum
kONAKaNaiyAn kuraikazhalE kooRuvathE
nANAmAi naLLEn nayam.

---Muthal ThiruvanthAthi - 63

(My arms will not fold before anyone except the Lord Who is reclining on the bed of AdiSEsha; both the ears of mine survive listening only to the sweet words about Him Who is the friend of all; my tongue is singing only about His feet; I am not tempted by the sensuous objects, unlike those who go after them shamelessly.)

“अपेक्षा-अनुगुणमाक”,

“apEkshA-anuguNamAka” --

As such a prapanna lives like the cAthaka bird, he gets the position favourable to his desire, because of the Lord's grace. The Lord Himself has stated this in VarAha Carama sLOkam discussed in section 6(1)

With the same idea in mind, SrI PeriyAzhvAr has reminded the Lord of Srirangam about appealing to Him now itself in case he is unable to, when he is overcome by the fatigue of the last moments (vide section 6.4).

As stated in the above verses, the prapanna need not seek the remembrance of the Lord in his last moments by his own effort.

Here, SwAmi Desikan recalls what stated by the Lord to SrI-BhAShyakAra:

शरीर-पात-समये तु केवलं मदीयैव दयया अतिप्रबुद्धः

Sareera-pAta-samayE tu kEvalam madeeyayaiva dayayA atiprabuddhah”

---SaraNAgati Gadyam

We shall consider this quote along with the remaining words of this clause, as





indicated by SwAmi Desikan,

“इत्यादि कनिर्पडिये”,

“ityAdikaLiRpadiyE” -- 'etc.,'

शरीर-पात-समये तु केवलं मदीयैव दयया अतिप्रबुद्धः मामेवावलोकयन् अप्रच्युत-पूर्वसंस्कार-
मनोरथः” ।

Sareera-pAta-samayE tu kEvalam madeeyayaiva dayayE atiprabuddhah
mAmEva-avalOkayan apracyuta-poorva-samskAra-manOrathah”

(At the time of leaving the body, you will be in full possession of your intelligence owing to my grace; you will have a vision of Me and will have all your previous memories and desires for mOksha.)

This was stated by Lord RanganAtha to SrI RAmAnuja, when the AchArya adopted prapatti at the feet of the Lord in the presence of His Consort, Sri RanganAyakee. In the light of the VarAha Carama SIOka and SrI PeriyAzhvAr's verse, this may give a conflicting idea. But, our poorvAchAryas have interpreted this SaraNAgati Gadyam sentence in the spirit of the verses quoted above. In the case of the prapanna, the remembrance at the last moment comes out of the Lord's grace. That is why, in the Gadyam, the Lord is quoted as saying, “मदीयैव दयया”,

“madeeyayaiva dayayA”

-- 'by My grace alone'.

The same idea is stated by SwAmi Desikan in this sub-section:

“தன் கృபாமாತ್ರத்தாலே சுவ-விஷய-அந்திம-புறையத்ததைப் பிறப்பிக்குமதுவும்” ,

“than krupAmAtrathAIE sva-vishaya-antima-pratyayatthaip
piRapikkumathuvum” --





The Lord generates the last thought about Himself only by His compassion.

The subtle point, here, is that the requirement of last remembrance is essential for all. But in the case of the person who has adopted prapatti as an independent means with all its accessories in tact, the Lord takes the responsibility on Himself. He will ensure that the prapanna gets this last thought without fail. At the time of death, the prapanna may appear to be lying unconscious; his speech and other activities would have become still; the condition of his mind will not be known to others. At that moment he has to have the last remembrance. Whether he has or not can not be known to others who have gathered around him. Only the concerned person and the Lord will be aware of it and no one else.

SrI RAmAnuja makes a point in his SrI-bhAshya, which is worth considering here. That is in the context of the Brahma Sutra, 4-2-1,

वाङ्मनसि दर्शनाच्छब्दाच्च ॥

vAngmanasi darSanAcchabdAcca ||

(Speech rests in the mind at the time of death, because it is so seen and because also there are scriptural statements to that effect.)

In his SrI-bhAshya, SrI RAmAnuja, while replying to the objection (poorvapakSha), says:

दृश्यते हि वागिन्द्रिये उपरतेऽपि मनः प्रवृत्तिः ।

drSyatE hi vAg-indriyE uparatEpi manah pravruttiH |

(Indeed, even when the sense of speech ceases to function, the activity of the mind is perceived.)

This means that the mind's functioning may be inferred by some sign or other. It may also describe the dying man's experience in some states of ill-health and the like. Therefore, this last remembrance is a thing that could be known only to the man who becomes a mukta and to the Lord Who gives him mOksha.

This is what SwAmi Desikan mentions in this sub-section that it is because of the Lord's compassion alone, the prapanna gets the last remembrance at the time of his departure from his body.





SECTION - 8 (4)

(The Favours being done by the Lord to the mumukshu when he leaves the body)

The unique favour, conferred by the Lord on the prapanna who resorted to the total surrender at His feet observing all the angAs of prapatti, was described by SwAmi Desikan in the previous sub-section. The prapanna lives as stated by SrI PEyAzhvAr:

வாழும் வகையறிந்தேன் எங்கள் பெருமானடி சேரப் பெற்று.

vAzhum vakai aRinthEn engkaL perumAn- adi cErap peRRu.

