

Swamy Desikan's Chillarai Rahasyangal  
**Sri UpakAra Sangraham - Part 1 (Vol.2)**  
*(PoorvopakAra paramaparAdhikAram)*



**Anbil Sri.Srinivasan Sowmianarayanan**



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Swami Desikan





श्रीः

श्रीरामजयम्

SrI rAma jayam



SrI:

SrImate SrI lakshminrsimha Parabrahmane namah

SrImate rAmAnujAya namah

SrImate nigamAnta mahAdesikAya namah

SrImate AdhivaN SaThakopa Yateendra mahAdesikAya namah

SrImate SrIvaN SaThakopa SrI vedanta Desika Yateendra mahAdesikAya namah

SrImate SrI lakshminrsimha divyapAdukAsevaka SrI vaN SaThakopa

SrI nArAyana Yateendra mahAdesikAya Namah

ஸ்வாமி தேஸிகன் அருளிச்செய்த

உபகார ஸங்க்ரஹம்

(சில்லரை ரஹஸ்யங்கள்)

Swamy Desikan's upakAra sangraham

(chillarai RahasyangaL)



(CONTINUED FROM VOL. 1)

SECTION – 5 (9)

(27 Favours of the Lord leading to the means for MOKSHAM)

The Lord did not stop with revealing the VEdas and the related scriptures like the PAncaAtra samhitas and not only directly Himself but also through the Azhvaras and AchAryas. He also took births whenever there was danger for the dharma, and saved it.

When the righteous persons started adopting the dhArmic activities and



purifying themselves, He captivated their minds by revealing His beautiful form and attributes. Once they came closer to Him, in His incarnations He gave discourses directly on the ways of leading lives on the righteous path. He also conducted Himself according to dharma so that the jIvas can follow His example. It was yet another favour done by the Lord. This is the theme of the next sub-section taken up by SwAmi Desikan:

(9) “உபதேசு-அநுஷ்டானங்களாலே தர்ம-ப்ரவர்த்தனம் பண்ணுமதுவும்;”

(9) “upadEsha - anuShtAnankaLAIE dharma- pravartthanam paNNumathuvum;”

We already noted, in the previous section, the various qualities of the Lord with which He attracted the people. The Lord gave discourses on the righteous conduct and conducted Himself accordingly, in many of His incarnations. In some, He gave instructions on the righteous conduct and in some others, He showed it by practicing himself, that is, through anushtAnam.



The Lord gave discourses - SrI Badri nArAyaNan!



Even though the Lord has taken many incarnations for establishing righteousness in the world, two of them are the most prominent, namely, SrI rAmavatAram and SrI KrishNAvatAram. During these two incarnations, the Lord taught the essence of dharma whenever the occasion demanded. As SrI KrishNa, His Bhagavad Gita and Uddhava Gita are well known and being read with commentaries even today.

In VaalmIki rAmAyaNa, we see a number occasions when SrI rAma gives His advice on various aspects of righteous conduct, including that of a son towards his father, a wife towards her husband and that of a king to his citizens.

We shall now look at these instances when SrI rAma gave His advice and set an example by His own conduct. The first one is regarding how a son should conduct himself towards his parents.

In AyodhyAkANda, SrI rAma obeyed His father, Dasaratha's decision to banish Him to forest for 14 years just before He was to be made the Crown-Prince. When His mother, KausalyA prevented Him from proceeding to the forest, He was very firm that He cannot flout the command of His father. SrI rAma refers to Sage KaNdu, the sixty thousand sons of Sagara and ParashurAma. Sri rAma tells his mother: "Their fathers' behest was carried out by them as well as by many other godlike men. I too shall do a good turn to my father, Oh godly mother! I am not introducing any new sacred practice. That path is being followed by me, which was intended and traversed my forbears. That alone, which is worth doing in this world, is being done by me in this case. It is indeed well known that anyone not carrying out the bidding of his father is forsaken by virtue."

He also tells his brother, LakshmaNa, "Righteousness is paramount in the world and truthfulness is rooted in piety. This command of my father too is supreme in that it is based on righteousness." In fact, the command came from KaikEyI to SrI rAma to go into exile. He refers to this and tells LakshmaNa: "Since I have been commanded by KaikEyI, according to the pledge given to her by my





father, I, constituted as I am, dare not flout her command in any case."

Realizing that SrI rAma was firm in His obedience to the command of His parents, KausalyA urged him to take her along with Him. Not agreeing to His mother's request, SrI rAma advised her thus:

जीवन्त्या हि स्त्रिया भर्ता दैवतं प्रभुरेव च ।

भवत्या मम चैवाद्य राजा प्रभवति प्रभुः ॥

jeevantya hi striyA bharthA daivam prbhurEva ca |

bhavatyA mama caivAdhya rAjA prbhavathi prbhuh ||

--(AyodhyAkAnNda, 24-21)

(For a married woman, so long as she is alive, her husband indeed is her deity as well as her lord. The king, our master, holds sway over you as well as over me now.)

When Bharata went to the lovely hills of Citrakoota and met SrI rAma there, He placed Bharata on His lap and gave him instruction on administering a country. (AyOdhyAkANda, 100).

He gave this instruction to Bharata, while enquiring about his rule. What SrI rAma taught was the dharma of governing a country by a ruler. He made an extensive survey of the statecraft. He asked these questions which contained several norms of dharmic ruling:

- Whether Bharata was worshipping Guru Vasishta, elders and teachers.
- Whether he had rightly selected ministers?
- Whether he was making deliberations secretly without divulging to others?



- Whether the administration of justice was entrusted to impartial persons, whether he was punishing persons properly;
- Whether he was observing the feelings of the people about the administration etc.



SrI Raama instructs Bharata (Thanks:[www.kamat.com](http://www.kamat.com))

SrI rAma's instructions on the principles of administration which constituted three virtues, namely, the ruler should protect dharma; to protect his own dharma and to protect his own people.

Besides giving instructions, the Lord, as SrI rAma Himself observed certain conduct setting an example for others. We may see some of them:



1) **Purity**: - It must be both external and internal. It should be maintained in food, mind, speech and body. Scriptures have declared that the purity of internal organs is achieved through the purity of food. The purified internal organs lead to unfailing memory. Sri rAma maintained both physical and mental purity. Sage nArada describes Him as **SucI**. Before taking up any instruction from His guru, either Vasishta or ViSvAmitra, Sri rAma used to perform "Acamana" - sipping water with devotion and maintaining purity of mind. Women were no exception to perform Acamana. According to scriptures, when one sheds tears in grief, he or she should perform Acamana, to purify oneself. Kausalya broke down and shed tears when Sri rAma departed for the forest on exile. She later performed Acamana to purify herself before she blessed Sri rAma. The importance of purity is stressed by Sage Patanjali, who says: "By purity one achieves the purification of heart, cheerfulness of mind, the power of concentration, control of passions and fitness for securing the vision of reality."

2) **dama and shama**: - Controlling of the ten senses is dama and controlling of mind is shama. The need for controlling senses has been emphasized in the Sruti in a well known prayer:

भद्रं कर्णेभिः श्रुणुयामदेवा भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः ॥

bhadram karNEbhih SruNuyAmdEvA

bhadram paSyEmAkshabhiryajatrAh |

sthiraingaitushtuvAmsastanubhih

vyaSEma dEvahitam yadAyuh ||

(Oh, God! May we hear auspicious words with our ears! May we see the





auspicious with our eyes; praising the Gods with steady limbs and bodies, may we live the full-span of our lives as ordained by the Gods.)

The Lord, SrI rAma kept His senses and mind under control as per the scriptural instruction. Hence, the divine Sage nArada described SrI rAma as VaSee. He was called 'arindama', as He conquered the vices of all senses, such as, lust, anger, greed, ignorance, pride and envy.

**3) BrahmAryam (Celibacy):-** A person who is on vow of studying Veda before marriage is called BrahmAri. It is not correct to think that this BrahmArya is not intended for married persons. In fact, all sages were married. After marriage, having taken a life-mate, man should look at other women as mother or sister, and woman should look at other men as her son or brother. A special rule is mentioned for persons who are married, that is, gradually withdrawing from sex activity. This aspect of dharma has also been highlighted in rAmAyaNa at different stages.

The Lord's Consort, Sita has also shown by Her conduct how a woman should lead her life as a wife. The epic is also called, "SitAyAm caritam mahat" - the great story of sItA dEvi. When SrI rAma proceeded to the forest, she was bent upon following Him. She told Him that she always liked to follow dharma with valour.

A notable aspect of Her story in the forest is Her discussion with AnasooyA, the wife of Sage Atri in their hermitage. After listening to the instruction from AnasooyA on the duties of a devoted wife, Sita told her:

यद्यप्येष भवेद् भर्ता अनार्यो वृत्तिवर्जितः ।

अद्वैधमत्र वर्तव्यं तथाप्येष मया भवेत् ॥

किं पुनर्यो गुणश्लाघ्यः सानुक्रोशो जितेन्द्रियः ।



स्थिरानुरागो धर्मात्मा मातृवत्पितृवत्प्रियः ॥

yadyapyESha bhavEt bhartA anAryO vruttivarjitah |

advaidhmatra vartavyam tathApyESha mayA bhavEt ||

kim punaryO guNaSIAGhyah sAnukrOSO jitEntriyah |

sthirAnurAgO dharma mAtruvat-pitruvat-priyah ||

---(AyOdhyAkANda,118-3,4)

*Meaning:*

Even if the husband of mine were ignoble and without any means of livelihood, I ought to have conducted myself just in the same way without any hesitation or scruple towards him; this was my duty. How much more worthy of devotion, then, is he who is deserving of praise by virtue of his excellences and full of compassion, who has controlled all his senses, who is constant in his love, whose mind is set on righteousness and who is loving as a mother and a father combined!

Sita was praised by Sage Agasthya for her conduct in following her husband to the exile. He compared her with Sage Woman Arundhati, wife of Vasishtha. Her compassion is matchless. She prevented Hanuman from killing the ogre-women who had tortured her.

4) **Satya:** This dharma covers not only speaking truth but also standing by it and truthful conduct. There are several facets under this dharma including impartiality, self-control, humility, endurance, renunciation, fortitude, compassion and non-violence. The Lord, as SrI rAma is known for his truthful conduct. Sage nArada described Him as **satya sandha**, true to his promise. VAImIki described him in several places in rAmAyaNa as **satyavAdin** (who speaks truth), **Satya Seela** (truthful character), **Satya parAkarma** (truly valourous) and **SatyAtmanah** (personification of truth).



We have already seen a number of virtues in the previous sub-section, which SrI rAma possessed. The Lord established righteousness by practicing it during His incarnation as SrI rAma, along with His Consort SrI.



### SrI Rama practiced Righteousness

After having had a glimpse of the Lord's incarnation as SrI rAma on different aspects of righteousness, we may now turn to His another incarnation, SrI KrishNa, in order to study the deep message conveyed by SwAmi Desikan in this sub-section:

(9) “உபதேசு-அநுஷ்டானங்களாலே தர்ம-ப்ரவர்த்தனம் பண்ணுமதுவும்;”

(9) “upadEsha - anuShtAnankaLAIE dhArma- pravartthanam paNNumthuvum;”

The Lord, as SrI KrishNa is well known for His discourses especially, those given to Arjuna on the battle-field of KurukshEtra and to Uddhava, His close



friend and disciple. These discourses are popularly known as Bhagavadgita and Uddhavagita.

The BhagavadgIta of 700 simple and meaning-full slokas is regarded as a highly valuable scripture by the entire world. It is a record of the Lord's delineation of karma-yoga, j~nAna, bhakti and prapatti.

Our poorvAchArya, SrI YAMunAcArya, has composed a work of verses bringing out the essence of the SrI BhagavadgIta in beautiful but simple style. His GIrArtha-sangraha with 32 slokas is a masterpiece which became the basis for SrI rAmAnuja to write an exhaustive commentary, the GIrAbhAshyam, on the BhagavadgItA. This work starts by giving the central message of the scripture:

स्वधर्मज्ञानवैराग्य-साध्यभक्त्येकगोचरः ।

नारायणः परं ब्रह्म गीताशास्त्रे समीरितः ॥

svadharma-j~nAna vairAgya-sAdhyabhaktyEkgOcarah |

nArAyaNa: param brahma gItaSaastrE samIritah || (1)

(In the BhagavadgItA scripture, nArAyaNa is declared as the Supreme Brahman. He is attainable by bhakti alone, which is brought about by the observance of one's own dharma, by acquiring spiritual knowledge and through detachment.)

SrI YAMunAcArya, then in three slokas gives the gist of every group of six chapters each. It is followed by the slokas each giving the message of each of the eighteen Chapters of the GIrA. The later slokas explain karma yoga, bhakti yoga and the j~nAna yoga leading to exclusive service to the Lord. The AchArya emphasizes that one should abandon any dependence on any other means than Him (the Supreme Lord) for salvation and concludes: "Such a person finds his happiness in the continuous and exclusive service of the Lord. He will attain His





realm. This GItA-Saastra is meant mainly for such a devotee."

The Lord advises people through the medium of Arjuna to do their assigned duties with a detached mind. He says:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

karmaNyEvAdhikAraste mA phalEshu kadAcana |

mA karmaphalHEturbhooH mA tE sangOstvakarmaNi ||

--- Gita, 2-47

(You have the right only to work and not to the fruits. Do not get impelled by the fruits of work. Do not remain inactive.)

The Lord also advocated that one should be free from desire and anger which lead to destruction of that person who does not do so. He explained how to develop bhakti in this verse:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥

manmanA bhava madbhaktO madyAjee mAm namaskuru |

mAmEvaishyasi yuktvaivam AtmAnam matparAyaNah ||

--- Gita, 9-4

(Focus your mind on Me. Be My devotee. Worship Me. Bow down to Me. Keeping your mind in this manner and regarding Me as the supreme goal, you will attain



Me.)

On prapatti, the Lord gave this final advice:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

sarvadharmAnparityajya mAmEkam SaraNam vraja |

aham tvA sarvapApEbhyO mOKShayiShyAmi mA shucah ||

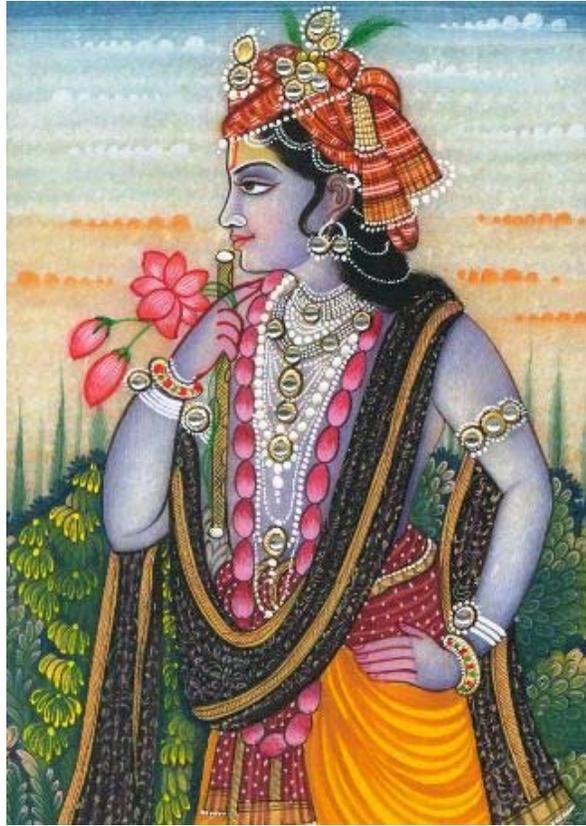
---GI+A, 18-66

(Being unable to carry out all your dharmas, you should surrender to Me alone. I will release you from all sins. Don't grieve.)

Here, our poorvacharyas have commented that, in case we are unable to practice karma yoga, j~nAna yoga or bhakti yoga, we should surrender at the feet of the Lord for liberation from this materialistic life.

