

Swamy Desikan's Chillarai Rahasyangal
Sri UpakAra Sangraham - Part 3
(niryANa adikAram)



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Tiruppullani Swami DeSikan



॥ श्रीः ॥

श्रीरामजयम्

SrI rAma jayam



SrI:

SrImate SrI lakshmiInrsimha parabrahmane namah

SrImate rAmAnujAya namah

SrImate nigamAnta mahAdeSikAya namah

SrImad AdivaNa SaThakopa Yateendra mahAdeSikAya namah

SrImate SrIvaNa SaThakopa SrI vedanta deSika Yateendra mahAdeSikAya namah

SrImate SrI lakshmiInrsimha divyapAdukAsevaka SrI vaNa SaThakopa

SrI nArAyaNa Yateendra mahAdeSikAya namah

ஸ்வாமி தேவிகன் அருளிச்செய்த உபகார ஸங்க்ரஹம்

(சில்லரை ரஹஸ்யங்கள்)

நியாயாணாதிகாரம் என்னும் முன்றாம் அதிகாரம்

श्रीमद्वेङ्कटनाथस्य वेदान्तचार्यस्य कृतिषु उपकारसङ्ग्रहे

निर्याणाधिकारः नाम तृतीयोधिकारः

Swamy Desikan's upakAra sangraham

(chillarai Rahasyangal)

Chapter 3 - niryANa adikAram



(Continued from Chapter 2 - sAdhanAdhikAram)

INTRODUCTION

(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. For chapter 2 - sAdhanAdikAram, please refer to; www.ahobilavalli.org/ebooks_S11.htm)

In the previous Chapter, named as sAdanAdikAram, Swami Desikan serialized the various favours the Lord does to a person who adopts the means of mOksha, be it bhakti-yOga or prapatti - total surrender at His feet. These are divided in to two parts -- those favours the Lord does during the period of stay



in this world after adopting the means and those He does when the prapanna leaves his physical body.

In the present chapter, which is named as **niryANa adikAram** -- SwAmi Desikan describes the favours the Lord does after the prapanna leaves the physical body and gets into the **Brahma-nADi** to proceed towards the highest abode of the Lord.

There are several sections in this Chapter:

Favours the Lord does to that mumukshu who has completed the adoption of the means for mOksha, after he started moving out of his body; under which section are sub-sections, namely,

- i) favours done up to reaching the river Viraja which is at border of the **prakruti maNDala**;
- ii) favours done after he crosses the Viraja river;

These, as shown by SrI nammAzhvAr in his first pAsuram in Thiruviruttham, beginning with "**poininRa**"; sub-sections in this section:

- i) word-by word meaning;
- ii) the points to be learnt from this paSuram;
- iii) six essential meanings reveled in the pAsuram;
- iv) the main message conveyed by the pAsuram;
- v) SwAmi Desikan's concluding sLOka in Sanskrit followed by his two pAsurams in Tamil.

Now, we shall take up for a detailed study the first Section with the sub-sections under it:

SECTION - 9

(The Favours the Lord does to a Mumukshu after he leaves his body)

In this first section, SwAmi Desikan describes the favours the Lord does to the mumukshu after he gets into the Brahma-nADi with His help.

9.1 (i) Favours being done until the Mumukshu reaches the shore of River Viraja

In this sub-section, SwAmi Desikan describes in detail the favours done by the Lord to the mumukshu-jIva from going out of the body through the Brahma-nAdi, which is also called as moordhanya-nAdi. It is the gate-way for proceeding on the path of archirAdi from the gross body, which is called Brahma puri, the city of Brahman, where the Lord stays in the heart and hence He is known as 'hArdan'. The jIvAtmA is taken out on the archirAdi path by the Lord, just like an Emperor who walks with his charming little prince in his hands. SwAmi Desikan describes the favour the Lord does to the prapanna:

(i) இப்படி நல்வழி நடத்துகைக்கு ஒருப்பட்ட தான் -- बाल-क्रीडा-विशेषत्ताले
வழி தப்பிப்போன குமாரனை அரண்ய - प्रदेशத்தில் நின்றும் மீட்டு आस्थान-
विशेषत्तलवुड सुप्रीतनायக்கொண்டு நடத்துகிற सार्वभौमன் தன் सामन्त
ரானவர்களெல்லாரும் இக்குமாரனை सत्करिக்கும்படி பண்ணுமாப் போலே --
தனக்கு अन्तरङ्गர்களான अर्चिरादि-पुरुषांकளையிட்டு, தம் தாம் எல்லைகள்
தோறும் இவனை எதிர்கொண்டு உபசரிக்கும்படி பண்ணுமதுவும்;

(i) ippadi nalvazhi nadatthukaikku oruppatta thAn -- bAla-kreeDA-
viSEshatthAIE vazhi thappip-pOna kumAranai araNya-pradESatthil ninRum
meettu AsthAna-viSEshatthaLavum supreetanAikkoNdu nadatthukiRa
sArvabhومان than sAmanthar-AnavarkaL-ellArum ikkumAranai
satkarikkumpadi paNNumAp pOIE -- thanakku antarangarkaLAna arcirAdi-



purusharkaLaiyittu, tham thAm ellaikaL thORum ivanai ethirkoNdu upacarikkumpadi paNNumathuvum;

About the condition of the jIvAtam, SwAmi Desikan describes in a parable:

“இப்படி நல்வழி நடத்துகைக்கு ஒருப்பட்ட தான் -- बाल-क्रीडा-विशेषத்தாலே வழி தப்பிப்போன குமாரனை अरण्य - प्रदेशத்தில் நின்றும் மீட்டு आस्थान - विशेषத்தளவும் सुप्रीतनाயக்கொண்டு நடத்துகிற सार्वभौमன் தன் सामन्तरानவர் களெல்லாரும் இக்குமாரனை सत्करिக்கும்படி பண்ணுமாப் போலே” ,

“ippadi nalvazhi nadatthukaikku oruppatta than -- bAla-kreeDA-viSEshatthAIE vazhi thappip-pOna kumAranai araNya-pradESatthil ninRum meettu AsthAna-viSEshatthaLavum supreetanAikkoNdu nadatthukiRa sArvabhoulman than sAmanthar-AnavarkaL-ellArum ikkumAranai satkarikkumpadi paNNumAp pOIE”

Let us see the story this prince:

A certain king went out with his royal women and his child-prince, to a forest on a hunting sport. When he was deeply absorbed in hunting, the little prince lost his way even before he knew who he was. While he was wandering helplessly in the forest, some tribesmen found him and brought him up in their hamlet. As he grew older, the prince identified himself with the people who brought him up and thought that he, too, was a savage tribesman and learnt their language and like their own sons, ate their food and lived their life. Without knowing anything about his original princely traditions, he was totally involved in the tribal life, its good and evil acts, joy and sorrows in an extremely gruesome way totally different from the enjoyable royal life. While he was growing up for sometime like this, some generous men who were aware of his real birth in a royal family, made attempts to save him from the savagery by some means or other. First they removed from his mind his false identification of himself with the tribesmen and by discipline and training, physical and spiritual, enabled him



to become gradually fit for princely enjoyments and the means of attaining them. They made him realize, both by precept and example, what befitted him as a prince in conduct and character and made him to hate the tribal way of life and to prefer the highly refined princely life. Those good men strived in every possible way to bring about a longing for re-union in the mind of prince and the Emperor as well. They finally helped the prince to re-unite with his royal family.

"आस्थान -विशेषत्तलवुडु सुप्रीतनायुक्कुणुडु नडत्तुकुडु सारुवभुडुनु तनु सलडनुतरलनुवरुकु नुलुलुलुरुडु इकुतुडुडुलरलनु सतुकुरुकुतुडुडुडु डनुनुडुडुडु डुडुलु",



The Emperor malayappan (thanks: sri diwakar)

"Asthanavisheshathalavum supreetanaiikondu nadatthukira sarvabhoman"

than sAmanthar-AnavarkaL-ellArum ikkumAranai satkarikkumpadi paNNumAp
pOIE" --

The Emperor, on his part, is so pleased about the return of his prince to his kingdom that he makes all his feudal chiefs to celebrate the happy occasion. He also confers the status of the Royal Prince to his son in the assembly of his Ministers, citizens and the feudal chiefs.

As in the parable, the jIvAtma, by identifying himself with the body, loses his real character and assumes a different nature. Some generous persons, who are introduced to the jIva by parents and the like, help him realize that the soul is neither god nor man nor beast nor tree and that these differences of body and shape are due to past karma. They enable him to understand that the soul is different from the body and adopt means to make him pursue the goal suited to his essential nature and to follow the path that would lead to it. They induce in him wisdom which makes him capable of distinguishing between what should be rejected and what is worthy of adoption. As the transformation came about in him, by some teachers directed by the Supreme Lord, Who is all compassion and themselves too being highly compassionate, appear before him and reveal his real nature and as also what is highly desirable and the means of attaining the real position. As it has been stated in the scripture:

ईश्वरस्य च सौहार्दम् यदृच्छा-सुकृतं तथा ।

विष्णोः कटाक्षमद्वेषं आभिमुख्यं च सात्त्विकैः ॥

सम्भाषणं षडेतानि ह्याचार्य-प्राप्तिहेतवः ॥

ISvarasya ca sauhArdam yadrucachA-sukrutam tathA |



vishNOh kaTAKshamadvEyam Abhimukhya ca sAtvikaih ||

sambhAshaNam shaDEtAni hyAcArya-prAptihEtavah ||

Meaning:

God's love, good deeds done by chance, the gracious glance of God, freedom from hatred, willingness to learn and the conversation of good men -- these are six causes that lead to the acquisition of an AchArya.

Like the good men in the parable, the gurus reveal to the jIva the intimate relation existing between him and the Lord, Who rules this universe and the world of VaikuNTham without even the least exception:

नायं देवो न मर्त्यो वा न तिर्यक् स्थावरोऽपि वा ।

ज्ञानानन्दमयस्त्वात्मा शेषो हि परमात्मनः ॥

nAyam dEvO na martyO vA na tiryak sthAvarOpi vA |

jn~AnAnandamayastvAtmA SEshO hi paramAtmanah||

Meaning:

The soul is neither God nor man, neither beast nor tree. Its essential nature is knowledge and bliss and it is entirely dependent on the Supreme Being and exists solely for His purposes (SEsha).

दासभूताः स्वतस्सर्वे ह्यात्मानः परमात्मनः ।

dAsbhootAh svatassarvE hi Atmanah paramAtmanah |

--- MantrarAjapada StOtram

(The souls are indeed the servants by nature of the Supreme Lord.)

Accordingly, the gurus, who are close to the Lord, try earnestly to help the jIva to attain the Lord:

"தனக்கு அந்தரங்கான அர்ச்சிாதி-புருஷர்களையிட்டு, தம் தாம் எல்லைகள் தோறும் இவனை எதிர்கொண்டு உபசரிக்கும்படி பண்ணுமதுவும்" ,

"thanakku antarangarkaLAna arcirAdi-purusharkaLaiyittu, tham thAm ellaikaL thORum ivanai ethirkoNdu upacarikkumpadi paNNumathuvum"---

As the Emperor in the parable, the Lord also is pleased to have the jIva who had gone astray, back on the spiritual path. As the jIva proceeds on the archirAdi path, the rulers or devatas of the different regions on this path receive the jIva in their respective areas. They are: agni-deva, the deva of the day, the deva of the Sukla paksha, the deva of uttarAyaNa, the deva of the year (samvatsara deva), Vayu deva, Surya deva, Moon deva, the deva of lightning, Varuna , Indra and PrajApati, before the jIva reaches the bank of river Viraja at the border of the material world. The jIva then crosses the river and gets on to the other shore where is situated SrI VaikuNTham, the Lord's Abode. SwAmi Desikan summarises this in a sLOka:

ज्वलन-दिवस-ज्योत्स्नापक्षोत्तरायण-वत्सरान्

पवन-तपन-प्रालेयांशून् क्रमादचिरद्युतिम् ।

जलधरपतिं देवाधीशं प्रजापतिमागतः

तरति विरजां दूरे वाचस्ततः परमदूभुतम् ॥

jvalana-divasa-jyOtsnApakshOttarAyaNa-vatsarAn



pavana-tapana-prAIeyAmSoon kramAdaciradyutim |

jaladhara-patim dEvAdheeSam prajApatimAgatah

tarati virajAm doorE vAcastatah paramadbhutam ||

---SrImad Rahasya-traya-sAram - 46 (gativiSEshAdhikAram)

Meaning:

Fire (archis), day-time, the bright half of the month (Sukla-paksha), uttarAyaNa and the year, then VAYu, Soorya, Chandra and then Lightning, VaruNa, Indra, PrajApati or Brahma -- having traversed this path in the order given above, the jIva crosses the river Viraja; then follows the wonder that defies all description in words.

This is the first favour done by the Lord for the prapanna jIva after he steps out of his gross body through the Brahma-nADi.



SECTION 9.1 (II)

(Favours being done until the Mumukshu reaches the shore of River VirajA)

Now, in this part (ii) of this sub-section, SwAmi Desikan describes the favour the Lord does by way of helping the mumukshu-jIva to cross the material world so that he joins the muktas and nitya sooris in His abode:

(ii) அப்படி "அமரரோடுயர்வில் சென்று அறுவர்தம் பிறவி அம் சிறையே" என்கிறபடியே, आतिवाहिकரைக் கொண்டு "சூழ்ந்தகன்று ஆழ்ந்துயர்ந்த முடிவில் பெரும் பாழைக்" கடத்துமதுவும்;

(ii) appadi "amararOduyarvil cenRu aRuvartham piRavi am ciRaiyE" enkiRapadiyE, AtivAhika-raik koNdu "coozhnthakanRu Azhnthuyarntha mudivil perum pAzhai" kadatthumathuvum;

AzhvArs have described the journey undertaken, with the help of the Lord, by the mumukshu-jIva with his subtle body, piercing the gross body, through the Brahma-nADi, the 101st vein pointing upwards from the heart:

மன்னும் கடுங்கதிரோன் மண்டலத்தின் நன்னடுவுள்
அன்னதோரில்லியின் ஊடுபோய்

mannum kadumkathirOn maNdalatthin nannaduvuL

annathOrilliyin oodupOi

----Periya Thirumadal

(The liberated jIvAtmA passes through a beautiful opening in the centre of the solar system.)

தேரார் நிறைகதிரோன் மண்டலத்தைக் கீண்டுபுக்கு

thErAr niRai-kathirOn maNdalatthaik keeNdu-pukku



---siRiya Thirumadal

(The liberated jIvAtmA makes an opening in the solar system.)

இருளகற்றும் எரிகதிரோன் மண்டலத்தூடு ஏற்றிவைத்து ஏணிவாங்கி

iruLakaRRum erikathirOn maNdalatthodu ERRivaitthu ENivAngki

--- PeriAzhvAr Thirumozhi, 4-9-3

(The Lord helps him to climb up by a ladder to VaikuNTha through the system of the Sun whose hot rays dispel the darkness and then removes the ladder.)

As stated in these verses, the Lord sets the jIvAtmA on the path called dEvayAna and lets the gods to guide him further. SwAmi Desikan refers to this favour done by the Lord:

"அப்படி "அமரரோடுயர்வில் சென்று அறுவர்தம் பிறவி அம் சிறையே" என்கிறபடியே, आतिवाहिकரைக் கொண்டு 'சூழ்ந்தகன்று ஆழ்ந்துயர்ந்த முடிவில் பெரும் பாழைக்' கடத்துமதுவும்",

"appadi "amararOduyarvil cenRu aRuvartham piRavi am ciRaiyE" enkiRapadiyE, AtivAhika-raik koNdu "coozhnthakanRu Azhnthuyarntha mudivil perum pAzhai" kadatthumathuvum" --

Swami Desikan quotes a passage from a pAsuram of SrI NammAzhvAr:

அமரரோடுயர்வில் சென்று அறுவர்தம் பிறவி அம் சிறையே

amararOduyarvil cenRu aRuvartham piRavi am ciRaiyE

Let us see the verse in full:

அமரர்கள் தொழுதெழ அலைகடல் கடைந்தவன் தன்னை

அமர்பொழில் வளங்குருகூர்ச் சடகோபன் குற்றேவல்கள்

அமர்கவையாயிரத்து அவற்றினுள் இவைபத்தும் வல்லார்



அமரரோடு உயர்வில் சென்று அறுவர்தம் பிறவியஞ்சிறையே.

amararkaL thozhuthezha alaikadal kadainthavan thannai

amarpozhil vaLangkurukoorc cadakOpan kuRREvalkaL

amarcuvaiaiyAyiratthu avaRRinuL ivai-patthum vallAr

amararOdu uyarvil cenRu aRuvartham piRaviyanciRaiyE.

---ThiruvAimozhi, 1-3-11

Meaning:

These ten verses among the thousand verses have been sung by SrI SaThakOpan in praise of the Lord Who churned the ocean as requested by the devas. Those who recite these ten verses will be guided by the immortals and attain SrI VaikuNTham, after casting off this prison house of samsAra.

"என்கிறபடியே, आतिवाहिकரைக் கொண்டு 'சூழ்ந்தகன்று ஆழ்ந்துயர்ந்த முடிவில் பெரும் பாழைக் கடத்துமதுவும்",

"enKiRapadiyE, AtivAhika-raik koNdu 'coozhnthakanRu Azhnthuyarnftha mudivil perum pAzhai'k kadatthumathuvum" --

As stated in this verse, the Lord helps the mumukshu to cross the big prakruti with the guidance of AtivAhikas. These guides are:

archis (fire), day, the bright half of the month (Sukla-paksha), the six months of the year when the sun is on the northern course (uttarAyaNa), the year-god, VAyu, Soorya, Chandra and Lightning who is known as amAnava, and his associates, VaruNa, Indra and PrajApati.

Again, Swami Desikan quotes a passage from a verse of SrI NammAzhvAr, to indicate the nature of the prakruti mandala:



கும்பகந்து ஆழந்துயர்ந்த முடிவில் பெரும் பாய்

SoozhnthakanRu Azhnthuyarntha mudivil perum pAzh

---ThiruvAimozhi, 10-10-10

(This prakruti is an endless vast area spread on all the sides.)

The Lord helps the mumukshu-jiva to cross the samsAra as vast as described by the AzhvAr. This is another favour done by the Lord for the jIva, says SwAmi Desikan.

In this sub-section (9.1), SwAmi Desikan has been describing the favours being done by the Lord to the mumukshu-jIva by taking him on the archirAdi path till he reaches the bank of Viraja river. The paragraph (i) spoke about the happiness of the Lord on recovering the jIva who had departed from Him and fell into the samsAra. After his return, the Lord picked him up in His hands and led him through the Brahma-nAdi out of the gross body and put him on the archirAdi path where he was received by various devas in their respective regions as he proceeded towards the border of the prakruti maNDalam.

In the second paragraph, (ii), the Lord ensured that the mumukshu-jIva crossed the prakruti maNDalam accompanied by immortal guides.

In every one of these regions on the way, which belong to Soorya, Chandra etc., the jIvAtmA enjoys all the delights which are described in detail in the scriptures like, SrIpAncarAtram:

अथैनममरास्तत्र सह दिव्याप्सरोगणैः ।

सोपहाराः प्रहर्षेण प्रत्युद्गच्छन्त्युपागतम् ॥

अर्चिरादिकया गत्या तत्र तत्रार्चितस्सुरैः ।

अतीत्य लोकानभ्येति वैकुण्ठं वीतकल्मषः ॥

athainamamarAstatra saha divyApsarOgaNaih |

sOpahArAh praharshENa pratyudgacchantyupagatam ||

arcirAdikayA gatyA tatra tatra arcitassuraih |

ateetya lOKAnabhyEti vaikuNTham veetakalmashah ||

Meaning:

Immortals, accompanied by apsara women carrying in their hands presentations, receive the on-coming new mukta. Thus the mukta-jIva who proceeds on the arcirAdi path, being received by the immortals, crossing several worlds and freed from the bonds of karma, attains SrI VaikuNTham.

SrI VaikuNTha nAthan (thanks: SrI Senthil)





SECTION 9.1 (III)

(Favours being done until the Mumukshu reaches the shore of River VirajA)

In this paragraph, (iii), Swami Desikan describes the favour being done by the Lord after the mukta-jIva reaches the shore of Viraja river, at the end of the prakruti mandala:

(iii) விரஜை என்கிற அமுதநதியைக் கிட்டுவித்து -- ஆகரத்தில் நின்றும் எடுத்த ரத்தினத்தின் அழுக்குக் கழற்றுமாப் போலே -- ஆத்மாவை அநுபந்தித்துக் கொண்டு கிடக்கிற சூக்ஷ்ம-அசித்ததைக் கழித்து 'ஒளிக் கொண்ட சோதி' என்னும்படி பண்ணுவதுவும் இப்பாலுள்ள உபகாரங்கள்.

(iii) Virajai enkiRa amrutanadiyaik kittuviththu -- Akaratthil ninRum eduttha ratthinatthin azhukkuk kazhaRRumAp pOIE -- AtmAvai anubandhitthuk koNdukidakkiRa sookshma-aciththaik kazhitthu 'oLik koNda cOthi' ennumpadi paNNumathuvm ippAluLLa upakArangkaL.

SwAmi Desikan describes Viraja as a river of nectar, "விரஜை என்கிற அமுதநதி", "Virajai enkiRa amrtanadi".

We shall try to know more about this river. Viraja means free from rajas (rajo guNa, passionate attachment to things). It is the river that forms the boundary between the prakruti maNDala which is also known as samsAra maNDala and Sri VaikuNTham, the Supreme Abode of SrIman NArAyaNa. There is a reference to Viraja River in Kausheetaki Upanishad, which says that the liberated soul crosses it by sankalpa (mental thought). There he shakes off his good and evil deeds. Padma-purANa says in PAdmOttara-khaNda:

प्रधान-परमव्योम्नोरन्तरे विरजा नदी ।





pradhAna-parama-vyOmnOrantarE virajA nadee |

(VirajA river flows between the prakruti world and the Parama-padam.)

SwAmi Desikan quotes a sloka about VirajA river in his SarvArtha-siddhi, a commentary on his own magnum-opus, "tatvamuktakalApah":

गत्वाऽथो विरजां विमुच्य च तनुं सूक्ष्मां ततोऽमानव ।

स्पर्शात्क्षालितवासनास्सुकृतिनो गच्छन्ति विष्णोः पदम् ॥

gatvAathO VirajAm vimucya ca tanum sookshmAm tatOamAnava |

sparSAAt kshAlita vAsanAs-sukrutinO gacchanti VishNO: padam ||

(After crossing the VirajA River, the liberated soul is touched by amAnavan to get complete freedom from all karma vaasanas, gains sookshma SarIram and rushes further towards the Abode of SrI VishNu.)

After reaching the shore of the Viraja river, the jIva is led into the river. As we have just seen, he crosses this river using his mind as the boat. The mind, indriyas (ten in total) and five elements form his subtle body. We may recall that the mukshu-jIva got out of his gross body with this subtle body. The subtle body is essential for traveling along the arcirAdi path for the mumukshu. It is also important for the jIva who has not adopted any means for liberation, as he has to take re-birth in the material world. When he is born again, he takes a gross body which is activated with his subtle body without which he cannot lead active life in the world in his next life. The subtle body contains the three qualities of satvam, rAjasam, and tAmasam in different proportions according to the nature he had acquired in his previous lives. Though they are useful for his life in the material world, they are actually considered dirty as far as his liberated life is concerned.


Now, as the liberated jIva jumps into the Viraja river using his mind as the boat to cross it and to reach the shore yonder which is the entry point of the nitya vibhooti where is situated the Lord's Abode, SrI VaikuNTham where the mukta has to reach finally.

While crossing the Viraja river, the jIva's subtle body is removed from the Atma. This is being described by SwAmi Desikan as follows:

"आकरத்தில் நின்றும் எடுத்த ரத்தினத்தின் அழுக்குக் கழற்றுமாப் போலே --
आत्मावै अनुबन्धित्तुக் கொண்டுகிடக்கிற सूक्ष्म-अचित्तैतக் கழித்து"

"Akaratthil ninRum eduttha ratthinatthin azhkkuk kazhaRRumAp pOIE --
AtmAvai anubandhitthuk koNdu kidakkiRa sookshma-aciththaik kazhitthu"

The pure Atma of the jIva is like a bright gem. But, because of his association with the material world, his brightness had been hidden by the dirty material and the Atma got buried deep there. It had only a dull light, like a low voltage bulb. Its brightness also varied according to the level of the jIva's spiritual knowledge, and also the level of the satva quality. If the proportion of satva is much low and the proportions of rAjasa and tAmasa qualities are more, accordingly the jIvAtmA's brightness is too dim to know the realities, i.e., cit, acit and the ISvara. Hence, he was like a criminal undergoing life imprisonment in a jail. When he completes the jail term fully as per the judgment, he gets released from the jail. Or because of his good conduct in the jail also, he gets released even before the completion of the full term. But if he again commits a crime, he is again put back in the jail. In the same way, we are repeatedly born in this world until we stop committing evil deeds. In some cases, the prisoner is let off on parole, when he is under observation. In case he behaves in a disciplined manner, he does not come back to the prison again. He lives a free life. In the similar position is this jIva who has adopted a means for liberation



and proceeding on the arcirAdi path receiving honours from various devatas on the way. His final release takes place when he crosses the Viraja River.