---MoonRAm ThiruvanthAthi - 59

(Attaining our Lord's feet, I have learnt the way of survival.)

Because, The Lord Himself will show the VaikuNTha:

அவனே கலங்காப் பெருநகரம் காட்டுவான் கண்டீர்.

avanE kalangkaP perunakaram kAttuvAn kaNdeer.

---MoonRAm ThiruvanthAthi - 51

(The Lord Himself will show and grant the Big City where there is no trace of misery.)

In this action of the Lord, more than the prapanna, it is the Lord Who derives the immense happiness, says SwAmi Desikan in this sub-section:

(4) “ततस्तं म्रियमाणं तु काष्ठ-पाषाण-सन्निभम्”என்னும்படி இவன் கிடக்குமளவிலும், “अहं स्मरामि मद्भक्तं नयामि परामं गतिम्” என்றும், “தான் எனக்காய் நினைந்து அருள் செய்யும் அப்பன்” என்றும் சொல்லுகிறபடியே இவனைக் கடாக்கித்தருளி, जुगुप्सैபண்ணாதே இவன் பக்கல் ச்ருதிசொன்ன ரதியுடையனாமதுவும்;

(4) “tatastam mriyamANam tu kAshTha-pAshANa-sannibham” ennumpadi ivan kidakkumaLavilum, 'aham smarAmi madbhaktam nayAmi paramAm gatim' enRum, “tAn enakkAi ninainthu aruL ceyyum appan” enRum collukiRapadiyE ivanaik kadAKshittharuLi, jugupsai paNNAthE ivan pakkal Sruti connA





ratiyudaiyanAmathuvam;



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The Lord Himself will show and grant the Big City-THIRUMOGHUR APTHAN

Here also, SwAmi Desikan quotes the **VarAha Carama Sloka** as he did earlier to describe the assurance given by the Lord that he will take care of the prapanna who lies motionless at the time of his leaving his body. It was also explained that the stipulation of the need for remembrance at the last moments of the self leaving his body is carried out by the compassionate Lord Himself. The sloka is:

ततस्तं म्रियमाणं तु काष्ठपाषाणसन्निभम् ।





अहं स्मरामि मद्भक्तं नयामि परामं गतिम् ॥

tatastam mriyamANam tu kAshThah-pAshANa-sannibham |

aham smarAmi madbhaktam nayAmi paramAm gatim ||

---VarAha Carama SIOkam

(When my devotee lies like a log of wood or a piece of stone in his dying moments, I think of him and lead him to attain the highest state.)

In addition, SwAmi Desikan quotes from a pAsuram of SrI Thirumangai AzhvAr:

தான் எனக்காய் நினைந்து அருள் செய்யும் அப்பன்.

†An enakkAi ninainthu aruL ceyyum appan.

The Lord, my Father, Who graces me by Himself thinking for my sake.

Let us study the entire verse:

தாய் நினைந்த கன்றேயொக்க என்னையும்

தன்னையே நினைக்கச் செய்து தானெனக்

காய் நினைந்தருள் செய்யும் அப்பனை

அன்று இவ்வையக முண்டுமிழ்ந்திட்ட

வாயனை மகரக்குழைக்காதனை

மைந்தனை மதிட்கோவலிடைகழி

ஆயனை அமரர்க்கரியேற்றை என்

அன்பனையன்றி ஆதரியேனே.

thAi ninaintha kanREyokka ennaiyum

thannaiyE ninaikkac ceythu thAnenak

kAi ninaintharuL ceyyum appanai

anRu ivvaiyakn uNdumizhnhithita





vAyanai makarak kuzhaik kAthanai
mainthanai mathiL kOval idaikazhi
Ayanai amararkkariyERRai en
anbanaiyanRi AthariyEnE.

---Periya Thirumozhi, 7-3-2

(I will not worship anyone else other than my Lord, Who is shining like a brave lion and a bullock among the nitya-sooris, Who is adorning the fish-shaped large ear-rings and stands in the middle passage of the temple in ThirukOvaloor, Who has the beautiful lips through which He swallowed all the worlds and brought them out once upon a time, and Who does all good to me thinking for my own sake and made me to think of Himself, like a calf which remains ever thinking of its mother cow.)

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Shining in thirukkOvalUr- trivikrama (Thanks: SrI Gopal)
(gopalramanuja@gmail.com)





SwAmi Desikan reveals the favour done by the Lord Who is such as described above.

“இவனைக் கடாக்ஷித்தருளி, ஜுபுசுபண்ணாதே இவன் பக்கல் ச்ருதி சொன்ன ரதியுடையனாமதுவும்” ,

“ivanaik kadAkshiththaruLi, jugupsai paNNathE ivan pakkal Sruti connaratiyudaiyanAmathuvam” --

(The Lord, having graced this prapanna by His sweet looks and without any revulsion against him, derives delight being with him as stated in the scripture.)

“இவனைக் கடாக்ஷித்தருளி” ,

“ivanaik kadAkshiththaruLi”

-- The Lord showers His grace on the jIva, the prapanna, who has surrendered his everything at His feet when he adopted prapatti with all its accessories and remained without anything as his own except the Lord. Such a prapanna gets the gracious look from the Lord. This look of the Lord removes in a fraction of a second all the bonds that had held the jIva bound to the material world. The bonds included virtuous acts by which he had good benefits; just like fetters made of gold. There were bonds of sinful acts by which he had suffered, like a prisoner in a jail bound by iron fetters. All these are broken just by the gracious look of the Lord.