Apart from giving instructions, the Lord, as SrI KrishNa, also showed to the world that He practiced dharmic duties as a human being. Once the divine sage, nArada, was eager to see how the Lord lived with His sixteen thousand and eight wives in separate houses all at once in DwArakA. In the city, there was a splendid row of palaces of Lord KrishNa, all had been constructed by the celestial architect, ViSvakarmA. In the first palace, Sage nArada witnessed SrI KrishNa as seated with His Consort, RukmiNI who was serving Him. On seeing the sage, SrI KrishNa rose from His seat and bowed low with His head at the feet of the sage with joined palms and offered His seat to him. SrI KrishNa, Who is the supreme Teacher of the world, washed the feet of nArada and put the water on His head. Then He worshipped the celestial sage, according to the prescribed rules.





SrI Krishna did follow the path of dharmal

In another palace, nArada saw SrI KrishNa engaged in pouring oblations in the sacrificial fire. The Lord was doing the five-fold daily sacrifices as prescribed in the scripture.

At one place, the sage saw Him seated and meditating on the Supreme Person beyond Prakriti. At another place, he saw the Lord doing service to the elders by offering them the desired objects of enjoyment and worship.

After witnessing SrI KrishNa following the ways of a human being, nArada took leave of Him, when the Lord told the sage:

ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता ।

तच्छिक्षयल्लोकमिममास्थितः पुत्र मा खिदः ॥





brahman dharmasya vaktAham kartA tadanumOditA |

tacchikshayamIlokaM imamAsthitah putra mA khidah ||

---SrImad BhAgavatam, 10-69-40

(Oh sage, I am not only a teacher of Dharma, but I practice it Myself. I follow the path of dharma in order to teach the world by My example. )

Thus, SwAmi Desikan has shown how the Lord does favour to the world not only teaching dharma, but also through practicing it.





## SECTION – 5 (10)

### (27 Favours of the Lord leading to the means for MOKSHAM)

In this sub-section, SwAmi Desikan takes up another favour conferred upon us by the Lord to enable us to take the path towards salvation. To go on this path, one must have certain good qualities, bereft of any of the despicable qualities. SwAmi Desikan shows in this sub-section how the Lord helps us to progress towards this highly evolved life which ultimately takes us to liberation, i.e., mOkSham. Let us now see the text of this statement of SwAmi Desikan:

(10) இப்படி ப்ரவர்த்திப்பிக்கிறவளவில், அனந்த-பாப-ஸந்ததரான நம்மை, ஸாஸ்த்ர-வஸ்யதை இல்லாத, ஸ்தாவர-திர்யக் ஜாதிகளிலும், மனுஷ்யரில் ம்லேச்சாதி-வர்கத்திலும் பிறப்பியாதே, காலக்ரமத்தாலே, புண்ய-ஸீலர் குலங்களிலே, “என்னுடை நன்னெஞ்சம்”, “இழை நல்ல ஆக்கை”, என்னும்படி, ஆத்ம-நிவேதந-விபாக-அநுகுணமான ஸாத் த் விக-கரண-களேபர-ஸங்காதத்தோடே ஸங்கடிப்பித்ததுவும்;

(10) ippadi pravarttip-pikkiRavaLavil, ananta-pApa-santatarAna nammai, Saastra-vaSyatai illAta, sthAvara-tiryak jAtikaLilum, manuShyaril mlEcchAdi-  
vargattilum piRappiyAtE, kAlakramattAlE, puNyaSeelar kulangkaLiE, “ennudai nannencam”, “izhai nalla Akkai” ennumpadi, Atma-nivEdana-vipAka-anuguNa-  
mAna sAttvika-karaNa-kaLEbara-sanghAtat-tOtE sanghatTip-pittatuvum;

“இப்படி ப்ரவர்த்திப்பிக்கிறவளவில்,”

“ippadi pravarttip-pikkiRavaLavil,” -- “While thus promoting the righteous activities.”

We saw in the previous section that the Lord promoted the dhArmic conduct through instructions and Himself practicing them in His incarnations. Here, a question may arise: 'It may be easy for the knowledgeable people to follow the path shown by the Lord on righteousness, but what about those who are ignorant and those who are unable to bring these into practice?' Therefore, SwAmi Desikan points to the compassion the Lord has for such people. While





He cannot make an exception in their case and allow them to ignore the righteous activities -- as they are must for any human being, the Lord does not abandon them at the same time. Before knowing what He does in their case, we must identify such unfortunate people.

SwAmi Desikan describes the state of their affairs:

“அனந்த-பாப-ஸந்ததரான நம்மை,”

“ananta-pApa-santatarAna nammai,” - 'In the case of us, who have an endless chain of sins.'

Every one of us, if really honest, will accept the fact that we are continuously committing sins like a serial. It seems there is no end to it. Some times we do not know that we are committing a sin. Sometimes we commit it fully knowing that it is a sin, because we do not find any alternative. This is not happening just today, but for a long time, in this present life. We committed it when we were small children. Only those who are fortunate were immediately corrected by their parents who were aware of what was correct and what was not. Among these children also were those few who respected their parents' advice. Many were not that fortunate. In fact, in their case, arrogance was inbuilt and they never respected their own parents and went about their own way with indifference. Of course, not to say of the many who didn't have such knowledgeable parents or elders in their families. Their case is the worst. Such is our case.

But the Lord takes pity on such persons also, for reason known only to Him. It may be due to ajn~Ata sukutam, a good deed committed unintentionally. What He does in the case of such of us? SwAmi Desikan says:

“ஸாஸ்த்ர-வஸ்யதை இல்லாத ஸ்தாவர-திர்யக் ஜாதிகளிலும் மனுஷ்யரில் ம்லேச்சாதி-வர்கத்திலும் பிறப்பியாதே,”

“Saastra-vaSyatai illAta, sthAvara-tiryak jAtikaLilum, manushyaril mlEcchAdi-vargattilum piRappiyAtE,” ----





The Lord does not allow us to be born in certain unenviable circles. In these births one can not learn the scriptures. As for the soul that takes birth as plant, it is obvious he will not have the knowing capacity as his dharma-bhoota-jn~Ana is reduced to almost nil. So, his learning capacity and practicing whatever he learnt is nil.

The next is a birth as an animal, which is better for the soul than the plant's body. Here the soul has some dharma-bhoota-jn~Ana to enable it move on its own. But the knowledge is limited only to look for food to fill up its belly. He will not be able to study the scriptures and act according to their tenets. It cannot even build a shelter for him in the animal form.

Next comes, the human birth. If it happens to be in a barbarian society, he will not have the ability or even facility to learn any literary work, leave alone VEdas and scriptures. He would lead the same life of his lineage without the capacity to discriminate what is right and what is not. His life will be almost like an animal's life, to live to eat. So, he will not hesitate to do any act, however horrible, for the sake of the food.

The next higher birth is, though better, as a human being in a family with material sources but without an inclination towards spirituality. He will be only after acquiring more and more wealth. This birth also will not help him to turn towards the Lord unless he happens to meet some good soul to guide him in a proper way, even if it is in the later part of his life.

Still more fortunate souls are those who happen to be born in a family which is already devoted to the Lord. This will help him to acquire the right knowledge right from the start of his life. This is indicated by SwAmi Desikan:

“காலக்ரமத்தாலே, புண்ய-ஸீலர் குலங்களிலே,”

“kAlakramattAIE, puNyaSeelar kulangkaLiE,” -- in due course of time, in virtuous families.

As the time passes, such souls who had began their journey on the spiritual

path in their previous births, will be born in highly evolved families which have been for some generations involved in the service of the Lord. Here also, it is through the Lord's grace, such births take place. Once, the soul is firmly on this right path, the Lord leads him further in such a way that the relationship between the two turn into an unbreakable tie.



The Lord can not leave me - nammazhwar

Swami Desikan quotes a few words from a pAsuram of SrI nammAzhvAr to specify the mental position of such a soul, "என்னுடை நன்னெஞ்சம்". Let us see the whole verse:

என்னை நெகிழ்க்கிலும் என்னுடை நல்நெஞ்சந்

தன்னை அகல்விக்கத் தானும் கில்லான் இனி



பின்னை நெடும்பணைத்தோள் மகிழ் பீடுடை

முன்னை அமரர் முழுமுதலானே

ennai nekizhkkilum ennudai nalnencan

tannai akalvikkat tAnum killAn ini

pinnai nedumpaNait tOL makizh peedudai

munnai amaran muzhumutlAnE. ---TiruvAimozhi, 1-7-8

*Meaning:*

Even if He thinks of leaving me because of my mean qualities, He cannot leave me. He cannot throw out my heart in which He has gained an entry. Because, the Lord is fond of His devotees, as He has been so with regard to the nitya sooris since unknown time, and also because He enjoys embracing the long bamboo-like arms of nappinnai PirAtti, whose servant my heart has become.

How the AzhvAr is sure about that the Lord will not leave him? He is frank in admitting that he is of the meanest nature. Then, how is the AzhvAr confident to speak like this? If we know what happened earlier which the AzhvAr himself describes in the previous verse, this will not be a surprise for us.

The AzhvAr says, (in TiruvAimozhi, 1-7-7), "I was not interested to keep Him in my heart. In fact, I didn't open my heart for His entry. But, by deceit, He made an entry into my heart and occupied it on His own. He captivated me by revealing His virtuous qualities and actions and stick to my body in which I had great attachment. After He became attached to my soul and is sticking to it, will I be able to drive Him out?"

In the same way, the Lord attracts us for a reason known only to Him and stays in our hearts as His abode. As a result, our hearts have become purified and become His servants. Hence, He will not leave us nor can we allow Him to leave. The tie between us has become strong and cannot be broken by either Him or



us.

The message here is that, He has conferred a favour on us in this manner for some reason, which may be a good act we might have done accidentally and with out knowing that it was a good act.

SwAmi Desikan next quotes from another pAsuram of SrI nammAzhvAr:

"இழை நல்ல ஆக்கை", என்னும்படி; "izhai nalla Akkai" ennumpan; Let us see the full text of the pAsuram:

எழநண்ணி நாமும் நம் வானநாடனொடு ஒன்றினோம்

பழநநல் நாரைக் குழாங்காள், பயின்றென்னினி?

இழைநல்ல ஆக்கையும் பையவே புயக்கற்றது

தழைநல்ல இன்பம் தலைப்பெய்து எங்கும் தழைக்கவே.

ezhanaNNi nAmum nam vAnanAdanodu onRinOm

pazhananal nAraik kuzhAngkAL, payinRennini

izhainalla Akkaiyum paiyavE puyakkaRRatu

tazhainalla inbam talaipeitu engkum tazhaikkavE. --TiruvAimozhi, 9-5-10

*Meaning:*

I have decided to rise up to go near Him and join Him, Who is the Lord of SrIvaikuNta. Oh, Cranes wandering in the fields! What are you all going to achieve by discussing among yourselves about torturing me? My body, precious like a jewel, has slowly and steadily made way for my progress. Let the world flourish with happiness!

Here, the AzhvAr expresses the final decision of the Lady-love who has been suffering in this world before the link she got with the Lord. Now, she is clear in her mind that the future is going to be very good as she is fully established





with Him. Since He is the Lord of SrIvaikuNta, she has the surety of reaching there to be with Him eternally. Then, all the sufferings she has undergone are over. No one can torture her anymore.

As stated by SrI nammAzhvAr, the Lord has conferred on the soul this favour.

SwAmi Desikan explains:

“ஆத்ம-நிவேதந-விபாக-அநுகுணமான ஸாத்விக-கரண-களேபர-  
ஸங்காதத்தோடே ஸங்கடப்பித்ததுவும்;”

“Atma-nivEdana-vipAka-anuguna-mAna sAttvika-karaNa-kaLEbara-sanghatat-  
tOtE sanghatTip-pittatuvum;” ---

As the Lady-love, whose words were quoted above, those who got births in virtuous families, are now determined to proceed on the lines drawn by the Lord. They have attained the stage congenial to perform self-surrender at the feet of the Lord. They are now ready to offer themselves to the Lord.

So, the Lord also provides them with the appropriate instruments to enable them to progress on the path further. The instruments are nothing special. They are the same physique, sense organs and other limbs. But they are of sAttvika quality. This quality is essential for a person who wants to proceed on the spiritual path. Then only he can succeed in his efforts without being diverted by bad persons or by materialistic thoughts. Otherwise, he will again fall into the cycle of births and re-births in this mundane world. The Lord has done this favour of linking them with a virtuous body and instruments like sensual organs which will be obedient to his intellect and the determined mind.





## SECTION – 5 (II)

(27 Favours of the Lord leading to the means for MOKSHAM)

In the last sub-section, SwAmi Desikan showed us how the Lord helps a jIva having a very tiny spot of goodness and makes him to take birth with a human body, that too, in a lineage of sAttvik persons. In this birth the jIva gets a body and sense organs of virtuous nature at the time of birth.

The Lord does not stop with that. A child who has started his or her life which may extend to a number of decades, even 10 or 12, that is, he or she can live up to 100 or 120 years. But he or she has to be ensured that he or she does not go astray leaving the virtuous path in which the Lord has helped him or her to begin the life-journey.

It is a common sight how a person who is in the initial stage of study, is being carried away by different theories which may appear convincing to him, but actually they may be without authoritative support. For a sincere person who has developed virtuous qualities by the grace of the Lord, He Himself intervenes through our AchAryAs in order to save the person from going astray.

This is another favour done by the Lord, says SwAmi Desikan in this sub-section:

(11) சார்வாக-பௌத்த-ஆர்ஹத-வைசேஷிக-ஸாங்க்ய-பாஸுபதாதி-பஹுவித - பாஹ்யகுத்ருஷ்டி-மதங்களால் கலங்காதபடி பண்ணினதுவும்;

(11) cArvAka-bauddha-Arhata-vaiSEshika-sAnkhyapaSupatAdi-bahuvida-bAhya-kudrushTi-matangkaLal kalangkatapdi paNNinatuvum;

The Lord, by His compassion, ensures that the person who has taken the first step towards Him, does not be carried away by such cleverly launched religions. SwAmi Desikan has named the relevant religions specifically. We shall just see





what are they and how our AchAryas have exposed their hollowness.

Before going into the detail discussion, we must note a general picture about the concept of religious philosophy.

The Indian philosophical systems are categorized into two major divisions - those systems which do not subscribe to the authority of the VEdas, and those which have accepted the authority of the VEdas. The first group is mentioned as "பாஹ்ய மதங்கள்" "bAhya matangkaL", that is, outside the VEdic tradition. Even among the religious theories based on the authority of the VEdas, there are some which have twisted the VEdic concepts for their own purpose. They are being described by SwAmi Desikan as, "குத்ருஷ்டி-மதங்கள்", "kudrushTi-matangkaL".

"kudrushti" means, according to the Apte dictionary, "weak sight, an evil eye, sinister eye, an opinion or doctrine opposed to the VEdas, heterodox doctrines". All these meanings are applicable to such religious theories denoted by SwAmi Desikan by the term, "குத்ருஷ்டி-மதங்கள்", "kudrushti-matangkaL".

The philosophical systems which do not accept the authority of the VEdas are being referred to by SwAmi DEsikan here are: "சார்வாக-பௌத்த-ஆர்ஹத மதங்கள்", "cArvAka-bauddha-Arhata matangkaL". Those philosophical systems which are supposed to be based on the VEdas, but unfortunately not on the proper way, referred to by SwAmi as "குத்ருஷ்டி-மதங்கள்", "kudrushTi-matangkaL", are : "வைஷேஷிக-ஸாங்க்ய-பாஸுபத மதங்கள்", "vaishEshika-sAnkhya-paSupata matangkaL".

Generally, the systems which deny the authority of the VEdas, which are the great primary scriptures, are pronounced as nAstika, that is, unorthodox and those which accept the authority of the VEdas are called Astika, orthodox. There is also a view that those systems which believe in the existence after death and in the existence of God are Astika and those which do not believe in the existence of soul or God, are known as nAstika.



Here is a brief note on each of these religious theories followed by the arguments against it. This is not intended to despise them but only to explain how they fall outside the basic Vedic concepts and to keep informed those who are sincerely following the religious concepts based on the correct Vedic tenets.