As the jIva comes out of the Viraja waters, he becomes totally pure with his true form of jn~Ana (knowledge) which attains its original unrestricted knowledge and bliss. He is compared to a gem which is picked from a deep mine of dirty mud and fully cleaned restoring its original glow. This is what SwAmi Desikan said in these words:

"आत्मावै अनुबन्धित्तुक् कोण्डुकिदक्किर सूक्ष्म-अचित्तैतक् कथित्तु" ,

"AtmAvai anubandhitthuk koNdu kidakkiRa sookshma-aciththai k kazhitthu" --

(Removing the subtle matter (body) which had been sticking to the AtmA)

When the gem is cleaned totally, its gets back its original brightness even though its size is very small like an atom. Similarly, the purified Atma shines, as SrI NammAzhvAr says, "ஒளிக் கொண்ட சோதி", "oLika koNda cOthi". Here is the full pAsuram:

கனிப்பும் கவர்வும் அற்றுப் பிறப்புப் பிணி மூப்பிறப்பற்று
ஒளிக்கொண்ட சோதியமாய் உடன் கூடுவது என்கொலோ,
துளிக்கின்ற வானிந்நிலம் கடராழி சங்கேந்தி
அளிக்கின்ற மாயப்பிரான் அடியார்கள் குழாங்களையே?

kaLippum kavarvum aRRup piRRappup piNi mooppiRappaRRu

oLikkoNda cOthimayamAi udan kooduvathu enRukolo,

thuLikkenRa vAninilam cudarAzhi cangEnthi

aLikkenRa mAyappirAn adiyArkaL kuzhAngkaLaiyE?

---ThiruvAimozhi, 2-3-10

Meaning:

Small pleasures and miseries having gone, even birth, disease, agedness and death all having gone, shining brightness alone being the form, when am I going to enjoy the crowd of devotees of the Lord, Who, having the Discus and the Conch in His hands, is playfully protecting this sky and this world?




Thirupuliyur - Mayapiran

'mAyappirAn'-namAzhvAr with tiruppuliyur mAyappirAn

"ஒளிக் கொண்ட சோதி' என்னும்படி பண்ணுவதுவும் இப்பாலுள்ள உபகாரங்கள்" ,

"oLik koNda cOthi' ennumpani paNNumathuvuM ippAluLLa upakArangkaL" -

Turning the jIva into such a bright glow also forms part of the favours being done by the Lord on this side of the VirajA river.



Swami Desikan's quote is confined only up to turning the mumukshu-jIva in to a bright glow. When we see the full verse of SrI NammAzhvAr referred to above, we can imagine the following conversation between the mukta jIva as he emerges from the Viraja river and the Lord Whose compassion has brought him up to this stage:

The Lord: Hello! Have you attained the full bliss that you had aspired for? After this, you don't have anything to achieve, isn't it? Do I have anything more to do for you?

The Mukta (AzhvAr): Oh Lord! There is no doubt. adiyEn has received the greatest bliss in this universe. But, You have still kept me in the midst of sensual objects. This bliss is not the permanent one! The bliss will become perfect only when adiyEn joins Your nitya sooris in Your Abode. What you have given me is only the kaivalya which is not the ultimate. AdiyEn is not satisfied in enjoying my own Atma. When will adiyEn become part of the assemblage of muktas and nitya muktas serving You eternally in Your highest state?

SrI NammAzhvAr is our true AchArya and it is our great fortune that we are his disciples.



SECTION 9.2 (I)

(Favours being done after crossing the river, Viraja)

Now a new sub-section begins. In the previous sub-section (9.1), SwAmi Desikan described the favours done by the Lord to the mumukshu-jIva from his leaving the gross body until he reaches the bank of the river Viraja. Now, in this sub-section, SwAmi Desikan takes up the favours the Lord does to the newly emerged mukta-jIva after he crosses the river, Viraja:

(i) அக்கரையில், दिव्यलोक-दिव्यजनपद-दिव्यनगर-दिव्यविमान-दिव्यास्थान-दिव्यपर्यङ्क -
प्राप्तिपर्यन्तमाक पर्यङ्कविद्यादिकनिलुम्, शाकटायन-जयाख्य-संहितादिकनिलुम्,
"சூழ்விசும்பணிமுகி"லிலும் சொல்லுகிற சத்கார-பரंपரैகளை உண்டாக்குமதுவும்;

(i) akkaraiyil, divyalOka-divyajjanapada-divyanagara-divyavimAna-divyAstAna-
divyaparyanka-prAptiparyanta-mAka paryank-vidyAdi-kaLilum, SAkaTAyana-
jayAkhya-samhitAdi-kaLilum, "coozhvicum paNimuki"lilum collukiRa satkAra-
paramparaikaLai uNdAkkumathuvum;

SwAmi Desikan describes the experience the mukta-jIva obtains on the other side of the Viraja River beginning with "அக்கரையில்", "akkaraiyil" -- 'On the other shore...'

As soon as the mukta-jIva arrives at the region after crossing Viraja River, his subtle body automatically slips out and he remains in his Atma form free from the attachment of prAkruta indriyas which had locked him within during his countless lives in the material world. While the gross body was removed at the time of his death, the subtle body continued to stay only for the sake of the journey and not for enjoying fruits of past karma. The mukta- jIva casts off his subtle body after reaching the other side of the river Viraja. It is just like a person, who crosses a river on a boat, sets the boat adrift after reaching the





other shore.

There, the newly emerged mukta arrives at a region which he has long been eager to see and which has been described in the Jitante StOtram as:

लोकं वैकुण्ठनामानं दिव्यं षाड्गुण्यसंयुतम् ।

अवैष्णवानामप्राप्यं गुणत्रय-विवर्जितम् ॥

नित्यसिद्धैः समाकीर्णं तन्मयैः पाञ्चकालिकैः ।

सभा-प्रासाद- संयुक्तं वनैश्चोपवनैः युतम् (शुभम्) ॥

वापी-कूप-तटाकैश्च वृक्षषण्डै (श्च) स्सुमण्डितम् ।

अप्राकृतं सुरैर्वन्द्यं अयुतार्क-समप्रभम् ॥

प्रकृष्टसत्त्व-संपन्नं (राशिं) तं कदा द्रक्ष्यामि चक्षुषा ॥

lOkam vaikuNThanAmAnam divyam shADguNyasamyutam |

avaishNavAnAm aprApyam guNatraya-vivarjitam ||

nityasiddhah samAkeerNam tanmayaih pAncakAlikaih |

sabhA-prAsAda-samyuktam vanaiScOpavanaih yutam (Subham) ||

vApee-koopa-taTAkaiSca vrukshashaNDai (Sca) ssumaNDitam |

aprAkrutam surairvaNdyam ayutArka-samaprabham ||

prakrushTa sattva-sampannam (rASim) tam kada drakshyAmi cakshuhA ||

---Jitante StOtram, 2-18,19, 20

Meaning:


When shall I see with my own eyes the world called VaikuNTham? It shines brilliantly, it is always with the Lord Who is possessed of six attributes, j~nAna etc.; it can never be attained by those who are not devoted to VishNu; it is free from the three qualities of prakruti or matter (sattvam, rajas and tamas). It is full of the eternal sooris who divide the day into five parts and render the service to the Lord appropriate to each; it is also full of released souls (muktas) who are like the eternal sooris. It has pleasant chambers, halls and mansions. It is beautiful with forests and gardens; it has broad and deep wells, lakes and groves which adorn it. It is free from the sufferings due to prakruti; it is fit to be praised by dEvAs. It shines like ten thousand suns shining at the same time; it is constituted of pure sattvam unmingled with rajas and tamas.

As he emerges out of Viraja, The Lord endows the jIva with an aprAkruta body, a super-sensuous body, totally free of matter. The jIva is helped to reach the lake called airammadeeyam and then to the asvattha tree called sOmasavana and is then welcomed by five hundred celestial damsels (apsaras). This is described in the scripture:

तं पञ्चशतानि अप्सरसां प्रतिधावन्ति, शतं मालाहस्ताः, शतं अञ्जनहस्ताः, शतं चूर्णहस्ताः, शतं वासोहस्ताः, शतं फणहस्ताः, तं ब्रह्मालङ्कारेणालंकुर्वन्ति ।

स ब्रह्मालङ्कारेण अलंकृतो ब्रह्मविद्वान् ब्रह्मैवाभिप्रैति ।

tam pancaSatani apsarsAm pratidhAvanti, Satam mAAlahastAh, Satam



anjanahastAh, Satam coorNahastAh, Satam vasOhastAh, Satam phaNahastAh, tam brahmAlankArENAkurvanti| sa brahmAlankArENa alamkrto brahmaividvAn brahmaivAbhipraiti |

---KauSheetakee UpaniShad, Paryanmkavidya, 1-34

Meaning:

On the orders of the Lord, five hundred apsaras (celestial damsels) rush to the spot to welcome this jIva. Among them, 100 apsaras with fragrant garlands; 100 apsaras with black-eye-ointment; 100 apsaras with fragrant powders; 100 apsaras with silk yellow garments; 100 apsaras carry ornaments including conch and discus; and they adorn the mukta to appear alike the Lord; But he does not pay attention to them; anxiously rushes looking for SrIman nArAyaNa.

SwAmi Desikan continues:

"दिव्यलोक-दिव्यजनपद-दिव्यनगर-दिव्यविमान-दिव्यास्थान-दिव्यपर्यङ्क - प्राप्तिपर्यन्तमाक पर्यङ्कविद्यादिकुण्डलम्, शाकटायन-जयाख्य-संहितादिकुण्डलम्, "सूत्रविशुद्धिमुक्ति"लिलुम् ञ्जालुकिरु सत्कार-परंपरैकणु उण्डलकुम्कुम्बुम्;"

"divyalOka-divyajana-pada-divyanagara-divyavimAna-divyAsthaAna-divyaparyanka -prAptiparyanta-mAka paryankavidyaAdi-kaLilum, SAKaTAYana-jayAkhyasamhitAdi-kaLilum, "coozhvicumpaNimuki"lilum collukiRa satkAra-paramparaikaLai uNdAkkumathuvum" --

He sees a divine world; a place full of divine people; a divine city; a big palace with a divine tower at the top; inside the Palace, a divine Hall; in that Hall, a divine Couch towards which the mukta-jIva approaches. These are all given in detail in the KauSheetakee UpaniShad, up to the divine Couch where SrIman nArAyaNa, with His Consorts, is seated.



A similar description is found in the ThiruvAimozhi, sung by SrI NammAzhvAr, beginning with "சூழ்விசும்பணிமுகில்", "coozhvicum- paNimukil" --

In these ten verses, the Azhvar describes how SrIvaiShnavites who ascend to SrI Vaikuntam as muktas are accorded a loving welcome, the scene which is shown by the Lord to him, before the AzhvAr ascended to the Lord's Abode.

The first verse is:

சூழ்விசும்பணிமுகில் தூரியம் முழக்கின
ஆழ்கடலைதிரை கையெடுத்தாடின
ஏழ்பொழிலும் வளமேந்திய என்னப்பன்
வாழ்புகழ் நாரணன் தமரைக் கண்டுகந்தே.

coozhvicum paNimukil thooriyam muzhakkina
Azhkadal alai thirai kaiyeduttu Adina
Ezhpozhilum vaLamEnthiya ennappan
vAzhpukazh nAraNan thamarai kaNdukanthE.


---ThiruvAimozhi, 10-9-1

Meaning:

When the Lord's dAsas ascend on the archirAdi path to paramapada, the clouds strike the drums; deep oceans raise their waves up as if their hands and shake them. The people from seven worlds stand on the way and exhibit happiness on seeing the dAsas of Lord nArAyaNa.

The AzhvAr further describes: The dEvas fill the sky in golden pots with pure water; they beautify the path with a series of welcome arches; people in the world of AdivAhikas salute the muktas; sages who are under meditation stand on both sides to showers flowers and fragrant waters on him; they also set up resting houses for the muktas to rest on the way; they also offer wealth to them; the dEvas and their consorts shower praises on the muktas.





The nitya sooris with crowns on their heads come in groups to receive the jIvas who are esteemed servants of GovindA; the guards called Indra and Prajapathi wait at the entrance to receive the muktas with honours and presents befitting a king. Thereafter, the mukta is led into the enchanting assembly in the hall adorned with shining gems.

This series of honours offered to the mukta jIva is another favour done by the Lord, says SwAmi Desikan.

SECTION 9.2 (II)

Favours being done after crossing the river, Viraja


In the previous sub-section, Swami Desikan described in detail the favour the Lord does to the mukta after he crosses the Viraja river through the eternal inmates of the nitya vibhooti. In this sub-section, Swami Desikan refers to yet another favour the Lord does when the new comer arrives at the MaNimaNtapam:

(ii) "தன்மை பெறுத்தித் தன் தாளிணைக் கீழ் கொள்ளு" மதுவும்;

(ii) "thanmai peRutthit than thALiNaik keezh koLLu" mathuvum;



thanmai peRutthit than thALINai keezh
Swami desikan at the divine feet of viNNagarappan



Before the mukta-jIva enters the MaNimaNtapam, he has been provided with a divine body just as the Lord's, with four hands and two hands holding the conch and the discus and adorning shining yellow garments and spreading fragrance all around. This special body is given to him to show that he is no more a bonded jIva who is caught in the cycle of births in the material world. In fact, he used to eagerly long for attaining the Lord's feet in His abode as stated in these verses:

अनयाऽहं वशीभूतः कालमेतन्न बुद्धवान् ।

उच्च-मध्यम-नीचान्तां तामहं कथमावसे ॥

अपेत्याहमिमां हित्वा संश्रयिष्ये निरामयम् ।

अनेन साम्यं यास्यामि नानयाऽहमचेतसा ॥

क्षमं मम सहानेन ह्येकत्वं नानया सह ॥

anayAham vaSeebhootah kAlamEtanna buddhavAn |

ucca-madhyama-neecAntAm tAmaham kathamAvasE ||

apEtyAhamimAm hitva samSrayishyE nirAmayam |

anEna sAmyam yAsyAmi nAnayAhamacEtasA ||

kshamam mama sahanEna hi Ekatvam nAnayA saha ||"

---MahAbhArata, SAnti Parva, 312-30,38-39

Meaning:

I do not know how long I have spent my time in vain with this prakruti being subject to its sway. How can I remain associated with this prakruti, which takes the excellent bodies of dEvas, the middle bodies of men and the mean bodies which experience the pains of hell? I will depart from this prakruti and attain the Lord Who is free from blemish. I will become one with Him and will not be one with this non-sentient prakruti. It is only appropriate that I should be one with Him and not with prakruti.

क्रीडन्तं रमया सार्धं लीलाभूमिषु केशवम् ।

मेघश्यामं विशालाक्षं कदा द्रक्ष्यामि चक्षुषा ॥

kreeDantam ramayA sArdham leelAbhoomishu kESavam |

mEghaSyAmam viSAIAksham kada drakshyAmi cakshushA ||

---Jitante Stotram 2-21

(When shall I see with my eyes KeSava Who is black as a cloud, Whose eyes are broad and Who is playing with Lakshmee in the gardens?)

मेघश्यामं महाबाहुं स्थिरसत्त्वं दृढव्रतम् ।

कदा द्रक्ष्यामहे रामं जगतः शोकनाशनम् ॥

दृष्ट एव हि नः शोकमपनेष्यति राघवः ।

तमः सर्वस्य लोकस्य समुद्यन्निव भास्करः ॥



mEghaSyAmam mahAbAhum sthirasattvam drDhavrutam |

kadA drakshyAmahE rAmam jagatah SOkanASanam ||

drushTa Eva hi nah SokamapanEshyati rAghavah |

tamah sarvasya IOkasya samudyanniva bhAskarah ||

---(rAmAyaNa, 2-83-8,9)

(When shall we all see SrI RAma with His complexion black as a cloud and with His long arms, -- RAma Who is firmly set in sattva, Who has taken a staunch vow to protect those that seek His help and Who is bent on relieving the sorrows of the world? Just as the rising sun dispels the darkness of the whole world, SrI RAma will dispel all our sorrow the moment we see Him.)

As stated in these SIOkas, the Lord reveals to the mukta-jIva His blissful form, so that he gets rid of all his sorrows, and enables him to acquire his essential nature as stated by SrI nammAzhvAr: "தன்மை பெறுத்தித் தன் தாளிணைக் கீழ்க் கொள்ளும்பன்", "thanmai peRutthit than thALiNaik keezh koLLum appan", as quoted by Swami Desikan. We shall study the verse in full:

சன்மசன்மாந்தரம் காத்து அடியார்களைக் கொண்டுபோய்

தன்மை பெறுத்தித் தன் தாளிணைக்கீழ்க் கொள்ளும் அப்பனை

தொன்மைபிதற்ற வல்லாரைப் பிதற்றுமவர்கண்டீர்

நன்மைபெறுத்து எம்மை நாளுய்யக் கொள்கின்ற நம்பரே.

canma canmAntharam kAththu adiyArkaLaik koNdupOy

thanmai peRutthith than thALiNaikkeezhk koLLum appanai

thonmai pithaRR vallAraip pithaRRumavar kaNdeer

nanmai peRuththu emmai nALLuyyak koLkinRa nambarE.

---Thiruvaimozhi, 3-7-7


(The Lord also takes births during every birth of His devotees, protects them and later takes them to Sri VaikuNTham, where He helps their svaroopaa -- essential nature to manifest and keeps them eternally under His feet just like the lines on the soles of His feet.)

In this verse, there is so much for us to understand going beyond the words. That is the reason why SwAmi Desikan seems to have quoted merely one line from this verse, instead of the verse in full.

We will be able to understand this better, if we raise questions on the basis of the expressions of the AzhvAr included in the verse.

The first question is: Why should the Lord takes so many births just as we take because of our poorva karmas?

The AzhvAr answers this question thus: "சன்மசன்மாந்தரம் காத்து", "canma canmAntharam kAththu" -- in order to save us. But, the question is: Why so many births? Here, the answer is known to us. Every one has to be reborn to experience the fruits of our karma, whether good or bad. This is the rule laid down by the scripture which He Himself has handed down to us. But, He is so compassionate that He does not leave us in distress just like that. By undergoing the results of our karma, whether good or bad, we exhaust that much of our poorva karma. There is a possibility during our life, of our turning virtuous even if it is very minute. The Lord is waiting for that opportunity so that He can help us move further on the virtuous path which will ultimately take us towards Him. In case, we move forward according to His expectation, He can step in and help us further. Such an opportunity can not be known in advance even for Him, as the individual soul is free to take any step either for the



better or for the worse. As He doesn't want to lose that opportunity, He takes birth repeatedly in this world on His own to be in readiness to provide us a helping hand if such an occasion arises. If we are lucky and turn towards the virtuous path with the sAtvika quality in us increasing, the Lord helps us to move further on that virtuous path, so that the sAttvika quality in us further increases to higher level.

It is just like a person who locates a gem in a dirty mud, takes it out and starts cleaning it so that it regains its original purity and shine. The time taken for purifying it depends on the quantity of the dirt the gem has got on it. In a similar position is the jIvAtmA with his original shine is covered to a great extent. That cover is our poorva karma. It has to be removed to regain our essential nature. In the process, we undergo both miseries and pleasures. Only by experiencing these in life after life, we can remove the cover little by little to regain our original lustre.

When the Lord finds that we have become pure after several generations, He takes us to His abode, SrI VaikuNTham and restores our natural svaroopA which is similar to His own and keeps us under His feet. He is our "appan", Father.

The AzhvAr futher says:

“தன் தாளிணைக்கீழ்ச் சேர்த்து அவன் செய்யும் சேமத்தை”

“than thALiNaik keezhc cErtthu avan ceyyum cEmatthai” ---ThiruvAimozhi, 7-5-10

(The Lord looks after our welfare by taking us to His feet and by preventing our fall from there.)

Here, we recall the description of the mukta-jIva's approach to the Couch on which is seated the Lord. The Couch is on AdiSEsha whose hood with its





numerous watchful heads as a protection for the Lord. How the Lord is seated on SEsha is described in the SIOka:

सव्यं पादं प्रसार्य श्रितदुरितहरं दक्षिणं कुञ्चयित्वा

जानुन्याधाय सव्येतरमितरभुजं नागभोगे निधाय ।

पश्चाद्बाहुद्वयेन प्रतिभटशमने धारयन् शङ्खचक्रे

देवीभूषादिजुष्टो जनयतु जगतां शर्म वैकुण्ठनाथः ॥

savyam pAdam prasArya Sritaduritanaham dakshiNam kuncayitvA

jAnunyAdhAya savyEtaramitarabhujam nAgabhOgE nidhAya |

paScAt bAhudvayEna pratibhaTa SamanE dhArayan SankhacakrE

dEvI bhooshAdijushTO janayatu jagatAm Sarma vaikuNThanAthah ||

---Tirumantra dyAna SIOka

(The Lord Who is known as VaikuNThanAtha, is seated on AdhiSEsha, with the right leg folded; the right hand kept on the right-knee; left leg hanging down; the left hand resting on the AdhiSEsha; the other two hands holding the Discus and Conch that remove the miseries of His devotees; and His Consorts SrI and Bhoo on His both sides; graces the world.)

The mukta-jIva holds the Lord's left feet hanging down from the Couch and slowly climbs up to the Lord's thigh. The Lord keeps him on His left thigh and asks him 'Who are thou?' and the mukta replies, "अहं ब्रह्मास्मि", "aham brahmAsmi" (I am Brahman). This means that the mukta-jIva has acquired the





essential nature with eight great qualities, just as the Brahman, Who is SrIman nArAyaNa. The eight qualities are:

"अपहतपाप्मा विजरो विमृत्युः विशोकः विजिघत्सः अपिपासः सत्यकामः सत्यसङ्कल्पः",

"apahatapApmA, vijarO vimrtyuh viSOkah vijighatsah apipAsah satyakAmah satysankalpah" (ChAndOgya Upanishad, 8-7-1)

(Opposed to all sins, free from old age, without death, sorrow, hunger and thirst, with true desires and with true will.)

The Lord takes him and accords him the sAyuja mOksha, which is bliss, enjoyment equal to His. Later, He places the mukta in the midst of the nitya sooris, His eternal servants who enjoy eternal bliss and the new mukta will be of the same class as they are.



The Lord accords enjoyment equal to His-varadan in puNyakoTi vimanam

The attainment of the supreme goal by the mukta-jIva is dealt with in the VEdAntasootra, in the fourth part of the fourth Chapter, in particular, the first two adhikaraNas:

sampadyAvirbhAva adhikaraNa and
avibhAgEna-drushTatva adhikaranam.

The first one is about the mukta-jIva who manifests himself in his own nature after reaching Brahman and the second one speaks about the mukta-jIva experiencing Brahman as inseparable from himself.

The second has received different interpretations. SrI BhaShyakAra's view is that the liberated self experiences Brahman which is the self of the individual self without distinction as "I am Brahman", as he has realized his essential nature of having ParamAtman as his inner-self. For SrI RAmAnuja, Brahman and jIva are two distinct real entities though they are integrally related as substance and its attribute. The term 'avibhAga' (inseparable) in the sutra is interpreted by SrI RAmAnuja as non-distinct in the sense that jIva is a prakAra or mode of Brahman is inseparable from Brahman. When the jIva attains Brahman after he is liberated from bondage, he realizes that he is integrally related to Brahman.

Non-realizing this inseparable relationship is the cause for our bondage in the material world and the cycle of rebirths. Once by the grace of the Lord, the jIva realizes this ultimate truth, he attains mOksha, ever enjoying the fully expanded attributive knowledge and the bliss, similar to the Brahman, SrIman nArAyaNa.

This is the favour the Lord does to the jIva who turns towards Him. He accords him to attain his essential nature in totality, says SwAmi Desikan in this sub-section.