At that moment, the jiva is lying like a stone or a log of wood, motionless. The Lord does not mind taking in His hands the subtle body of the jIva along with Him. He does not show any revulsion against the jIva, states Swami Desikan:

“ஜுபுசுபண்ணாதே.” ,

“jugupsai paNNathE.”

Here, we find a beautiful description of the Lord's action in SwAmi Desikan's SrImad RahasyatrayasAra:





“இப்படி இन्द्रிய-பிராண-பூதசூக்ஷ்ம-சंயுக்தனான ஜீவனை நिसर्ग-सौहार्दமுடைய
 हार्दனான தன் பக்கலிலே இளைப்பாற்றி, இப்படி स्थूलशरीरத்தினின்றும்
 विद्वद्विद्वत्साधारणமான उत्क्रान्तिक्रमத்தை நடத்தி.” (NiryANAdhikArah)

“ippadi indriya-prANa-bhootasookShma-samyukta-nAna jeevanai nisarga-
 sauhArda-mudaiya hArda-nAna than pakkalilE iLaippARRi, ippadi sthoola-
 Sareera-tthininRum vidvad-avidvat-sAdhAraNa-mAna utkrAntikramathai
 nadatthi.” (NiryANAdhikArah)

(The Lord Who is by nature a friend and well-wisher, comforts the jIva who is mingled with the senses, the prANa (vital breath) and the subtle elements by keeping him by His side; after giving the jIva rest and relaxation, the Lord conducts him out of the body through the passage, that is common to both the realized and non-realized jIvas.)

While doing this favour to the prapanna, the Lord does not have any revulsion towards the jIva, (जुगुप्सैपண்ணात्ते), (jugupsai paNNathE). On the other hand, SwAmi Desikan says: “இவன் பக்கல் ச்ருதிசொன்ன ரதியுடையனாமதுவும்”, “ivan pakkal Sruti conna ratiyudaiyanAmathuvam” --- The Lord delights in the company of the jIva, as stated in the Sruti (scripture).

SwAmi Desikan has in his mind a passage in the BrhadAraNyaka UpaniShad:

तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरं एवमेवायं पुरुषः प्राज्ञेनात्मना
 संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम् ।

तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं शोकान्तरम् ॥

tadyathA priyayA striyA samparishvaktO na bAhyam kimcana vEda nAntaram
 EvamEvAyam purushah prAj~nEnAtmanA samparishvaktO na bAhyam kimcana
 vEda nAntaram |

tadvA asyaitad-AptakAmam-AtmakAmam-akAmam





roopam SOkAntaram ||

---Br. upaniShad, 4-3-21

(Now, as a man, tightly embraced by his beloved wife, does not know anything that is outside, nor does he know anything within him, similarly this jIvAtma, being embraced by the Lord, does not know anything that is outside or anything within himself. That is indeed his real state in which all his desires have been fulfilled and in which the self is the object of enjoyment and which is free from desire and which is devoid of sorrow.)

In this comparison, the Lord and the jIva are interchanged in the place of the husband and his wife. It is the Lord Who embraces the mukta-jIva and derives pleasure by the act.





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The Lord ensures that the prapanna jIva does not get into other routes-
(THANKS: THIRUMANANJERI KRISHNAN)





SECTION - 8 (5)

(The Favours being done by the Lord to the mumukshu when he leaves the body)

In the previous sub-section, SwAmi Desikan showed how the Lord, Who is pleased with the dedicated prapanna, takes care of him by embracing him without showing any nausea and leads him out of the physical body. There is a special treatment which the prapanna gets at the time of his leaving the body. The Lord ensures that the prapanna jIva does not get into other routes which lead to either heaven, hell or re-birth in this world. As mentioned earlier, there are one hundred and one veins pointed towards various directions. Of these, one only pointed straight upwards through which is taken that deserving jIvAtma to attain the Lord's abode. The rest of the one hundred veins provide ways to heaven, hell or back to the earth. The Lord ensures that the prapanna who has emerged without either puNya or pApa is taken through the vein that is known as Brahma-nADi passing through the centre of head. This is what is indicated in this sub-section by SwAmi Desikan:

(5) स्वर्ग-नरकादिकं लुक्कुपं भोकुमं नाडी-विशेषङ्कलिले प्रवेशिप्यिथाते "ओरुवनं अडियेनुள்ளानं" एन्ननुम्पडि हार्दरूपत्ताले इडमं पार्तत्तु एडुक्क निनेनक्किर तनक्कुमं, पररूपत्ताले मीनावडिमेमपं पणिकोङ्गलं इरुक्किर तनक्कुमं सेव्विथान सेमवडिक्कु मुकमान ब्रह्मनाडी-मुखत्तिले प्रवेशिप्यिक्कुमत्तुवुमं;

(5) svarga-narakAdi-kaLukkup pOKum nADi-viSEshangkaLilE pravESip-piyAthE "oruvan adiyEnuLLAn" ennumpadi hArda-roopatthAIe idam pArtthu edukka ninaikkiRa thanakkum, para-roopatthAIe meeLAvadimaip paNikoLLa irukkiRa thanakkum cevwithAna cEmavazhikku mukamAna brahma-nAdi-mukhatthilE pravESippikkumathuvum;