1) *The first one taken up by SwAmi Desikan is cArvAka religious theory:*

The cArvAka theory is attributed to a philosopher named, cArvAka. It is also called "IOkAyata" system. cArvAka literally means sweet word. It is probably because his was a philosophy of sensualism. It was a simple theory of skepticism. According to this theory, direct perception is alone the authority, neither, inference nor Sabda, (VEDas). Whatever known through the sense organs, namely, eyes, ears, nose, tongue and skin are real. Material things (artha) and pleasure (kAmam) are alone the goal of human beings (purushArtha). There is nothing beyond this world. The theories that denounce worldly prosperity and sensual pleasure, such as the nIti (ethical) scriptures, and the kAma SAstras (those advocating sensual pleasures), are only to be followed. VEDas are not an authority. Hence, dharma, puNya, pApa (sin) and God are not at all true. These are being taught only for livelihood. The Ruler of the country is the only God. Everyone's body is the jIva. The physique is constituted by the elements of earth, water, fire and wind.

**Question:** Then how does the body get the faculty of knowing, that is, consciousness?

**cArvAka:** When these four elements mix together, automatically the body gets 'Caitanyam', consciousness. If, for example, the barks and the roots of different plants are powdered, mixed in water and the mixture is boiled, the solution acquires intoxicant nature. Similarly, in the case of the human body which is a mixture of the four elements, it gets the power of knowing, that is, consciousness. The sensual pleasure is the ultimate goal for a human being.

When Bharata met SrI rAma in Chitrakoota and urged Him to return to





ayOdhya and assume the ruler-ship, those who accompanied him included a sage, JAbAli by name. He tried to persuade SrI rAma to accept the throne by advocating the theory of the nAstikas similar to the cArvAka materialistic theory, in order to arouse in Him the lust for sovereignty. The sage told SrI rAma, "There is nothing beyond this visible universe. Believe in that which appears to the senses and discard that which is outside the ken of your senses."

As He was with a strong conviction opposed to jAbAli's point of view, SrI rAma gives the sage a very bold reply without hesitation. The Lord sets an example for all of us as how to hold on to our conviction in the concept of righteousness as outlined by the VEdas and the related scriptures taught by our AchAryas. He says:

निर्मर्यादस्तु पुरुषः पापाचारसमन्वितः ।

मानं च लभते सत्सु भिन्नचारित्रदर्शनः ॥

nirmaryaAdastu purushah pApAcAra samanvitah |

mAnam ca labhatE satsu bhinnacAritradarSanah ||

--ayOdhyAkANda, 109-3

*Meaning:*

A man who has transgressed the bounds of propriety and is characterized by a sinful conduct, and who is wedded to a moral philosophy different from the established ethical doctrines does not get recognition among the wise.

कुलीनमकुलीनं वा वीरं पुरुषमानिनम् ।

चारित्रमेव व्याख्याति शुचिं वा यदि वा अशुचिम् ॥





kuleenam akuleenam vA veeram purushamAninam |

cAritramEva vyAkhyAti Sucim vA yadi vA aSucim ||

--ayOdhyAkANda,109-4

*Meaning:*

Conduct alone proclaims a man to be well-born or otherwise, gallant or only fancying himself to be gallant, honest or dishonest.

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VEERARAGHAVAN

THIRUVALLUR

SrI Rama boldly replied jAbAli - ThiruevvuL PerumAL

SrI rAma further says, "One following the way of life propounded by you will be ignoble, though appearing to be noble, will be accepted as clean, though devoid





of cleanliness, would pass for one endowed with auspicious bodily marks, though lacking in such marks, will appear as possessed of an amiable disposition, though ill-mannered (109-5). What any sensible man capable of discerning what ought to be done and what ought not to be done, would hold Me in high esteem in the world, knowing me to be vile of conduct and corruptor of the people? Conducting Myself according to the mode of life recommended by you in which My vow of remaining in exile in the forest for fourteen years has to be abandoned, whose way of life shall I follow so that I may attain heaven since you tell me my father was none to Me? By following your advice I will act according to My own inclination, disregarding the authority of the SAstras and following my example, this whole world too is likely to turn licentious; for people follow the same way of life as kings do. Truthfulness alone, which is divorced from cruelty, is the eternal way of life prescribed for kings. Therefore, truthfulness is the soul of a kingdom; the world itself is founded on truth. The seers of Vedic Mantras as well as gods have respected truthfulness alone. Indeed a veracious man in this world attains the highest realm, which knows no decay. People turn away in fear from a man telling lies in the same way as they do from a serpent. Virtue has its culmination in truthfulness; it is also declared to be the root of all. Truth alone is God in the world, piety ever hinges on truth. All have their root in truth; there is no goal higher than truth. Charity, sacrificial performances, as well as offering oblations into the sacred fire, and the austerities actually practiced and the VEdas studied have their foundation on truth. Hence, one should remain devoted to truth (109-7 to 14).

"It has been heard by us that neither gods nor even manes accept the offerings of a man who is not true to his promise, and has thus deviated from the truth and is of irresolute mind. I recognize this virtue in the form of truthfulness as binding on all embodied beings and as the foremost. The burden in the form of matted locks has been made much of by good men; hence, it is welcomed by Me. I shall certainly renounce the duty of a kshatriya which consists mostly of unrighteousness, though attended with an iota of virtue and which is followed by petty, cruel and greedy men and those of sinful deeds. (109-17 to 20).

"Indra was able to attain the sovereignty of heaven only after performing a hundred sacrifices. The eminent seers of Vedic Mantras too ascended to the eternal regions, even higher than heaven, after practicing rigorous austerities only (109 - 29).

"The sages speak of truthfulness and piety and valour and compassion for created beings and polite speech and worship of BrAhmaNas, gods and unexpected guests as a road to heaven. Scrupulously and duly practicing virtue in all its aspects, having in the first instance correctly understood its meaning through learning from a sage and reached complete unanimity on the point, brAhmaNas seek to attain realms of their choice. I denounce the way you described the action of my father, who picked up as his counselor-priest, you, a staunch unbeliever, who has not only strayed away from the path of righteousness but whose mind is set on a wrong path opposed to the Vedic path; who is moving about in the world with such an ideology, conforming to the doctrine of the atheistic cArvAka, who believes only in the world of senses as has been set forth in your speech." (109- 31 to33)

Thus the Lord prevented the virtuous persons from being diverted by superficial wise theories but in reality against the dharmic tenets. One among such theories is cArvAka doctrine, mentioned by SwAmi Desikan.

It may noted that SwAmi Desikan has left us another voluminous work, "**Paramata-bhangam**" in which he has dealt in detail about this theory of cArvAka.

After mentioning the cArvAka theory, SwAmi Desikan next refers to Buddhism, which also does not accept the authority of the VEdas.

## 2) *Buddhism:*

Buddhism was founded by Gautama who was a prince at KapilAvastu before renouncing the royal life. According to Gautama Buddha, life is a stream of becoming and nothing is permanent. One thing is dependent on another. Even



the self is a composite of perception (samjn~A), feeling (vedanA), volitional dispositions (samskAras), intelligence (vijñ~Ana) and form (roopa). All these change according to the law of karma. Buddha's four truths are: there is suffering, it has a cause, it can be suppressed and there is way to accomplish this. The cause of suffering is ignorance and selfish craving. When one gets rid of ignorance and its practical consequence of selfishness, he attains nirvana. He postulated an eight-fold path of morality for the attainment of nirvAna. The Buddha does not believe in a positive reality underlying the world which is continuously changing. He also does not affirm a self underlying the mental happenings and the positive character of nirvana. As time passed two forms of Buddhism, namely, the HeenayAna (early) and the MahAyAna (later) emerged. The HeenayAna developed the theory of transitoriness of substances or individuals, and nirvAna is liberation from suffering. The MahAyAna developed a positive philosophy which believes in the reality of an Absolute, the essence of existence. It personified Buddha himself as the law.

The fundamental points of distinction between the HeenayAna and the MahAyAna concern the ultimate goal of the religion, the instructions, the means and the realization. The ultimate good of a follower of the HeenayAna is to attain his own salvation whereas that of a MahAyAna follower is not to seek his own salvation but to seek the salvation of all beings. Hence the goal of the HeenayAna was lower than that of the MahAyAna.

In the course of development of the Buddhist theory, many philosophical schools emerged. Four are the main among them: the VaibhAshika, the sautrAntika, the YogAcAra, and the MAdhyamika. They differ among themselves in sub-theories.

### *3.a. VaibhAshika School:*

This does not accept the existence of Atma. It says that only objects which appear to the perception and the perception alone are true. They are momentary like a light's effervescent or the flood waters of a river. They

appear to be same but as the light of a lamp burning from moment to moment and the water in a river flows out and new water flows in. The external objects, therefore, appear to be the same, whereas they are changing every moment. (The VaibhAshikas are said to be the followers of the VibhAshA, an ancient commentary on the philosophical teachings of the Buddha known as the Abhidhamma. They are known as realists).

### *3.b.SautrAntika School:*

According to this school of Buddhism, the external objects do exist. But they cannot be perceived, but can be known through inference, just like knowing the objects from the reflections in a mirror. An object is a conglomeration of atoms. This theorist, therefore, does not accept the objects but says they are only pramAnas, big atoms, which are alone true. [The VaibhAshika and the SautrAntika schools belong to HInayAna.]

### *3.c.YogAcara:*

This school rejects the theory of soonyavAda, total void. Even the external objects are all true. Knowledge is the cause for both suffering and enjoyment. Both objects and the knower are only aspects of knowledge and both do not exist as separate entities. As no outside object exists independent of knowledge, it is soonya, void. (The YogAcaras are idealists. They evidently derive their name from their association with yoga practices).

### *3.d.The MAdhyamika:*

This is also known as the treatise on the Middle Doctrine. This was expounded by NAgArjuna. According to him, whatever is perceptible in unreal like those seen in dreams. The outside objects are changing every moment. The world can not be said to be true nor untrue. At the same time it cannot be said to be true as well as untrue. This theory is known as soonyavAda, theory of void. However, he differed from the main Buddhism by saying that the inner knowledge is true and only the outside objects are untrue. (The MAdhyamikas claim to hold a



middle position in various ways. But they are extreme nihilists). (The YOgAcAra and the MAdhyamika Schools belong to the MahAyAna Buddhism).

SrIbhAshyakara has dealt with these theories in his works on Vedanta Sootras, SrIbhAshyam, VedAnta Deepa and VedAnta sAra. Besides, SwAmi Desikan himself has clarified our stand in his "Paramatabhangam".

We shall see with the help of these grantams, the un-tenability of these theories. In the Brahmasutra, the second quarter of the second Chapter deals with various theories of philosophies which do not accept the authority of the VEdas.

Among the different theories within the Buddhist philosophy, the doctrine of two classes, namely, VaibhAshika and SautrAntika are taken up first by SrIBhAshyakAra for consideration. The reason is that it is almost similar to the doctrine of the NaiyAyika-VaishEshika that has been discussed in the previous adhikaraNa. Both are based on the theory of paraMaNu (big atom or molecule) being the source for the origin of this world.

*(a & b) VaibhAshika & SautrAntika Schools:*

The third adhikaraNaa, "समुदायाधिकरणम्", "samudAyAdhikaraNam", of the second quarter of the second Chapter of the Brahmasutra discusses the doctrine of these two Buddhist schools. It covers as many as ten sutras (17 to 26).

These two schools accept the existence of the world, but say it is only momentary. Their view is rejected in this adhikaraNa. In very first sutra, SrIbhAshyakAra demolishes their theory.

Sutra - (2-2-17) - "समुदाय उभयहेतुकेऽपि तदप्राप्तिः", "samudAya ubhayahEtukE api tad aprAptih" -- The creation of the aggregate does not become established even in the aggregates caused by its two causes, i.e., atoms and earth and

others.

The theory that the aggregate is caused by these two, i.e., atoms and elements cannot be established. These do not become established by the reason of the assertion of momentariness to all entities. Because, atom, earth etc., exist for a moment only according their theory. When an object joins with another, it should happen at the first moment itself. In the next moment it has to mingle with yet another. In the third moment, a body or a world should emerge. If the atoms disappear at the very moment they appear, when they will do the act of joining together? Similar is the case with the elements which are supposed to form the body or the world by joining, according to the Buddhist theory. Hence, as this philosophy proposes the destruction of things within a moment of their existence, there cannot be a world nor can be a body. Also, there will not be any activity because things will not exist the next moment after their appearance. Therefore, for the creation of the world and the physical matter, one has to accept the Brahman as the cause.

In this way, SrIbhAshyakAra demolishes the theory of momentary existence of matter and as propounded by these two Schools of Buddhism.

c) *YogAcara School:*

The fourth adhikaraNa, namely, "upalabdhyadhikaraNa", of the second quarter of the Second Chapter of the Brahmasutra deals with the doctrine of this Buddhist School. Three sutras come in this adhikaraNa. i) "नाडभाव उपलब्धेः", "nA-bhAva uplabdEh" (2-2-27) -



SrIbhAshyakAra demolished all false theories (melkote-udaiyavar)



There is no non-existence (of things other than knowledge), because it (i.e., the external world) is perceived.

This sutra discusses whether the doctrine of the YogAchAra that vijñānam alone is real, is based on valid reasons or not.

SrIbhAshyAkAra says that it is not. The person who says, "I know the jar", the knowledge and the jar which is being known - as these are known separately, to say that only knowledge exists and not the other two, is not based on valid means of knowledge. Such a theory deserves to be rejected by scholars. Knowledge of all persons in the world is experienced as related to a knowing subject and an object that is being known. Hence, only a mad cap will assert that only consciousness exists unrelated to the subject and the object.

The second Sutra says: "वैधर्म्यच्च न स्वप्नादिवत्", "vaidharmyacca na svapnAdivat" (2-2-28) - The perceptions of waking state too are not like dream perceptions, because of differences in their nature.

The YogAcAra theory says that the knowledge in waking state is devoid of objects as it is of the nature of knowledge, like that in dreaming state.

SrIbhAshyAkAra's reply to this is that knowledge is devoid of objects only under certain circumstances like dreaming etc. Another notion of the YogAcAra is that knowledge in general is devoid of objects as it is of the nature of knowledge. The reply given to this is: This inference which is also knowledge about an object. So, knowledge is seen, even according to the YogAcAra, to be both with an object and without it. Thus the nature of knowledge is not without an object.

The third Sootra says: "न भावोऽनुपलब्धेः", "na bhAvO anupalabdhEh" (2-2-29) - There is no existence (of such knowledge as is devoid of objects), because it is not cognized.



Everywhere in this world, knowledge devoid of knower and the object is not at all seen. Hence, nowhere knowledge devoid of an existing object is possible. It is concluded that the doctrine of YogAcArya is totally inappropriate.

d) *MAdhyamika School:*

The fifth AdhikaraNa, namely, "सर्वथानुपपत्त्यधिकरणम्", "sarvathAapattyadhikaraNam" deals with the inappropriateness of the MAdhyamika Buddhist theory. The Sutra (30) says: "सर्वथानुपपत्तेश्च" "sarvathAnupapathESca" - meaning, "Because also it (i.e., the theory of the MAdhyamikas is altogether inappropriate."

SriBhashyakAra first raises the question whether the doctrine of total void propounded by the MAdhyamika is possible.

The prima facie view of the MAdhyamika is that it is possible. How? Consciousness and the external objects like jars etc. do not exist, as their origin cannot be proved. An object cannot originate from another object. For example, jars cannot originate from the lump of clay that is not destroyed. Nor they can originate from nothing. Therefore, the doctrine of total void is the reality. Whatever appears is all myth. The destruction of this myth is the salvation. The MAdhyamika argues that the Buddha had proposed the theory of momentariness of consciousness and the external objects for those who are not mature enough to accept the void theory. They are the VaibhAshikas.

SrIbhAshyakAra now states his reply: The view of the MAdhyamika that all things are nothing, is not possible, because it is completely inappropriate. The terms "being" and "non-being" and the related ideas are referring to different states of a thing or an object which is perceived by the means of valid knowledge. In this world, if it is said that a jar is not there, it means that the form of jar is absent. But it is in the form of pot-pieces. That way it is perceived. If it is said the jar exists, it refers to the form of the jar and it is



perceived as such. Therefore, the terms "being" and "non-being" refer only to the respective form that is perceived. Both terms proves the existence of the object and not a void.

Here, one recalls a pAsuram of SrI nammAzhvAr in TiruvAimozhi:

உளன் எனில் உளன், அவன் உருவம் இவ்வுருவுகள்,

உளன், அலன் எனில், அவன் அருவம் இவ்வருவுகள்,

உளன் என, இலன் என, இவை குணமுடைமையில்

உளன் இருதகைமையொடு ஒழிவிலன் பரந்தே.

uLan enil uLan, avan uruvam ivvuruvukaL,

uLan, alan enil, avan aruvam ivvaruvukaL,

uLan ena, ilan ena, ivai kuNmudaimaiyil

uLan iru takaimaiyodu ozhivilan parantE.