SECTION 9.2 (III)

Favours being done after crossing the river, VirajA

In the previous sub-section, SwAmi Desikan described the final stage of mukta-jIva's journey till reaching the Lord seated on the couch of AdiSEsha. Once he attains the ultimate destination, the Lord will not allow the jIva to return to the material world, says SwAmi Desikan in this sub-section:

(iii) "இருளகற்றும் எறிகதிரேன் மண்டலத்தூடு ஏற்றிவைத்து

ஏணிவாங்கி, அருள் கொடுத்திட்டு அடியவரை ஆட்கொள்ளுமதுவும்";

(iii) "iruLakaRRum erikatirOn maNdalatthodu ERRivaitthu ENivAngi,

aruL kodutthittu adiyavarai AtkoLLu"mathuvum;

Non-return to this SamsAra is emphasized by the words, "ஏற்றிவைத்து ஏணிவாங்கி", "ERRivaitthu ENivAngi" in the quotation mentioned above. The quotation is from a verse of SrI PeriyAzhvAr. By this expression, the AzhvAr says that the Lord makes the mukta-jIva climb up to SrI VaikuNTham and removes the ladder that helped him to climb, so that there is no coming back.

Let us consider the entire verse:

கருளுடைய பொழில் மருதும் கதக்களிறும் பிலம்பனையும் கடியமாவும்,
உருளுடைய சகடரையும் மல்லரையும் உடையவிட்டு ஓசைகேட்டான்,
இருளகற்றும் எறிகதிரேன் மண்டலத்தூடு ஏற்றிவைத்து ஏணிவாங்கி,
அருள்கொடுத்திட்டு அடியவரை ஆட்கொள்வான் அமருமூர் அணியரங்கமே.

karuLudaiya pozhil maruthum kathakkaLiRum

pilambanaiyum kadiyamAvum,

uruLudaiya cakadaraiyum mallaraiyum

udaiyavittu Ocai kEttAn,

iruLakaRRum eRikatirOn maNdatthodu

ERRivaitthu ENivAngi,

aruLkodutthittu adiyavarai AtkoLvAn

amarumoor aNiyarangamE.

---PeriyAzhvAr Thirumozhi, 4-9-3

(The Lord, Who makes His devotees to climb up to SrI VaikuNTham through the centre of the sphere of the sun whose rays dispel darkness; Who removes the ladder that helped them to climb, stays put in Srirangam for attracting His devotees. He is the same Lord KrishNa, Who fell down the two Maruta trees, killed the KuvAlayapeeDa elephant, the demon Pralamba, the demon-horse KEsi, the demon in the form of a wheel, and the wrestlers of Mathura city, because of compassion for His devotees.)


The last Sootra of the VEdAnta Sootra also declares that there is no return to this world from the Lord's abode:

अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॥

"anAvruttih SabdAt AnAvruttih SabdAt ||" (4-4-22)

(There is no return of the liberated self to this world because the scriptures declare so. There is no return to this world because the scriptures say so.)

After declaring, in the earlier sootras, that the liberated self who attains SrI VaikuNTham enjoys equality with the Lord in the matter of bliss, though he will



not have the function of creation etc. the sootra rules out his return to this world of prakruti in this last sootra.

Here, one must study the commentary of SrI RAMAnuja on this sootra. As his commentary in his shorter work, VEdAnta deepA is concise, we may see it:

In his introduction, SrI RAMAnuja says, if the rulership rests solely with the Supreme Lord despite the fact the liberated self attains equality with Him, a question may arise: As the Lord is totally independent, whether He would cause the mukta-jIva to return to the world of SamsAra. The sootrakAra clears this doubt in this sootra, that there is no return for him because the scriptures so declare.

SrIbhAshyakara first quotes several scriptural passages which declare the Lord is the sole authority as far as the creation, the maintenance and the destruction of this universe are concerned, and also his supreme reign:

"यतो वा इमानि भूतानि जायन्ते"

"yatO vA imAni bhootAni jAyantE"

---Taitt.Upanishad 3-1

(From whom all these beings are born.)

सोऽकामयत बहु स्यां प्रजायेयेति

"sOkamayata bahu syAm prajAyEyEti"

--- Taitt. Upanishad 2-6

(He willed, 'may I become many, may I be born')

यः प्रथिवीमन्तरो यमयति

"yah prathiveemantarO yamayati"

---BrhadAraNyaka Upanishad 3-7-3

(He, Who rules over the earth from within.)

य आत्मानमन्तरो यमयति

"ya AtmAnamantarO yamayti"

--(Br.p. Madh. 3-7-22)

(He, Who rules over the soul being within.)

एतेन प्रतिपद्यमाना इमंमानवमावर्तं नावर्तन्ते

तपद्यमाना इमंमानवमावर्तं नावर्ततखम

within.

"EtEna pratipadyamAnA imamAnavamAvartam nAvartantE"

---ChAndogya Upanishad 4-15-6

(Those who attain Brahman through the path of arcirAdi do not return to this world of human beings.)

स खल्वेवं वर्तयन् यावदायुषं ब्रह्मलोकं अभिसंपद्यते न च पुनरावर्तते

"sa KhalvEvam vartayan yAvadAyusham brahmalOkam abhisampadyatE na ca punarAvartatE" ---ChAndogya Upanishad 8-15-1



(Living in this way the full life of his, he attains the world of Brahman and never returns to this world.)

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥

mAmupEtya punarjanma duhkhAlayamaSASvatam |

nApmuvanti mahAtmanah samsiddhim paramAm gatAh ||

---Gita: 8-15

(The great souls, who have attained perfection having come to Me, never again get the life, sorrowful and transient by nature.)

आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

AbrahmabhuvanAllokaH punarAvartinO arjuna |

mAmupEtya tu kauntEya punarjanma na vidyatE ||

--- Gita: 8-16

(All the worlds from the world of Caturmukha Brahma downwards are such as to give rise to re-birth, Oh Arjuna. But after attaining Me, there is no re-birth.)

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥

idam j~nAnamupASritya mama sAdharmymAgatAh |

sargEpi nOpajAyantE pralayE na vythanti ca ||

---Gita: 14-2

(Those who, gaining this knowledge, attain to similarity with Me, are not born again at the time of creation nor are subjected to misery at the time of dissolution.)

From these scriptural passages, it is concluded that the liberated soul will not return to this world at any time. The repetition of the sutra is to indicate the end of the Chapter as well as the SAstra. It may also be for reassuring the aspirants for mOksha that they will not face return from the Lord's abode, which is not the case with those aspire for material wealth and heavenly life which have an end and they have to return to the miserable SamsAra.

To highlight the non-return to the material world once the mukta attains the Lord, SwAmi Desikan quoted from the verse of SrI PeriyAzhvAr. He says in another verse that the Lord will not allow the jIva to go back even if he furnishes security:

வாயினால் நமோ நாரணாவென்று

மத்தகத்திடைக் கைகளைக் கூப்பி

போயினால் பின்னை, இத்திசைக்கென்றும்

பிணைக் கொடுக்கிலும் போகவொட்டாரே.

vAyinAl namO nAraNAvenRu

matthakatthidaik kaikaLaik kooppi

pOyinal pinnai itthicaikku enRum

piNaik kodukkilum pOkavottArE.

---PeriyAzhvAr Thirumozhi, 4-5-2

"PanchAyudham PadhmanAbham PraNamAmyarka-rOchisham"



sadagopan.org

namO nArANA (thanks: Sou. Chitralkha)

(If one goes to SrI VaikuNTham after performing prapatti by uttering the words, "namO nAraNA" and keeping the hands on his head, He will not let him come back to the world of SamsAra, even if he should furnish security for going back to VaikuNTham.)

Here, AchAryas have commented that even if Mother Lakshmee stands guarantee, the Lord will never allow the mukta to leave Him.

The Lord will be firm in not letting the mukta to return to this world, even though He is absolutely independent to do so.

This is yet another favour the Lord does to the mukta after he crosses the Viraja River.

SECTION 9.2 (IV)

Favours being done after crossing the river, VirajA

In the previous sub-section, Swami Desikan described the favour the Lord does by receiving the mukta-jIva into His fold and enabling him to acquire the same essential qualities as His. He also makes the mukta to enjoy the bliss similar to His own. Thus the mukta-jiva has attained the Lord as aspired for long. Here, the story should have ended with the jIva attaining the ultimate purushArtha (goal). But, it does not end. What is more to be achieved by the mukta-jiva is dealt with by SwAmi Desikan in this sub-section:

(iv) आत्मापहारिकरुक्कुள்ளे இருந்து "அடியார் குழாங்களையுடன் கூடுவதென்று கொலோ" என்று मनोरथित्त இவனை, "सवयस इव ये नित्य-निर्दोष-गन्धाः" என்னும்படி நிற்கிற மேலாத் தேவரானவர்கள் "नित्याभिवाञ्छित-परस्पर-नीचभावैः" என்கிற ந்யாயத்தாலே தங்களுக்கு மேலாக आदरिக்கும்படி பண்ணுமதுவும்;

(iv) AtmApahAri-kaLukkuLLE irunthu, "adiyAr kuzhAngkaLaiyudan kooduvathenRu kolO" enRu manOrathittha ivanai, "savayasa iva yE nitya-nirdOsha-gandhAh" ennumpadi niRkiRa mElAth thEvarAnavarkaL, "nityAbhivAnchita-paraspara-neecabhAvaih" enkiRa nyAyatthAIE thangkaLukku mElAka Adarikkumpadi paNNumathuvum;

The Lord not only enables the mukta to acquire his essential nature with the eight great qualities like 'apahata-pApma' (freedom from sin) etc., but also places him in midst of the nitya-sooris who are His eternal servants. This is what the jIva had been longing for, while he was in the bonded state. He was longing, "அடியார் குழாங்களை உடன்கூடுவது என்று கொலோ?", "adiyAr kuzhAngkaLai udankooduvathu enRu kolO?" - When am I going to join the crowds of the Lord's servants? The Lord fulfils what the jIva had desired,

when he was amidst the people who were yet to acquire the spiritual knowledge. SwAmi Desikan recalls the mukta's earlier situation by the expression:

"आत्मापहारिकं कुरुकुंक्षुं गे इरुन्तु", "AtmApahAri-kaLukkuLE irunthu" - While being in the midst of those who are thieves of their own souls. Who is an 'AtmApahAri' (thief of his own soul)? Before going further, it would be advisable for us to make ourselves clear about the significance of this.

The jIva, who has turned towards the Lord by the compassionate grace of the Lord, learns the true relationship that exists between himself and the Supreme Being. He also understands the real nature of the self which is self-luminous and the notion of "I" and "mine" is nothing to do with the body. Even after knowing this, he remained ignorant of the Atma being a servant of the Lord without any independence. When he acquired this knowledge of his relationship to the Lord, he started moving towards Him. Till then he had been under the impression that he is the very body and the sensual pleasures were the ultimate. Latter, he came to know that he is really the soul and not the body. But he still had the impression, he, as a soul, was the real master and no one else was his master, and all things including his body and its accessories were owned by him. That is, the feeling of "I" and "mine" was dominating. This is what meant by "AtmApahAri" - thief of the self. Even though this jIva acquired the real knowledge, he had to remain amidst the people who were ignorant of this truth. So, his longing to attain his true Master, that is, the Supreme Lord helped him to adopt means for attaining Him.

The expression of "AtmApahAri" reminds us the verse of SrI ParAsara Bhattar, in the form of an imaginary dialogue between the Lord and the jIva:

त्वं मेऽहं मे कुतस्तत् तदपि कुत इदं वेदमूलप्रमाणात्

एतच्चानादिसिद्धात् अनुभवविभवात् तर्हि साक्रोश एव ।

क्वाऽऽक्रोशः कस्य गीतादिषु मम विदितः कोऽत्र साक्षी सुधीस्स्यात्

हन्त त्वत्पक्षपाती स इति नृकलहे मृग्य मध्यस्थवत्त्वम् ॥

tvam mE aham mE kutastat tadapi

kuta idam vEdamoola-pramANAt

EtaccAnAdisiddhAt anubhava-vibhavAt

tarhi sAKrOSa Eva |

kvAAkrOSah kasya geetAdishu mama

viditah kO atra sAKshee sudheessyAt

hanta tvatpakshapAtee sa iti nrukalahE

mrugya madhyasthavat tvam ||

--Thirumanjana Kattiyam SIOka

Meaning:

The Lord: You are mine.

The jiva: I exist only for myself.

The Lord: Where is it stated?

The jIva: Where is the opposite stated?

The Lord: In the original pramANa: the VEda.

The jIva: The opposite view is based on the strength of my own enjoyment of myself from Beginning-less time.



tvam mE - SrI PrahlAda Varadan , SrI Narasimhan with nAcchimars - Ahobilam

The Lord: But protests have been recorded then and there.

The jIva: Where is it objected to? And by whom?

The Lord: The protest or objection was made in such work as the Gita and it was made by me.

The jIva: Is there any witness?

The Lord: The wise man.

The jIva: But he is partial.

(In this dispute there is a need for an arbitrator. But, as no one is available, You appear as though undertaking a pledge, going into the pond adorning a



TuLasi garland!)

This sLOka is recited as part of the Kattiyam, at the time of the ceremonial bath (**tirumanjanam**) given to the Lord and his Consorts in temples.

The message conveyed through this sLOka is that generally we are egotistic with ahankAram and mamakAram raising their heads too often. That we are not independent of the Lord is not remembered at times. Such persons are called "**AtmApahAris**". A realized person has to live with such people. Hence, this exceptional person long for joining the Lord freed from this type of a crowd: "அடியார் குழாங்களையுடன் கூடுவதென்று கொலோ?", (**adiyAr kuzhAngkaLaiyudan kooduvathenRu kolO?**) as quoted by Swami Desikan from a verse of SrI nammAzhvAr.

The full verse is:

கனிப்பும கவர்ஷம் அற்றுப் பிறப்புப்பிணி மூப்பிறப்பற்று
ஒளிக்கொண்ட சோதிமயமாய் உடன்கூடுவது என்குகொலோ?
துளிக்கின்ற வானிந்நிலம் கடராழிசங்கேந்தி
அளிக்கின்ற மாயப்பிரான் அடியார்கள் குழாங்களையே.

kaLippum kavarvum aRRup piRappuppiNi moopiRappaRRu

oLikkoNda cOthimayamAy udankooduvathu enRukolO?

thuLikkenRa vAninilam cudarAzhi-cangEnthi

aLikkenRa mAyappirAn adiyArkaL kuzhAngaLaiyE."

---ThiruvAimozhi, 2-3-10

(Being relieved of the series of birth, disease, ageing, death etc. which repeat again and again, in which existence, the joy on achieving a thing is marred by the grief on losing another, when will I acquire that state of being in His abode

where I can enjoy the crowds of devotees of the Lord, Who holding the Conch and the Discus, protects this earth and the sky?)

Thus, even while being among the self-centered people, the mukta-jIva had earlier longed for the company of the Lord's devotees. As he has now reached the Lord's abode, SwAmi Desikan describes how the Lord fulfills the desire of this jIva:


'सवयस इव ये नित्य-निर्दोष-गन्धाः' என்னும்படி நிற்கிற மேலாத் தேவரானவர்கள் 'नित्याभिवाञ्छित-परस्पर-नीचभावैः' என்கிற ந்யாயத்தாலே தங்களுக்கு மேலாக ஆடரிக்கும்படி பண்ணும்" ,

'savayasa iva yE nitya-nirdOsha-gandhAh' ennumpadi niRkiRa mElAth thEvarAnavarkaL, 'nityAbhivAnchita-paraspara-neecabhAvaih' enkiRa nyAyatthAIe thangkaLukku mElAka Adarikkumpadi paNNum"

The Lord places the mukta-jIva who has attained Him among His eternal devotees, nitya-sooris who hold the newly liberated jIva in high esteem. The expression "மேலாத் தேவரானவர்கள்", "mElAth thEvarAnavarkaL" refers to the nitya-sooris. They are described in the quotation, 'सवयस इव ये नित्य-निर्दोष-

गन्धाः', 'savayasa iva yE nitya-nirdOsha-gandhAh' - They are of the same age as the Lord, eternal, and free from all traces of imperfections (SrI-guNaratna-kOSam-27). They have never been in SamsAra and are engaged in eternal service to the Lord in SrI VaikuNTham. They include ananta (AdiSEsha), Garuda and VishvakSEna.

These nitya-sooris are standing examples of bhAgavatAs being SEshas to one another, as described in the quote 'नित्याभिवाञ्छित-परस्पर-नीचभावैः',



'nityAbhivAnchita-paraspara-neecabhAvaih' (nitya-sooris are endowed with the attitude of serving one another for ever), which is from the SIOka of SrI VaikuNTha stavam of Sri KoorathAzhvAn. We may study the verse in full:

कैङ्कर्यनितयनिरतैः भवदेकभोगैः

नित्यैरनुक्षणनवीनरसार्द्रभावैः ।

नितयाभिवाञ्छितपरस्परनीचभावैः

मद्द्वैतैः परिजनैस्तव सङ्गसीय ॥

kainkarya-nityanirataih bhavadEkabhOgaih

nityairanukshaNa-naveena-rasArdrabhAvaih |

nityAbhivAnchita-paraspara-neeca-bhAvaih

maddaivataih parijanaistava sangaseeya ||

---SrIvaikuNThastavam-77

(Oh Lord! Who are all rendering a service, out of love, without any other motivating cause, always interested in the bliss flowing from that kind of service? They do so like the nitya-sooris. They rejoice in the eternal experience of You. They are soft in their reaction to other BhAgavathas. They cherish a mutual servility, all experiencing a commonalty as servants of the Lord. May I mingle with them all and engage myself in Your service.)

It may be asked whether this kind of mutual service is due to one's nature or whether it is adventitious due to some reason. The answer is that it is both

natural and adventitious. As it lasts as long as the soul lasts and will continue in the state of mOksha, it may be called natural. It may be said to be adventitious also, due to certain conditions, as it arises from the knowledge of one's relationship to the Lord.

When the jIva acts on any occasion consciously, he gets his desired fruit by the Lord's will. The Lord's will has to be ascertained from the scriptures which disclose that the service to His devotees is the most delightful one to Him.

The scriptures also declare the same:

आराधनानां सर्वेषां विष्णोराराधनं परम् ।

तस्मात् परतरं प्रोक्तं तदीयाराधनं परम् ॥

ArAdhanAnAm sarvEshAm vishNOrArAdhanam param |

tasmAt parataram prOkTam tadeeyArAdhanam param||

---PAdmOttaram, 29-81

(Of all forms of homage, the homage paid to VishNu is the best; but superior even to this, is the excellent adoration offered to His devotees.)

मम मद्भक्तभक्तेषु प्रीतिरभ्यधिका भवेत् ।

तस्मात् मद्भक्तभक्ताश्च पूजनीया विशेषतः ॥

mama madbhaktabhaktEshu preetirabhyadhika bhavEt |

tasmAt madbhakta-bhaktASca poojaneeyA viSEshatah ||

---MahAa BhArata, aSvamEdika Parva, 116-23

(I have great affection for those who are devoted to my devotees. Therefore, one should render service to them.)



Adoration offered to His devotees is superior

मद्भक्तजन-वात्सल्यं पूजायां चानुमोदनम् ।

मत्कथा-श्रवणे भक्तिः स्वर-नेत्राङ्गविक्रिया ॥

स्वयमारोधने यत्नो ममार्थे डम्भवर्जनम् ।

ममानुस्मरणं नित्यं यच्च मां नोपजीवति ॥

भक्तिरष्टविधा ह्येषा यस्मिन् म्लेच्छेऽपि वर्तते ।

स विप्रेन्द्रो मुनिः श्रीमान् स यतिः स च पण्डितः ॥

तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम् ॥

madbhaktajana-vatsalyam poojAyAm cAnumOdanam |

matkathA-SravaNE bhaktih svara-nEtrAngavikriyA ||

svayamArAdhanE yatnO mamArthE Dhambhavarjanam |

mamAnusmaraNam nityam yacca mAm nOpajeevati ||

bhaktih ashTa-vidhA hi EshA yasmin mIEcchEpi vartatE |

sa viprEndrO munih SreemAn sa yatih sa ca panDitah ||

tasmai dEyam tatO grAhyam sa ca poojyO yathA hi aham ||

--- Garuda PurANam, 219-6 to 9

Meaning:

Devotion to Me is of eight types:

- love to My devotees without any thought of their faults;
- rejoicing at the adoration offered to Me by another;
- delighting in listening to stories concerning Me;
- a change in the voice, in the eyes and in the body, while listening to such stories;
- trying to offer adoration to me;

- freedom from hypocrisy in one's relations with me;
- meditation of Me at all times; and
- not seeking other benefits such as worldly benefits from Me -

(If bhakti, which is of these eight types, is found in an outcast (mlEccha), he should be respected as the best of Brahmins endowed with j~nAna and bhakti; he is a real sanyAsee, he is a wise man and he may be taught the scriptures and from him one may learn the truth. He is fit to be adored even like Myself.)

तदाश्रयस्याश्रयणात् तस्य तस्य च तस्य च ।

संसेवनान्नरा लोके पूयन्ते सर्वपातकैः ॥

tadASrayasyASrayaNA+ tasya tasya ca tasya ca |

samsEvanAnnarA lOkE pooyanatE sarvapAtakaih ||

---Garuda PurANam, SrIranga MAhAtmyam, 8-91

(By seeking the protection of those who seek the Lord as their refuge and by rendering service to him who is devoted to the devotee, who is, in turn, devoted to the devotee of the Lord - by doing so, men are released from all their sins.)

If attaining the Lord for doing service to Him is called **purushArtham**, doing service to the last devotee in series of His devotees is known as **purushArtha-kAshTha**, the last limit of **purushArtham**. As seen in the above-mentioned quote from the Garuda PurANam, SrI nammAzhvAr has expressed the longing for serving the devotee of the devotee of the devotee...(seven times) of the devotee of the Lord in ThiruvAimozhi, 8-10, beginning with "நெடுமாற்கடிமை", "**nedumArkadimai**", in which he asserts that service to BhAgavatas is the ultimate goal of a jIva.



Of the eleven verses, the most important ones deserve our attention:

தமர்கள் கூட்டவல்வினையை நாசம்செய்யும் சதிர்முர்த்தி
அமர்கொள் ஆழிசங்குவாள் வில்தண்டாதி பல்படையன்
குமரன் கோலவைங்கணை வேள்தாதை கோதிலடியார்தம்
தமர்கள் தமர்கள் தமர்களாம் சதிரேவாய்க்க தமியற்கே.

tamrkaL kootta valvinaiyai nAcam ceyyum cathirmoortthi

amarkoL Azhi cangu-vAL vil-thaNdAathi palpadaian

kumaran kOlavaingkaNai vELthAthai kOthiladiyArtham

thamarkaL thamarkaL thamarkaLAm cathirEvaikka thamiyERkE.

---ThiruvAimozhi, 8-10-9

(The Lord, ever youthful, the father of Cupid, is ever ready, with various weapons including discus, conch, sword, bow and club etc., to demolish the crowd of enemies in the form of karmas, of His devotees! It would be wise strategy for one like me to become the dAsa of the dAsa, of the dAsa of the faultless servants of the Lord.)

வாய்க்க தமியேற்கு ஊழிதோறு ஊழி ஊழி மாகாயாம்
பூக்கொள் மேனி, நான்குதோள், பொன்னாழிக்கை என்னம்மான்
நீக்கமில்லா அடியார்தம் அடியார் அடியார் அடியார் எங்
கோக்கள், அவர்க்கே குடிகளாய்ச் செல்லும் நல்ல கோட்பாடே.

vAykka thamiyERku oozhithORu oozhi oozhi mAkaAyAm

pookkoL mEni, nAnku thOL, ponnAzhikkai ennamAn

neekkamilla adiyArtham adiyAr adiyAr adiyAr em

kOkkaL, avarkkE kudikaLAic cellum nalla kOtpAdE.



---ThiruvAimozhi, 8-10-10

(With a physical form shining like the kAyAm flower, four shoulders, and holding the lustrous discus in a hand, the Lord captivated and enslaved me. The servant of the servant of the servant of the servant of the Lord is my master. Such servitude be my strong determination for ever.)



The Lord captivated me and enslaved me

This attitude of serving BhAgavatas extends to readiness for being sold by the master. This is stated by SrI PeriyAzhvAr, who is the great commentator of Kalpa sootras:

“...பேசுவார் அடியார்கள் எந்தம்மை விற்கவும் பெறுவார்களே.”

“... pEsuvAr adiyArkaL enthammai viBkavum peRuvArkaLE.”

---PeriyAzhvAr Thirumozhi, 4-4-10

(The BhAgavatas who utter the names of the Lord are entitled even to sell us, who are the servants of BhAgavatas.)

Therefore, the farthest limit of the service of the prapanna to perform is the service to the BhAgavatas, as it is part of the duty of one who is SEsha to the Lord.

The Lord fulfils this desire of the mukta-jIva by placing him at the feet of the nitya-sooris, who too vie each other to serve the very last among the Lord's devotees.

Such is the favour the Lord does to the mukta-jIva, says SwAmi Desikan in this sub-section.