In regard to the passage of the jIva from the body, it has been stated in the YAj~navAlkya Smriti:

अनन्ता रश्मयः तस्य दीपवद्यः स्थितो हृदि ।

सितासिताः कद्रुनीलाः पीतलोहिताः ॥





ऊर्ध्वमैकः स्थितस्तेषां यो भित्त्वा सूर्यमण्डलम् ।

ब्रह्मलोकमतिक्रम्य तेन परां गतिम् ॥

यदस्यान्यद्रश्मिशतमूर्ध्वमैव व्यवस्थितम् ।

तेन देवशरीराणि स धामानि प्रपद्यते ॥

येनैकरूपाश्चाधस्ताद्रश्मयोऽस्य मृदुप्रभाः ।

इह कर्मोपभोगाय तैः संसरति सोऽवशः ॥

anantA raSmayah tasya deepavadyah stithO hrdis |

sitAsitAh kadru-neelAh kapilAh peeta-IOhitAh ||

oordhvamEkah sthitas-tEshAm yO bhittvA soorya-maNDalam |

brahma-IOkam-atikramya tEna yAti parAm gatim ||

yadanyANyad-rashmiSatam-oordhvamEva vyavasthitam |

tEna deva-SareerANi sa dhAmAni prapadyatE ||

yEnaika-roopAScaA-dhastAd-raSmayOsya mrdu-prabhAh |

iha karmOpabhOgAya taih samsarati sOvaSah ||

--(YAj~navAlkya Smriti, 3-166-169)

(The jIva stays in the heart which, like a lamp, has numerous veins (nADis). There are of many colours: white, black, violet, blue, golden yellow, yellow and red. Among these veins, there is one which proceeds upwards. The jIvAtma who passes through this vein breaks through the sphere of the sun and having passed beyond the Brahma, reaches the highest state. One hundred other nADis also go upwards. The jIvAtma who goes out through them attains the





bodies of gods and reaches their worlds. Some nADis of various colours go downwards and they are dim. The jIvAtma who goes through them is born in samsAra in this world, without any choice in order to experience the fruits of his karma. As the nADis are proceeding from the heart which is like a lamp, they are called rays (raSmi).

“स्वर्ग-नरकादिकं लुक्कुपं भोकुम् नाडी-विशेषङ्कनिले प्रवेशिप्यिआते” ,

“svarga-narakAdi-kaLukkup pOkum nADi-viSEshangkaLilE pravEship-piyAthE”

-- by this SwAmi Desikan means:

The Lord, however, sees to it that this prapanna does not go through any of these naDis which lead those that are thieves of their own Atmas (who do not realize that they belong to the Lord), to svarga (heaven) and naraka (hell). These nADis are like the route along which thieves take their victims.

SrI Thirumangai AzhvAr has referred to deeds which lead to hell:

மானேய்கண் மடவார் மயக்கில்பட்டு மாநிலத்து

நானேநானாவித நரகம் புகும் பாவம் செய்தேன்

mAnEy kaN madavAr mayakkilpattu mAnilathu

nAnE nAnAvitha narakam pukum pAvam ceythEn

---Periya Thirumozhi, 1-9-2

(In this big world, having caught by the sensuous beauty of deer-like eyes of women, I committed evil deeds that cause entry to different hells.)

கொன்றேன் பல்லுயிரைக் குறிக்கோளொன்றிலாமையினால்

என்றேனும் இரந்தார்க்கு இனிதாக உரைத்தறியேன்”

konREn palluyiraik kuRikkOL onRilAmayinAl

enREnum iranthArkku inithAka uraitthaRiyEn.

---Periya Thirumozhi, 1-9-3





(I killed many lives and never spoke sweet words to those who begged, as I didn't have wisdom.)

எப்பாவம் பலவும் இவையே செய்து இளைத்தொழிந்தேன்

eppAvam palvum ivaiyE ceythu iLaitthozhinhEn.

---Periya Thirumozhi, 1-9-53

(I suffered because of many bad deeds committed by me.)

தெரியேன் பாலகனாய் பலதீமைகள் செய்துமிட்டேன்

பெரியேனாயினபின் பிறர்க்கே உழைத்து ஏழையானேன்

theriyEn pAlakanAi palatheemaikaL ceythumittEn

periyEnAyinapin piRarkkE uzhaitthu EzhaiAnEn.

---Periya Thirumozhi, 1-9-7

(When I was a boy, I committed many evils ignorant as I was; when I grew up as a youth, I worked for others indulging in sensual pleasures and was doomed.)

சாந்தேந்து மென்முலையார் தடந்தோள் புணரின்பவெள்ளத்து

ஆழ்ந்தேன் அருநரகத்தமுந்தும் பயன்படைத்தேன்

chAnthEnthu menmulaiyAr thadanthOL puNarinba veLLatthu

AzhnthEn arunarakatthu azhunthum payanpadaitthEn.

(-do- 6-3-4)

(I indulged in sensual pleasures provided by beautiful women, that resulted in my falling into the worst hell.)

Those who commit such evil deeds and those who perform yaj~nAs for heavenly life go through the respective nADis to hell and to heaven accordingly.