--Tiruvaimozhi, 1-1-9

*Meaning:*

If it is stated that the Lord exists, He exists with a form and all the attributes. If it is stated that He does not exist (as stated by nihilists), then also He exists; these formless things are His own; being and non-being are the two facets and attributes of the Lord. In such two ways, He has spread all over leaving nothing uncovered.

Here, we may refer to SrI ParAsara Bhattar's verses on these theories.

योगाचारो जगदपलपत्यत्र सौत्रान्तिकस्तत्

धीवैचित्र्यादनुमितिपदं वक्ति वैभाषिकस्तु ।



प्रत्यक्षं तत्क्षणिकयति ते रङ्गनाथ त्रयोऽपि

ज्ञानात्मत्वक्षणभिदुरते चक्षते तान् क्षिपामः ॥

yOgAcArO jagadapalapatyatra sautrAntikah tat

dhee vaicitryAt anumitipadam vakti vaibhAshikastu |

pratyaksham tatkshaNikayati tE ranganAtha! trayOpi

jn~AnAtmatvakshaNbhiduratE cakshatE tAn kshipAmah ||

---SrIranganAjustavam, uttra Satakam, Slokam 8

*Meaning:*

Oh RanganAtha! This yOgAcAra Buddhist denies this world; SautrAntika Buddhist says that world can be inferred, because of various appearances; VaibhAshika Buddhist dismisses this perceptive world as momentary. All these three say that knowledge is the Atma and it is also momentary. We reject their views.

जगद्भङ्गुरं भङ्गुरा बुद्धिरात्मेति

असद्वेत्रभावे तथा वेद्यवित्त्योः ।

क्षणध्वंसतश्च स्मृतिप्रत्यभिज्ञा-

दरिद्रं जगत्स्यादिद्रं रङ्गचन्द्र ॥

jagadbhanguram bhangurA buddhirAtmEti

asadvEtrabhAvE tathA vEdyavittyOh |





kshaNadhvamsataSca smrtipratyabhi~nA-

daridam jagatsyAdidam rangacandra! ||

---SrIrangarAjustavam, uttra Satakam, Slokam 9

*Meaning:*

Oh Rangachandra! To say that the world is momentary and the momentary knowledge is the Atma, is false. Because, if there is no a knower different from knowledge and so are the objects and the knowledge, this world will be devoid of cognition and remembrance.

SwAmi Desikan says that the Lord saved the jIva from being confused by these Buddhist theories.

SwAmi Desikan next takes up the system of Jain religion, which is referred to as "ஆர்ஹத", "Arhata" and says that the Lord prevents the sAttvika persons from being carried away by the tenets of this philosophy too.

Now, let us look at the basics of this philosophy:

The originator of this philosophy is said to be arha. That is why SwAmi Desikan refers this religion as "Arhata". According to the modern philosophers, VardamAna, who is popularly known as MahAveera, systemized the doctrine of three teerthankaras (founders of the path), namely, Rishabha, AjitanAtha and ArishtanEmi, all of ancient date. The Jaina system also does not accept the authority of the Veda. But it does not accept that Buddhist theory of momentariness. It accepts the existence of the universe but not God. The universe is composed of six dravyas. They are:

- 1) jivas,
- 2) dharma,
- 3) adharmas,

4) pudgalam,

5) time and

6) AkAsa.

- Of these, jIvas are of three kinds—namely, baddas (the bound), yOgasiddas (those who attained perfection through yOga) and muktas (those who have attained final release). A jIva is of the size equal to his body so long as he is in this world.
- Dharma is a particular substance which, in regard to things possessing motion, forms the cause of motion, and which pervades the whole world.
- adharma forms the cause of inertia and is all-pervasive.
- Pudgala are the atoms, mountains and oceans.
- Time helps to specify the past, the present and the future.
- AkAsa is one and consists of infinite special divisions.

In the Jaina philosophy, knowledge, conduct, penance, detachment, ahimsa are the means for salvation. Moksha is the manifestation of atma's natural and true form.

The Jains speak of contradictory qualities are present in the same substance, which are seven and called, saptabhangi.

In the Brahmasutra, the Jain doctrines are discussed and rejected in four sutras in the second quarter of the second Chapter. The adhikarana devoted to this discussion is, "एकस्मिन्नसंभवाधिकरणम्", "Ekasminna sambhavAdhikaraNam".

In the first sutra, "नैकस्मिन्नसंभवात्" , "naikasminnasambhavAt" (2-2-31), their theory of contradictory qualities are present in the same substance is rejected as is impossible.



In the second Sutra, "एवं चात्माऽकात्स्न्यम्" , "Evam cAtmAkaAtsnryam" (2-2-32), the theory of the size of the self is that of the body is rejected.

In the third Sutra, "न च पर्यायादप्यविरोधो विकारादिभ्यः", "na ca paryAyApya virOdhO vikArAdibyah" (2-2-33), it is stated that there is no contradiction even from modifications of the state, because change and others happen to the self.

In the fourth and last Sutra, "अन्त्यावस्थितेश्चोभयनित्यत्वाद्विशेषः" "anyAvasthitEScObhayanityatvAdvihSEshah" (2-2-34), the Jains theory is rejected because of the persistence of the final condition (of the self in salvation) there is the permanence of both (the self and its dimensions in that state) and hence there is no difference (with the previous states.)

SrIbhAshyakAra rejects the view of the Jains that the self possesses the same dimension of the body because of inconsistencies.

SwAmi Desikan shows that the Lord does this favour to the sAttvika soul by saving him from falling into the trap of the Jaina philosophy which is full of contradictions.

With this, we have considered all the three religions which do not accept the authority of the VEdas.

After saving the sAttvika jIvas from the un-Vedic religious onslaught, the Lord turns towards those religious systems which accept the authority of the VEdas. SwAmi, Desikan mentions the Vaishika system as the first one in the list. We shall look into the tenets of this religion.

This system derives its name from the term "viSesha", meaning characteristic. It is mainly a system of physics and metaphysics. Initially it adopted a six fold classification of objects of experience (padArthas), namely, substance, quality,





activity, generality, particularity and inherence, to which later a seventh, non-existence was added.

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Swamy desika showed that jainam is full of contradictions.

Of these, three, i.e., substance, quality and activity possess real objective existence, which can be intuited. The others, i.e., generality, particularity and inherence are the products of intellectual discrimination. They are logically inferred, not directly perceived. The existence of soul is inferred from the fact that consciousness cannot be a property of the body, the sense-organs, or the mind. The soul is all pervading, but its capacity of knowing, feeling and willing resides only where the body is. Many are the souls is inferred from their





differences in status and their various conditions. This system also believes that each soul experiences the consequences of its own deeds and this is taken as a proof for the plurality of souls. According to this system, things are composed of invisible eternal atoms which are capable of division. There are four kinds of atoms: earth, water, light and air. The VaiShEshikas are non-believers of theism. KanAda, or KaaSyapa, is the author of the VaiSEshika sutra does not mention God, but later commentators felt that the immutable atoms could not by themselves produce an ordered universe unless a presiding God regulated their activities. They say, the VEdas were the creation of God, that is, they are paurusheyam. They adopted the concept of God following the emergence of the nyAya system.

The second AdhikaraNa, namely, "महद्दीर्घाधिकरणम्", "MahaddeerghAdhikaraNam", of the second quarter of the second Chapter of the Brahmasutra deals with the combination of nyAya-VaiSEshika systems and refutes their theory that atoms are the cause of the universe. There are seven sutras in this. This AdhikaraNa follows the first one which proved the un-tenability of the SAnkha system.

The first Sutra, "महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम्" "MahaddeerghavadvA hrasvaparimaNDalAbhyAm" says, 'The views of others like the one that accepts the production of big and long from the short and the atom, are untenable.'

SrIbhAshyAkAra refutes this twin-system as follows: This combined nyAya-VaiSEshika theory that the joining of two smallest atoms and this combination gives rise to tertiary particle and thus evolves the world, is incompatible, because the primeval cause is not established.

This inconsistency is explained in detail in the following sutras of this AdhikaraNa.

It is impossible to accept that the first motion can originate in the atoms. Therefore the conjunction of two or more atoms is impossible to accept. The

Lord cannot be proved by inference. Hence, it is impossible to argue that the atoms can create the world under the direction of the Lord. This doctrine is not compatible on account of the acceptance of "samavAya" (union) as a separate category. There results the fallacy of regresses in infinitum. Because samavAya is considered eternal, the world also will have to be eternal, and so the doctrine is untenable. As the atoms are said to have colour etc., the doctrine becomes contradictory because it is so observed in the world. The doctrine is untenable because other defects also. Thus the nyAya-VaiSeshika system is altogether disregarded.

Before proceeding further, we have to consider a very important factor in the systems both which do not accept, and which accept, the authority of VEdas. While we have covered all the systems which fell out of the Vedic cover, we are yet to consider some more of those which accept the authority of the VEdas.

There is a common current running under several Vedic systems. That is, their placing the cause of the material world, on some paramANu, on an infinitesimal particle, an atom. NaiyAyika, VaishEShika, Jaina, Saiva and other systems have arrived at the same conclusion through their own respective logic that this infinitesimal particle is the material cause of the prakriti (pradhAna kAraNam).

This argument has been rejected by the Brahmasootra in the AdhikaraNa, "शिष्टपरिग्रहाधिकरणम्", "SishT Aparigrah Adhikara Nam" (2-1-4). There is only one

Sutra in this AdhikaraNa, "एतेन शिष्टपरिग्रहा अपि व्याख्याताः", "EtEna SishT AparigrahA api vyAkhyAtAah" (2-1-13) - Thereby the remaining systems (such as naiyAyika etc. establishing the atom as the material cause of the world), which are not supported by the Scriptures, are explained. These systems include SAnkhya also.

The nyAya system is almost similar to the VaiSEshika. Both represent the analytic type of philosophy. Over twenty centuries-old nyAya system has the distinction for its critical examination of the objects of knowledge by means of



the canons of logical proof. Hindu systems generally accept the fundamental principles of nyAya logic.

The nyAya system was developed by Gautama, also known as AkshapAda. Since it laid a firm foundation for the science of Indian logic, it is called nyAya-vidya, Tarka-SAstra and Anveekshaki also. This system enumerates sixteen padArthas or topics. These are: pramANas (methods of knowing truly), pramEyas (objects of the true knowledge), samSaya (doubt), prayOjana (utility of the purpose in view), drushTanta (example), siddhAnta (doctrine), avayava (member of a syllogism), tarka (logic), nirNaya (conclusion), vAda (argument to discover the truth), jalpa (to argue just to win), vitaNdA (destructive criticism), hEtvAbhAsa (apparent, but not valid reason), chala (unfair reply), jAti (false analogy), and nigrashAna (a ground of defeat in debate).

The nyAya system accepts four pramANas (valid means of knowledge): pratyaksha (direct perception), anumAna (inference), upamAna (comparison) and Sabda (verbal testimony).

The pramEyas (objects to be known) are: Atma (soul), Sareera (body), jn~AnEndriyas (the five organs of knowledge like eyes), Vishayas (objects of these sense organs), buddhi (cognition), uplabdhi (apprehension), manas (mind), pravrtti (activity), dOsha (defects), pretyabhAva (rebirth), phala (result of activities - pleasure and pain), dukkha (suffering), apavarga (absolute liberation from suffering).

The ultimate aim of a human being is to attain the state of apavarga. This is possible only when tattva-jn~Ana or right knowledge is obtained. For this, Sravana (hearing the scriptures), manana (reflecting on them) and nididhiyAsana (meditation) are the means. The NyAya system accepts ISvara or God as the ultimate cause of creation, maintenance and destruction of the world. The atom is the material cause for the creation. God is the efficient cause. According to NyAya system, jIvas or individual souls are infinite in number. They are eternal and indestructible. Consciousness is not intrinsic to



them but an attribute due to the association of the mind. The jIvas are vibhu, all-pervading.

SrIbhAshyakAra criticizes the NyAya system along with the VaiSEshika system for their theory that the atom is the material cause of the world.

After the VaiSEshika, SwAmi Desikan mentions the SANKhya system from which also the Lord saves the sAttvika persons from being diverted from the path towards Him. BAdarAyaNa in his BrahmaSootras begins the criticism of other schools with the SANKhya philosophy, in the second quarter of the second Chapter. (2-2-1). This shows how important a system SANKhya darSana is.

Now, we shall see some of the aspects of this SANKhya system.

*The SANKhya system:*

It is said to have been founded by the sage Kapila. The work about this system that has come down to us is the SANKhya-sootras. Originally, this system did not subscribe to an ISvara. It was known as nirISvara SANKhya. Later, ISvara was incorporated into the system which is called Seshsvara SANKhya. The word 'SANKhya' is interpreted as one derived from sankhya, meaning number, as the system enumerates the principles in creation as 25. There is another view that it derives from another meaning, i.e., jn~Ana or knowledge, as it stresses jn~Ana or knowledge as the only means of liberation.

The SANKhya accepts only three pramANas or valid sources of knowledge unlike many other systems. These are: pratyasha (direct perception), anumAna (inference) and Sabda (verbal testimony). The system has two objects of knowledge and they are: the prakruti (insentient matter) and the purusha, (the being, the conscious self or the soul).

The very first AdhikaraNa of the second quarter of the second Chapter dismisses the SANKhya theory. The name of the AdhikaraNa is: "रचनानुपपात्त्यधिकरणम्" , "racanAnupapattyadhikaraNam" (2-2-1).





In the first quarter, the Brahmasootra established that Brahman is the sole cause of the world after rejecting the opposing views. In this quarter, that siddhAnta is being strengthened by rejecting various other theories on the basis of valid sources of knowledge. Among the other systems, the first one being taken up is the SAnkhya system. It is because this system accepts the reality of the world and the cause of it. As some may mistake it as the pure Vedic system, it is being rejected through logic on valid basis. The purpose is to show that this system is defective from the view-point of the VEdas and the related scriptures. This AdhikaraNa covers a total of nine Sootras all devoted to exposing the various defects of the SAnkhya system.

Thus even within the Vedic system, there are some distortions from which the Lord saves the sAttvik persons out of compassion. This is yet another favour blessed by Him, says SwAmi Desikan.

The next religion mentioned by SwAmi Desikan in this series is PaaSupata, from which also, the Lord saves the sAttvika persons. What is this PaaSupata religion?

Before going into this newly mentioned religion, we can look back a little so that we will understand the significance of mentioning this religion here.

Earlier, we were told that the SAnkhya system of the sage Kapila, the VaiSEshika of KaNAda, the NyAya of Gautama, the Buddhism and the Jainism should be disregarded by the sAttvikas who are desirous of salvation from this miserable world. The reason is the tenets of these systems are full of inconsistencies and are out of the area of the VEdas.

Now, a question is raised: Ok, those systems which fell out of the VEdas have been rejected. But, should we not accept the PaaSupata religion that was propounded by Rudra who is well known as 'sarvajn~a', omniscient?

This argument is set aside in this AdhikaraNa, (2-2-7) "पशुपत्यधिकरणम्" ,



"pashupatiyadhikaraNam" from different angles.

Let us see the aspects of this PaaSupata religion.

*PaaSupata:*

PaaSupatam = paSu +pati+pAsam. All these three are eternal and not dissolved at the time of deluge (praLaya).

PaSu - This represents jIva. He is also known as kShEtraj~na, the soul. He is of atomic size and fully talented. However, he is wandering in this samsAra, bound by dirt, myth and karma. When these are gone, he attains the status of being omniscient, all-pervading, all-powerful and attains equality with Siva. For this, knowledge of the essentials is the means.

Pati - PaSupati is the SarvESvara, the Ultimate Lord. He is the efficient cause for all the worlds. He blesses liberation to jIvas according to their karmas. He enjoys limitless independence.