SECTION 9.2 (V)

Favours being done after crossing the river, VirajA

In the previous sub-section, SwAmi Desikan described the farthest limit of purushArta (goal), which is the service to the BhAgavatas, which is a favour of the Lord after the mukta-jIva attains His feet. In this sub-section, the full and perfect enjoyment of the bliss of Brahman by the mukta is dealt with by SwAmi Desikan:

(v) "உள்ள உலகளவும் யானும் உளனாவன்" என்று
भावि॑त्तव॒शे॒ अ॒शे॒त्तु॒ल॒कु॒मु॒द॒य॒ अ॒र॒वि॒न्त॒लो॒श॒शे॒त्त॒ ति॒शे॒त्त॒शे॒त्त॒
वि॒दा॒थ॒पा॒दि॒, आ॒दि॒ उ॒ण्ण॒दा॒की॒लु॒म् अ॒न्त॒म् இ॒ல்லா॒த॒ ப॒ரி॒பூ॒ர்ணா॒நு॒ப॒வ॒த்॒தை॒க்
கொடுக்குமதுவும்;

(v) "uLLa ulakaLavum yAnum uLanAvan" enRu bhAvitthavanai
anaitthulakumudaiya aravinthaloCanaith thinaitthanaiyum viDathapaDi, Adi
uNDaKilum antham illAtha paripoorNa anubhavatthaik kodukkumathuvum;

SwAmi Desikan discusses the full and perfect enjoyment of Brahman by the mukta-jiva in SrI VaikuNTham in his magnum opus work, SrI rahasy-traya-sAra, in a separate Chapter entitled. "paripoorNa BrahmaNubhava adhikAraH". In the opening sLOka, he says:

वितमसि पदे लक्ष्मी-कान्तं विचित्र-विभूतिकं

सचिव-गमितः संपद्याविर्भवत्सहजाकृतिः ।

स्फुट-तदपृथक्सिद्धिः सिद्धयद् गुणाष्टक-तत्फलो

भजति परमं साम्यं भोगे निवृत्ति कथोज्झितम् ॥

vitamasi padE lakshmee-kAntam vicitra-vibhootikam

saciva-gamitah sampadyAvirbhavatsahajAkrutih |

sphuTa-tadapruthaksiddhih siddhyad guNashTaka-tatphalO

bhajati paramam sAmyam bhOgE nivrtti kathOjjhitam ||

(The mukta-jIva gets his essential nature fully manifested and realizes his inseparable connection with the Lord, the Consort of Lakshmee, after attaining Him led by the AdivAhikas. As a consequence, the mukta acquires the eight attributes like apahatapAma etc. and without any fear of his returning to samsAra, he attains the perfect resemblance to the Lord in regard to His bliss).

The foremost of the essential nature is the expansion of the mukta-jIva's attributive knowledge (dharma-bhoota-j~nAnam) to its maximum as that of the Lord. This is beautifully indicated by SwAmi Desikan with a quote from a verse of SrI nammAzhvAr: "உள்ள உலகளவும் யானும் உள்ளாவன்", "uLLa ulakaLavum yAnum uLanAvan". This is from Periya ThiruvanthAthi. Let us see the verse in full:

உள்ளிலும் உள்ளம் தடிக்கும் வினைப்படலம்
விள்ள விழித்து உன்னை மெய்யுற்றால் - உள்ள
உலகளவும் யானும் உள்ளாவனென்கொலோ?
உலகளந்தமுர்த்தி உரை.

uLLIum uLLam thadikkum vinaippadalam

viLLa vizhitthu unnai meyuRRAl - uLLa

ulakaLavum yAnum uLanAvan enkolO?

ulakaLantha moorti urai.

---Periya ThiruvanthAthi-76



ulakaLantha moorti

(Oh Lord Who measured the whole universe with a gigantic form! After acquiring the true knowledge, the mind engages itself in contemplation of You. Then, my mind grows larger and larger in joy. If I am able to have a vision of Your form, the thick fog of my sins will disappear. Perhaps my physical form also will expand to Your size. Is it not? Please tell me).

By this quote, SwAmi Desikan indicates that mukta-jIva's consciousness will become vibhu just as that of the Lord. This means he will have the full and perfect enjoyment of the Lord. That is, he will have in all places, at all times, and in all situations, the unsurpassed joy of the Supreme Lord with His countless forms, attributes, glories and activities without missing any of them.

If it is asked, how?, the answer is given by SrI nammAzhvAr himself in another verse:

அனைத்துலகுமுடைய அரவிந்த லோசனைத் தினைத்தையும் விடாள்.

anaitthulakumudaiya aravintha lOcananait thinaitthanaiyum vidAL.

--ThiruvAimozhi, 6-7-10

(She will never in the least miss the sight of the Lord Whose eyes are as beautiful as the lotus and Who is the Lord of all the worlds.)

This is to indicate that there is perfect similarity between the mukta's enjoyment and the Lord's. The Lord's form is delightful as described in the passages:

உணர் முழு நலம்

uNar muzhu nalam

---ThiruvAimozhi, 1-1-2

(He is all knowledge and all bliss.)

निरस्तातिशयाह्लाद-सुखभावैकलक्षणा ।

भेषजं भगवत्प्राप्तिरेकान्ताऽऽकी मता ॥

nirastAtiSayAhIAda-sukhabhAvaikalakshaNA |



bhEshajan bhagavatprAptirEkAntAkee matA ||

---VishNu PurANam, 6-5-59

(The attainment of the Lord is a remedy for the disease of samsAra. It is of the nature of joy which is unsurpassed and confers joy on others. It is an end in itself and lasts for ever.)

This full and perfect enjoyment of the bliss of the Lord, though began just after the mukti attained by the jIva, it has no end at all. This is what SwAmi Desikan indicates by the expression:

"आदि उण्डाकिलुम् अन्तम् इल्लात परिपूरणानुभवत्तैकं कोढुक्कुमथुवम्" ,

"Adi uNdAkilum antham illAtha paripoorNAnubhavatthaik kodukkumathuvum".

It is a general rule that whichever has a beginning will have an end. This rule prevails in the prakruti maNDala, in this material world. Hence, a doubt may arise in our minds that the mOksha which has a beginning may also come to an end as in the case of those going to heaven and hell, who return to the world after their specified term is over. However, in the case of one attaining the Lord's abode after successfully adopting the means, either bhakti-yOga or prapatti, there is no fear of return, even though there is a beginning. In order to make this clear, SwAmi Desikan specifically mentions that even though the full and perfect enjoyment of the Bliss has a beginning, it has no end; and will continue for ever.

This is endorsed in the following scriptural statements:

प्राप्यते परमं धाम यतो नावर्तते यतिः ।

तेन तेनाप्यते तत्तत् न्यासेनैव महामुने ॥



prApyatE paramam dhAma yatO nAvartatE yatih |

tEna tEnApyatE tattat nyAsEnaiva mahAmunE ||

---ahirbudhnya samhita, 37-26

(The highest place, which is attained by a person through surrender to the Lord, is that place from which he never returns again.)

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परामं गताः ॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

mAmupEtya punarjanma duhkhAlayamaSASvatam |

nApmuvanti mahAtmAnah samsiddhim paramAm gatAh ||

AbrahmabhuvanAlLOKAh punarAvartinOrjuna |

mAmupEtya tu kountEya punarjanma na vidyatE ||

---Gita: 8-15,16

(Having come to Me, the great souls do not obtain again birth, which is miserable and un-enduring. Because knowing My nature as it really is, they are unable to sustain themselves without Me as their minds are deeply attached to Me, totally depending on Me. All the worlds, from the world of Brahma, are such as to give rise to re-birth. But after attaining me, there is no re-birth).





यदा स केवलीभूतः षड्विंशमनुपश्यति ।

तदा स सर्वसिद्धत्वात् पुनर्जन्म न विन्दति ॥

yadA sa kEvaleebhootah shaDhvimSamanupaSyati |

tadA sa sarvasiddhatvAt punarjanma na vindati ||

---MahAbhArata, SAnti parva, 323-80

(When the man who has become dissociated from all contact with prakruti has seen Brahman Who is the 26th reality, he will never be born again, because he has attained all that has to be attained).

गत्वा गत्वा निवर्तन्ते चन्द्र-सूर्यादयो ग्रहाः ।

अद्यापि न निवर्तन्ते द्वादशाक्षर-चिन्तकाः ॥

gatvA gatva nivartantE candra-sooryAdayO grahAh |

adyApi na nivartantE dvAdaSAkshara-cintakAh ||

--VishNu PurANam, 1-6-40

(The heavenly bodies like the moon and the sun - the presiding deities that govern them- are born again in samsAra after reaching their high positions. But those who meditate on the Lord with the mantra of twelve syllables never come back to samsAra.)

Thus the Lord does another favour to the mukta-jIva making his attainment of Him endless even though there is a beginning.



SrI Ramanuja places plea to Them for nitya kaimkaryam

SECTION 9.2 (VI)

Favours being done after crossing the river, VirajA

In the previous sub-section, SwAmi Desikan spoke about the favour done by the Lord to the mukta-jIva to experience the full and perfect bliss equal to His own in His abode. In this sub-section, SwAmi Desikan deals with the special services done by the mukta-jIva flowing from this experience of bliss:

(vi) இவ்அனுभव-பரிவாஹமாக அபிமத-அனூரூபங்களான அशेष-शेषवृत्ति-
विशेषங்களையும் கொள்ளுமதுவும்;

(vi) ivvanubhava-parivAhamAk abhimata-roopankaLAna aSEsha-SEshavrutti-
viSEshankaLaiyum koLLumathuvum;

The full and perfect enjoyment of the Lord overflows into service or kainkaryam. SrI BhAshyakAra has explained it in his work, SaraNAGati Gadyam, in several places. In the beginning, while he surrenders at the feet of SrI, the Consort of the Lord, SrI rAmAnuja places his plea to Her for nitya kainkaryam, eternal service, to the Lord:

पारमार्थिक भगवच्चरणारविन्दयुगळ ऐकान्तिक आत्यन्तिक परभक्ति-परज्ञान-परमभक्तिकृत परिपू
र्ण अनवरत नित्य विशदतम अनन्यप्रयोजन अनवधिक अतिशयप्रिय भगवदनुभवजनित
अनवधिक अतिशय प्रीतिकारित अशेष अवस्थोचित अशेषशेषतैकरतिरूप नित्यकैङ्करास्यपेक्षया
पारमार्थिकी भगवच्चरणारविन्द शरणागतिः यथावस्थिता अविरताऽस्तु मे ॥

pAramArthika bhagavat SaraNAravindayugaLa aikAntika Atyantika parabhakti-
para-j~nAna-paramabhakti-krta paripoorna anavarata nitya viSadatama ananya-
prayOjana anavadhika atiSayapriya bhagavat anubhava-janita anavadhika



atiSaya preetikArita aSEsha avasthOcita aSEshataika-ratiroopa-nitya
kainkarya prAptyapEkshaya pAramArthikee bhagavat SaraNAravinda
SaraNAgatih yathAvasthitA aviratA astu mE ||

---SaraNAgati Gadyam-2

(May my sincere and faithful surrender at the Lord's lotus-feet be continuous and unending! This surrender is performed with the desire for the eternal service to Him, which is of the nature of bliss in rendering all forms of service appropriate to all states and situations with unlimited love, arising out of eternal and full enjoyment of the Lord, which is the result of **parabhakti**, **para-j~nAna** and **parama-bhakti** exclusively towards the lotus-feet of the Lord.)

When he surrenders to the Lord, SrI ramAnuja makes the plea,

भगवदनुभवजनित अनवधिक अतिशय-प्रीतिकारित अशेष-अवस्थोचित अशेषतैकरतिरूप
नित्यकिङ्करो भवानि ॥

bhagavat anubhava-janita anavadhika atiSaya-preeti-kArita aSEsha-avasthita
ucita aSEshataika-ratiroopa nitya-kinkarO bhavAni ||


--SaraNAgati Gadyam

(May I become the eternal servant of the Lord, finding my sole joy in fulfilling all His purposes at all states and situations without any exception, owing to the infinite and unequalled delight arising from such an experience!

The Lord also grants him the privilege of being His servant:

मदेकानुभवः महास्यैकप्रियः मदनुभवस्त्वं तथाविध मदनुभवजनित अनवधिकातिशय
प्रीतिकारित अशेष अवस्थोचित अशेषशेषतैकरतिरूप नित्यकिङ्करो भव ॥





madEkAnubhavah, maddAsyaika-priyah,.....madanubhavastvam tathAvidha
madanubhava-janita anavadhikAtiSaya preetikArita aSEsha avasthOcita
aSEshataika ratiroopa nitya kinkarO bhava ||

--SaraNAgati Gadyam-17

(With the sole and exclusive enjoyment of Me, with the sole and exclusive joy of serving Me experiencing Me without any other end in view, you shall become My eternal servant finding your sole delight in rendering all forms of service without any exception and appropriate to all states and situations - delight which arises from the infinite and unsurpassed joy of such an experience of Me.)

The Lord further tells SrI rAmAnuja:

शरीरपातसमये तु केवलं मदीयैव दयया अतिप्रबुद्धः,तदानीमेव,.....

त्वं मदनुभवजनित अनवधिक अतिशय प्रीतिकारित अशेष अवस्थोचित

अशेषशेषतैकरतिरूप नित्यकिङ्करो भविष्यसि ॥

मा तेऽभूदत्र संशयः ॥

SareerapAtasamyE tu kEvalam madeeyayaiva dayayA atiprbuddhah,

tadAneemEvatvammadanubhava-janita anavadhika atiSaya preetikArita

aSEsha avasthOcita aSEshaSEshataika ratiroopa nitya kinkarO bhavishyasi ||

mA tE bhoodatra samSayah ||

---SaraNAgati Gadyam-20

(At the time of the body falling off from you and solely as a result of My compassion, at that very moment, you will become My eternal servant finding sole and exclusive joy in rendering all forms of service without exception suited to all states and situations. Have no doubt about this.)

The Lord too delights when the jIva, both in his bonded state as well as in the liberated state, involves himself in service (in accordance with the scriptures while in the bonded state) not only to Himself but also to His servants, muktas and nitya-sooris (in the liberated state). This is what SrI ALavandAr longs:

भवन्तमेवानुचरन् निरन्तरं

प्रशान्तनिःशेषमनोरथान्तरः ।

कदाऽहमैकान्तिकनित्यकिङ्करः

प्रहर्षयिष्यामि सनाथजीवितः ॥

bhavantam EvAnucaran nirantaram

praSAnta-niSSesha-manOrathAntarah |

kadAhamaikAntika-nityakinkarah

praharshayishyAmi sanAtha-jeevitah ||--stOtra ratnam-46

(When shall I always be Thy servant, look upon Thee as my Master and in this way give Thee delight?)

The Lord is delighted when BhAgavatas are served by a jIva, who is also another BhAgavata. If we examine the pramANams, the Lord Who has the



BhAgavata as his body, is the object of worship as is declared in the verse:

ये यजन्ति पितृन् देवान् ब्राह्मणान् सहुताशनान् ।

सर्वभूतान्तरात्मानं विष्णुमेव यजन्ति ते ॥

yE yajanti pitrñ dEvAn brAhmaNAn sahutASanAn |

sarvabhootAntarAtmAnam VishNumEva yajanti tE ||

--MahAbhArata, SAanti Parva, 355-41

(Those worship the pitrus, the gods, the BrAhmins and Agni - they in reality worship only VishNu, Who is the Inner Self of all beings.)

The Lord himself has spoken of the BhAgavata as His very self:

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

udArAh sarva EvaitE j~nAni tvAtmaiva mE matam |

Asthitah sa hi yuktAtmA mAmevAnuttamAm gatim ||

---Gita, 7-18

(All are indeed noble; but My conviction is that the man of wisdom is My Self. For, with dedicated self, he is devoted exclusively to Me as the highest goal.)

Hence, the Lord will be pleased at the service rendered directly to His own inner self and not as that done to His body. In addition to causing pleasure to the SEshi, the relationship of the jIva to the Lord as His Sesha is also through

the medium of the BhAgavatas. Therefore, the mukta's service to the Lord may also be through the medium of the BhAgavata. Here, it would be worth while to recall a sLOka of Swami Desikan:

नित्यं श्रिया समेतस्य भक्तेरात्मवतः सदा ।

सह सद्धारकं च स्यात् शेषित्वं परमात्मनः ॥

nityam SriyA samEtasya bhaktErAtmavatah sadA |

saha sadvArakam ca syAt SEshitvam paramAtmanah ||

(To the Supreme Being Who is always with Lakshmee and Who looks upon His devotees as his very Self, the attitude of being a SEshi may be both by being a SEshi along with Lakshmee and by being a SEshi through the medium of His devotees.)

That is, those who look upon themselves as SEshas to His devotees are, through the medium of these devotees, SEshas to the Lord himself. He is just like a king who is independent and who takes pleasure in acting as he pleases, places the ornaments and garlands worn by himself round the necks of the servants and of his elephants and horses.

SrI ThiruppANazhVAr says:

அடியார்க்கு என்னையாட்படுத்த விமலன்

adiyArkkku ennaiyAtpaduttha vimalan

---amalanAdi-pirAn-1

(The Lord Who is spotless and Who has made me the servant of His servants).



adiyArkku ennaiyAtpaduttha vimalan-Paan Perumal

So do SrI nArada says:

नारदोऽहमनुप्राप्तः त्वद्दर्शन-कुतूहलात् ।

प्रभवो भगवद्भक्ता मादृशां सततं द्विज ॥

nAradOhamanuprAptah tvaddarSana-kutoohalAt |

prabhavO bhagavad-bhaktA mAdruSAm satatam dvija ||

---ItihAsa Samuccayam, 31-54





(I, nAradA, have come here with an eager longing to see you. To men like me, Oh Brahmin, those who are bhaktas of the Lord are masters.)

SrI Thirumangai AzhvAr says:

மற்றும் ஓர் தெய்வம் உளதென்று இருப்பாரோடு

உற்றிலேன் உற்றதும் உன்னடியார்க்கடிமை

maRRum Or deivam uLathenRu iruppArOdu

uRRilEn uRRathum unnadiyaarkkadimai

---Periya Thirumozhi, 8-10-3

(I will not remain in the company of those who think that there is any other deity deserving adoration than Thee; also what I have accepted with delight is the duty of rendering service to Thy devotees.)

As stated in these passages, jIva is absolutely subject to the will of the Lord and the service of the Sesha is due also to those who are the favourites of the Lord, our being a Sesha to the Lord extends even to the BhAgavatas and should last as long as the self lasts. Our being SEshas to BhAgavatas arises from their being devotees to the Lord and pertains to our essential nature. It is also because of their qualities and knowledge (guNa-j~nAna), which cause a desire in us to serve them. The same sentiment was expressed by LakshmaNa:


अहमस्यावरो भ्राता गुणैर्दास्यमुपागतः ।

ahamasyAvarO bhrAtA guNairdAsyamupAgatah |

---rAmAyaNam, 4-4-12

(I am His younger brother; I have become His servant by His qualities.) The point to be noted here is that this relationship of being a SEsha is due both to





our essential nature and to our admiration for their wisdom and character. These two aspects are indicated in the sLOka quoted above as uttered by SrI nArada, by the two phrases,

(1) "bhaktas of the Lord" and

(2) "men like me".

Thus SwAmi Desikan showed that the Lord does another favour to the mukta-jIva by helping him to do service to His eternal devotees and other muktas, as He delights Himself in such servitude of the mukta-jIva. It may be worth noticing here that, whenever a SrI vaishNavite dies, it is traditionally described as "so and so has attained the AchAryan thiruvadi" (the feet of AchArya), because it is the ultimate object and also because it pleases the Lord. The Lord is delighted by the service rendered by one to His devotees more than the service directly to Himself. Moreover, the Lord Himself places the mukta-jIva, after he attains mOksha, at the feet of the BhAgavata who has already attained His abode rather than taking him for His service. That is the farthest extent of our ultimate object of life ([purushArth-kAshTha](#)).



SECTION 9.2 (VII)

Favours being done after crossing the river, Viraja

In the previous sub-section, Swami Desikan showed how the mukta-jIva's perfect enjoyment of the Lord after he attains Him extends up to its farthest limit in the form of serving His devotees - both nitya-sooris and muktas in His abode. In this sub-section, SwAmi Desikan describes another favour done by the Lord in making the mukta-jIva feel indebted to the Lord seeing His immeasurable joy over the jIva's attainment of the highest goal - equality with the Lord Himself:


(vii) இவனுக்கு வந்த அதிசயமும் தன் பேறாக நினைத்திருக்கும்படி
 सर्वशेषियान தனக்கு இவை எல்லாவற்றாலும் வந்த सन्तोष-अतिशयத்தைக்
 கண்டு, இவன் कृतार्थनाம்படி பண்ணுமதுவும்;

(vii) ivankku vantha atiSayamum than pERAKa ninaitthirukkumpadi
 sarvaSEshiyAna thanakku ivai ellavaRRAlum vantha santOsha-atiSayatthaik
 kaNdu, ivan krutArthanAmpadi paNnumathuvum;

The wonderful glory obtained by the mukta-jIva is considered by the Lord as His own benefit. The mukta-jIva also witnesses the great happiness derived by the Lord because of his attaining Him and feels indebted to the Lord. **This is yet another favour he got from the Lord.**

In this sub-section, Swami Desikan makes a subtle point which is normally not within our thought. While the jIva feels fully satisfied with his attaining the Lord's abode to have a full and perfect enjoyment of the bliss, equal to that of the Lord, the Lord Himself also feels fully satisfied as if He has achieved a great success by bringing the jIva back to His abode!





This kind of sharing the highest bliss by both the Lord and the mukta-jIva is known as sAyujyam. It is considered as the actual mOksha. Some jIvas attain the worlds such as those of VishNu and the privilege of living in the same world as VishNu's, which is called sAlOkya. Some jIvas attain proximity to the Lord, which is known as sAmeepya. Some attain forms similar to that of the Lord which is called sAroopya. These jIvas are also called muktas as upacAra (courtesy), since they are very near the ultimate goal but not actually muktas in the true sense of the word. This is explained in the following SLOka, which is said to be in SrImad BhAgavatam:

लोकेषु विष्णोर्निवसन्ति केचित् समीपमृच्छन्ति च केचिदन्ये ।

अन्ये तु रूपं सदृशं भजन्ते सायुज्यमन्ये स तु मोक्ष उक्तः ॥

lOkEshu vishNOrnivasanti kECit sameepamrcchanti ca kECidanye |

anyE tu roopam saddrSam bhajantE sAyujyamanyE sa tu mOksha uktah ||

(Some live in the worlds of VishNu; others approach very near to VishNu; others acquire forms resembling the forms of VishNu; yet others attain the enjoyment of bliss equal to that of the Lord, which alone is called sAyujya.)

This SLOka declares that only sAyujyam in SrI VaikuNTham is mOksha. Just as a hundred looks very small compared to one thousand, the same way sAlokya etc. are compared to sAyujyam. The truth of this may be seen in the following SLOka:

मोक्षं सालोक्य-सारूप्यं प्रार्थये न कदाचन ।

इच्छाम्यहं महाबाहो सायुज्यं तव सुति ॥

mOksham sAlOkyam-sAroopyam prArthayE na kadAcana |

icchAmyaham mahAbAhO sAyujyam tava suvrata || ---Jitante StOtram, 2-36

(I do not at all beg for mOksha which goes by the names of sAlOkya and sAroopya. I long, Oh Lord, for sAyuja with Thee).

sAyujya means the relationship between two persons who are united in communion (sayuk). One might be sayuk with another, although only in the common enjoyment of certain pleasure. Here, in regard to the mukta, the object of enjoyment is Brahman with His prakAras or modes. Since Brahman and the mukta both commune with each other in the enjoyment of that bliss, the mukta is called sayuk with Brahman.

In this case, a question arises: Why then in the same Vedic passage, the two words, sAyujya and sArshTitA are employed, when both mean the same thing? The sentence is:


सायुज्यं सार्ष्टितां समानलोकतामाप्नोति ।

sAyujyam sArshTitAm samAnalOkatAmApnOti | (source not known)

sAyujya means that the same object is being enjoyed by the mukta and the Lord, just as two friends taste the same sweet. This is called bhOgya-sAmyam.

sArshTitA means the enjoyment of an object by the two is at the same level. The joy is the same for both. In the world, we see that though many taste one sweet, the pleasure derived by them varies person to person. But, in the Paramapadam, there is no difference in the level of enjoyment of the bliss of Brahman between the Lord and the mukta.

Equality in the enjoyment of bliss between the Lord and the mukta is sAyujyam. This is despite the fact that, the mukta has nothing to do with the work of



creating, maintaining and destroying and such other things in regard to the world (**jagad-vyApAra**). That work is exclusively rests with the Lord alone. SwAmi Desikan compares this arrangement or difference to a father and others in a family. The father cultivates the field and the sons and others who do not cultivate it, enjoy alike the fruit from the cultivated field. The Lord Who is engaged in the work of the world and the mukta who only witnesses it have the same degree of enjoyment in the bliss arising from that work.