There are those who commit good and bad acts take rebirths in different classes and castes in this world. ChAndOgyOpanishad says:





तद्य इह रमणीयचरणा अभ्याशो ह यत् ते रमणीयां योनिमापद्येरन् ।ब्राह्मणयोनिं वा क्षत्रिययोनिं
वा वैश्ययोनिं वा । अथ य इह कपूयचरणा अभ्याशो ह यत् ते कपूयां योनिमापद्येरन् श्वयोनिं
सूकरयोनिं वा चण्डालयोनिं वा ॥

tadya iha ramaNeeyacaraNA abhyASO ha yat tE ramNeeyAm yOnimApadyEran,
brAhmaNa-yOnim vA kshatriya-yOnim vA vaiSya-yOnim vA | atha ya iha
kapooyacaraNA abhyASO ha yat tE kapooyAm yOnimApadyEran Sva-yOnim vA
sookara-yOnim vA caNDAlayOnim vA || ---(5-10-7)

(Those whose conduct has been good here will get rebirth such as a BrAhmaNa, a kshatriya or a vaiSya. But those whose conduct has been evil will be re-born in evil births such as a dog, a pig or a caNDAla.) The point is that those who return from the sOmaloKa will get re-birth in this world, according to the residual karma (good or bad) after experiencing the benefits in heaven.

In the previous sub-section, SwAmi Desikan indicated that the Lord relishes in taking the prapanna with Him. How does he look is described by SrI NamMAzhvAr in this pASuram from which Swami Desikan quotes:

“ஒருவன் அடியேனுள்ளான்” என்னும்படி ஹைரூபத்தாலே,

“oruvan adiyEnuLLAn” ennumpadi hArda-roopatthAlE.

We shall see the verse in full:

கண்கள் சிவந்து பெரியவாய் வாயும்சிவந்து கனிந்து உள்ளே

வெண்பலிலகுகடர் இலகுவிலகு மகரகுண்டலத்தன்

கொண்டல் வண்ணன் கடர்முடியன் நான்குதோளன் குனிசார்ங்கன்

ஒண்சங்கதை வாளாழியான் ஒருவன் அடியேனுள்ளானே.

kaNkaL civanthu periyavAi vAyum civanthu kaninthu uLLE

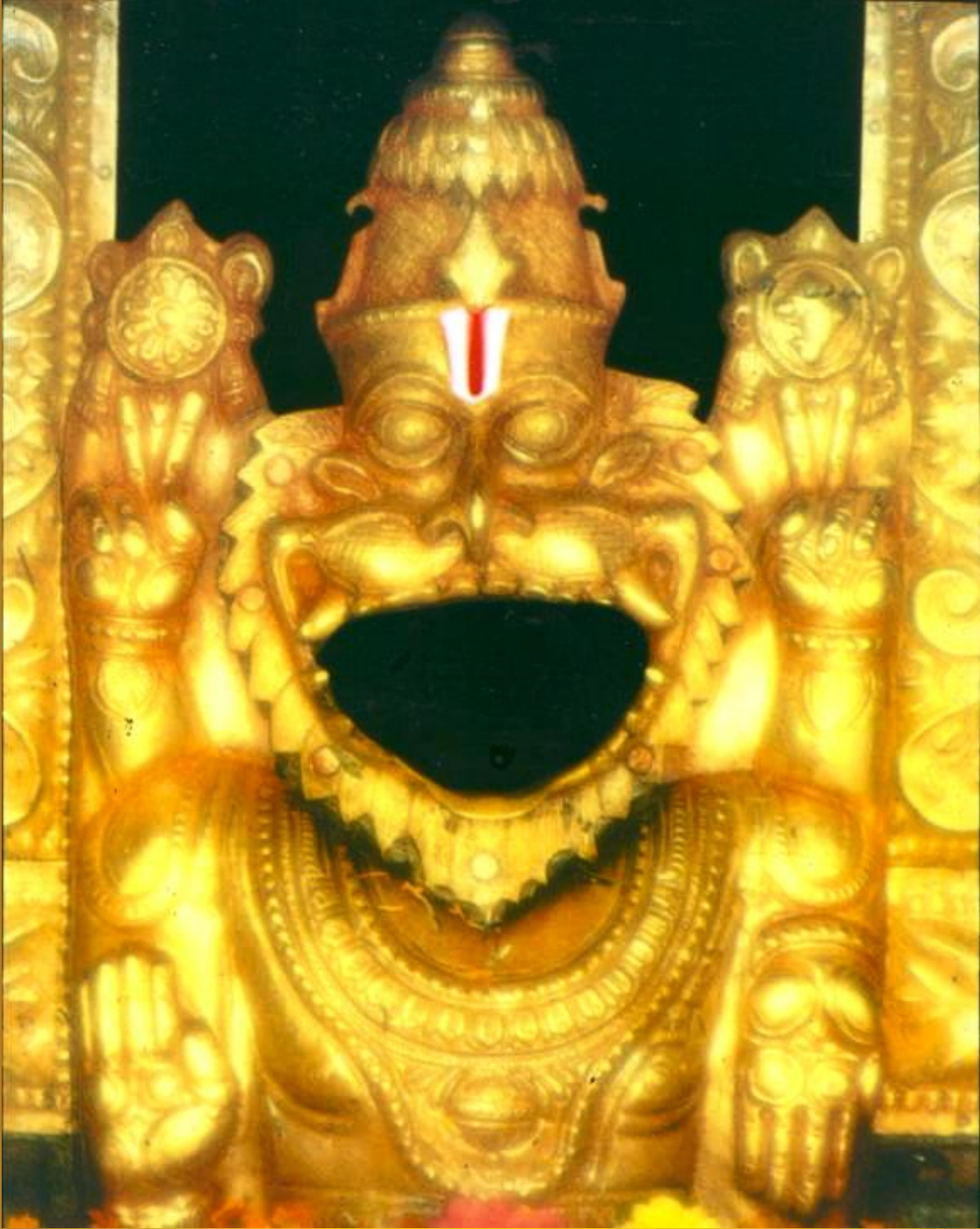
veNpalilaku cudar ilakuvilaku makara-kuNDalatthan