VEDas are accepted as a valid source of knowledge in this religion, but, ISvara is known through inference only. Shiva is eternally a mukta. His form consists of five tattvas - Siva tattva, Sakti tattva, sadaSiva tattva, ISvara tattva and VidhyA tattva. When He creates the world with the powers of knowledge and action, He is known as Shiva. When the powers of knowledge and action are in equal proportion, He is called sadASiva. When the power of knowledge is less and the power of action is more, He is called ISvara. In the reverse order, i.e., when the power of knowledge is more and the power of action is less, He is called VidhyA.

PaaSam - Prakruti is the PaaSam and mAya as well. It is divided into avyakta and triguNa. When the three qualities, namely, satva, rajas and tamas are in the subtle state, it is known as 'avyakta' and in the gross state it is called 'triguNa'.

From this mAya, appear five things, namely, niyati (religious duty), KAlam (Time), rAgam, VidhyA and Kalai for the jIva.

- niyati (Religious Duty) brings the fruits of his actions.
- Time: It provides the divisions like seconds, minute etc.
- RAGam: It enables the jIva to act by assuming the absence of misery as happiness.
- VidhyA: It helps to know about an object.
- kalai: When knowledge is hidden by dirt, it removes the dirt and makes the knowledge shine.
- J~nAnam: This reveals the truth and generates the feelings of pleasure and pain.
- Sattva, rajas and tamas fill up the intellect and Time and rules motivate the man to initiate action.

The Brahmasootra declares the inappropriateness of the PaaSupata system in the first sutra of this AdhikaraNa: "पत्युरसामञ्जस्यात्", "patyurasAmanjasyAt" (2-2-35) - The view in regard to PaSupati as the Supreme Lord is not to accepted, because of its inconsistency.

SrI BhAshyakAra explains that the wise who are aspiring for salvation do not support this religion. VEdas at innumerable places declare nArAyaNa as the material as well as the efficient cause of the universe. Meditating on Him alone is the means for the salvation. It is very clear that all names including Shiva, Rudra etc. refer only to nArAyaNa, the Ultimate Reality.

The second Sootra, "अधिष्ठानानुपपत्तेश्च", "adhishThAnAnupapattESca" (2-2-36) says that the PaaSupata religion is inappropriate as Shiva who is incorporeal (without a body) cannot be a material cause. Siva, who has no body, cannot be the superintendent for the creation, like a potter who with a physical body creates pots using the clay and other instruments. If it is said that it can be



inferred that Shiva also has a body, He cannot be eternal as His body has limbs. Any body with limbs cannot be eternal, according to the Scriptures.

The third Sootra, "करणवच्चेन्न भोगादिभ्यः", "karaNavaccEt na bhOgAdibhyah" (2-2-37) also rules out the possibility of PaSupati being the cause. If it is held that like the jIva, He also has sense organs, then He would be subject to merits and demerits, (PunNya and Papa), and may have to undergo the effects accordingly.

The fourth Sootra, "अन्तवत्त्वमसर्वज्ञता वा", "antavattvmasarvjn~atA vA" (2-2-38) says that if the merits and demerits are accepted for Shiva also, like the jIva, then it will result in his having an end and his wanting in omniscience. Therefore, PaaSupata religion is inappropriate.

Veda Vyasa, the author of the Brahmasootras and who is also an incarnation of the Lord nArAyaNa, has thus ruled out the possibility of PaaSupata religion is not the right one for those who desire to attain liberation.

In this sub-section, SwAmi Desikan has specified several systems by name, but left the others by merely mentioning "Adi", i.e., "et cetera", (etc):

(11) சார்வாக-பௌத்த-ஆர்ஹத-வைசேஷிக-ஸாங்க்ய-பாஸுபதாதி-பஹுவித - பாஹ்யகுத்ருஷ்டி-மதங்களால் கலங்காதபடி பண்ணினதுவும்;

(11) cArvAka-bauddha-Arhata-vaiSEshika-sAnkhya-paSupatAdi-bahuvida-bAhya-kudrushTi-matangkaLal kalangKatapdi paNNinatuvum;

Now, we shall try to find out what are these systems which come under "Adi". These can be listed as follows: Yoga, Poorva MimAmsa, VaiyAkaraNa, BhAskara, YAdavaprakaaSa and Sankara advaita. From these also, the Lord has saved the sAttvika persons from being misled by their tenets.

We shall consider these also one by one:





### *Yoga DarSana:*

This system deals primarily with sAdhanAs or spiritual disciplines. The basic scripture for this system is the yOgasootras of Patanjali. It begins with the words, "atha yOgAnushAsanam" ('Now, the teaching of Yoga is begun'), instead of the word, 'jijn~AsA' or mImAmsA (enquiry).

The word 'yOga' is derived from two verb roots: 'yuj' (to yoke) or 'yuj' (to concentrate). yOga, therefore, is that which enables a jIva or an individual soul to attain concentration on ISvara and ultimate union with Him.

The origin of this system is attributed to HiraNyagarbha, an aspect of God Himself. SanatkumAra and Jaigishavya are also stated to be the authors of this system. The yOgasootras were compiled by Patanjali, who is supposed to belong to the period 200 B.C.- A.D. 300. The yOgasootras comprises 195 sootras under four pAdas or Chapters. As this work deal with the sAdhana, a basic knowledge of its SAnkhyan background is necessary to understand it.

yOgadarSana recognizes three basic realities: ISvara (God), purushas (individual souls) and pradhAna or prakruti (matter). Purushas, the individual souls, are of the nature of consciousness. They are infinite in number. The existence of ISvara, namely, 'PurushaviSEsha' (unique person) can be known only from the scriptures. He is omniscient. yOga is defined as "योगश्चित्तवृत्तिनिरोधः", "yOgash-citta-vrtti-nirOdha" (1.2). - The final end of yOga is the restraint of mental operations. When the modifications of the citta or the mind are controlled and suppressed, the true nature of the purusha or the Self is revealed. Citta is the mind-stuff that is also called as antahkaraNa (the inner instrument), manas (the mind) or buddhi (the intellect). After overcoming obstacles to yOga, the aspirant ultimately attains samAdhi or mystical experience of the self. VairAgya (detachment) and abhyAsa (constant Practice) are the most important means to ward off the obstacles.

The yOgasootras prescribe a graded discipline of eight steps, ashtAngas: yama,



niyama, Asana, prANAyAma, pratyAhAra, dhAraNA, dhyAna and samAdhi. This system mentions Ishvara-praNidhAna, devotion to God, only for getting help from Him to proceed towards the ultimate goal, i.e., samAdhi. Once the aspirant gets the help from the God, he no more worships Him. This samAdhi is also known as kaivalya, that is enjoying the bliss of one's own soul. This is where, this system departs from the Vedic spirit, which is aimed at attaining God's abode where the aspirant gets infinite Bliss, compared to which the kaivalya bliss is of a minute atomic size. SrI nammAzhvar also refers to this in a pAsuram:

கண்டுகேட்டுற்றுமோந்துண்டுமலும் ஐங்கருவி

கண்ட இன்பம், தெரிவரிய அளவில்லாச் சிற்றின்பம்

ஒண்டொடியான் திருமகளும் நீயுமே நிலாநிற்பக்

கண்டசதிர் கண்டொழிந்தேன் அடைந்தேன் உன் திருவடியே.

kaNduKEttu uRRu mOndu uNdu uzhalum aingkaruvi

kaNda inbam, therivariya aLavillAc ciRRinbam

oNtodiyaL tirumakaLum neeyum nilAniRpak

kaNdacatir kaNdozhintEn adaintEn untiruvadiyE. --TiruvAimozhi, 4-9-10

(This verse flows out of the AzhvAr as he enjoyed the Lord with His Consort after He reveals His presence in SrIvaikuNtam to the AzhvAr: "I am blessed to see the blissful presence of both You and SrI Lakshmi (as revealed). I have attained Your Feet, after scorning off the mundane pleasure of the five senses; and also the endless but very minor pleasure of Kaivalya or the enjoyment of my own Atma."

Later also the AzhvAr refers to this kaivalya in a pAsuram:

குறுகாநீளா இறுதிகூடா எனையுழி

சிறுகாபெருகா அளவிலின்பம் சேர்ந்தாலும்





மறுகாலின்றி மாயோன்! உனக்கேயாளாகும்

சிறுகாலத்தையறுமோ? அந்தோ! தெரியிலே?

kuRukA neeLA iRuti koodA enaiyoozhi

ciRukAlinRi aLavilinbam cErntAlum

maRukAlinRi mAyOn! unakKEyALAkum

ciRukAlattaiyuRumO? anthO! teriyilE? --TiruvAimozhi, 6-9-10

*Meaning:*

Oh Marvel! I only want to be at Your service, even if it were only for a speck of a moment! Even then, will the kaivalya pleasure, even if it be infinite in time as well as in quantity, come anywhere near (to the Bliss of serving You)? Not to speak of the material wealth at all!

Thus the great effort propounded by the yOga system is not worth the bliss to be attained in enjoying one's own soul (kaivalya) which is very minor as compared to the Bliss which is infinite in every respect, one attains in SrIvaikuNtam of the Lord.

The Lord does really a great favour in saving the sAttvik persons from falling a pray to the so-called dazzling yOga doctrine!

The yOga system, though believed in the existence ISvara, it did not help the jIvas to attain Him but promoted the concept of Kaivalya - enjoying one's own Atma and asserted that that is the ultimate for a living being to attain. Towards that goal, it laid down the steps to be followed by an aspirant.

In the yOgadarshana, the yOgasootras of sage Patanjali, the second chapter begins with the advice to the aspirant that he must surrender to God for further spiritual progress towards Kaivlaya. The aspirant should cultivate the virtues, attend to duties essential to his well-being and personal security and

always keep God-realization as the primary goal. Once he comes to the enlightenment path with a firm resolve and proceeds in the right way after surrendering to God, progressive spiritual growth is assured. Further progress to attain Kaivalya is assured once we get the help of God. Here we see God is being used as a step towards the AtmAnubhava, enjoyment of one's own Atma.

SwAmi Desikan points out that the Lord does a favour to the sAttvik persons from being carried away by the advocacy of self-enjoyment which is not the ultimate goal for such persons to attain.

Next, the Lord attends to those sAttvik persons who have a firm faith in the Vedic concepts and instructions. These people were advised by a set of Vedic scholars to perform sacrificial rites for getting mundane benefits like wealth or progeny, in particular, a son or a heavenly life. These scholars are known as poorva-meemAmsakas. They are concerned with Samhita and the BrahmaNa part of the VEdas, excluding the AraNyaka portions which include Upanishads and deal with knowledge of the Ultimate reality, Brahman.

The poorava-meemAnsakas gave the highest importance to the Vedic injunctions regarding various rituals and to the practicing them strictly according to the rules for mundane and heavenly benefits. But the results achieved by these rituals are not lasting and do not help in attaining salvation from the cycle of rebirths.

However, they provided useful information on the proper study of the VEdas.

Their system admits two kinds of knowledge: **pratyaksha** (direct perception) and **parOksha** (mediate knowledge). The latter is of five kinds: **anumAna** (inference), **upamAna** (comparison), **Sabda** (verbal testimony) **arthApatti** (postulation) and **anupalabdhi** (non-perception).

Of these, pratyaksha anumAna and Sabda are well known. The others are:

**upamAna**: This is another source of knowledge, by which a unknown object can



be learnt by recollecting a similarly looking object seen before.

**arthApatti:** It is the necessary supposition of an unperceived fact which alone can explain an anomaly satisfactorily. For example, if a person is noticed becoming fatter even though he does not eat during the day, it can be safely presumed that he is secretly eating at night. This is special source of knowledge as it cannot be obtained by any other means.

**anupalabdhi:** This is another source of knowledge since it gives the immediate cognition of the non-existence of an object. For example, if a jar which had been kept at a particular spot is not perceived now, its non-existence is cognized.

The poorva-meemAmsa sootras contained numerous theories of reason by which one is helped to take quick decision when placed in peculiar situation. They are called nyAyas, like apachEta nyAya, sAmANya-viSEsha nyAya, etc. These are useful to interpret certain Vedic statements in a proper manner. This is essential due to the fact that Vedic statements are all correct, but, when some of them appear to be against the perceptive fact (pratyaksha) (not convincing), these should be understood using these nyAyas. The basic assumption is that any Vedic statement will not go wrong. In case, such a situation arises as it is not at all possible to match a Vedic statement with the pratyaksha, it should be ignored. The pratyaksha source of knowledge is the most important and valid source of knowledge, provided it is bereft of any error.

The poorva-meemAmsa Sootras were compiled by Jaimini, a disciple of Veda Vyasa who is the author of the Brahmasootra. This voluminous poorva-meemAmsa comprises more than 2500 aphorisms (sootras) divided into 12 chapters and 60 sub-sections. PrabhAkara and KumArila Bhatta wrote independent commentaries on the Jaimini Sootras.

The Poorva-meemAmsaka believed that only the performances of the rituals give the necessary benefits - mundane and heavenly and not the gods like Indra etc. Once the ritual is performed for a particular desire, a Sakti, named as

apoorvam, is created and that will confer the desired benefit on the person at the appropriate time, i.e. immediately after his natural death. That is the ultimate goal of the human beings.

The poorva-meemAmsaka scholars were opposed to the study of uttara-meemAmsa which deals with the knowledge of Brahman and the means to attain mOksha, salvation from the cycle of rebirths and to attain the eternal Bliss. However, their contribution was an elaborate epistemology which was useful to study the Vedanta, particularly Brahmasootra.

Their stand was that as Brahman is a siddha vastu, already existing object, it cannot be known through a word, a combination of letters, and so a study of Upanishads which explain Brahman is merely a literary knowledge which is not at all useful from the practical point of view. This stand of theirs was rejected by VedAntis like BhOdayaNa, Sankara and SrI Ramanuja.

SrIbhashya of SrI RamAnuja dismisses the theory of the poorva meemAmsa and establishes that both the poorva and uttara meemAmsa form a single Scripture and one has to begin the Vedic study with the poorva-meemAmsa, which will make him realize that the mundane and heavenly benefits are not only non-eternal, but very tiny, compared to the fruit obtained through the realization of Brahman, which is not only eternal, but infinitely largest Bliss. There is also no fear of any more births once a person attains Brahman, who is SrIman nArAyaNa in the ultimate state of SrivaikuNtam.

This is another favour conferred by the Lord, on sAttvika persons of high purity, by saving them from being guided wrongly by the ritualistic scholars and remaining in the never-ending cycle of rebirths.

We just saw how poorva-meemAmsa system did not accept the study of the uttara-meemAmsa which establishes the ultimate reality as the Brahman which is to be attained by all human beings by the means explained in it. There is also just an opposite view expressed by the advaita system that the poorva-meemAmsa can be skipped and one can directly take up the study of the Brahma-



meemAmsa, that is, the uttara-meemAmsa. This was proposed by Adi Sankara who codified the advaita system in his commentary on the Brahma-sootra.

Now, we shall consider the advaita system from which also the Lord saved the sAttvika persons from being misled, so that they continue their progress towards Him in His Abode, SrIvaikuNtam.

The advaita system is also known as Eka jIva-vAdam or MAyAvAdi religion. This system is also based on the Vedanta, the Upanishads. According to its philosophy, Brahman is the sole Truth. It is jn~Ana itself bereft of any attributes or a form. It is known as nirviSEsha-cin-mAtra. The universe that we perceive is a myth. Brahman itself appears as the jIva because of avidhya, ignorance which is also a myth. But it envelops the Brahman leading to the different illusive appearances including innumerable jIvas and material objects of the sensual perception. In reality, all these are non-existent. No one can say since when these appearances are there. They are anAdhi - of unknown beginning. The person who sees only these appearances and has not realized the Brahman, undergoes the miseries in the form birth, death, rebirth, old age etc. in the world.

The advaita system is also based on the Upanishad statements. But, it took cognizance of only those statements which postulate the abhEda (non-difference) theory as the true statements and rejected other statements which speak of difference as false and they cannot be taken as valid source of knowledge. This system centers on five sentences from the Upanishads and declared that one who knows the meaning of these five sentences alone becomes a mukta, liberated soul.

These five sentences are:

सदेव सोम्य इदमग्र आसीत् एकमेव अद्वितीयम्

sadEva sOmya idamagra Aseet EkamEva advateeyam



--chAndOgya upanishad, 6-2-1

Existence alone, my dear child, this was in the beginning, one without a second.