The Brahma Sootram deals with this subject in the "**JagadvyApAra-varjAdhikaranam**" starting from 4-4-17:

The Sootram, 4-4-17 states:

जगद्व्यापारवर्जं प्रकरणादसन्निहितत्वाच्च ॥

jagdvyaApAvarjam prakarNAdasannihitatvAccha ||

(The mukta attains glory similar to the lord except in the matter of activity relating to creation etc. of the world; because, the context related to the activity of creation etc. of the universe belongs to the Lord and also because the liberated jIva is not associated with that context.)

The Sootram 4-4-21 states:

भोगमात्रसाम्यलिङ्गाच्च ॥

bhOgamAtra-sAmyalingAccha ||

(Because there is an indication that equality relates to mere enjoyment of bliss, the mukta is not having the function of creation etc.)

Here, a clarification is required to be made with regard to the attainment of

sAyujyam by the mukta. There is a section of VedAntins (advaitins) who interpret this sAyujya mukti as oneness or identity with Brahman. They term it as 'aikyam'. This view is opposed to the etymological meaning of the word, sAyujyam, as well as vEdic texts which declare that Brahman is different from the jIva:

सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे ।

पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥

sarvAjIvE sarvsamsthE brhantE tasmin

hamsO bhrAmytE brahma cakrE |

pruthagAtmAnam prEritArm ca matvA

jushTastatstEnAmrtatvamEti ||

--svEtASvatarOpanishad, 1-6

(In the wheel of Brahman, which is great, which makes all beings live and in which all are placed at the time of dissolution, does this jIva migrate. Knowing that prompter and knowing himself also as different from Him and becoming an object of love of that ParamAtman on account of that awareness, he attains immortality.)

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषसवजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति ॥

dvA suparNA sayujA sakhAyA samAnam vrksham parishasvajAtE |

tayOranyah pippalam svAdvatti anSnannanyO abhicAkaSeeti ||

--MuNDhakOpanishad, 3-1-1

(The two birds - jIvAtmA and ParamAtma- having similar qualities and moving together cling to the same tree. Of these two, one eats the fruit of karma that is ripe and the other shines without eating.)



They cling to the same tree

नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां यो विदधाति कामान् ।

तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

nityO nityAnAm cetanaScEtanAnAm EkO bahoonAm yO vidadhAti kAmAn |
tatkAraNam sAnkhyayOgAdhigamyam j~nAtva dEvam mucyatE sarvapASaih ||
--svEtASvatarOpanishad, 6-13

(The One eternal sentient, bestows the desires of many eternal sentients. That is the cause which is known from the scriptures of the sAnkhya and the yOga schools. By knowing that God alone, one is freed from all bonds.)

The view of advaita that sAyujyam is oneness is refuted by these passages which declare that the mukta will attain perfect resemblance (sAmyam) to Brahman and that the mukta will be like Brahman. This is conveyed by the Gita too:

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥


idam j~nAnamupASritya mama sAdharmyamAgatAh |

sargEpi nOpajAyantE pralayE na vyathanti ca ||

--Gita, 14-2

(Those who, resorting to this knowledge in form of upAsana, attain to the possession of qualities that characterize Me, are not born even at the time of creation nor hurt at the time of dissolution.)

Similarly Maharishi VyAsa has also expressed the idea at great length in the discourse between VasishTa and KarAla and concludes by saying: "The jIva



released from bondage, i.e., the mukta, attains the Supreme Being and acquires attributes similar to those of the Supreme Being. He too becomes free from all imperfections when he reaches Him."

One more difference between the Lord and the mukta is 'Sriyapatitvam', being the Consort of Lakshmee, which belongs to the Lord alone. The job of creation etc. also can not be distributed to many, as the jIvas are countless and if this job is done every one, there will be only confusion. So, the Lord alone retains this job with Himself, even though He assigns it others also sometimes as an Emperor gets a job done by His servants keeping the control with Himself.

In view of this, Swami Desikan says in this sub-section, the Lord also derives satisfaction in bringing back at least one jIva into His abode, though still many others are there to be brought back. In this, He has to be patient as the jIvas are yet to turn towards Him. A situation has to be created to achieve this. A lot of work has to be done in this regard, as in the case of cleaning every one of the gems which have fallen into dirty muddy mess. He has a lot of work left to be completed.



SECTION 9.2 (VIII)

Favours being done after crossing the river, VirajA

In the previous sub-section, Swami Desikan showed how the Lord derives great happiness in the mukta-jiva enjoying the bliss in equal measure as He does. In that way, SwAmi Desikan confirmed that this sAyujya mukti is not oneness by saying that the Lord is happy that the mukta-jIva is also happy which means both have not become one as some vedantins have built their theory of advaita. Now, in this sub-section, Swami Desikan deals with it in another angle:

(vii) “கோலத்திருமாமகளோடு உன்னைக் கூடாதே சாலப் பல நாள் அடியேன் இன்னம் தளர்வேனோ?” என்று இருந்த இவனைப் பிணை கொடுக்கிலும் போகவொட்டாதே இருந்த நிரதிசய-ஆனந்த-அநுभवபரிவாஹம் நித்யமாம்படி நடத்துமதுவும்---எல்லா முனிவும் தீர்ந்து, சிறைக் கூடத்தில் நின்றும் புறப்படவிட்ட ராஜகுமாரனுக்கு ஸ்திரமான யௌவராஜ்யம் கொடுக்குமாப் போலே இருக்கிற--प्रधान-उपकारवर्गம்.

(viii) “kOlatthirumA-makaLodu unnaik koodAthE cAlap pala nAL adiyEn innam thaLarvEnO?” enRu iruntha ivanaip piNai kodukkilum pOkavottAthE iruntha niratiSaya-Ananda-anubhava-pareevAham nityamAmpadi nadatthumathuvum -- eLLA munivum theernthu, ciRaikkoodatthil ninRum puRappadaviTTa rAjakumAranukku sthiramAna yauvarAjyam kodukkumAp pOIE irukkiRa - pradhAna-upakAra-vargam.

The quote which is from a verse in Thiruvaimozhi, is selected by Swami Desikan to emphasize that even the mukta-jIva had not aspired for oneness with Brahman but desired to be with the Lord in the company of His Consort, SrI:

ஞாலத்தூடே நடந்தும் நின்றும் கிடந்திருந்தும்
சாலப்பல நாள் உகந்தோறு உயிர்கள் காப்பானே



கோலத்திருமாமகளோடு உன்னைக் கூடாதே

சாலப்பலநாள் அடியேன் இன்னம் தளர்வேனோ?

j~nAlatthoodE nadanthum ninRum kidantirunthum

cAlappala nAL ukanthORum uyirkaL kAppAnE

kOlatthirumAmakaLOdu unnaik koodAthE

cAlappala nAL adiyEn innam thaLarvEnO? ---ThiruvAimozhi, 6-9-3

(You walked on this earth, showed Your postures of standing, reclining and sitting in order to protect the beings who cannot survive without seeing you even for a second. Now, I am in the same position having an unquenched desire to see you along with Lakshmee. I am becoming weaker and unable to sustain myself without seeing You. How long am I to wait like this?)



Paramapadanathan-parameshwara viNNagaram

Similarly was this mukta-jIva once longing for witnessing the Lord along with

His Consort. Now that he has attained Him, can He allow him to leave Him? As the jIva's longing for Him multiplied several times, the love for him also similarly grew in the mind of the Lord. In fact, the Lord's love for this jIva is more than that of jIva and hence, He cannot remain without him. In order to show the Lord's anxiety, Swami Desikan describes the situation in which the Lord is placed:

"இவனைப் பிணை கொடுக்கிலும் போகவொட்டாதே இருந்த நிரதிசய-ஆனந்த-
அனுभवபரிவாஹம் நித்யமாம்படி நடத்துமதுவும்" ,


"ivanaip piNai kodukkilum pOkavottAthE iruntha niratiSaya-Ananda-anubhava-
pareevAham nityamAmpadi nadatthumathuvum" -

The Lord does not allow him to leave Him even if the mukta gives all assurances that he will return to Him. He will not allow him to leave even if he places his Mother, SrI Lakshmee as a security. This is the message being conveyed by this expression. Why does He do so?

"நிரதிசய-ஆனந்த-அனுभवபரிவாஹம் நித்யமாம்படி நடத்துமதுவும்",

"niratiSaya-Ananda-anubhava-pareevAham nityamAmpadi nadatthumathuvum" -

The bliss which the mukta-jIva has started enjoying has no parallel nor superior similar to the Lord Who is "ஓப்பார் மிக்காரை இலையாய மாமாயன்", "oppAr mikkArAi ilaiyAya mAmAyan" - the wonderful Lord who has neither an equal nor a superior. The Lord does the favour which is the final favour after the mukta-jIva attains Him, by making this unparalleled Bliss a permanent one. It is flowing like a flood and has no end. The Bliss enjoyed by the mukta will remain for all the time to come. As Time has no control in the nitya vibhooti, it is static there. There is no question of next moment or even a second, not to talk of tomorrow. It is present, present and present alone. Mukta has forgotten his



past too and there is no worry about future. Nityam, nityam and nityam alone. In that situation, where is the question of his leaving? Even if he wants, the Lord will not allow it. That is the message of the very final Brahma Sootra:

अनावृत्तिः शब्दात् अनावृत्तिः शब्दात् ॥

anAvruttih SabdAt anAvruttih SabdAt || --4-4-22

(There is no return, there is no return, because so say the scriptures.)

Here, Scriptures means the will of the Lord as it is He Who propagated the vEdas. So, where is the question of Himself violating this code? Even if His Consort who is the most dear to Him recommends, He will not yield.

SrI PeriyAzhvAr says:

தன்னடியார் திறத்தகத்துத் தாமரையாளாகிலும் சிதகுரைக்குமேல்
என்னடியார் அதுசெய்யார் செய்தாரேல் நன்று செய்தார் என்பர்போலும்
மன்னுடைய விபீடணற்கா மதிளிலங்கைத் திசைநோக்கி மலர்க்கண் வைத்த
என்னுடைய திருவரங்கற்கன்றியும் மற்றொருவர்க்கு ஆளாவரே?

thannadiyAr thiRatthakatthuth thAmaraiyALAkilum cithakuraikkumEl

ennadiyAr athuceyyAr ceythArEl nanRu ceythAr enbarpOlum

mannudaiya vibeedaNARKA mathiLilangaith thisai nOkki malarkkaN vaiththa

ennudaiya thirubarangaRku anRiyum maRRoruvarkku ALAvarE?

---PeriyAzhvAr thirumozhi, 4-9-2

(Even if SrI Who resides in Lotus, complaints against His devotee, He will tell her, "My devotees will not commit any mistake, even if they do it, it will be for good only.")

Hence, there is no question of His allowing the mukta to leave Him. And, of course, the mukta will also not think of leaving Him, as he has already joined, in the Paramapada, the eternal devotees who are witnessing the Lord continuously without even a wink, as stated in this Vedic passage that is recited in our temples daily:

तद्विष्णो परमं पदं सदा पश्यन्ति सूरयः दिवीव चक्षुराततम् ।

तद्विप्रासो विपन्यवो जागृवाँ सस्समिन्धते ।

विष्णोर्यत् परमं पदम् ॥

tadvishNO paramam padam sadA paSyanti soorayah diveeva cakshurAtatam |

tadviprAsO vipanyavO jAgruvAm sassamindhatE |

vishNOryat paramam padam ||


---Rg vEda, 1.22.20

(With their broad eyes, the nitya sooris are witnessing for ever that highest abode of VishNu; they are the sages uttering vEdic mantras, ever awake, keeping the highest abode of VishNu bright.)

SwAmi Desikan ends this sub-section:

"எல்லா முனிவும் தீர்ந்து, சிறைக் கூடத்தில் நின்றும் புறப்படவிட்ட ராஜ குமாரனுக்கு ஸ்திரமான யௌவராஜ்யம் கொடுக்குமாப் பேலே இருக்கிற --- प्रधान-उपकारवर्गम्."

"eLLA munivum theernthu, ciRaikkoodatthil ninRum puRappadaviTTa rAjakumAranukku sthiramAna yauvarAjyam kodukkumAp pOIE irukkiRa -



Thus has been the series of excellent favours conferred by the Lord on the mukta, just as an Emperor grants the status of Crown-Prince to his son who has left the prison house, with all the sufferings having gone. The prince will have this position of Crown Prince stable.

Similarly the mukta-jIva also enjoys this unique position for ever to come, after he left the miserable samsAra once for all, and attained the Lord's feet.



SECTION 10

SrI NammAzhvAr reveals all these so far described, in the first verse of his work, Thiruviruttham.

After listing out all the favours the Lord does to a jIva from the beginning till he attains His abode and enjoys the full and perfect Bliss equal to Himself, SwAmi Desikan now gives an introduction before taking up his commentary on the first verse in the Thiruviruttham of SrI NammAzhvAr in this section:

இப்படி நம்முடைய அபேக்சா-நிரபேக்சமாகத் தன்னுடைய ச்வ-புத்தி-அதீனமான சஹகரி-
 விசேஷ-சஹித-சம்பந்த-குணவிசேஷங்களாலே முன்பு ஸர்வேச்வரன் பண்ணின உபகார
 பரம்பரைகளை முன்னிட்டுக் கொண்டு, மேல் தேச-கால-பரிச்சேதமில்லாத திவ்ய-
 கைகரிய-பரியந்தமாக அபேக்சிக்கை முமுக்ஷுவுக்கு ப்ரஹ்மகையால் அயர்வறும்
 அமரர்களதிபதியான திருமாலாலே மயர்வற மதிநலம் பெறும்படி அருளப்பட்ட
 நம்மாழ்வார், தம்முடைய அநுபவ-பரிவாஹங்களான பவந்தங்கள் நாலில் முதல்
 பவந்தமாய் இவர் தம் வருத்தாந்தங்களை முன்னிடுகையாலே 'திருவிருத்தம்'
 என்று பேர்பெற்ற பவந்தத்தின் முதற்பாட்டால் பூர்வ-உபகார-ஸ்மृतியை முன்னிட்டுக்
 கொண்டு உத்தர-உபகார-அபேக்சையிலே உபகமிக்கிறார்.

ippadi nammudaiya apEkshA-nirapEkshamakath thannudaiya sva-buddhi-
 adheenmAna sahakAri - viSEsha - sahita - sambandha-guNaviSEshangkaLAIE
 munbu sarvESvaran paNNina upakAra paramparaikaLai munnittuk koNdu, mEl
 dESa-kAla-paricchEdamillAtha divya-kainkarya-paryantamAka apEkshikkai
 mumukshuvukku prAptamAkaiyAl ayaRvaRum amararkaLathipathiyAna



thirumalAIE mayarvaRa mathinalam peRumpadi aruLappatta nammAzhvAr,
thammudaiya anubhava-pareevAhangkaLAna prabandhangkaL nAlil mudal
prabandhamAi ivar tham vrutthAnthangkaLai munnidukaiyAIE 'Thiruviruttham'
enRu pErpeRRa prabandhatthin muthaRpAttAl poorva-upakAra-smrutiyai
munnittukkoNdu uttara-upakAra-apEkshaiyilE upakramikkiRAr.

Meaning:

Thus, the Supreme Lord, the Consort of SrI, has done a series of favours to us in the absence of any plea from us; purely out of His helping nature and perhaps due to the eternal relationship that exists with us. This resulted in the development of a desire for liberation that leads to the ultimate aim of rendering divine service to the Lord unrestricted either by place or time. Being such one, SrI NammAzhvAr who has been blessed with the j~nAna-bhakti faculty by the Lord of the blemish-less eternal devotees, begins to submit his plea for further favours,



The Consort of SrI

in the first verse of his work, Thiruviruttham, the first of his four compositions, which are but out-flow of his own experience. This he does keeping in mind the favours done by the Lord earlier.

The first verse is:

பொய்ந் நின்ற ஞானமும் பொல்லாவொழுக்கும் அழுக்குடம்பும்

இந்நின்ற நீர்மை இனியாமுறாமை உயிரளிப்பான்

எந்நின்ற யோனியுமாய்ப் பிறந்தாய்! இமையோர் தலைவா!

மெய்ந்நின்று கேட்டருளாய் அடியேன் செய்யும் விண்ணப்பமே.

poinninRa j~nAnamum pollA ozhukkum azhukkudambum

inninRa neermai iniyAmuRAmai uyiraLippAn

enninRa yOniyumAi piRanthAi! imaiyOr thalaivA!

meininRu kEttaruLai adiyEn ceyyum viNNappamE.

SUB-SECTION: 10.1

Word-by-word meaning of the first verse.

After the brief introduction, Swami Desikan now provides a detailed commentary on the first verse, "பொய்ந் நின்ற", "poinninRa", of SrI NammAzhvar's first of four compositions. Please see Section 10 above for the full verse of "poinninRa".

பொய்ந் நின்ற ஞானமும் பொல்லாவொழுக்கும் அழுக்குடம்புமாவது - ஸம்ஸார
மூலமான भ्रान्ति-ज्ञानமும், அதடியாக வந்த ப்ராதிகூல்-அனுஷ்டானமும், அதடியாக
வந்த रजस्तमः-प्रचुरமான प्राकृतदेहமும். இவை மற்றுமுள்ள
ஹேயங்களுக்கெல்லாம் உபலக்ஷணம். இங்கே अनुक्त-समुच्चयமும் கொள்ளவுமாம்.

poinninRa j~nAnamum pollA ozhukkum azhukkudambumAvathu - samsAra
moolamAna bhrAnti-j~nAmum, athadiyAka vantha prAtikoola-anushThAnamum,
athadiyAka vantha rajas-tamah-pracura-mAna prAKruta-dEhamum. ivai
maRRumuLLa hEyangkaLukkellAm upalakshaNam. ingE anukta-samuccayamum
koLLavumAm. ---

By the expression, 'the false knowledge, evil conduct and dirty body' in the first line of the verse, the AzhvAr means: the delusive knowledge arising out of the samsAra, arising out which comes the unfavourable conduct, which leads one to beget the materialistic body dominated by the rAjasa and tAmasa qualities. These are indicative of other reasons too. Here, one may include whatever that has not been stated.

"பொய்ந் நின்ற ஞானம்" என்றது नश्वरமாகையாலே பொய் என்னலாம்படி நிற்கிற
अभोग्यமான விஷயத்தில் करणायत्तமாய்ப்பிறக்கிற भोग्यता-बुद्धियाகவுமாம். அநாதி-

காலம் பரமபுருஷார்த்தை இழந்து, ஸம்ஸாரத்திலே அகப்பட்டுக் கிடந்த இதில் அநுதாபம் தோற்றும்படி.

"poinninRa j~nAnam" enRathu naSvaramAkaiyAlE poi ennalAmpadi niRkiRa abhOgyamAna vishayatthil karaNAyattamAip- piRakkiRa bhOgyatA-bhuddhi-yAkavumAm. anAdi-kAlam paramapurushArthatthai izhanthu, samsAratthilE akappattukkidantha ithil anutApam thORRumpadi.

The expression, 'false-knowledge' also indicates the intention for enjoying the sensual pleasures with regard to things that are not really enjoyable because they are perishable and thus are false. Such false knowledge makes one sympathetic towards him, who is caught in the mire of samsAra since unknown time, having deprived of the highest human goal (parama-purushArtham).


"இந்நின்ற நீர்மை" -- இப்படி நின்ற ப்ரகாரத்தை;

"inninRa neermai" - ippadi ninRa prakAratthai

- (Such a situation as this;)

"இனியாம் உறாமை" -- , सर्वलोक-शरण्यनाय, शरणागत-वत्सलानां உன் திறத்தில் ப்ரதிபுத்திரான நாங்கள் இதற்குமேல் இப்ப்ரதிகூல்-பரம்பரையை அடையாதபடி; 'யாம்' என்கிற இது "परित्राणाय साधूनां" என்கிற சாது-வஹுவ்தத்தைக் காட்டுகிறது. "पशुर्मुन्यः" இத்தியாதிகளிற்படி சம்பந்திகளையும் கூடக் காட்டுகிறதாகவுமாம்.

"ini yAm uRAmai" -- sarvalOka-SaraNyanAi, SaraNAgata-vatsalanAna un thiRatthil prati-buddha-rAna nAnkaL ithaRkumel ippratikoola-paramparikaLai adaiyAthapadi; 'yAm' enkiRa ithu, "paritrANaya sAdhoonAm" enkiRa sAdhu-bahutvatthaik kAttukiRathu. "paSu-manushyah" ityadikaLiRpadi sambandhi-kaLaiyum kAttukiRathAkavumam.



By the expression "ini yAm uRAmai" (in order that we do not get into such a situation hereafter), the AzhvAr means, in order that we -- who have been entertaining hostile thoughts against You, the Lord of all worlds, Who is compassionate towards those who surrender at Your feet - do not get into this kind of successive un-favourable situations; Here, "yAm" indicates the large assemblage of good people as referred to in the expression, "paritrANaya sAdhoonAm" (Gita, 4-8) [for the protection of the good]. The expression also shows the nature of connections as stated in "paSu-manushyah" (animals and humans).

This is from a SIOka in SANDilya smriti. We shall see the verse in full:

पशुर्मुण्यः पक्षी वा ये च वैष्णव-संश्रयाः ।

तेनैव ते प्रयास्यन्ति तद्विष्णोः परमं पदम् ॥

paSu-manushyah pakshee vA yE ca vaishNavah samSrayAh |

tEnaive tE prayAsyanti tadvishNOh paramam padam ||

--SANDilya smruti, 1-15

(Animals, humans, birds etc surrender to VaishNavites and because of that, attain the highest abode of the Lord.) Thus, by the word, "yAm", the AzhvAr refers to those who have surrendered to a devotee of the Lord.

The word-by-word commentary by SwAmi Desikan continues further:

"உயிரளிப்பான்" - உனக்கு அந்நியர்-சேமாய் வைத்து, அசுக்லபமாய்க் கிடந்த
ஆத்மஸ்வரூபத்தை "தாசமூதோஹ்" என்கிறபடியை நித்யமாக அநுபவிக்கப் பண்ணு
வான்.;




"uyiraLippAn" - unakku ananyArha-SEshamAi vaitthu, asatkalpamAik- kidantha Atmasvropatthai 'dAsabhootOham' enkiRapadiyai nithyamAka anubhavikkap paNNuvAn.

The expression of "uyiraLippAn" in the verse is beautifully commented by SwAmi Desikan. Our Atma exists only as a dAsa of the Lord and His devotees. In the absence of such feeling or awareness, it is equal to non-existence. When we were not aware of the difference between the Atma and our physical body, then also we were not in existence, as the Atma-j~nAnam did not blossom then. After our accidental contact with an AchArya or a devotee of the Lord, we started learning about ourselves. Slowly we learnt, even though theoretically, that we are not the body, but the Atma that has taken residence in the body. That knowledge was enough to give us life, in real term. But, by the grace of the Lord, we started to listen to the discourses of our AchAryas or their learned disciples. We had the opportunity to learn the Divya Prabandam, in particular, Thiruvaimozhi of SrI NammAzhvAr, which grasped our attention fully and deeply. When we started studying his verses, we found the expressions, "adiyEn", "dAsan" and the like. We learnt that these words refer to the AzhvAr, whenever he mentioned about himself. We also came to know that the essential nature of the Atma is 'j~nAna', knowledge. But only when studied the second verse in the 8th Thiruvaimozhi in the Eighth Centum, we learnt the word, "adiyEn", is the true definition of the Atma. That is, the dAsya bhava, being the servant of the Lord and His devotees is the true definition of our Self. Only after that revelation, we got the life in fact.

Till then, we had been just as an acit - insentient - a material thing. Now, when we recall the earlier existence, it appears we were no different from a life-less stone!

This is what the AzhvAr means by the expression, "uyiraLippAn". Now we study SwAmi Desikan's commentary in detail:



உனக்கு अनन्यार्ह-शेषमायं வைத்து,

unakku ananyArha-SEshamAi vaitthu-

Here, "unakku" means the Lord. "ananyArha-SEshamAi vaitthu" means: Despite the fact that we are servants of You alone and none else, we remained like a lifeless matter (asatkalpamAik kidantha)

"Atmasvroopatthai 'dAsabhootOham' enkiRapadiyai nithyamAka anubhavikkappaNuvAn."-- In order to make us realize the essential nature of the Atma (Atma-svaroopam) as the servant of Yours. Not merely to make us realize this, but to make the realization a permanent one - "nityamAka anubhavikka" - To make us experience this awareness for ever.