koNdal vaNNan cudar-mudiyAn nAnku-thOLan kuni-cArngkan





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kaNkaL civanthu periyavAi vAyum civanthu kaninthu-Panaka Narasimha





oNcangkathai vAL-AzhiyAn oruvan adiyEnuLLAnE.

---ThiruvAimozhi, 8-8-1

SrI NammAzhvAr sings thus enjoying his Atma svaropam as revealed by the Lord Who in the process reveals His enjoyment of the AzhvAr's Atma, just like the ornaments He is adorning on His beautiful form. The Lord is delighted because of His association with the AzhvAr. In that process, His eyes become reddish and broadened. His lips also turn reddish and sweet like a fruit. Inside His mouth, teeth shine as bright as pearls. The fish-shaped ornaments adorning His ears are moving this way and that. His body shines like a rainy-cloud which is black. On His head shines the Crown. Also are His four arms, holding the bent bow, sArnga, the beautiful conch, club, sword and discus. "With such unique appearance, the Lord shines in me", says the AzhvAr.

"இடம் பார்த்து எடுக்க நினைக்கிற தனக்கும், பரரூபத்தாலே மீளாவடிமைப் பணிகொள்ள இருக்கிற தனக்கும் செவ்விதான சேமவழிக்கு முகமான ப்ரஹ்நாடி-முகத்திலே ப்ரவేశிப்பிக்குமதுவும்" ,

"idam pArtthu edukka ninaikkiRa thanakkum, para-roopatthAIe meeLAvadimaip paNikoLLa irukkiRa thanakkum cevwithAna cEma-vazhikku mukamAna brahma-nADi-mukhatthilE pravESippikkumathuvum" --

The Lord appears to be happy as He lifts the lovable prapanna and also happy because the prapanna is going to assume the endless service to Him in the highest Abode. With this joy, He lets the jIva to go through the best path of prosperous, Brahma-nADi.

Before reaching the Brahma-nADi, the process of getting the jIvAtma ready for getting out of the body is same for both the person who has realized Brahman and for the person who has not.

The process of getting into the Brahma-nADi is described in the Brahma Sutra, 4-2-16):

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात्





तच्छेष गत्यनुस्मृतियोगाच्च हार्दानुगृहीतश्शताधिकया ॥

tadOkOgrajvalanam tatprakASita-dvArO vidyAsAmarthyAt

tat SEsha gatyanusmrtiyOgAt ca hArdAnugruheetah SatAdhikaya |

(The upAsaka (prapanna) passes out of the body through the nADi of the hundred and first being blessed by the Lord Who is residing in the heart and the heart, the resting place of the jIvAtma is made radiant and the doors of that nADi become illuminated by His grace on account of the efficacy of upAsana and also on account of the reflection on the path of archirAdi which is an accessory to the upAsana.)

The archirAdi path is described by the Lord Himself in SrI Bhagavadgita:

अग्निज्योतिरहश्शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥

agnir-jyOtir-ahah-Suklah shaNmAsA uttarAyaNam |

tatra prayAtA gacchanti brahma brahmaavidO janAh || ---8-24

(The men who know the Brahman depart from their bodies go through the path of light, consisting of fire, the day, the bright fortnight preceding the full moon, the six months of the sun's northern progress and attain Brahman.)

The man, who has done good deeds, goes through the path of smoke (dhoomAdi mArga):

धूमो रात्रिः तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥

dhoomO rAtrih tathA krshNah shaNmAsa dakshiNayanam |

tatra cAndramasam jyOtirYogee prApya nivartatE ||





---8-25

(The man, who has done good deeds, goes through the path of smoke, night, the dark fortnight of the waning moon and the six months of the sun's southern progress and attains the light of the moon and comes back to the world.)

Thus the Lord confers a favour on the prapanna who spends his post-prapatti life in the service of the Lord, by bringing him to the entrance of brahma-nADI to enter it for proceeding to His abode where he will be doing the everlasting divine service.





SECTION - 8 (6)

(The Favours being done by the Lord to the mumukshu when he leaves the body)

In this sub-section, SwAmi Desikan describes the Lord's favour to the prapanna by carrying his subtle body towards His abode:

(6) சேற்றிலே விழுந்த சிறு மக்களை பிதா அழுக்குடனே எடுத்துக் கொண்டு கரையேறுமாப் போலே, சூக்ஷ்ம-शरीरத்தோடே स्थूल-शरीரத்தில் நின்றும் கொண்டு புறப்படுமதுவும் -- இவை முமுகூவுக்கு उत्क्रमण காலத்தில் செய்யும் உபகாரங்கள்.