सत्यं ज्ञानमनन्तं ब्रह्म

satyam j~nAnamanantam brahma

---taitthireeya Upanishad, Anadavalli, 2-1-1)

The Brahman is Existence, Knowledge and Eternal.

निष्कलं निष्क्रियं शान्तम्

nishkalam nishkriyam SAntam

--- SvEtArOpanishad, 6-19

(He is without parts, He is without actions and He is tranquil.)

अयमात्मा ब्रह्म

ayamAtmA bhrahma

---BruhadAraNyakOpnishad, 6-4-5)

This Atma (the self) is the Brahman.

तत् त्वमसि

tat tvamsi

---ChAndOgya Upnishad, 6-8-7

That thou art.





The Brahman, enveloped by avidhyA, attains the nature of a jIva and dreams. In the dream, it sees other beings and material objects. It is just as we witness many objects during dreams and all of them disappear as we wake up and we say those were untrue. In the same way, the world of sentient beings and non-sentient objects is too untrue. When the Brahman in the form of jIva gets the knowledge of reality, it attains salvation.

In the advaita system, everything other than the Brahman is untrue. Even avidhya is false; Scriptures are false. The knowledge acquired through the scripture is also untrue; the world which is perceived with that knowledge is also untrue. But, the Brahman is self-luminous and so it is not at all affected by the defects of either avidhya or its effects.

SrI rAmAnuja in his SrIbhAshya has dismissed the views of the advaita as not correct. Merely the knowledge of the syntactic meaning of those five sentences will not constitute the final release from the bonded life. Also just the removal of ignorance (avidhya) does not result from the knowledge of the meaning of these sentences. He pointed out that one attains salvation only through dhyAna (meditation) and upAsana (worship) of the Ultimate Reality, that is the Brahman Who is none other than SrIman nArAyaNa. The meditation should be continuous and unbroken, like a stream of oil:

ध्यानं च तैलधारवत् अविच्छिन्न स्मृतिसन्तानरूपम्

dhyAnam ca tailadhAravat avicchinna smrutisantAnaroopam

---SrIbhAsyam, 1-1-1

Such a firm memory is declared to be the means of final release (mOkSha). So declare many Upanishads.

*The theory of BhAskara:*

The post-Sankara schools of VedAnta which did not agree with Sankara's brand

of advaita based on mAyAvAda, the theory of unreality of this world. BhAskara, a strict VedAntin, presented a Brahman with innumerable auspicious attributes, but without any particular form. In his view, the Brahman is of the nature of knowledge. The appearance of numerous jIvas and the difference between jIvas and the Brahman is due to upAdhi (a special cause). Non-difference between Brahman and jIvas is true. BhAskara recommended performance of scripture-ordained duties without any desire for their fruits and meditation on Brahman, as a sAdhanA for the jIva's oneness with Brahman. As he did not accept a Personal God, there is no place for divine grace in his system. The system of BhAskara is described as either dvaitAdvaita or bhEdAbhEda.

*The theory of YAdavaprakASa:*

This is also bhEdAbheda system with some differences from BhAskara's theory. According to YAdavaprakASa, Brahman is separate, and at the same non-separate from the sentient beings (jIvas) and non-sentient things in the world. Both difference and non-difference are natural. This system also accepts a Brahman with attributes. Brahman itself turns into devas, humans, animals, plants, the jIvas in the hells, jIvas in the heaven and also mukta jIvas (liberated souls). At the same time, the Brahman is unique in possessing wonderful powers. This system accepts the world as true.

SrIbhAshyakAra dismisses both these systems also as inconsistent.

*The system of Grammarian (VaiyAkaraNa system):*

This system is similar to advaita, YAdavaism, and Buddhism in one or two respects. The VaiyAkaraNa system propounds a new theory by which the Brahman is Spota which is a factor that creates the meaning of sentences, apart from the letters, the words formed by them, and the sentences formed by words. A section of them says that the so called Spota which is the Brahman itself is seen as this universe. That is the universe is an appearance of this Spota, that is, the Brahman.



It appears that these grammarians were a confused lot. The confusion arose because they were helping the different religious leaders in correctly understanding the Vedic syntax. In the process they evolved their own theory and added to the confusion of concepts.

SwAmi Desikan points out that the Lord had to step in to save the sAttvik persons from being caught in this mess of conflicting theories, in order that they progress towards attaining Him ultimately.

With this, we come to the end of the eleventh favour conferred by the Lord on the evolving jIvas.



## SECTION – 5 (12)

(27 Favours of the Lord leading to the means for MOKSHAM)

After making the jIvas not to be attracted by the dazzling theories of various religious systems which either fall outside the arena of VEdas or those which claim to be Vedic but not fully following the Vedic tenets, the Lord now tries to enhance the qualities of the favourable jIvas. Keeping this in mind Swami Desikan states the next favour conferred by the Lord:

(12) “अद्वेष-आभिमुख्य ङ्कणैतत् तन्ततुवुम्;”

(12) “advESha-Abhimukhya-ngaLait tantatuvum;” - making them to be without enmity but to be favourable towards others.

For the Lord, all beings are equal. He does not show any discrimination among the jIvas. Generally, He does not have likes and dislikes. At same time it does not mean that He treats His ardent devotees like that. He shows greater affection for those devotees who cannot remain without thinking of Him even for a moment.

Sometimes a situation arises, when a devotee having a great devotion for Him develops enmity towards others by mistake, He steps in to correct them to give up the enmity and become friendly to them. This is yet another favour done by the Lord, says SwAmi Desikan in this sub-section.

In His incarnation as SrI rAma, at least on two occasions, He counseled His associates against showing enmity and made them friendly towards others.

In the Chitrakoota, where SrI rAma and Sri Seeta were enjoying the scenic beauty and the MaNdAkini river, SrI RAma saw a huge dust rising in the skies at a distance and all of a sudden herds of elephants running helter-skelter in various directions following a huge noise. He asked LakShmaNa to find out the





cause for this. LakShmaNa climbed up a saal tree and found that a large army thick with elephants, horses, chariots and foot-soldiers approaching that area. He informed SrI rAma that Bharata, having secured the throne of Ayodhya, was coming to kill both SrI rAma and himself. He suggested that both should arm themselves and destroy the army along with Bharata. SrI rAma, however, pacified LakShmaNa who was looking belligerent towards Bharata. He spoke to him:

पितुः सत्यं प्रतिश्रुत्य हत्वा भरतमाहवे ।

किं करिष्यामि राज्येन सापवादेन लक्ष्मण ॥

pituh satyam prtiSrutya hatvA bharatamAhavE |

kim kariyishyAmi rAjyEna sApavAdena lakShmaNa ||

---AyodhyakANda: 97-3

*Meaning:*

Oh LakShmaNa! Having decided to implement the pledge of my father, by killing Bharata in an encounter, what shall do with a kingdom stained with infamy?

नहि ते निष्ठुरं वाच्यो भरतो नाप्रियं वचः ।

अहं ह्यप्रियमुक्तः स्यां भरतस्यप्रिये कृते ॥

nahi tE nishTuram vAcyO bharatO nApriyam vacah |

aham hyapriyamuktah syAm bharatasyapriyE krutE ||

---AyOdhya kANda: 97-15



*Meaning:*

Bharata should never be spoken harshly to; nor should unkind words be addressed to him. If any offence is given to Bharata, indeed it would mean that I am told unpleasant things.

यदि राज्यस्य हेतोस्त्वमिमां वाचं प्रभाषसे ।

वक्ष्यामि भरतं दृष्ट्वा राज्यमस्मै प्रदीयताम् ॥

yadi rAjyasya hEtOstvamimAm vAcam prbhAshasE |

vakshyAmi bharatam drushTvA rAjyam asmai prdeeyatAm ||

---AyOdhya kANda: 97-17

*Meaning:*

If you utter these words of killing him for the sake of sovereignty, I shall speak to Bharata to let the kingdom be given away to you.



SrI Raama always counselled his associates against enmity!





SrI rAma further says, "if I ask Bharata to do so, he will surely accept my command." Immediately, LakShmaNa got down from the top of the tree and stood by the side of SrI rAma with joined palms.

Thus the Lord removes the feeling of hatred in the minds of His devotees.

On another occasion, when VibheeshaNa, along with his four attendants, came to the camp of SrI rAma to seek protection, Sugreeva was the first to see them. He thought VibheeshaNa had come to kill all of them. VibheeshaNa told Sugreeva that he was seeking SrI rAma as a refuge and requested him to communicate his request to the SrI rAma.

Hearing his appeal Sugreeva indignantly submitted to SrI rAma in the presence LakShmaNa that VibheeshaNa with four demons had come from RAvaNa's side with a plan of killing all in the name seeking refuge. SrI rAma asked the leaders of monkeys, JAmbavAn and others to tell their views about admitting VibheeshaNa in their camp. Every one spoke against VibheeshaNa and advised SrI rAma refuse shelter to him. Hanuman, however, informed the group that VibheeshaNa appeared to be good person as he saw him advising RAvaNa to release Seeta immediately when he was in Lanka.

After hearing them all, Sri rAma gave his opinion. He said they were speaking so being devoted to His welfare and said,

मित्रभावेन सम्प्राप्तं न त्यजेयं कथंचन ।

दोषो यद्यपि तस्य स्यात् सतामेतदगर्हितम् ॥

mitra bhAvEna samprAptam na tyajEyam kathamcana |

dOShO yadyapi tasya syAt satAmEtadagarhitam ||

---YuddhakANda, 18-3



*Meaning:*

I cannot refuse to receive under any circumstances him who has come to me in a friendly spirit. Even if there is any wickedness in him, his acceptance is not reprehensible in the eyes of good people.

His advice is that no sAttvik person will turn another away in enmity. Even if that person is really a bad character, the sAttvika should not show enmity towards that person who has approached him with a request. To convince them, SrI rAma gave a beautiful lecture explaining the dharma of giving access to one who has come with a plea of safety. He finally told them:

सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥

आनयैनं हरिश्रेष्ठ दत्तमस्याभयं मया ।

विभीषणो वा यदि रावणः स्वयम् ॥

sakrudEva prapannAya tavAsmeeti ca yAcatE |

abhayam sarvabhootEbhyO dadAmyEtad vratam mama ||

Anayainam hariSrEshTha dattamasyAbhayam mayA |

vibheeshaNO vA yadi rAvaNah svayam ||

---YuddhakANda, 18-33,34

*Meaning:*

I guarantee security against all living beings to him who comes to me only once and seeks protection, saying 'I am Yours'; such is My vow. Bring him hither, Oh



Sugreeva! Be he VibheeshaNa or rAvaNa himself, security has already been granted in his favour by Me.



vibheeshaNO vA yadi rAVaNasvayam!  
(Thanks :Sou.R.Chitralekha)

After hearing SrI rAma's opinion, Sugreeva spoke in praise of SrIrAma. Addressing Him, he said, "You are the knower of what is right. What wonder, You have spoken right, full of goodness as You are and devoted to the path of virtuous."

This is yet another favour done by the Lord to further refine His devotees by setting an example Himself. This is the message which SwAmi Desikan conveys in this sub-section.



## SECTION – 5 (13)

(27 Favours of the Lord leading to the means for MOKSHAM)

In the last sub-section, SwAmi Desikan showed us how the Lord does a favour by way of refining the virtuous souls to enable them to give up hatred and acquire friendly attitude. After such refinement, what is the next favour the Lord does to such jIvas is indicated by SwAmi Desikan in this sub-section:

(13)“अविश्रान्तमनालम्बं”, “अतस्करकरग्राह्यं”, “तदेभिरलमत्यर्थ”, “महता पुण्यपण्येन”,

“आचार्यः प्लाविता तस्य” एवमादिकुणाण सात्त्विक संभाषणத்து உண்டாக்கி  
னதுவும்;

(13) “aviSrAntamanAlambham”, “ataskarakarAgrAhyam”,  
“tadEbhiralamartyartam”, mahatA puNyapuNyEna”, “AcArya: plAvitA tasya”  
EvamAdikaLAna sAttvika sambhAshaNattai uNdAkkinatuvum;

The jIva, after refinement by giving up negative qualities like anger, hatred etc. and acquiring a friendly attitude towards all others, further proceeds by involving himself in dialogues on virtuous topics. This is yet another favour conferred by the Lord, says SwAmi Desikan. In support, he quotes from various scriptures. We shall see them one by one.

१) अविश्रान्तमनालम्बं अपाथेयं अदेशिकम् ।

तमः कान्तारं अध्वानं कथं एको गमिष्यसि ॥

1) aviSrAntam anAlambham apAthEyam adESikam |

tamah kAntAram adhvAnam katham EkO gamishyasi? || (Mahabharata,  
SAnti Parva, 337-34)





This is part of an advice given by Sage nArada to Sukha about the nature of the mundane world and the means for mOksha, liberation. In this verse, nArada asks Sukha, "There is no place to rest; there is no support; nor food for survival; there is none to guide; there is thick darkness only all over; this appears to be a hellish path; how will you go alone?"

This quote describes the miserable world one is living in, and thereby indicating that it has to be transcended by him who has developed sAttvika nature.

2) "अतस्करकराग्राह्यं" "ataskaragrAhyam" --

The virtues developed by the sAttvika cannot be robbed by a thief. That is, unlike the material wealth which is likely to be robbed by a dacoit, the sAttvika cannot be deprived of his wealth of virtues. (The source of this quote is not known)

३) तदेभिरलमत्यर्थं दृष्टारम्भोक्तिविस्तरैः ।

अविद्यान्तर्गतैर्यत्नः कर्त्तव्यस्तात शोभने ॥

3) tadEbhiralamartyartham drushtArambhOkti-vistaraih |

avidhyAntargatairyatnah karttavystAta SObhana ||

----VishNuu purANa: 1-19-39

This is the advice given by SrI PrahlAda to his demon father, HiraNya. He says, "Father! Enough of your advice about this world's material benefits which are based on ignorance and nothing to do with the study of spiritual scriptures. You must take interest in the VEdanta which will give the highest and auspicious benefits to one."

This quotation has been mentioned by SwAmi Desikan to show how one should reject the attempts even by the parents to halt our progress towards



spirituality with a firm resolve. SrI PrahlAda was not carried away by the parental advice based on wrong ideas just because it was his own father who gave him such advice. One, who has even a small discriminative knowledge about the Self and the physical body, will not go after promoting materialistic pleasure. Sri PrahlAda who was aware of the Ultimate Reality, that is, SrIman nArAyaNa did not allow himself to be coerced even by his father.

The next quotation is from VarAha PurANa:

४) महता पुण्य-पण्येन क्रीतेयं कायनौस्त्वया ।

प्राप्तुं दुखोदधेः पारं त्वर यावन्न भिद्यते ॥

4) mahatA puNya-paNyEna kreetEyam kAynaustvayA |

prAptum dukhOddhEah pAram tvara yAvanna bhidyatE ||

---varAha PuraNa

Hurry up to go across this ocean of misery before the destruction of this boat of the physical body which you obtained at a great price of virtuous deeds (done in your previous births).

This quotation has been mentioned by SwAmi Desikan to emphasize on two points. One is that, it is very rare for a soul to get a human body as it is the result of a lot of good deeds in the previous births. And the other point is that this human body is not permanent and any moment it will disintegrate and become useless. Hence the human being should without the waste of time adopt the spiritual path so that he will cross this miserable ocean of samsAra.

Here, we must recall what SrI nammAzhvAr advised us:

மின்னின் நிலையில மன்னுயிர் ஆக்கைகள்

என்னுமிடத்து இறை உன்னுமின் நீரே.





minnin milaiyila mannuyir AkkaikaL

ennumidattu iRai unnumin neerE ---TiruvAimozhi, 1-2-2

The bodies in which are housed Atmas are momentary just as the lightning. Knowing this, you should think a little.

SrI nammAzhvAr advises us to stop for a while to reflect a little within, as our physical body is not going to last long. Its life time is just as short as the lightning that occurs in the cloudy sky. The souls have taken residence in these physical bodies to experience the material pleasures. But, these bodies can collapse at any moment, as these are composed of five elements, namely, earth, water, fire, air and space. These have been provided to us in return of some good deed done by us in our previous births. The AzhvAr advises us to make use of this body before late for attaining the spiritual knowledge and for taking steps to avoid any more births in this world.

The AzhvAr has already spoken what should be done by us in the previous verse because of his anxiety to convey the message at the earliest as it is likely we may not even survive even to listen to his second verse!