For this, what the Lord did? The AzhvAr answers it next:

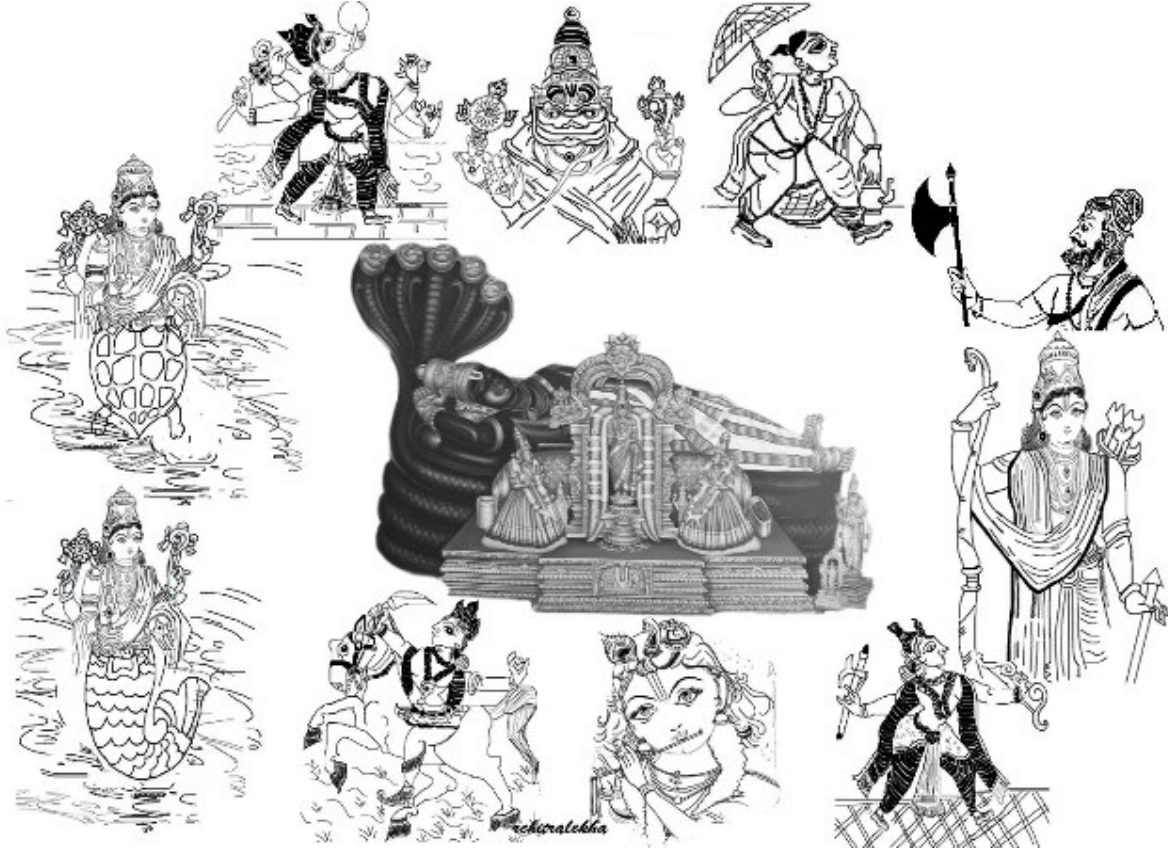
"எங்கின்ற யோனியுமாய்ப் பிறந்தாய்!"

"enninRa yOniyumAi piRanthAi!"

You took births in all types of beings.

We now see SwAmi Desikan's commentary:

"देव-तिर्यक्-मनुष्य-स्थावरங்கள் என்கிற எல்லாப் प्रकारத்தாலும் प्रमाण-सिद्धங்களாய் நின்ற भूतजातங்கள் நாலிலும் அவற்றோடு सजातीयன் என்னலாம்படி ஸ்ரீ ஜம்மரஹஸ்யத்திற்படியே सत्यமாய் ஜ்ఞான-सङ्कोचादि-दोष-प्रसङ्ग-रहितமுமாய், नित्य-निर्दोष-शुद्ध-सत्त्वमय-दिव्यमङ्गल-विग्रह-परिणाम-आत्मकமுமாய், स्वेच्छामात्र-हेतुकமாய், कर्म-कृत-काल-नियम-रहितமாய், साधुपरित्राणादिमात्र-प्रयोजनமாய், व्यूह-व्यूहान्तर-विभव-विभवान्तररूपமாயுள்ள अवतार-वर्गத்தாலே 'நிலைவரம்பில பல பிறப்பாய் ஒளிவரு முழுநலம்' என்னும்படி பிறந்தாய்.",




enninRa yOniyumAi piRanthAi

"dEva-tiryak-manushya-sthAvarangkaL enkiRa ellAp prakAratthAlum pramANa-siddhangkaLai ninRa bhoota-jAtangkaL nAlilum avaRROdu sajAteeyan ennalAmpadi SrIjanma-rahasyatthiRpadiyE, satyamAi, j~nAna-sankOcAdi-dOsha-prasanga-rahita-mumAi, nitya-nirdOsha-Suddha-sattvamaya-divyamangala-vigraha-pariNAMA-Atmaka-mumAi, svEcchA-mAtra-hEtuka-mAi, karma-kruta-kAla-niyama-rahita-mAi, sAdhuparitrANAdi-mAtra-prayOjana-mAi, vyooHa-vyooHAntara-vibhava-vibhavAntara-roopa-mAyuLLa avatAra-vargatthAI, 'nilavarampila pala piRapAi oLivaru muzhunalam' ennumpadi piRanthAi."

Now, we take up the detail study of the commentary:

"देव-तिर्यक्-मनुष्य-स्थावरங்கள் என்கிற எல்லாப் प्रकारத்தாலும் प्रमाण-सिद्धங்களாய்
 निன்ற भूतजातங்கள் நாலிலும்",



"dEva-tiryak-manushya-sthAvarangkaL enkiRa ellAp prakAratthAlum pramANa-siddhangkaLAI ninRa bhoota-jAtangkaL nAlilum" -

We know, from the scriptural authorities as well as in direct perception, that there are mainly four types of beings. They are: devas, animals, humans and plants. The Lord took births in all these types; and

"அவற்றோடு சஜாதீயன் என்னலாம்படி",

"avaRRodu saJAteeyan ennalAmpadi" -

He took birth in these types of beings in such a manner that He remained without any distinction from them. He appeared the same others in that class of life.

"ஸ்ரீஜந்மரஹஸ்யத்திற்படியே", "

SrIjanma-rahasyatthiRpadiyE" --

According to the secret of the Lord's incarnations.

This refers to the Bhagavadgita SLOkas spoken by the Lord Himslef revealing the secret of His incarnations. There are four SLOkas (5 to 8) in the fourth Chapter. To make our job easy, Swami Desikan himself summarizes the message conveyed by these verses:

"सत्यमायं, ज्ञान-सङ्कोचादि-दोष-प्रसङ्ग-रहितमममयं,

"satyamAi, j~nAna-sankOcAdi-dOsha-prasanga-rahita-mumAi," ---

All His births are real, (satyam). The Lord says in the first Sloka:

बहूनि मे व्यतीतानि जन्मानि तव च अर्जुन ।

bahooni mE vyateetAni janmani tava ca arjuna |

Many births of Mine have passed away, Oh Arjuna, as well as many of yours!

By this, the Lord confirms the reality of His births. They are not myth or illusion or mAyA or untrue. This is what SwAmi Desikan emphasizes by the expression: "satyamAi".

"ज्ञान-सङ्कोचादि-दोष-प्रसङ्ग-रहितमुपायं",

"j~nAna-sankOcAdi-dOsha-prasanga-rahita-mumAi," -

The Lord is born out of His own free will, without in the least giving up any of the special qualities of His. There is no shrinkage in His consciousness or awareness; He Who is not being born, is born: The AzhvAr says: "piRappiliyAi pal piRavip peru-mAyan" - though not being born, yet, He takes many births as He is wonderful! So, there is no question of death for Him, even though He takes births. This is revealed by Him in the next Sloka:

अजोऽपि सन् अव्ययात्मा भूतानां ईश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवामि आत्ममायया ॥

ajOpi san avyayAtmA bhootAnAm eeSvarOpi san |

prakrtim svAmadhishThAya sambhavAmi AtmamAyayA ||

(Though I am unborn and inexhaustible in My own nature, though I am the Lord of all beings, yet abiding in My own nature, I am born of My own free will.)

This is conveyed by Swami Desika thus:

"नित्य-निर्दोष-शुद्ध-सत्त्वमय-दिव्यमङ्गल-विग्रह-परिणाम-आत्मकमुपायं",

"nitya-nirdOsha-Suddha-sattvamaya-divyamangala-vigraha-pariNAmA-Atmaka-



mumAi," -

His births are real; devoid of any bit of blemish; they are of suddha-sattva (pure sattva quality, without the touch of rAjasa and tAmasa qualities). The bodies He assumes during these births are divine forms, though ordinary people will not be able to see His true form with their material eyes; as His form is beyond the grasp of our sensual perception.

SwAmi Desikan further says:

"स्वेच्छामात्र-हेतुकमिदम्,"

"svEcchAmAtra-hEtuka-mAi," -

We have already noted the Lord's own words in the Gita, where he says:

"I am born of My own free will." He is not under the control of any one else, as He alone is the Master of masters - sarvESvaran.

SwAmi Desikan continues:

"कर्म-कृत-काल-नियम-रहितमिदम्,"

"karma-kruta-kAla-niyama-rahitamAi" --

His births are not subject either to any act of His or karmas, unlike in our case. He is also not subject to the control of time; that is, no one can decide that He should be born at such a time or for such a duration etc.

According to the scriptures, this prAKruta universe is under the control of time. Our births are pre-determined; the duration of our life is also pre-decided on the basis of our previous karmas. The Lord is beyond such limitations. He Himself decides the time of His birth, the duration etc., as He says in the Gita:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥

yadA yadA hi dharmasya glAnirbhavati bharata |

abhyutthAnam adharmasya tadA AtmAnam srjAmyaham ||

In this, the Lord indicates the reason for His decision to take births in the world.

He says: "I create Myself in the world, whenever there is decline of dharma, and rise of adharma, Oh BhArata!"

It is clear that there is no restriction as to the time of His birth. Whenever people abandon the duties assigned to them by scriptures in accordance with the four castes and four stages of life; and whenever there is rise of opposition to the dharma, 'I Myself decide to take birth out of My own will.'

This is to set right things and to restore order in the society. For example, His incarnations as VAmāna, Narasimha, ParasurAmā, SrI RAmā, SrI KrIshNa etc.

It is not only for restoring dharma, but for something a more important purpose, the Lord takes births in the world, says SwAmi Desikan:

"साधुपरित्राणादिमात्र-प्रयोजनमायि,"

"sAdhuparitrANAdimAtra-prayOjanamAi,"

- For the protection of good people and the like.

The Lord is so powerful that He can restore dharma even from sitting in His abode, without taking births. But, there are good people here, who are deeply devoted to Him. For their sake, He takes births, as He Himself says in the Gita:



परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

paritrANaya sAdhoonAm vinASaya ca dushkrtAm |

dharmasamsthApanArthAya sambhavAmi yugE yugE ||

(For the protection of the good, also for the destruction of the evil-doers and for the firm establishment of dharma, I am born from age to age.)

All these purposes can be achieved by the all-powerful Lord even while being in His abode. There is no need for him to come down to this earth. Here, we must recall the excellent explanation given by SrI-bhAshyakAra as to why He decides to come down for the protection of the good:

"They are the foremost among the VaishNavas, who have taken refuge in Me. These devotees cannot get support, sustenance etc., for themselves without perceiving Me. They regard even a moment's time without Me as a thousand Kalpas. They become broken in every limb because of the separation from me. So I am born from age to age in the forms of gods, men etc., for protecting them by affording them the opportunity to behold My form and acts and to converse with Me."

The other purposes like the destruction of evil-doers are incidental and minor compared to the protection of His devotees.

SwAmi Desikan indicates the various types of incarnations of the Lord:

"व्यूह-व्यूहान्तर-विभव-विभवान्तररूपमायुर्गण अवतार-वर्गकृताले",

"vyooha-vyoohAntara-vibhava-vibhavAntararoopamAyulla avatAra-

vargatthAI" -

According to the scriptures, in particular, SrI PAncharAtra, the Lord's incarnations are of five kinds: His primary form is Para - in SrI VaikuNTham, where he is known as Para VASudEva. Then, for the sake of creation, protection and destruction of the universe, He takes the vyooaha form, known as Vyooaha VASudEva. Thereafter, He descends into other vyooaha forms, known as vyooahAntara forms, which are three in number. SankarshaNa, Pradhyumna and aniruddha - each for the three purposes just mentioned. Following these, he takes births in various forms which are known as vibhavAntAra. They include the main ten avatAra: Matsya, Koorma, VarAha, Narasimha, VAmana, BhArgava RAma, SrI Dasaratha RAma, BalarAma, SrI KrishNa and Kalki (which he is yet to take in future). Besides these, He is present in the hearts of all beings as antharyAmi. Finally, He takes the form of idols in the Temples and homes, known as archa avatAra. So the number of His births is countless. Here, SwAmi Desikan quotes a passage from a verse of SrI NammAzhvAr:

'நிலைவரம்பில பல பிறப்பாய் ஒளிவரு முழுநலம்' என்னும்படி பிறந்தாய்.,

'nilaivarambila pala piRappAi oLivaru muzhunalam' ennumpadi piRanthAi.', --

We may see the verse in full:

எளிவரும் இயல்வினன் நிலைவரம்பில பலபிறப்பாய்

ஒளிதரு முழுநலம் முதலில கேடில வீடாம்

தெளிதரு நிலைமையது ஒழிவிலன் முழுவதும் இறையோன்

அளிவரும் அருளினோடு அகத்தனன் புறத்தனன் அமைந்தே.

eLivarum iyalvinan nilaivarambila palapiRappAi

oLitharu muzhunalam muthalila kEdila veedAm

theLitharu nilaimaiyathu ozhivilan muzhuvathum iRaiyOn



alIvarum aruLinOdu akatthanan puRatthanan amainthE.

--Thiruvaimozhi, 1-3-2

(The Lord takes births for which there is no rule; nor high or low in regard to the state. But in every incarnation, He shines with His countless auspicious qualities. However, He maintains simplicity and lowliness despite being the highest of the highest. He confers on His devotees a clear vision and liberation too. He grants these out of great compassion. He is the easiest to approach for His devotees while inaccessible for others.)

With all these aspects, You took births in every form of life, including that of the lowest, in order to save Your devotees, says SrI NammAzhvAr.

SwAmi Desikan continues with his word-by-word commentary:

இமையோர் தலைவா!-- சீவந்தம் ஒத்திருக்கச் செய்தே, கர்ம வசத்தாலே
நாங்கள் இழந்துகிடக்க, நித்யஸூரிகள் நியானுபவம் பண்ணும்படி ஸர்வ
ஸமனான ஸர்வஸ்வாமியானவனே!

imaiyOr thalaivA! - sambandam otthirukkac ceithE, karma vasatthAIE nAngkaL
izhanthu kidakka, nityasoorikaL nityAnubhavam paNNumpadi sarvasamanAna
sarva-swAmiyAnavanE!

"இமையோர் தலைவா!"

"imaiyOr thalaivA!" -

Oh the Lord of the nitya sooris!

SrI NammAzhvAr addresses the Lord as 'the Lord of the nitya sooris!' This has many connotations. BhagavAn is the Lord of all, then, why should the AzhvAr address Him like this?



imaiyOr thalaiva



If we consider the context described by the AzhvAr so far, it will become clear. The same is indicated by SwAmi Desikan in his commentary:

"சंबந்தம் ஒத்திருக்கச் செய்தே"

"sambandam otthirukkac ceithE" -

The connection between the Lord and the creatures is the same. There is no difference at all. That is the connection as the Lord is the self of everyone, including the nitya sooris. All of us including the nitya sooris have the Lord as our Atma. We are His sareera or body, prakAra or mode. We are SEsha and He is the SEshee. We are servants, while He is the Master, the only Master.

When that is the common connection, the Lord takes births in any 'yOni' -- any form of life, for the sake of us, the lowest of the lowest!

SwAmi Desikan further says:

"கர்ம வசத்தாலே நாங்கள் இழந்துகிடக்க"

"karma vasatthAlE nAngkaL izhanthu kidakka" -

Truly we are all equal to nitya sooris. That is the real situation. But, we lost the status because of our own fault - karma committed in unknown antiquity. That is why we are caught in the endless cycle of births and re-births, unlike the nitya sooris who never committed any such wrong action. Some of us have been lucky to get back to the original position earlier due to j~nAna, bhakti-yOga or prapatti and now as muktas are serving the Lord in His abode.

SwAmi Desikan continues:

"நித்யஸூரிகள் நित्यानुभवம் பண்ணும்படி ஸர்வஸமனான ஸர்வ-
ஸ்வாமியானவனே!",

"nityasoorikaL nityAnubhavam paNNumpadi sarvasamanAna sarvaswAmi-
yAnavanEI" -

Unlike us, the nitya sooris are experiencing continuously the full and perfect bliss which is equal to that of the Lord. If they are fortunate, it is because of the compassion of the Lord! There is no question of losing the enjoyment ever. That too is because of the Lord! But he is supposed to be the same for all, including us, the bonded jIvas. He is equal to all without any partiality! This is indicated by the expression, "sarva-samanAnavan". He is the Lord of all! This is indicated by the expression, "sarva-swAmiyAnavan". Even then, the AzhvAr addresses Him as "the Lord of the nitya sooris"!

How beautifully put by Swami Desikan!

We go further:

"மெய்ந்நின்று கேட்டருளாய்"

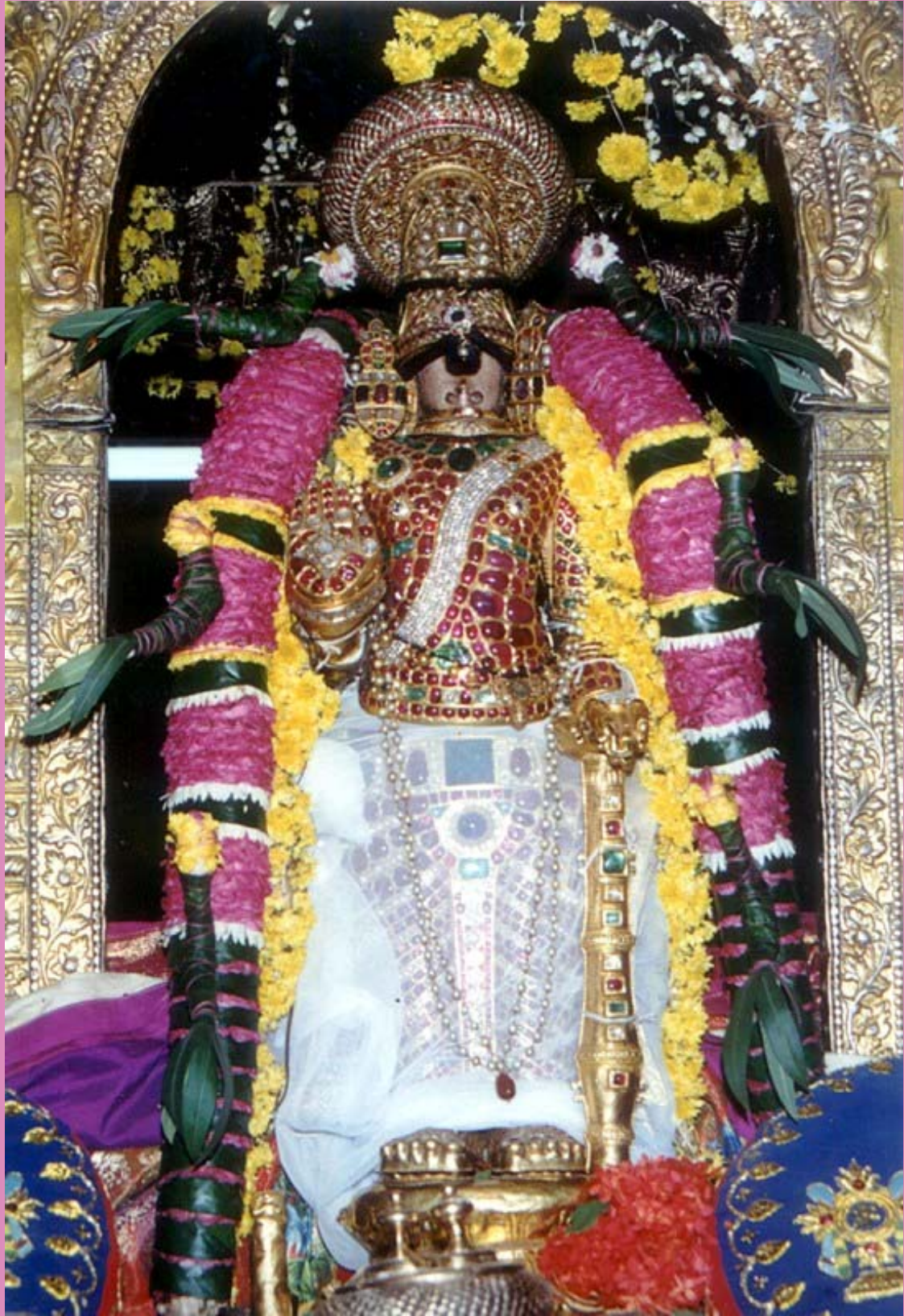
"meininRu kEttaruLai" -

Truly standing before us and please listen!

SwAmi Desikan has some thing to say about the AzhvAr's selecting the word, "mei":

"மெய்" -- இப்படி ரக்ஷாயோக்மானான என்னுடைய படிகளும், ரக்ஷணோந்முக
னான உன்னுடைய படிகளும் ப்ரமாண-சித்தங்களன்றோ? அவற்றில் ஒன்று
அப்ரமாணமாகிலன்றோ உனக்குக் கண்ணழிவு சொல்லலாவது என்று தாத்பர்யம்.

"mei" - ippadi rakshAyOgya-nAna ennudaiya padikaLum, rakshaNONmukh-nAna
unnudaiya padikaLum pramANa-siddhangkaLanRO? avaRRil onRu
apramANamakilanRO unakkuk kaNNazhivu collalAvathu enRu thAtparyam.



mei ninRu kETTaruLai

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There are ways of appealing to the Lord for help. The elephant Gajendra was caught by a crocodile in a pond where he had gone to pluck a lotus flower to offer to the Lord. Hundreds of years he struggled to get himself free but met with failure. As a last resort, he called the Lord addressing Him as 'Oh AdimoolamE!' and the story goes that the Lord rushed to the spot riding His vehicle, Garuda and saved the elephant. All the time when Gajendra was using his own strength to get out of the crocodile's clutch, the Lord did not make any attempt to help him. Only when the elephant gave up all his efforts and called the Lord for saving him, to enable him to place the lotus at the feet of the Lord, did the Lord rush to the spot. Unless He is physically present, He cannot fulfill the desire of His devotee.

When Draupathi was being stripped of her sari in the Kaurava Assembly, she made all efforts to get out of the situation. First, she appealed to the elders like Bhishma present in the assembly. As there was no response from any of them, she tried on her own efforts which also met with failure. Then she called the Lord SrI KrishNa and said she was surrendering to Him and appealed to the Lord to save her. At that time, the Lord did not rush to spot, but He saved her from the ugly situation. Here, our AchAryas have made a significant observation. Draupati, called the Lord as 'DwAraka nilayA!'. Even though the Lord is present everywhere, she identified Him as the Lord present in DwAraka, a place far away from HastinApur. So, the Lord remained where He was at the time but, saved her by supplying sarees through a continuous flow till DuSSAsana become tired and gave up the attempt. There is also another view that the Lord's name is as powerful as the Lord Himself. It was the name of the Lord uttered by Draupathi, that came to her help.

Keeping such episodes in mind, SrI NammAzhvAr desires for the Lord's physical present before him to listen to his plea. That is why he used the term, "mei" - which has several meanings including, truth, body etc. The AzhvAr wants the



physical presence of the Lord in front of him to listen to whatever he is going to say.

If his intention is merely to seek protection, he need not insist on the physical presence of the Lord. Why? SwAmi Desikan states that it is the Lord's duty to provide protection to the good people without their seeking the same:

"இப்படி ரக்ஷாயோగ்யனான என்னுடைய படிசூடும், ரக்ஷணோந்முகவனான உன்னுடைய படிசூடும் ப்ரமாண-சித்தங்களன்றோ?",

"ippadi rakshAyOgya-nAna ennudaiya padikaLum, rakshaNOnmukh-nAna unnudaiya padikaLum pramANa-siddhangkaLanRO?" -

It is laid down in the scriptures, which are the authority created by the Lord Himself, the qualifications of the one deserving protection and the qualifications of the One, that is, the Lord, who is the protector. That is why, the AzhvAr mentions the term "mei". Because, he is in a condition which requires the actual physical presence of the Lord in front of him, he says "mei".

There is an imaginary conversation between the Lord and the AzhvAr:

The Lord: Oh AzhvAr! Why should I appear before you showing My divya mangala vigraham? You want some help which I can render from here and there is no need to rush there.