(6) cERRiE vizhuntha ciRu makkaLai pitA azhukkudanE edutthuk koNdu karai-yERumAp pOIE, sookshma-SareeratthOdE sthoola-Sareeratthil ninRum koNdu puRappadum-athuvum -- ivai mumukshuvukku utkramaNa kAlatthil ceyyum upakArangkaL.

Now, we shall study this in detail:

“சேற்றிலே விழுந்த சிறு மக்களை பிதா அழுக்குடனே எடுத்துக் கொண்டு கரையேறுமாப் போலே”,

“cERRiE vizhuntha ciRu makkaLai pitA azhukkudanE edutthuk koNdu karai-yERumAp pOIE” --

Like the father who picks up his small child who has fallen in to the muddy soil and carries the child who is dirty out on to the shore, the Lord takes along with Him the jIvAtma.

“சூக்ஷ்ம-शरीरத்தோடே स्थूल-शरीरத்தில் நின்றும் கொண்டு புறப்படுமதுவும்” ,

“sookshma-SareeratthOdE sthoola-Sareeratthil ninRum koNdu puRappadum-athuvum”

--The jIvAtma is accompanied by his senses, mind and elements, in the subtle state. The Lord lifts the jIva with his subtle body from the gross body and proceeds. This looks like a father picking up his child who has fallen in to the muddy soil and gets it out to the shore.

This description by SwAmi Desikan here helps us to understand his earlier





statement, "जुगुप्सैपण्णणात्ते" , "jugupsai paNNathE" , in the sub-section (4) meaning, the Lord does not show any disgust. The gross physical body is like a dirty mud. It is common knowledge that no one would like to touch a dead body as it would be very disgusting. The jIvAtma quits his physical body as it becomes useless. The Lord, SrI KrishNa, speaks about it in the Gita:

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

vAsAmsi jeerNAni yathA vihAya

navAni gruhNAti naroparANi |

tathA SareerANi vihAya jeerNAni

anyAni samyAti navAni dEhee || ---2-22

(As a man discards worn-out clothes and puts on new ones, similarly the Atma (dwelling in the body) discarding worn-out bodies gets into other new ones.)

It is, therefore, natural that people will treat the worn-out old clothes with disgust. Leave alone such clothes, they will not touch even things associated with them (old clothes). When it is the case with us, is it not a wonder that the Lord takes the jIvAtma that is quitting his old body, without showing any tinge of disgust? That is why Swami Desikan specially mentioned that He did not show any disgust while taking out the jIvAtma with his subtle body from the gross physical body at the time of death. It is also fact which one should remember that the Lord, Who is omni-present, stays even in a dead-body after the departure of the soul from it. He has no other choice, as he is present in every bit as antaryAmi!

He says in the Gita:

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥





sarvasya ca aham hr̥di sannivishTO

mattah smrutih j~nAnam-apOhanam ca |

vEdaih ca sarvaih ahamEva vEdyO

vEdAnta-krut-vEda-vidEva ca aham || -- (15-15)

(I am well established in the hearts of all. From Me come memory, knowledge and their loss too. I am alone to be known from all the vEdas. I bring into being the results of the vEdic rituals, and I am alone the knower of the vEdas.)



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I am alone to be known from all the vEdAs-veLLaip parimukhar -thuppul

The Lord is omniscient, all knowing. He induces consciousness in the jIvAtma, who is in the state of deep sleep at the time of his leaving the body, to enable





him to enter the Brahma-nADi. Once he gets into the Brahma-nADi, then it is totally a bright day for all the time to come.

SwAmi Desikan describes this in a pAsuram:

நன்னிலமாமது நற்பகலாமது நன்னிமித்தம்
என்னலுமாமது யாதானுமாம் ஆங்கடியவர்க்கு
மின்னிலை மேனி விடும் பயணத்து விலக்கிலதோர்
நன்னிலையா நடுநாடி வழிக்கு நடைபெறவே.

nannilamAmathu naRpakalAmathu nannimittham
ennalumAmathu yAthAnumAm Angkadiyavarkku
minnilai mEni vidum payaNatthu vilakkilathOr
nannilaiyA nadunADi vazhikku nadaipeRavE.

---SrImad Rahasya-traya-sAram, 31 (niryANAdihikAram)

(To the prapanna, who departs from the body which is as transient as lightning, and who is to travel from the central brahma-nADi along the beautiful and shining path of archirAdi, which is free from all impediments; the place of his departure is itself an auspicious place; the day of his departure is itself an auspicious day; the omen and signs that are then seen are all auspicious; whatever they may be.)