வீடுமின் முற்றவும் வீடுசெய்து, உம்முயிர்

வீடுடையானிடை வீடு செய்ம்மினே.

veedumin muRRavum vedceitu, ummuyir

veedudaiyAnidai veedu ceimminE. ---TiruvAimozhi, 1-2-1

Discard everything barring the Lord, who is the granter of mOksha, and submit your soul at His feet.

Here, a question may arise: What are the things that should be given up?

The AzhvAr, without keeping us waiting, gives the answer in the third verse:



நீர் நுமது என்றிவை வேர்முதல் மாய்த்து, இறை

சேர்மின் உயிர்க்கு அதன் நேர்நிறையில்கே.

neer numatu enRivai vErmudal mAittu, iRai

cErmin uyirkku atan nErniRai ilIE. ---TiruvAimozhi, 1-2-3

Root out the "I" and the "mine" and attain the Lord. For the soul, there is nothing equal or better to do.

This is what is conveyed by the quotation from the VarAha PurANa.

SwAmi Desikan comes with a suitable answer to the query, "How to go about?":

5) "आचार्यः प्लाविता तस्य" - "AcAryah plAvitA tasya" (SAsvata Samhita)

AchArya helps him to cross the sinful life.

When one realizes the uselessness of this materialistic existence, he should approach a teacher who will guide him to go across this mundane life, using this very existence for the purpose. One must hurry up as the time left is very short and because of the un-predictability of the length of this human life.

SwAmi Desikan points out that this is another favour conferred upon the sAttvika jIvas by the Lord by getting them involved in a dialogue on virtuous topics.





## SECTION – 5 (14)

(27 Favours of the Lord leading to the means for MOKSHAM)

In the previous sub-section, SwAmi Desikan spoke about the Lord's favour in making the refined jIvas to involve themselves in virtuous dialogue with others. Those included teachers who help them to by-pass the sinful areas. Now, SwAmi Desikan shows us how the Lord brings the sAttvikas under the glow of a good AchArya:

(14) "तद् दृष्टिगोचराः सर्वे मुच्यन्ते सर्वकिल्बिषैः" एन्नும்படியான ஸதாசார்ய

கடாக்ஷத்திற்கு லக்ஷ்யமாக்கினதுவும்;

(14) "tad-drushTi-gOcarAah sarvE mucyantE sarva-kilbishai:" - ennumpadiyAna sadAchArya- katAkShattiRku lakshyamAkkinathuvum;

The quotation is from the SAttvata Samhita which makes an emphatic statement:

"तद् दृष्टिगोचराः", "tad-druShti-gOcarAah" - becoming the target of "his" glance. Here, 'his' (tad) refers to a person whose intellect ever attached to the spiritual matters. He is actually a sadAchArya - a good teacher.

"सर्वे", "sarvE" - all beings. This means every being, be that human, animal or plant. Even among the human beings, all without exception.

"सर्वकिल्बिषैः", "sarva-kilbishai:" - from all types of sins, however worst the sin may be.

"मुच्यन्ते", "mucyantE" - totally freed.





This quote implies that all beings, who are graced by the look of a sAttvika AchArya are freed from all types of sins that they might have committed in the past. The Lord paves the way for good souls, who have followed the path shown by Him hitherto, to come under a virtuous teacher, 'sadAchArya'. This is what SwAmi DEsikan means by "ஸதாசார்ய கடாக்ஷத்திற்கு லக்ஷ்யமாக் கினதுவும்.", "sadAchArya- katAkShattiRku lakshyamAkkinatuvum."

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The Supreme Teacher - ThiruallikENi SrI Paarthasaarathy PerumAL





Such a teacher will be:- "गुरुर्गरीयान्" , "gurugareeyAn" - Superior Teacher. In the Bhagavadgita this term is addressed to SrI KrishNa by Arjuna:

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्तयभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

pitAsi lOkasya carAcarasya tvamasya poojyaSca gurugareeyAn |

na tvtsamOsti abhyadhikah kutOnyO lOktrayEpi apratimaprabhAva ||

-- Bhagvadgita 11-43

*Meaning:*

You are the Father of this world of moving and unmoving beings; You are its Teacher and the most worthy of honour. There is none equal to You. Can there be any one greater than You in the three worlds, Oh Lord of unsurpassed glory?

तमिमं सर्वसंपन्नं आचार्यं पितरं गुरुमं ।

tamimam sarva-sampannam AcAryam pitaram gurum |

--MahAbhArata,SabhA Parva, 41-21

*Meaning:*

He is the perfect, with all the good qualities, the AchArya, the Father, the Guru. (This is the declaration made by SahadEva in the Assembly of princes at the end of the RAjasooya sacrifice).

The Lord of all is the Supreme AchArya. From Him has comedown to us the spiritual tradition of noble AchAryas. The true AchArya collect together the meanings of the great mantras whose delightful flavour cannot, like the milk of



the lioness, be appreciated by the ignorant.

The Lord Himself, in His incarnation as SrI KrishNa, says in the Bhagavadgita:

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्ति मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

ya idam paramam guhyam madbhaktEshvabhidhAsyati |

bhakti mayi parAm krutvA mAmEvaishyatyasamSayah || --18-68

*Meaning:*

He who expounds this highest mystery to My devotees, will acquire devotion towards Me and attain Me only. No doubt (about this).

Sage Vashishta says in the MahAbhArata (SAnTi Parva) about the person who deserves to be taught by a sadAchArya:

"To a man who has faith; who is virtuous; who never indulges in vilifying others; who can understand sound reasoning; who is capable of grasping what is taught; who performs the rites and duties ordained for him; who endures the inconveniences and discomforts arising from their performance; who is intent on doing what is good to the world; who desires to live in solitude; who delights in the injunctions of the scriptures; who dreads vain arguments; who has learnt much from AchAryas; who is grateful for the help rendered to him; who considers patience and compassion as desirable virtues; and who looks upon all eternal souls as resembling himself."

SrI nammAzhvAr says why he rendered the TiruvAimozhi:

கண்டுகொண்டு என் கண்ணினையாரக் களித்து

பண்டை வினையாயின பற்றோடறுத்து



தொண்டர்க்கமுதுண்ணச் சொல்மாலைகள் சொன்னேன்

அண்டத்தமரர் பெருமான் அடியேனே.

kaNdukoNdu en kaNNiNaiyArak kaLiththu

paNdai vinaiyAyina paRROdaRuttu

toNdarkkamuthuNNac colmAlaikaL connEn

aNdaththamarar perumAn adiyEnE. --- ThiurvAimozhi, 9-4-9

*Meaning:*

I, the servant of the Lord of the nitya sooris, having delighted fully witnessing Him with my own twin-eyes and having rooted out the oldest bad deeds completely without even their trace remaining, presented these garlands of words (TiruvAimozhi) as delightful nectar to be enjoyed by the devotees.

In the same way SrI Thirumazhisai AzhvAr announces at the beginning itself in his work, nAnmukan ThiruvanthAathi:

... அந்தாதி மேலிட்டு அறிவித்தேன் ஆழ்பொருளைச்

சிந்தாமல் கொண்மின் நீர் தேர்ந்து

"... anthAathi mElittu aRiviththEn AzhporuLaic

cinthAmal koNmin neer thErnthu --- (nAnmukan ThiruvanthAathi, 1)

*Meaning:*

I have composed this work revealing the in-depth principle, which you receive, contemplate on it without loss, and act on it.

Thus, the Lord does yet another favour to the sAttvika jIvas by bringing them under the gaze of a virtuous teacher.



## SECTION – 5 (15)

(27 Favours of the Lord leading to the means for MOKSHAM)

In the previous sub-section, SwAmi Desikan noted the Lord's favour in bringing the sAttvika jIvas within the glance of a sadAchArya.

SwAmi Desikan himself has defined the qualifications such a sAttvika AchArya to be endowed with:

सिद्धं सत्संप्रदाये स्थिर धियमनघं श्रोत्रियं ब्रह्म निष्ठं

सत्त्वस्थं सत्यवाचं समय नियतया साधु वृत्त्या समेतम् ।

डम्भासूयादि मुक्तं जित विषयगणं दीर्घबन्धुं दयाळुं

स्खालित्ये शासितारं स्व पर हितपरं देशिकं भूष्णुरीप्सेत् ॥

siddham sat-sampradAyE sthira dhiyam-anagham

SrOtriyam brahma-nishTham

sattvastham satyavAcam samaya niyatayA

sAdhu vruttyA samEtam |

DambhAsooyAdi muktam jita vishaya-gaNam

deergha-bandhum dayALum

skhAlityE sAsitAram svapara hita param

deSikam bhooshNureepsEt ||

---nyAsa-vimSati - 1





*Meaning:*

One, who desires to obtain true spiritual wealth and prosperity, must secure an AchArya with the following qualifications:

- One, who firmly attaches himself to and takes his stand on the worthy and proper tradition;
- who is possessed of steady and unflinching intellect;
- who is blemish-less in thought, word and deed;
- who has mastered the VEdas;
- who is deeply attached to the Lord and who lives, moves and has his being in Him;
- who is firmly established in virtuous qualities;
- who ever speaks the truth and truth only;
- who possesses good conduct as per the pure tenets;
- who is totally free from vanity;
- who keeps under control the senses prone to go after worldly pleasures;
- who is a life long relation;
- who is ever full of mercy and compassion;
- who never hesitates to point out lapses from fair conduct; and
- who always acts in a manner that is conducive to the welfare of himself and others.

SwAmi Desikan also points out how an AchArya should be respected in the next verse of the same work:



अज्ञान ध्वान्त रोधादघ परिहरणादात्म साम्यावहत्वात्

जन्म प्रध्वंसि जन्म प्रद गरिमतया दिव्य दृष्टि प्रभावात् ।

निष्प्रत्यूहानृशंस्यान्नियत रसतया नित्य शेषित्व योगात्

आचार्यः सद्भिरप्रत्युपकरण धिया देववत् स्यादुपास्यः ॥

ajnAna dhvAnta rOdhAdagha pariharaNAt

Atma sAmyAvahatvAt

janma pradhvamsi janma prada garimatayA

divya drushti prabhAvAt |

nishpratyoohAnruSamsyAt niyata rasatayA

nitya Seshitva yOgAt

AcAryah sadbhirapratyupkaraNa dhiyA

dEvavat syAdupAsyah ||

---nyAsa-vimSati-2

*Meaning:*

The AchArya should be venerated and worshipped as if He were the Lord himself. Because, both possess the same qualities:

- Dispelling the darkness of ignorance;
- wiping out sins;
- bringing into existence qualities like those in them i.e. AchArya and the





Lord;

- the excellent trait of conferring a new life which does away with the present life (for ever);
- the efficacy and power of divine glances;
- the flow of unobstructed compassion;
- ever sweet and
- being eternal Seshi or SwAmi. The disciple must know that the help done by the AchArya cannot be compensated, as that of the Lord.

Now, the lord Himself steps in as an AchArya and confers upon us a remarkable favour. What is the uniqueness about His being the AchArya? SwAmi Desikan gives the answer:

(15) 'பிரமகுருவாகிவந்து' என்னும்படி ஆசார்யமூர்த்தியான தான் நம்முடைய தோஷங்களைக் கண்டு நம்மை உபேக்ஷியாதே, நாம் **दुःखसागर-दुरित-परम्परै**

களிலே நோவுபடுகிறபடியைக் கண்டு, "कृपया निःस्पृहो वदेत्" என்கிறபடியே அறிவில்லாத நமக்கு அருளி, அர்ஜுநன் விஷயத்தில் ஸாரதியாய் நின்ற தன்னைப் போலே நமக்கும் 'நெறியெல்லாம் எடுத்துரைக்க' நினைக்கும்படி பண்ணினதுவும்;

(15) 'birama-guruvAki vanthu' ennumpani AchArya moorthiyAna thAn nammudaiya dOshangkaLaik kaNdu nammai upEkshiyAtE, nAm dukkha-sAgara-durita-paramparai-kaLiE nOvupadukiRapadiyaik kaNdu, "krupayA nihspruhO vadEt" enkiRapadiyE aRivillAtha namakku aruLi, arjunan vizhayaththil sArathiyAi ninRa thannaip pOIE namakkum "neRiyellAm edutthuraikka" ninaikkumpadi paNNinathuvum;

'பிரமகுருவாகிவந்து' என்னும்படி, 'birama-guruvAki vanthu' ennumpani -



Normally any teacher or guru sits on a raised platform and his disciples, sitting in front of him, politely listen to his instructions. But the Lord is unique in this respect also. He proves Himself as a very different one! Have we seen any teacher entering in our mind and stay put there? Or have we seen any teacher becoming the driver of our vehicle, whether it is a car or a chariot? No. Not in our circle. Not even anywhere in the world. We recall the national leader and poet, BhArathiyAr who sang a lyric under the title, "KaNNan en veettu vElaikkAran", 'KrishNa, the servant of my home'. There He taught us how humble He can come down. In that also he remained a teacher.

Hence, it is no surprise for PeriyAzhvAr to say this:

ஏதங்களாயினவெல்லாம் இறங்கவிடுவித்து, என்னுள்ளே

பீதகவாடைப் பிரானார் பிரமகுருவாகி வந்து

போதில் கமல வன்னெஞ்சம் புகுந்தும் என் சென்னித்திடரில்

பாதவிலச்சினை வைத்தார் பண்டன்று பட்டினம் காப்பே.

EthangaLAyinvellAm iRangaviduviththu, ennuLLE

peethakavAdaip pirAnAr pirama-guruvaki vanthu

pOthil kamala vannen Cham pukunthum en chenniththidaril

pAthavilacchinai vaiththAr paNdanRu pattinam kAppE.

---PeriyAzhvAr Thirumozhi, 5-2-8

*Meaning:*

The Lord adorning the bright yellow garments, revealed Himself as an AchArya who teaches VEdic and VEdAnta scriptures, came near me, drove away the doubtful, ignorant and wrong thoughts totally from me, entered into my lotus heart and stamped on my head with His Feet. This is not that old body. It is now a safe city.





peethaka ADai pirAnAr-thanks SrI SaThakopa tatachar

In this verse, PeriyAzhvAr who is also known as SrI ViShNuchitta, tells us that instead of treating our guru as the very Lord of lords, but treating him as an ordinary person is an offence to elders. He calls the Lord as "PirAn", one, Who has done great favours with compassion.

Here, "ஏதங்கள்", "EthangkaL" means sins which were blocking the flow of the divine grace. These are: omissions and commissions, perverse notions - such as thinking the body as the soul, the egoism, "I" and "mine" etc. The Lord drove away all these from his mind and took him as His disciple by putting the mark of His Feet on the head by which declaring the AzhvAr as His own property.





These points are mentioned by SwAmi Desikan in these words:

“ஆசார்யமூர்த்தியான தான் நம்முடைய தோஷங்களைக் கண்டு நம்மை உபேக்ஷியாதே,” ,

“AchArya moorthiyAna thAn nammudaiya dOshangkaLaik kaNdu nammai upEkshiyAtE,” - As an AchArya, the Lord did not neglect us after seeing our defects.

SwAmi Desikan further says:

“நாம் दुःखसागर-दुरित-परम्परै களிலே நோவுபடுகிறபடியைக் கண்டு,”

“nAm dukkha-sAgara-durita-paramparai-kaLiE nOvupadukiRapadiyaik kaNdu” - The Lord also saw our suffering in the continuous series of miseries each of which was like an ocean.

“कृपया निःस्पृहो वदेत्” என்கிறபடியே அறிவில்லாத நமக்கு அருளி,”

“krupayA nihspruhO vadEt” enkiRapadiyE aRivillAtha namakku aruLi, ---

As it has been said, “with compassion and without the desire for any self-benefits”, gracefully giving instruction to us, who are ignorant, . . . .

Here, SwAmi Desikan quotes a passage from a sloka in the ChANdilya Smriti. Let us see the verse in full:

संवत्सरं तदर्धं वा मासत्रयमथापि वा ।

परोक्ष्य विविधोपायैः कृपया निःस्पृहो वदेत् ॥

samvatsaram tadardham vA mAstrayam athApi vA |





parOkShya vividhOpAyaih krupayA nihspruhO vadEt ||

--chANdilya Smriti, 1-116

*Meaning:*

AchArya should give instructions to his disciple after testing him in various ways for one year or six months or three months, without expecting any self-benefits, but only out of compassion.