AzhvAr: No, my Lord! You have to come here to save me.

The Lord: What for?

AzhvAr: It is because adiyEn wants to make a submission to You.

The Lord: That submission you can make straight away. As you know I can hear it sitting on the couch of AdiSEsha! I have the capacity to hear every sound.

Not only that, I can know all that goes in your mind. Nothing can be hidden from me. So, you go ahead with whatever you want to say.

AzhvAr: No, my Lord! It is not like what Draupati demanded from You. You granted it without rushing to the spot.

The Lord: Then, what is your plea for which My presence is required?

AzhvAr: Oh my Lord! My very plea is your presence here. adiyEn can be saved only by Your physical presence. AdiyEn wants to see You with my eyes, Your divya-mangaLa form! Without seeing it adiyEn will not survive.

The Lord: So, what?

AzhvAr: Oh my Lord! It is You Who have propagated the scriptures as an authority to be followed.

The Lord: I am not bound by them, AzhvAr!

AzhvAr: No, my Lord! The same scripture declares You as the Protector and we, the jIvas as to be protected by You. So, You too are bound by Your own scriptures!

The Lord: You are intelligent! You have trapped Me using My own words! You are accusing Me of blind to the authority!

AzhvAr: adiyEn cannot accuse You of dereliction of duty. Because,

"அவற்றில் ஒன்று அப்ரமாமாகிலன்றோ உனக்குக் கண்ணழிவு சொல்லலாவது?",

"avaRRil onRu apramANamakilanRO unakkuk kaNNazhivu collalAvathu?"

Not even one among the scriptures is un-authoritative! So, what prevents You from acceding to my plea? There is no hindrance at all for You to appear



before me in Your true form, my Lord!

This is the reason for the AzhvAr to utter the expression, "mei", and SwAmi Desikan for explaining thus the significance of this tiny word.

"நின்று கேட்டருளாய்" -- 'அவாவறச் சூழ்ந்தாய்' என்னும்படி நான் அவாவற்று வீடு பெறுமளவும் **अन्यपर**னாகாதே **अभिमुख**னாய்க் கொண்டு கேட்டருளாய்.

"ninRu kETtaruLai" - 'avAvaRac coozhnthAi' ennumpani nAn avAvaRRu veedu peRumaLavum anyaparanAKathE abhimukhnaik koNdu kETTarLai.

SrI NammAzhvAr asks the Lord, "Please stand and listen to me!" He wants the Lord to stop for a little time, so that he can tell Him what is in his mind. Swami Desikan explains his beautifully:

'அவாவறச் சூழ்ந்தாய்' என்னும்படி நான் அவாவற்று வீடு பெறுமளவும் **अन्यपर**னாகாதே **अभिमुख**னாய்க் கொண்டு கேட்டருளாய்.",

"avAvaRac coozhnthAi' ennumpani nAn avAvaRRu veedu peRumaLavum anyaparan-AkathE abhimukhnaik koNdu kETTarLai." -

The AzhvAr wants the Lord to listen to his words till all his desires are exhausted. SwAmi Desikan quotes a passage from the AzhvAr's own verse: "அவாவறச் சூழ்ந்தாய்", "avAvaRac coozhnthAi"- You covered me up quenching my yearning. (ThiruvAimozhi, 10-10-10). How big was his yearning? The AzhvAr says:

சூழ்ந்தகன்று ஆழ்ந்துயர்ந்த முடிவில் பெரும் பாழேயோ
சூழ்ந்ததனில் பெரிய பரநன் மலர்ச்சோதீயோ
சூழ்ந்ததனில் பெரிய கடர் ஞான இன்பமேயோ
சூழ்ந்ததனில் பெரிய என்னவா அறச் சூழ்ந்தாயே."

coozhnthakanRu Azhnhuyarntha mudivil perum pAzhEyO

coozhnthathanil periya para nan malarc-chOtheeyO

coozhnthathanil periya chudar j~nAna inbamEyO

coozhnthathanil periya ennavA aRac choozhnthAyE.

This verse contains an interesting dialogue between the AzhvAr and the Lord. If we follow the dialogue, we can fully realize the message of the verse.

The AzhvAr has been yearning to join the Lord for so long a time, without the Lord responding. At last one day the Lord appears before the AzhvAr.

The Lord: Why are you calling Me all the time?

AzhvAr: Oh Lord! adiyEn has been yearning for you so much.

The Lord: How much is your love for Me?

AzhvAr: It is larger than this large prakruti, which is larger than Mahat, ahankAra and all the space and is infinite.


The Lord: Oh, Your love for me is that big? You know, My svaroopA (Form) is vibhoo, larger than this moola-prakruti (pAzh - known as tamas). I am beyond it. (tamasah parastAt!)

AzhvAr: Oh Lord! The intensity of adiyEn's love is bigger than that, Lord!

The Lord: Is it so? Do you know my knowledge - consciousness, known as dharma-bhoota-j~nAna—is larger than My svaroopA?

AzhvAr: Oh Lord! My deep love for You is still bigger!

The Lord: Oh AzhvAr! Are you aware of My love for you? Now, you yourself see, it is larger than your love for Me. I am yearning more than you do. See it for yourself.



AzhvAr: Oh My Lord! What a sight! Your love for me has enveloped mine totally. All my yearnings have been drowned in yours. You have covered me up and quenched my yearning. adiyEn has become a drop in Your vast nectar-like love. My longest ever ambition is now totally fulfilled!

This is going to happen later after the AzhvAr completes his mission for which he has been sent by the Lord to this world. But, now he is at the beginning of his mission.

Even now, the AzhvAr is full of love for the Lord. So, he says, according to SwAmi Desikan:

"நான் அவாவற்று வீடு பெறுமளவும் அந்யபரனாகாதே",

"nAn avAvaRRu veedu peRumaLavum anyaparanAkAthE" --

Until I attain mOksha after getting my yearning fully satisfied, You should remain here before me without turning towards anywhere else.

The Lord asks him: What do you want Me to do?

AzhvAr: "अभिमुखनायकं कोण्डु केट्टरुनायकं.",

"abhimukhnaik koNdu kETTaruLai" --

You should look at me and kindly listen to what adiyEn says.

SwAmi Deikan gives another interpretation:

மெய்நின்று என்னவுமாம்; "meininRu ennavumAm;" -

It can also be like this:

"அப்போது நீ அவதரித்த தெல்லாம் சபிரயோஜனமாம்படி உன் அவதார-விஐஹத் தோடே

'ஒருநாள் காணவாராய்' என்று இருக்கிற எனக்கு பகாசித்து நின்று என்கிறது.",

"appOthu nee avatharittathellAm saprayOjanamAmpadi un avatAra-vigrahatthOdE 'oru nAL KANvArAi' enRu irukkiRa enakku prakaSitthu ninRu enkiRathu." -

Then the meaning of what Azhvar says will be this:

"You should stand before me, so that the purpose of all Your incarnations will be fulfilled. For that, You should stand before me in the same form of Yours as You took in the incarnations.

The Lord asks the AzhvAr: Why so?

AzhvAr: "ஒருநாள் காணவாராய்' என்று இருக்கிற எனக்கு பகாசித்து நின்று",

"oru nAL KANvArAi' enRu irukkiRa enakku prakaSitthu ninRu" -

adiyEn has been longing for your appearance before me, calling, "One day You please come before me!" Here, Swami Desikan quotes from the AzhvAr's own verse:

மாயக் கூத்தா வாமனா வினையேன் கண்ணா கண்கைகால்

தூயசெய்ய மலர்களாய்ச் சோதிச் செவ்வாய் முகிழ்தா

சாயல் சாமத் திருமேனி தண்பாசடையா தாமரைநீள்


வாசத்தடம் போல் வருவானே ஒரு நாள் காணவாராயே.

mAyak kootthA vAmana vinaiyEn kaNNA kaN kaikAI

thooya ceyya malarkaLAic chOthic chevvaI mukizhathA

chAyAl chAmattthirumEni thaNpAsadaiyA thAmarai neeL

vAsatthadam pOI varuvAne oru nAL KANa vArAyE. --ThiruvAimozhi, 8-5-1



(Oh Lord! Please come at least one day! You appeared as VAmana and KrishNa and performed fascinating tricks! You must come before me with the eyes, hands, feet, mouth all shining like lotuses in a pond.)

For my sake, who is with such eagerness to see Your form, You must come before me, says the AzhvAr.

SwAmi Desikan gives an alternative explanation:

"அங்ஙனன்றிக்கே, 'அடியேனுள்ளான் உடலுள்ளான்' என்னும்படி என் அழுக்குடம்புக்குள்ளே **சுगुप्सै**பண்ணாதே அணியனாய் நின்று என்னவுமாம்.",

"agnngnananRikkE, 'adiyEnuLLAn udaluLLAn' ennumpadi en azhukkudambukkuLLE jugupsai paNNAthE aNiyanaAi ninRu ennavumAm." -- If not so, it can be like this:

The AzhvAr wants the Lord to appear in the form as He is present in his body, without any disgust against it as dirty, as stated in the verse:

அடியேனுள்ளான் உடலுள்ளான் அண்டகத்தான் புறத்துள்ளான்
படியேயிதுவென்றுரைக்கலாம்படியனல்லன் பரம்பரன்
கடிசேர் நாற்றத்துள்ளாலை இன்பத்துன்பக் கழிநேர்மை
ஒடியாவின்பப் பெருமையோன் உணர்விலும்பர் ஒருவனே.

adiyEnuLLAn udaluLLAn aNdakatthAn puRatthuLLAn
padiyE ithuvenRu uraikkalAm padiyen allan parampran
kadicEr nARRatthuuLLAlai inbatthunbak kazhinErmai
odiyAvinbap perumaiyOn uNarvilumbar oruvanE.

--ThiruvAimozhi, 8-8-2

(He is in my soul. He is in my body. He is the Great One, Who is in the universe and outside it; Whose character cannot be described as such and such; Who is

superior to superiors; Who is also in fragrance of a flower, in the taste of honey; Whose Bliss is unalloyed, flawless, continuous without breaks; Who is above all dEvas and nitya-sooris.)

The AzhvAr's point is: "When You can continuously stay in my soul and body, without any disgust for the dirty body, You should not avoid appearing near me now."

SwAmi Desikan takes up the text further in the AzhvAr's verse:

"கேட்டருளாய் அடியேன் செய்யும் விண்ணப்பமே."

"kEttaruLai adiyEn ceyyum viNNappamE." -

Please listen to the submission being made by me.

On this, SwAmi Desikan gives an explanation:

"நீ மயர்வு அற மதி நலம் அருளுகையாலே",

"nee mayarvu aRa mathi nalam aruLukaiyAlE" --

- As You grant me the knowledge and devotion which are devoid of any confusion,

SwAmi Desikan uses the words of the Azhvar sung in the first verse of his ThiruvAimozhi, where he says, it was the Lord Who graced him with a j~nAna that is free from any confusion. He also graced him with devotion. The AzhvAr could have said, the Lord gave him a clear knowledge instead of 'knowledge, devoid of confusion'. We have seen in the world that a person may have a clear vision of knowledge, but at any point of time, there is a possibility of his getting confused. Such a situation will not arise in the case of the AzhvAr, as he was graced by the Lord a knowledge which never gets confusion at any time. That is why the AzhvAr used a negative term which is stronger than a positive term.



By way of confirming this, SwAmi Desikan says further:

"निरुपाधिक-दास्यक्त्तिले नित्य-प्रतिष्ठित-बुद्धियाण्ण ङाणं",

"nirupAdhika-dAsyatthilE nitya-pratishThita-bhuddhiyAna nAn" -

Here, Swami Desikan explains the word, "adiyEn" used by the AzhvAr in his verse.

We have seen earlier the correct definition of "adiyEn" as 'the servant of the Lord and His devotees.' This is known as 'dAsya-bhAvam'. All of us are the servants of the Lord and His devotees, no doubt. But, most of the time, we do not realize this and behave in such a manner as though we are the master of all others or we are totally and unquestionably independent. Only after we get the true knowledge, we realize we are only servants; and not masters. Our being servants has no cause. It is our natural and essential quality. But it is covered by the dirt of misconception. Only when we remove the dirt, our true nature will shine. That is our true nature, which is not due to any cause. This is what SwAmi Desikan says by the expression, "निरुपाधिक-दास्यक्त्तिले", "nirupAdhika-dAsyatthilE". Here 'upAdhi' means deception, disguise, limitation, and condition due to time, place etc. and effect. Because of these conditions, the real and original nature of an object is hidden. It is restored only after the object is subjected to the cleansing process. In the case of our soul also, its true nature is hidden due to some reasons listed above and it requires to be cleansed so that the true nature becomes visible.

But, in the case of the AzhvAr, there is no need for any cleansing, because his soul shines in its original nature, which is stated by the term, "निरुपाधिक-दास्यक्त्तिले", "nirupAdhika-dAsyatthilE" - His dAsya-bhAvam is not conditioned



at all.

So, his intellect is ever stable in this attitude of service, which is stated by the term, "नित्य-प्रतिष्ठित-बुद्धिया नान्", "nitya-pratishThita-bhuddhiyAna nAn" --

The AzhvAr says, "Since adiyEn's servitude is not due to any motive or cause, adiyEn's intellect has become steady on a regular basis. Such a person being adiyEn has also obtained another feature. Swami Desikan speaks about this in the following words:

"என்னாலே உன்னை இன் கவிபாட ஒருப்பட்ட",

"ennAlE unnai inkavi pAda oruppatta" -

Through me, You desired to get sweet poetry about Yourself.

The Azhvar does not claim authorship for whatever he is going to sing in praise of the Lord, through sweet Tamil verses. Here, it is worthwhile to recall the determination of the AzhvAr to sing only about the Lord and none else:

என்னாவில் இன்கவி யானொருவர்க்கும் கொடுக்கிலேன்

.....

என்னானை என்னப்பன் எம்பெருமான் உளனாகவே.

ennAvil inkavi yAn oruvarkkum kodukkilEn

.....

ennAnai ennappan emperumAn uLanakavE.

---Thiruvaimozhi, 3-9-1

The Azhvar says, "I will not sing sweet poetry through my tongue about any one else, when my Lord is there."





ennappan emperumAn -Perunkulam Maayakkootthan

He also does not claim authorship for the verses he composed on the Lord. He has spoken about this in detail in ten verses in Thiruvaimozhi- 7-9. We may see a sample of what he said:

அன்றைக்கென்னைத் தன்னாக்கி என்னால் தன்னை

இந்தமிழ் பாடிய ஈசனை...

anRaikennaith thannAkki ennAl thannai

inthamizh pAdiya eesanai.....

---ThiruvAimozhi 7-9-1

(That day, He made me His own and through me got sweet poems sung on Himself.)

The AzhvAr now tells the Lord further, as reported by Swami Desikan:

"निरपेक्ष-स्वतन्त्रनान उन्नाले प्रेरितनायकं कोण्डु पण्णुकिह विज्ञापन-
कैकर्यङ्कनाकिह नालु प्प्रपन्तङ्कनायुम् त्तिरुस्सेवि साற்றि,"

"nirapEksha-svatantra-nAna unnAlE prEritanAik koNdu paNNukiRa vij~nApana-
kainkaryang-kaLAKiRa nAlu prabanthangkaLaiyum thirucchevi cARRi," -

SwAmi Desikan qualifies the Lord with an adjective, "nirapEksha-svatantran" -
The Lord is independent but at the same time He is also without any desire un-
fulfilled.

Still, the Lord impels the AzhvAr to sing poetry. The AzhvAr too obliged Him
by singing four poetic works, as a service to the Lord, making only submissions;
and the Lord also listened to them keenly. The four works are: Thiruviruttham,
ThiruvAsiriyam, Periya ThiruvanthAthi and ThiruvAimozhi.

As a preliminary to do this service of singing on the Lord, the AzhvAr now
submits to the Lord requesting Him to listen to him:

"श्रुति-विषयङ्कनान इत्तैत 'तोण्डार्क्कु अमुतु उण्ण'लाम्पडि पण्णि
अरुणवेण्णुम् एण्णु त्तिरुवुण्णमाम्.",

"sruti-vishayang-kaLAna itthai 'thoNdarkku amuthu uNNa' lAmpadi paNNi
aruLavENdum enRu thiruvuLLamAm." -

SwAmi Desikan says all these works of the AzhvAr are full of VEdic tenets and
it is the wish of the AzhvAr that these should be made nectar-like by the Lord
by listening to them, so that they are enjoyed by His devotees. The AzhvAr
himself says it in a verse:

கண்டுகொண்டு என்கண்ணினை ஆரக் களித்து

பண்டைவினையாயின பற்றோடறுத்து

தொண்டர்க்கமுதுண்ணச் சொல்மாலைகள் சொன்னேன்

அண்டத்தமரர் பெருமான் அடியேனே.

kaNdu koNdu enkaNNiNai Arak kaLitthu

paNdai vinaiyAyina paRROdaRutthu

thoNdarkkamuthuNNac solmAlaikaL sonnEn

aNdatthamarar peruman adiyEnE.

---ThiruvAimozhi, 9-4-9

The AzhvAr feels that if he is able to make the Lord's devotees to enjoy the bliss, it would be more enjoyable than he alone enjoying it. He says: "By seeing the Lord, my eyes have derived full gratification; the longing is fulfilled; all my sins of the past have been totally effaced without leaving even a trace of smell. Can I enjoy alone? I should share with BhAgavatAs for whom I, the devotee of the Lord of this Universe, have served a delicious meal of these verses, for them to enjoy."



SwAmi Desikan wonders: "Is this the intention of the AzhvAr in requesting the Lord to stay for a while, and listen to his garland of verses?"

aNdatthamarar perumAn adiyEn-
nammAzhvAr at the divine feet of namperumAL
(thanks SrI Murali bhattar)



SUB-SECTION - 10.2

The messages to be understood in this verse

After the detail commentary on the AzhvAr's verse beginning 'poinninRa', SwAmi Desikan now gives, in a package, the points to be learnt from the verse:

இப்பாட்டில் शुद्ध-अशुद्ध-रूपங்களான अचित् துக்களுடைய भेदமும், चिदचित्
भेदமும், बद्ध-मुक्त-नित्य-विभागத்தை உடையரான ஜீவர்களுடைய अन्योन्य-
भेदமும், जीव-ईश्वर-भेदமும், ईश्वर-ऐक्यமும், ज्ञान-ज्ञातृ-भेदமும், सदसत्-ज्ञान-भेदமும்,
सदसत्-अनुष्ठान-भेदமும், सिद्ध-साध्योपाय-भेदமும், पर-अवर-पुरुषार्थ-भेदமும்
கிடக்கிறபடி யथास्थானம் शाब्दमाकव्यं अर्थमाकव्यं अनुसन्धिप्यत्तु.

ippATTil, Suddha-aSuddha-roopangkaLAna acitthukkaLudaiya bhEdamum,
cidacit-bhEdamum, baddha-mukta-nitya-vibhAgatthai udaiyarAna
jeevarkaLudaiya anyOnya-bhEdamum, jIva-ISvara-bhEdamum, ISvara-
aikyamum, j~nAna-j~nAtru-bhEdamum, sadasat-j~nAna-bhEdamum, sadasat-
anushThAna-bhEdamum, siddha-sAdhyOpAya-bhEdamum, para-avara-
purushArtha-bhEdamum kidakkiRapadi yathAsthanam SABda-mAkavum,
arthamAkavum anusandhippathu.

SwAmi Desikan advises us to learn these points both in words as well as their meaning. We shall take up point by point:

"शुद्ध-अशुद्ध-रूपங்களான अचित् துக்களுடைய भेदம்" ,

"Suddha-aSuddha-roopangkaLAna acitthukkaLudaiya bhEdam" --

'acitthukkal' means non-sentient objects, that is, material things which have no consciousness. They are categorized as pure and impure. We must know this difference among the objects which we are handling. This is shown in the verse





as follows:

- false knowledge, which is opposed to true knowledge;
- dirty body, which is opposite to clean body.

Knowledge is non-sentient according our sampradAya (tradition).

"चिदचित् भेदम्", "cidacit-bhEdam" - We must know the difference between sentient beings and non-sentient objects. This is revealed in the verse as follows:

'yAm', 'imaiOr', 'thalaivan' and 'adiyEn' are sentient.

'j~nAnam', 'dirty body', 'yOni'(womb) and 'mei' (body) are non-sentients (without consciousness)

"बद्ध-मुक्त-नित्य-विभागत्कृते उदयराज जीवार्कलुदय अन्योन्य-भेदम्",

"baddha-mukta-nitya-vibhAgatthai udaiyarAna jeevarkaLudaiya anyOnya-bhEdam" -

Among the jIvas (individual souls), there are several differences. First, every jIva is a separate entity; they form a single category of souls, which is mentioned in the verse as 'yAm'.

Within this category of souls, there are three groups:

- baddha-s (bonded souls)
- mukta-s (liberated souls) and
- nitya-s (eternally free souls).

These can be identified in the verse as follows:

- 'yam' - we. This word refers to the bonded souls;
- 'uyiraLippAn' - in order to give life, meaning, in order to liberate us (to become muktas).
- 'imaiyOr' - Eternally free souls.

"जीव-ईश्वर-भेदः", "jIva-ISvara-bhEdam" - the difference between the individual soul and the Bhagavan. This is known in the verse by the words:

- 'yAm', 'imaiyOr', 'adiyEn' - these represent individual souls.
- 'thalaivA' means the Lord, that is, ISvara.

"ईश्वर-ऐक्यः", "ISvara-aikyam," - Only one Lord, Who has neither equal nor superior. There is no other Lord, except the Lord of the eternally free souls. He is also the Commander of all categories of souls and is in full control of the non-sentient matter and every object formed out of this matter.

This is known from the word, 'thalaivA' - Oh Master (in singular).

"ज्ञान-ज्ञातृ-भेदः", "j~nAna- j~nAtru- bhEdam," - The difference between knowledge and the knower. These are indicated in the verse as follows:

- 'poi ninRa j~nAnam', -- Though it refers to false knowledge, it comes under knowledge.
- 'yAm' - we - the possessors of knowledge. 'adiyEn', I (Azhvar) who is also a knower.
- 'imaiyOr' - the eternally free souls - whose consciousness is fully expanded for ever, in contrast to our knowledge which is in a contracted state as we



are in the bonded condition so long as we are in this world.

- 'thalaivA' - the Lord Whose consciousness is fully expanded.

"सदसत्-ज्ञान-भेदम्", "sadasat-j~nAna-bhEdam," - The difference between knowing the sentient beings and knowing the non-sentient objects. 'sat j~nAnam' - the knowledge of the sentient - actually means the self-knowledge. That is, knowing that 'I' means the Atma - self and not the body (asat). We must also know that the Atma is permanent (nitya) and the body is perishable (anitya). We must also know the difference between the knowledge about the sentient and the knowledge about the non-sentient. The knowledge of the non-sentient leads one to attachment to things connected with the non-sentient body. This leads further to indulging in wrong actions. This is indicated in the verse by the expressions: 'poi ninRa j~nAnam', 'pollA ozhukku', 'inninRa neermai' which respectively mean - wrong knowledge, wrong conduct and lowest life.

The knowledge about sentient self is indicated by the expressions - 'ini yAm uRAmai' (we should not get this condition hereafter), 'uyiraLippAn' (in order to save us), 'piRanthAi' (You took births), 'imaiyOr thalaivA!' (Oh the Lord of the nitya sooris!), 'kETTaruLvAi' (please listen).

"सदसत्-अनुष्ठान-भेदम्", "sadasat-anushThAna-bhEdam" - Such a difference in the knowledge of sentient and the non-sentient also makes the difference in the conduct also.

This is indicated directly in some respects and indirectly in some other respects.

The very knowledge that we have 'poi ninRa j~nAnam' (wrong knowledge); 'pollA ozhukku' - we know that our conduct is wrong and we want to change over to the correct conduct.

"सिद्ध-साध्योपाय-भेदः", "siddha-sAdhyOpAya-bhEdam"--The difference between the means readily available and the means which we have to do. The first one is indicated in the verse in the expression 'thalaivA' - The Lord who is the siddhOpAyam -the means already available. He will get our ambitions fulfilled if we authorize Him.

The other is the means to be done by us, 'sAdhyOpAyam'. This is indicated by the following

Expression in the verse: 'adiyEn ceyyum viNNappam', which means 'I make this submission'. It is indicative of surrender, prapatti, at the Lord.

"पर-अवर-पुरुषार्थ-भेदः", "para-avara-purushArtha-bhEdam" - The difference between the lower objective of life and the higher objective of life.

This is indicated in the verse in such a way as what should be abandoned and what should be adopted. What should be given up is indicated by the expressions, 'poi ninRa j~nAnam' (false knowledge), 'pollA ozhukku', (wrong conduct), 'azhukkudambu' (dirty body) and 'inninRa neermai' (the disgusting this life) are all the lower goals (avara - purushArtham).