SwAmi Desikan sums up in a SIOka:

दहरकुहरे देवस्तिष्ठन् निषद्वर-दीर्घिका-

निपतित-निजापत्यादित्सावतीर्ण-पितृक्रमात् ।

धमनिमिह नस्तस्मिन् काले स एव शताधिकां

अकृतक-पुर-प्रस्थानार्थं प्रवेशयति प्रभुः ॥





dahara-kuharE dEvastiShThan nishadvara-deerghika-
nipatita-nijApatyAditsAvateerNa-pitu-kramAt |
dhamanim-iha nas-tasmin kAlE sa Eva SatAdhikAm
akrtaka-pura-prasthAnArtham pravESayati prabhuh ||

---SrImad Rahasya-traya-sAram, 45 (niryANAdihikAram)

(Like a father who descends into a well of slushy mire to take out his son that has fallen into it, the Lord, Who abides in the cave of the heart (dahara), at the time of our leaving the body, helps us to enter the nAdi which is the hundred-and-first, so that we may start on our journey to the City, SrIvaikuNtam, that is not built by anyone.)

SwAmi Deikan concludes this sub-section as well as this Chapter saying:

“இவை முமுகுஷுக்கு उत्क्रमण காலத்தில் செய்யும் உபகாரங்கள்” ,

“ivai mumukshuvukku utkramaNa kAlatthil ceyyum upakArangkaL” --

These are the favours the Lord does to the mumukshu, at the time of his departure from the physical body.

Thus Ends Chapter II - sAdhanAdhikAram of SrI UpakAra Sangraham
of

SrI nigamAnta MahA Desikan

SrImate SrI lakshminrsimha Parabrahmane namah

SrImate SrI lakshminrsimha divyapAdukAsevaka SrI vaN SaThakopa

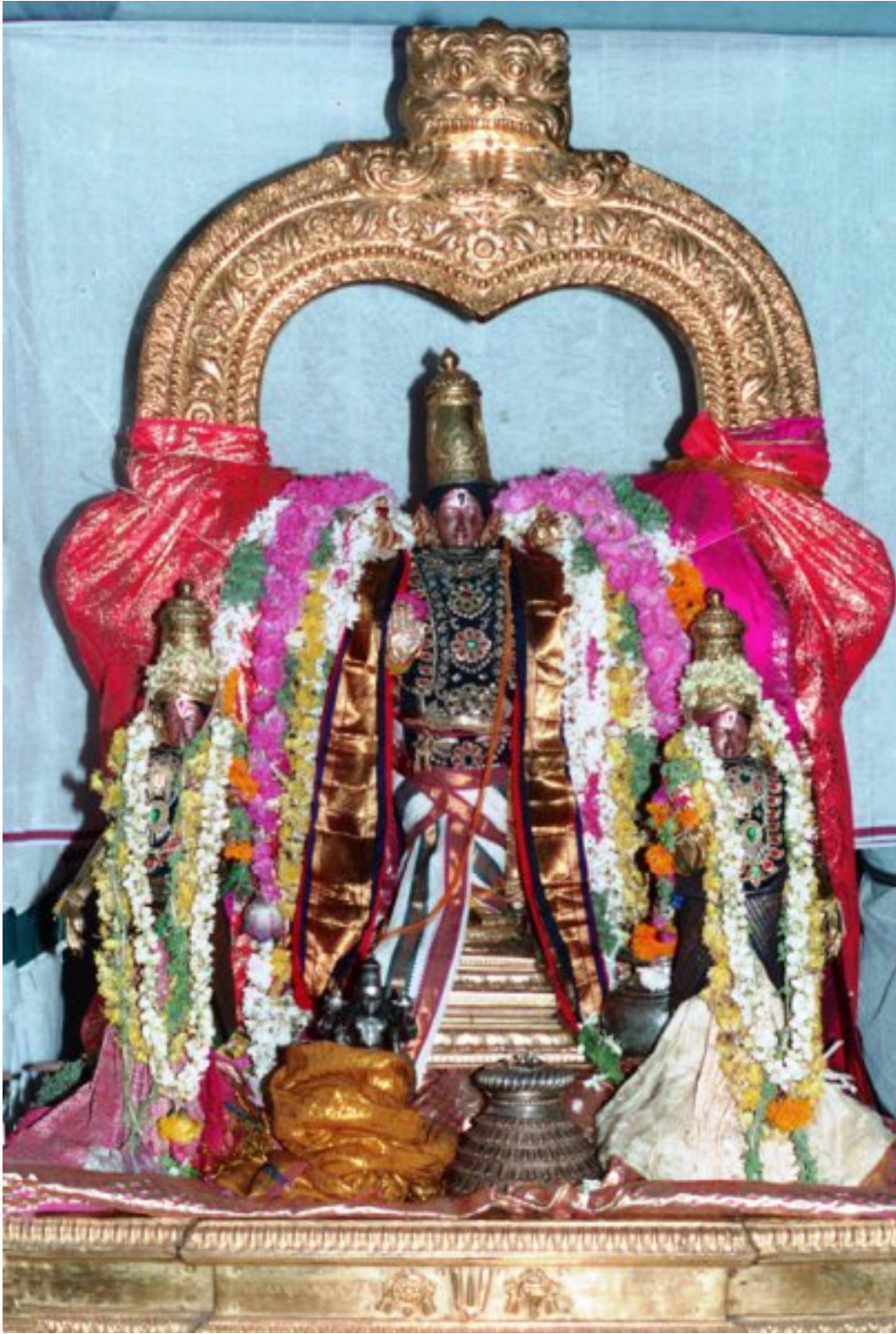
SrI nArAyana Yateendra mahAdesikAya namah

dAsan

Anbil Srinivasan

To be Continued - Chapter III - niryaaNaadhikAram of UpakAra Sangraham





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