What should be adopted is indicated by the expression, 'inniRa neermai ini yAm uRAmai' (in order that we do not get into this lower birth). This indirectly conveys what is the higher goal of life - better than the present life (para-purushArtham).

Thus, SwAmi DeSikan advises us to note the words as well as their significance from this verse.



Swami DeSikan - thiruayindai



SUB-SECTION: 10.3

The six meanings in this verse

After showing the different aspects of spiritual knowledge contained in the AzhvAr's first-ever verse, SwAmi Desikan now proves that the verse also contains six main messages in a short form, in this sub-section:

இங்கு 'இமையோர் தலைவா' என்கிற இதிலே ஶேஷியாய் ப்ரஶ்யமான ப்ரஶ்மஸ்வரூபமும், 'யாம்' என்கிற இதிலே ஶேஷஶூதனாய் ப்ரஶ்யமான ப்ரஶ்யஶாட்ம-ஸ்வரூபமும், 'உயிர் அளிப்பான்' என்கிற இதிலே நிரூபஶதிக-ஷேஷவृத்தி-விஷேஷ-ரூபமான ப்ரஶ்யஸ்வரூபமும், 'பொய்நின்ற ஞானமும் பொல்லா ஓழுக்கும் அழுக்குடம்பும்' என்கிற இடத்திலே ஶேஷவृத்தி-விரோதி-ஸ்வரூபமும், 'கேட்டருளாய் அடியேன் செய்யும் விண்ணப்பமே' என்கிற இதிலே விரோதி-நிவர்தன-வ்யஶமாய் ஶோபஶதிகமான ஶாஸ்த்ரீய-ஷேஷவृத்தி-விஷேஷமும், 'இமையோர் தலைவா', 'அடியேன்' என்கிற இதிலே ப்ரஶ்யமான ப்ரஶ்மஸ்வரூபம் முதலான அர்த்-பஞ்சகத்தினுடைய அநுஸந்நானத்திற்கு அஞ்சருவாணியான சம்பந்நிவிஷேஷமும் சுருங்க அநுஸந்நேயம். ஆகையால், மேல் அருளிச் செய்யும்தெல்லாம் இதின் விஸ்தாரமாகிறது. ,

ingu 'imaiyOr thalaiva' enkiRa ithilE SEshiyAi prApyamAna brahmasvaroopamum, 'yAm' enkiRa ithilE SEshabhootanAi prAptAvAna pratyagAtma-svaroopamum, 'uyir aLippAn' enkiRa ithilE nirupAdhika-SEshavrutti-viSEsha-roopa-mAna phalasvaroopamum, 'poi ninRa j~nAnamum pollA ozhukkum azhukkudambum' enkiRa idatthilE SEshavrutti-virOdhi-svaroopamum, 'kEttaruLai adiyEn ceyyum viNNappamE' enkiRa ithilE virOdhi-nivartana-vyAjamAi sOpadhikamAna sAstreeya-SEshavrutti-viSEshamum, 'imaiyOr thalaiva', 'adiyen' enkiRa ithilE prApyamAna brahmasvaroopam muthalAna artha-pancakat-thinudaiya anusandhanatthiRku ancuruvANiyAna sambandha-viSEshamum curunga anusandhEyam. AkaiyaI, mEl aruLic ceyyumathellAm ithin visthAramAkiRathu.



Now, we shall take up the six messages one by one:

(1) 'இமையோர் தலைவா' என்கிற இதிலே शेषியாய் प्राप्यमान ब्रह्मस्वरूपம்,

'imaiyOr thalaivA' enkiRa ithilE SEshiyAi prApyamAna brahmasvaroopam -

'இமையோர் தலைவா', 'imaiyOr thalaivA' -- In this expression, we must know the nature of Brahman, Who is the SEshi, Master, to be attained by us.

(2) 'யாம்' என்கிற இதிலே शेषभूतनाय प्राप्तवान प्रत्यात्म-स्वरूपம்,

'yAm' enkiRa ithilE SEshabhootanAi prAptAvAna pratyagAtma-svaroopam.

In the expression, 'yAm', we must learn that the nature of the individual Atma is SEsha, servant, who should attain the Lord, Brahman.

(3) 'உயிர் அளிப்பான்' என்கிற இதிலே निरूपाधिक-शेषवृत्ति-विशेष-रूप मानफलस्वरूपம்,

'uyir aLippAn' enkiRa ithilE nirupAdhika-SEshavrutti-viSEsha-roopa-mAna phala-svaroopam, --

From the expression, 'uyir aLippAn', one should learn the nature of the fruit or final result, which is the hindrance-free and continuous special service to the Lord.

(4) 'பொய்கின்ற ஞானமும் பொல்லா ஒழுக்கும் அழுக்குடம்பும்' என்கிற இடத்திலே शेषवृत्ति-विरोधि-स्वरूपம்,

'poi ninRa j~nAnamum, pollA ozhukkum, azhukkudambum' enkiRa idatthilE SEshavrutti-virOdhi-svaroopam --

From the expression, 'poi ninRa j~nAnamum, pollA ozhukkum, azhukkudambum', we are cautioned about the nature of the enemies to the service. That is, wrong

knowledge, wrong conduct and impure body are the three main blocks which prevent us from attaining the ultimate goal.

(5) 'கேட்டருளாய் அடியேன் செய்யும் விண்ணப்பமே' என்கிற இதிலே **விரோதி-
निवर्तन-व्याजमायं सोपाधिकमान शास्त्रीय-शेषवृत्ति-विशेषम्,**

'kEttaruLai adiyEn ceyyum viNNappamE' enkiRa ithilE virOdhi- nivartana-
vyAjamAi sOpadhikamAna SAstreeya-SEshavrutti-viSEsham

The expression, 'kEttaruLai adiyEn ceyyum viNNappamE' reveals the scripture-sanctioned conduct which is to be adopted for the sake of removing the blockage in the way of our attaining the goal.

(6) 'இமையோர் தலைவா', 'அடியேன்' என்கிற இதிலே **ப्राप्यमान ब्रह्मस्वरूपं
முதலான அर्थ-पञ्चकत्तिनुदைய अनुसन्धानத்திற்கு அஞ்சருவாணி
யான संबन्धविशेषम्,**

'imaiyOr thalaivA', 'adiyEn' enkiRa ithilE prApyamAna brahmasvroopam
muthalAna artha-pancakatthinudaiya anusandhAnatthiRku ancuruvANiyAna
sambandha-viSEsham ---

From the expressions, 'imaiyOr thalaivA', 'adiyEn' etc., we learn the five things that should be known by every seeker after mOksha (salvation), such as Brahman, jIva etc., along with the relationship among them. These five things as stated in the scripture are:

प्राप्यस्य ब्रह्मणो रूपं प्राप्तुश्च प्रत्यगात्मनः ।

प्राप्त्युपायं फलं चैव तथा प्राप्ति-विरोधि च ॥

वदन्ति सकला वेदाः सेतिहास-पुराणकाः ॥



prApyasya brahmaNo roopam prAptuSca pratyagAtmanah |

prAptyupAyam phalam caiva tathA prApti-virOdhi ca ||

vadanti sakalA vEdAh sEtihAsa-purANakAh ||

---HAreetasamhita

The nature of the goal to be attained, namely, Brahman, the nature of the individual soul who is the seeker of the attainment, the means of attainment (upAya), the fruit resulting from it and so also the hindrance to the attainment of Brahman - all the Vedas along with itihAsAs and purANAs speak about these five.

'சுருங்க் அநுசந்நேயம்',

'curunga anusandhEyam' --

These five things and the special connection among them are to be learnt briefly in this verse.

SwAmi Desikan then concludes this sub-section thus:

ஆகையால், மேல் அருளிச் செய்யும்தெல்லாம் இதின் விஸ்தாரமாகிறது. ,

AkaiyAl, mEl aruLic ceyyumathellAm ithin visthAramAKiRathu. ---

Therefore, whatever is stated hereafter (by the AzhvAr) is the elaboration of this verse.



Supreme person
tiruvaNpushOttamam purushOttaman
(thanks: SrI Senthil)

SUB-SECTION 10.4

The Main Message of this verse

After showing the six messages that one gets from the AzhvaR's first verse, SwAmi Desikan, reveals the main message of the verse in a nutshell:

புருஷோத்தமவித்யையில் சொன்ன சர்வாதிக்யத்தை உடையனான ஶ்ரிய:பதி, 'ஜகடூபகூதிமர்த்ய', 'ஜகதாம் உபகாராய' இत्याதிகளிற் சொன்ன தன்னுடைய திவ்ய-அவதாரபகாரத்தை 'பஹூனி மே வ்யதீதானி' என்று தோடங்கி தான் அறிவித்தபடியே அறிந்தாராக்கெல்லாம், அதிகார-அநுகுண-உபாய-பூர்தியைப் பண்ணிக் கொடுத்து, இத் தேஹ் விட்டால் இனி ஒரு பிறவி வேண்டாதபடி சுவபூர்தியைக் கொடுக்கும் என்கிற இவ்வுபகாரம் இப்பாட்டுக்கு ப்ரதான-தாத்பர்ய விஷயமாகிறது.

purushOttama-vidyai-yil conna sarvAdhikkyatthai udaiyanAna Sriyah-pati, 'jagadupakrutimartyam', 'jagatAm upakArAya' ityAdikaLiR conna thannudaiya divya-avatAra-prakAra-tthai, 'bahooni mE vyateetAni' enRu thodangi thAn aRivitthapadiyE aRinthArkkellAm, adhikAra-anuguNa-upAya-poorti-yaip paNNikkodutthu, ith dEham viTTAI ini oru piRavi vENdAthapadi sva-prApti-yaik kodukkum enkiRa ivvupakAram ippATTukku pradhAna-tAtparya vishayamAKiRathu.

The main purpose of this verse is the favour the Lord does to the jIvas, to enable them to attain Him, the ultimate goal.

We shall now study SwAmi Desikan's words in detail:

"புருஷோத்தமவித்யையில் சொன்ன சர்வாதிக்யத்தை உடையனான ஶ்ரிய:பதி",

"purushOttamavidyai-yil conna sarvAdhikkyatthai udaiyanAna Sriyahpati"-

The Lord, Who is the Consort of Lakshmee, holds the sovereign control over everything, as stated in the purushOttama-vidya. PurushOttama Vidya is the 15th Chapter of the Bhagavad Gita. In this chapter, the Lord (SrI KrishNa) has spoken that He exercises sovereign control over the destructible and the indestructible entities; all the jIvas - both the bound souls and the free souls; that He is the Supreme Person, (PurushOttama); His greatness is His being the opposite to all that is evil and His remaining the sole seat of all auspicious qualities. He is of a different kind from both the types of jIvas - those who are bound in the prakruti which is non-sentient matter; and those jIvas who have no connection with the prakruti. He pervades these jIvas, sustains them and exercises sovereignty over them. He has been declared as the PurushOttama (Supreme Person) in the vEdas, smritis, itihAsas and purANas. A jIva attains mOksha by acquiring knowledge about this PurushOttama and by adopting the means to attain Him.

'जगदुपकृतिमर्त्य', 'जगतां उपकाराय' इत्यादिकुलीर्णुं ङुसांन तुनुुदुडुडु',

'jagadupakrutimartyam', 'jagatAm upakArAya' ityAdikaLiR conna thannudaiya" -

SwAmi Desikan quotes from two SIOkas of SrI VishNu PurANa. The first one, 'jagadupakrutimartyam' is part of the Sloka (5-30-81) -

सकलभुवनसूतिर्मीर्तिरल्पाल्पसूक्ष्मा

विदित सकलवेद्यैर्ज्ञायते यस्य नान्यैः ।

तमजमकृतमीशं शाश्वतं स्वेच्छयैर्न

जगदुपकृतिमर्त्यं को विजेतुं समर्थः ॥



sakalabhuvana-sootir-moortir-alpAlpa sookshmA

vidita sakala vEdyair-j~nAyatE yasya na anyaih |

tamajamakrtam-ISam SASvatam svEcchayainam

jagadupakrti-marttyam kO vijEtum samarthah ||

(Only those, who have well studied all the scriptures that have to be learnt, will be able to know, and none else, the Lord as the source of the creation of all the worlds and as of very subtle nature; He is eternal without being born; He is the Sovereign Controller of everything. He takes incarnation as a human being by His own will to help the people of the world. Who is capable of winning Him?)

In this, we take note of the statement that He incarnates as a human being to help the world.

The second quote, 'jagatAm upakArAya' is also from SrI VishNu PurANa:

जगतामुपकाराय न सा कर्मनिमित्तजा ।

चेष्टा तस्याप्रमेयस्य व्यापिन्यव्याहतात्मिका ॥

jagatAmupakArAya na sA karmanimittajA |

cEshTA tasyApramEyasya vyApinya-vyAhatAtmika ||

---6-7-72

(The Lord's birth is not due to any karma of His; He appears only for the good of the world. He is beyond our knowledge; His actions are not under any body's control.)

SwAmi Desikan continues:

"தன்னுடைய दिव्य-அவதாரபுரகாரத்தை 'बहूनि मे व्यतीतानि' என்று தொடங்கி தான் அறிவித்தபடியே அறிந்தார்க்கெல்லாம் अधिकार-அநுகுண-उपाय-பூர்த்தியைப் பண்ணிக் கொடுத்து,"

"thannudaiya divya-avatAra-prakAra-tthai, 'bahooni mE vyateetAni' enRu thodangi thAn aRivitthapadiyE aRinthArkkellAm adhikAra-anuguNa-upAya-poorti-yaip paNNikkodutthu" -

The Lord is born only for the good of the world. Such of His divine incarnation is announced by the Lord himself in the Bhagavad Gita in the fourth Chapter in five SLOkas, beginning 'bahooni mE vyateetAni', which we have studied earlier in detail.

The Lord helps all those, who are aware of Him through the scriptures, to complete the means adopted by them in accordance with their state and stage of birth.

"இத் தேஹ் விட்டால் இனி ஒரு பிறவி வேண்டாதபடி स्वप्राप्तियைக் கொடுக்கும் என்கிற இவ்வுபகாரம் இப்பாட்டுக்கு प्रधान-तात्पर्य விஷயமாகிறது."

"ith-dEham viTTAI ini oru piRavi vENdAthapadi sva-prApti-yaik kodukkum enkiRa ivvupakAram ippATTukku pradhAna-tAtparya vishayamAkiRathu." -

They will attain Him, after leaving their present bodies so that there is no need for another birth in this world (samsAra).

This favour of the Lord is the most prominent message of this verse of the AzhvAr, concludes SwAmi Desikan.

CONCLUDING VERSES

In his inimitable style, SwAmi brings this beautiful work of his to conclusion with a SLOka in Sanskrit and two verses in Tamil.

As people are busy with their own work to attend, they may not find time to devote to a detailed study of our sampradaya literature to gain the basic knowledge that would help them to lead a virtuous life. For their sake, SwAmi Desikan has made it a practice of providing the message of his work in a Sloka and or a Tamil pAsuram at the beginning as well as at the end. If one studies merely these verses, he will get an insight into the message which Swami Desikan conveys in the main text of his work. Those, who sincerely go through the work in full, will be benefited if they memorize these SLOkas and the Tamil pAsurams, so that the message of the main work will remain in their mind to guide them in their daily chores.

We shall now study the Sloka:

अयमप्यपरो महोपकारः कलिदोषाविल-चेतसां नराणाम् ।

करुणाजलधिः यदेष देवः प्रथयामास मया निजोपकारान् ॥

ayamapyaparO mahOpakArah kalidOshAvila-cETasAm narANAm |

karuNAjaladhih yadEsha dEvah prathayAmAsa mayA nijOpakArAn ||

Meaning:

करुणा-जलधिः karuNA-jaladhih - The Ocean of Compassion

एष देवः Esha dEvah - This Lord

निजोपकारान् nijOpakArAn - the favours done by Himself

कलिदोषाविल-चेतसां kalidOshAvila-cEtasAm - for the sake of the people whose mind has been polluted by evils in the Kali yuga

मया mayA - through me

प्रथयामास यत् prathayAmAsa yat - has presented

अयम् अपि ayam api - this also

अपरः aparah - another

महोपकारः mahOpakArah - big favour

In this SLOka, SwAmi Desikan says, "The Lord, Who is an Ocean of Compassion, has done another major favour in presenting this work through him (SwAmi Desikan) for the sake of the people whose mind has been polluted by the evils of this Kali age."

Now, we take up the Tamil pAsurams:

தான் தனக்குத் தன்னாலே தோன்றி, தன்னோர்
 ஒளியணைக்கும் குணத்தாலும் தன்னைக் கண்டு
 தான் தனக்கென்று அறியாத தன் குணத்தைத்
 தன் குணத்தால் தானிறையில் தானே கூட்டி
 ஊன் மருத்துப் புலன் மனம் மானாங்காரங்கள்
 ஒருமுலப் பிரகிருதியன்றி நின்ற
 நான் தனக்குத் தான் தனக்கென்று இசைவுதந்த
 நாரணனை நான்மறையால் நான் கண்டேனே.



nAraNanai nAn-maRaiyAl nAn kaNdEnE-ayindhai hayagrivan

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thAn thanakkuth thannAlE thOnRi, thannOr

oLiyaNaikkum guNaththAlun thannaik kaNdu

thAn thanakkenRu aRiyAtha than guNaththai

than guNaththAl thAniRaiyil thAne kooTTi

oon maruththup pulan manam mAnAngkArangkaL

oru moolapirakruthi yanRi ninRa

nAn thanakkuth thAn thanakkenRu isaivu thantha

nAraNanai nAn-maRaiyAl nAn kaNdEnE.

Meaning:

தான் thAn - I the jIvAtmA,

தனக்குத் தன்னாலே தோன்றி thanakkuth thannAlE thOnRi - itself appears to itself (as I),

தன் ஓர் ஒளி அனைக்கும் குணத்தாலும் than Or oLi aNaikkum guNaththAlun - through the attributive knowledge (dharma-bhootha-j~nAna), a glow of itself,

தன்னைக் கண்டு thannaik kaNdu - knowing one's own self (jIvAtmA),

தான் தனக்கென்று அறியாத thAn thanakkenRu aRiyAtha - not knowing about itself and that it is for itself (being non-sentient),

தன் குணத்தை than guNaththai - about the attributive knowledge,

தன் குணத்தால் than guNaththAl - by one's own spiritual knowledge,

தான் இறையில் தானே கூட்டி thAn iRaiyil thAne kooTTi - himself paying his attention to the Lord,



உன் oon - the fleshy body,

மருத்து maruththu - the air of breath,

புலன் pulan - sense organs (indriyam-s),

மனம் manam - mind,

மான் mAn - the element (tattvam) known as mahAn,

ஆங்காரங்கள் AngkArangkaL—the entity known as ahangkAram,

ஒரு மூலப் பிரகிருதி oru moolapirakruthi - an entity known as moola-prakruti,

அன்றி நின்ற anRi ninRa - different from all these non-sentient objects, நான் nAn - I the jIvAtama,

தனக்கு thanakku - for Himself (the Lord of all),

தான் தனக்கென்று thAn thanakkenRu - that He is the Lord of Himself,

இசைவு தந்த isaivu thantha - making me to recognize

நாரணனை nAraNanai - nArAyaNa,

நான்மறையால் nAn-maRaiyAl— through the four vEdas,

நான் கண்டேனே nAn kaNdEnE - I realized,

Explanation:

If the jIvAtmA is to know a thing other than himself, has to know through his attributive knowledge only. It is known as 'dharma-bhoota-j~nAna'. As the self which has this attribute is also in the form knowledge, he is known as 'dharmi-bhoota-j~nAna'. For knowing his own self, the jIvAtmA does not require of the help of the attributive knowledge. He is aware of his soul by himself. This is

known as 'svayam prakASam' - self-illumination. This self-knowing capacity is called 'pratyagatvam' - individuality (which is the nearest meaning). The attributive knowledge is inseparable from the individual self, just as the sun-light is inseparable from the sun. Therefore, a jIvAtmA does not require the help of the attributive knowledge for knowing his own self. However, to know that the jIvAtmA is eternal, atomic in size etc., the assistance of the attributive knowledge is necessary. This is our siddhAnta. This attributive knowledge (dharma-bhoota-j~nAna) is non-sentient (acEta). The jIvAtmA can survive only if he uses his attributive knowledge for knowing the Lord. For doing it, he requires to know about the tattvas (truths). Once he gets that knowledge, he realizes that he is different from his body and he is a servant of the Lord. Only through the study of the Upanishads, I (SwAmi Desikan) came to know about the Lord, Who has graced me with this knowledge.

Now, we take up the second Tamil verse for study:

கழியாத கருவினையில் படிந்த நம்மைக்
 காலம் இது என்றொருகால் காவல் செய்து
 பழியாத நல்வினையில் படிந்தார் தாளில்
 பணிவித்துப் பாசங்கள் அடைய நீக்கி
 கழியாத செவ்வழியில் துணைவரோடே
 தொலையாத பேரின்பம் தர மேல் ஏற்றி
 அழியாத அருளாழிப் பெருமான் செய்யும்
 அந்தமிலா உதவியெல்லாம் அளப்பார் ஆரே?

kazhiyAtha karuvinaiyil padintha nammaik

kAlam ithu enRorukAl kAval ceythu

pazhiyAtha nalvinaiyil padinthAr thALil

paNiviththup pAsangaL adaiya neekki



cuzhiyAtha cev vazhiyil thuNaivarOdE

tholaiyAtha pErinbam thara mEl ERRi

azhiyAtha aruLAzhip perumAn ceyyum

anthamila uthaviyellAm aLappAr ArE?

Meaning:

கழியாத கருவினையில் படிந்த நம்மை kazhiyAtha karuvinaiyil padintha
nammai - Us who are immersed in the actions that result in endless birth,

காலம் இது என்று kAlam ithu enRu - thinking that this is the right time,

ஒருகால் காவல் செய்து orukAl kAval ceythu - trying to save us at the ripe
time,

பழியாத நல் வினையில் படிந்தார் தாளில் பணிவித்து pazhiyAtha nalvinaiyil
padinthAr thALil paNiviththu - prompting us to bow at the feet of AcAryas
who are established on the faultless path of prapatti (surrender),

பாசங்கள் அடைய நீக்கி pAsangaL adaiya neekki - removing the bonds of
karmas,

தொலையாத பேரின்பம் தர tholaiyAtha pErinbam thara - in order to give (us)
the highest eternal Bliss,

கழியாத செவ்வழியில் cuzhiyAtha cev vazhiyil - in the best arcirAdi path,

துணைவரோடே மேல் ஏற்றி thuNaivarOdE mEl ERRi - uplifting (us) to Sri
VaikuNTham under the guidance (of AtivAhikas),

அழியாத அருளாழிப் பெருமான் செய்யும் azhiyAtha aruLAzhip perumAn
ceyyum - the eternal and compassionate Lord holding the Discus is doing

அந்தமிலா உதவியெல்லாம் anthamila uthaviyellAm - all the endless favours,
அளப்பார் ஆரே? aLappAr ArE? - Who can measure them? (None can indeed).



anthamila uthaviyellAm seyyum PerumAL

Latest parakalamatam dolotsavam (thanks: SrI CG Sampathkumar)

Explanation:

The compassionate Lord, with a view to save us from indulging ourselves further in the evil acts which result in our repeated births, makes us to attain the feet of an Acharya at the ripe moment. Later, He involves us in adopting the means for salvation, removes the bonds of actions totally, through the guidance of AtivAhikas takes us on the arcirAdi path to the Paramapadam, and gives us the



bliss of mOksha. Who is capable at all of quantifying these favours the Lord does for us?

AtivAhikas are those who serve as the guides en route to Paramapada. They are commanded by the Lord to guide the jIva proceeding to mOksha. The presiding deity is known as amAnava.

Thus Ends SrI UpakAra Sangraham of SrI nigamAnta mahA Desikan

|| SrImatE nigamAnta MahAdeSikAya namah ||

|| SrImathE Sri lakshmi nrsimha divya paduka sEvaka SrIvaN SaThakOpa SrI nArAyaNa Yateendra mahAdESikAya namah ||

|| SrImate SrIvaNSathakopa SrI Vedanta deSika Yateendra mahAdeSikAya namah ||

|| SrImad AdivaN SaThakopa Yateendra mahAdeSikAya namah ||

|| SrImate nigamAnta mahAdeSikAya namah ||

|| SrImate rAmAnujAya namah ||

|| SrImate SrI lakshmi nrsimha parabrahmane namah ||

CONCLUDING NOTE:

This work has been completed with the AchArya's grace, which was made available to adiyEn by the Lord's upakAram. If there are mistakes, they are due to the author's avidya; if any credit, it should go to my AchArya and through him to SrIman nArAyaNa, the Consort of SrI].

dAsan

Anbil Srinivasan

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