The AchArya should instruct us "who are utterly ignorant."

Even though the disciple may be "utterly ignorant", but he must be of virtuous qualities, as stated in VishNu Dharma:

द्विविधो भूतसर्गेऽयं दैव आसुर एव च ।

विष्णुभक्तिपरो दैवो विपरीतस्तथाऽऽसुरः ॥

dvididhO bhootasargOyam daiva Asura Eva ca |

vishNubhaktiparO daivO vipareetastathA Asurah ||

---VishNu Dharma, 109-74

*Meaning:*

All beings are either of the two categories - divine and demonic. The divine beings are those who ever remain full of devotion to the Lord. The opposite category is called demonic.

It has also been stated:

यदृच्छया उपसन्नानां देशान्तर-निवासिनाम् ।

इष्टोपदेशः कर्तव्यो नारायण-रतात्मनाम् ॥



yadrucchayA upasannAnAm dESAntara-nivAsinAm |

ishTOpdEshah kartavyO nArAyaN-ratAtmanAm ||

---SAttvata Samhita, 21-45

*Meaning:*

If a person has come by chance from a distant land with a mind filled with the love for the Lord, he should be taught what he desires without any prolonged tests.

The AchArya would reveal the spiritual truths in such a manner that is heard only by the disciple's two ears and only to a disciple who has no desires and is content and is keenly desirous only of learning the SAstras.

SwAmi Desikan himself has highlighted such AchAryas and such instructions in a couple of Tamil verses, in his work, 'SrImad rahasyatraya sAram':

பாட்டுக்குரிய பழையவர் மூவரைப் பண்டொருகால்

மாட்டுக்கருள்தரு மாயன் மலிந்து வருத்துதலால்

நாட்டுக்கிருள்செக நான்மறையந்தி நடைவிளங்க

வீட்டுக்கிடைகழிக்கே வெளிகாட்டும் அம்மெய்விளக்கே.”

pAttukkuriya pazhaiyavar moovaraip paNdorukaI

mAttukkaruLtharu mAyan malinthu varuththuthalAI

nAttukkiruKL ceka nAnmaRaiyanthi nadai viLanka

veettikkidaikazhikkE veLikaAttum ammeyviLakke.

*Meaning:*

Those lamps of spiritual wisdom, which lighted the threshold of a certain house, in Tirukkvaloor, when, the cow-herd KriShNa who granted His grace even to



cattle in an ancient age, came of His own accord and squeezed Himself among those three ancient singers. (This refers to the first three AzhvArs- Poygai, Bhoota and PEy- AzhvArs.) - Those lamps lighted there, i.e., their songs, dispelled the darkness of the land and revealed the path indicated in the Upanishads which form the concluding part of the four VEdas.



SrI Krishna came and the lamps lighted - udipi krishnar

மருளற்ற தேசிகர் வானுகப்பால் இந்த வையமெல்லாம்  
இருளற்று இறைவன் இணையடி பூண்டுய எண்ணுதலால்  
தெருளுற்ற செந்தொழில் செல்வம் பெருகிச் சிறந்தவர்பால்  
அருளுற்ற சிந்தையினால் அழியா விளக்கேற்றினரே.

maruLaRRa dEsikar vAnukappAl intha vaiyamellAm

iruLaRRu iRaivan iNaiyadi pooNduya eNNuthalAl



theruLuRRa chenthozhil chelvam perukic chiRanthavarpAl

aruLuRRa chinthaiyinAl azhiyA viLakkERRinarE.

*Meaning:*

Our great AchAryas, who were absolutely free from ignorance and error, lighted the undying lamp out of compassionate grace, in the minds of worthy disciples who had grown rich in the true wealth of the performance of ordained rites in a manner which would accord with their knowledge. They did so because they desired that the whole world should become free from ignorance and adorn their heads with the Lord's Feet owing to their longing for Paramapadam.

SwAmi Desikan further continues:

“அர்ஜுநன் விஷயத்தில் ஸாரதியாய் நின்ற தன்னைப் போலே நமக்கும் 'நெறியெல்லாம் எடுத்துரைக்க' நினைக்கும்படி பண்ணினதுவும்;” ,

“arjunan vizhayaththil sArathiyAi ninRa thannaip pOIE namakkum "neRiyellAm edutthuraikka" ninaikkumpadi paNNinathuvum;” -

The Lord inspires the AchAryas to follow the example set by Himself. Where He did so? The Lord took upon the role of the driver of Arjuna's chariot during the MahAbhArata war. He not only drove the chariot but also guided the master of the chariot, i.e. Arjuna by explaining all the tenets of scriptures, while on the chariot itself. In the chariot, the seat of the driver is at a lower level than the master of the chariot. Actually, the driver's head will be protruding just above of the floor on which the master stands, in such a position as the head is between the two feet of the master. While fighting, the master gives instructions about the direction to which the chariot has to be driven by hitting the driver's head by either the right or the left foot. During the MahAbhAratha war, both sides of Sri Krishna's head were oozing out blood because of the frequent hits it received from Arjuna's booted feet. Anyone, who can imagine how the Lord's head appeared with blood strains, will not





remain un-swooned. Such is the compassion of the Lord, to perform the role of the driver of Arjuna's chariot!

However, our AchAryas need not undergo such a torture as that under went by the Lord. But, He has shown the way to explain all the spiritual tenets, so says SwAmi Desikan:

“தன்னைப் போலே நமக்கும் ‘நெறியெல்லாம் எடுத்துரைக்க’ நினைக்கும்படி பண்ணினதுவும்;” ,

“thannaip pOIE namakkum “neRiyellAm edutthuraikka” ninaikkumpadi paNNinathuvum;”

Here, SwAmi Desikan quotes from a verse of SrI nammAzhvAr: ‘நெறியெல்லாம் எடுத்துரைத்த’, “neRiyellAm edutthuraiththa”. This is from Thiruvaimozhi. Let us look at the full verse:

அறிவினால் குறைவில்லா அகல்ஞாலத்தவர் அறிய

நெறியெல்லாம் எடுத்துரைத்த நிறைஞானத்தொரு முர்த்தி

குறியமாணுருவாகிக் கொடுங்கோலால் நிலம் கொண்ட

கிறியம்மான் கவராத கிளரொளியால் குறைவிலமே.”

aRivinAl kuRaivilla akaljn~Alaththavar aRiya

neRiyellAm edutthuraiththa niRaijn~Anaththoru moorthi

kuRiyamANuruvAkik kodungOlAl nilamkoNda

kiRiyammAn kavaraAtha kiLaroLiyAl kuRaivilamE.

---ThiruvAimozhi, 4-8-6

*Meaning:*

The people of this world are not even aware that they do not have the

knowledge. In order to make them know, the Lord explained the essence of all the principles and the means of attaining the ultimate goal. He is the incarnation of the Perfect Knowledge, Who, appearing as a dwarf, robbed the demon king, MahAbali, of the entire universe through deceit means. What is the use of this beauty of my form, when that Lord has not cared to enjoy it? (The AzhvAr speaks as a Lady-love.)

Here, the AzhvAr indicates the great service rendered by the Lord, out of compassion by explaining to the whole world all the means of salvation, such as the karma-yOga, the jn~Ana-yoga, the bhakti-yoga and the saraNAgati, keeping Arjuna as a pretext. As the incarnation of SrI VAmAna, the Lord took possession of all the worlds from MahAbali by the measurement of His feet; using this as a pretext, He put His Feet on the heads of all the beings and blessed them.

SwAmi Desikan points out that the Lord did this favour to us by setting Himself as an example for AchAryas to follow Him and give instructions to all for their salvation.



## SECTION – 5 (16)

(27 Favours of the Lord leading to the means for MOKSHAM)

In the previous sub-section, SwAmi Desikan showed us how the Lord is making the AchAryas to provide us the spiritual knowledge through His own example. We also learnt that the AchArya should be revered as the Lord himself and about the qualifications of a sAttvika AchArya, i.e., sadAchArya.

Now, in this sub-section, SwAmi Desikan speaks of another favour done by the Lord for us:

(16) நம்மையும் “शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्” என்தும்படி பண்ணினதுவும்;

(16) nammaiyum “SiShyastEham SAdhi mAm tvAm prapannam” ennumpadi paNNinathuvum;

Before trying to understand this statement, we must go back to the sub-sections 13 and 14.

In sub-section 13, it was pointed out, among other things, that this life is seemingly good, but full of miseries and we must take quick steps to come out of it. It was also revealed that we must get into virtuous dialogue, in particular, with a scholar of Scriptures. Many Scholars may not be the right ones to show us the right path for the termination of our miseries.

In the next sub-section 14, it was revealed that only a virtuous teacher is capable of revealing the truth because of his qualifications. He should be not only knowledgeable but compassionate enough to give us the required guidance. The Lord helped us to go near such an AchArya and establish a firm place within the area of that Acharya's glance.

Once we find an AchArya with all the qualifications as described by SwAmi Desikan in the two verses of his work, nyAsa-vimSati, what we should do is



indicated in this sub-section. This is also due to the grace of the Lord.

In the previous sub-section, we saw the Lord Himself set an example for an ideal AchArya. That example was recorded in the scripture, Bhagavadgita, which contains a detailed dialogue between Him and Arjuna. The situation, which Arjuna found himself in, is also similar to ours. Having realized where he stands, Arjuna left everything in the hands of the Lord, Sri Krishna so that the Lord taught him the best thing to do.

In the previous sub-section, we also went through the verse of PeriyAzhvAr, in which it was revealed that the Lord entered in his mind and cleansed it of all the dirt that had collected there and later gave instructions on the principles and the means for realizing them.

There was something between the seeker's approaching the sadAchArya, and the AchArya starting his instructions to the seeker. This gap is being bridged in the present sub-section.

Besides telling us what is expected of a sAttvika AchArya, the Lord is also showing us the role we have to play while proceeding on the path towards spiritual perfection and to attain the ultimate goal which is nothing but attaining the Lord's Abode.

SwAmi Desikan quotes a passage from the BhagavadgItA, "शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्" , "SishyastEham SAdhi mAm tvAm prapannam" - "I am your disciple; I am surrendering to You." is the meaning of this passage which is a part of the verse in the Gita, addressed by Arjuna to the Lord, SrI KrishNa. The full verse is as follows:

कार्पण्य-दोषोपहत-स्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥



kArpaNya dOshOpahata svabhAvah

prucchAmi tvAm dharma-sammooDha-cEtAh |

yacchrEyah syAnniScitam broohi tanmE

SishyastEham SAdhi mAm tvAm prapannam || ---(Gita: 2-7)

*Meaning:*

With my nature overwhelmed by the defective weakness of spirit and with my intellect confused about my duty, I ask You. Tell me what is decidedly good for me. I am Your disciple. Teach me, who have taken refuge in You.

Though SwAmi Desikan has quoted only a part of this verse, the words as quoted throw light on the mental state of Arjuna, which is also important for us and which is the intention of the Lord for conferring His favour on us.

The state of a disciple seeking spiritual knowledge from a sadAchArya is the same as that of Arjuna. With the grace of the Lord, the fortunate jIva has been saved from the wrong direction of his life, and now, he is at the cross-roads, where he has to choose the right path. The Lord has come to our help here too and showed that we must approach a sadAchArya. And He has also brought us near such an AchArya with all the required qualifications as shown in the last sub-section.

Now, the Lord shows us how to approach the AchArya who has been made ready for giving the instructions to us by the Lord Himself. That approach is the same as Arjuna did and hence this verse is quoted.

"कार्पण्य-दोषोपहत-स्वभावः धर्मसंमूढचेताः" ,

"kArpaNya dOshOpahata svabhAvah dharma-sammooDha-cEtAh"

Arjuna is standing confused as to what is righteous and what is not righteous -



whether to fight against the opponents who include his AchAryas and close relatives, or to turn away from the warfield without fighting them and killing them. That is the situation in which the seeker is also placed. He knows by the grace of the Lord that the mundane pleasures and the pleasures of other worlds like heaven are not only very minor but unstable too. Having realized this fact, the jIva is in a predicament as to what to seek from the AchArya before whom he has been brought by the Lord. This is described by the following words:

"पृच्छामि त्वां यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे" ,

"prucchAmi tvAm yacchrEyah syAnniScitam broohi tanmE"

-- I ask you, what is definitely good for me? Please tell me that.

This indicates that the jIva has woken up regarding his present situation which is really not the one he should continue with. And, he doesn't know how to proceed further and where to proceed. But, he is sure that what he requires is the one which will be definitely good for his future. That is what he asks his preceptor.

However, the preceptor puts the questions to him: "Why should I tell you? Who are you?"

Though these questions are not given in the verse, these can be understood from the way Arjuna speaks next:

"शिष्यस्तेऽहं शाधि मां प्रपन्नम्" ,

"shiShyastEham shAdhi mAm prapannam"

-- (Because) I am your disciple. I have taken refuge in you.

So, the Lord shows to us what should the jIva, who is seeking the advice of the AchArya, do. He must become a disciple of the AchArya first by falling at his

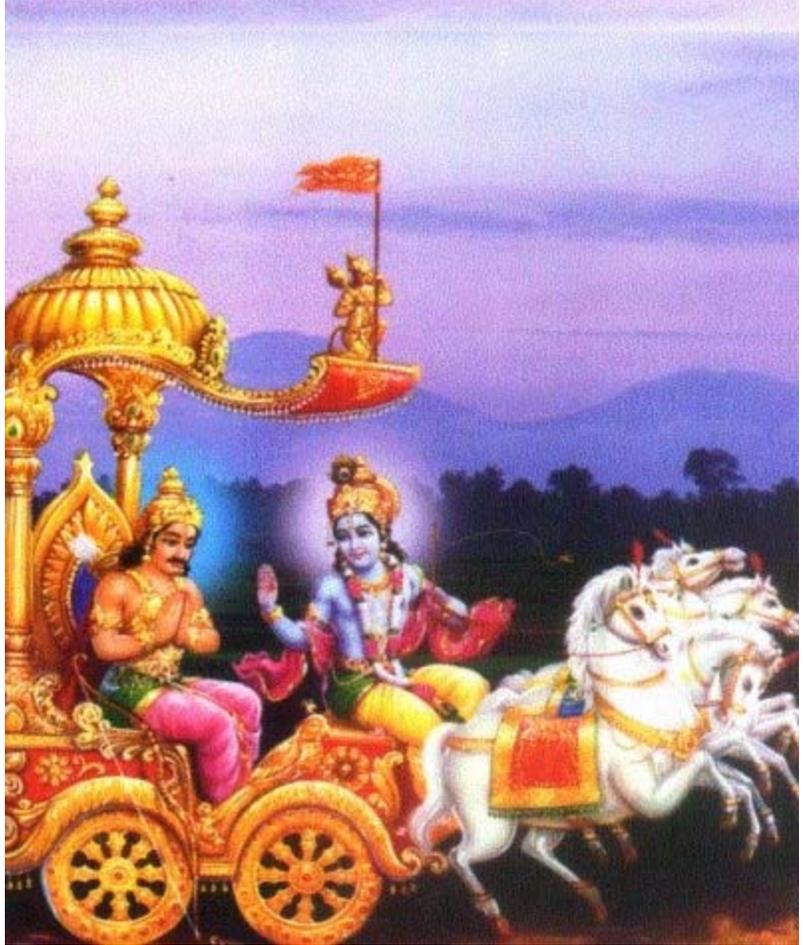


feet.

"प्रपन्नम्" , "prapannam" : pra + pannam. 'Panna' is derived from the root, 'pad', the meaning of which is, 'to approach, to attain, to practice etc.'" The VEdic meaning is "to fall down with fatigue." The prefix, 'pra' indicates "very", "excessively", "intensity" etc., when it is added to an adjective. Here, the word means, 'I have intensively fallen at You feet'.

This is what a person who intends to take the discipleship should adopt. Then only he becomes a disciple of that AchArya. And so declares Arjuna before the Lord. He gives the authority to SrI KrishNa to guide him on the right path. That is why SwAmi Desikan has quoted these words only, instead of the whole verse to emphasize what we have to do when we are just in front of an AchArya.

This, Swami DEsikan says, is another favour the Lord does, as He did to Arjuna, in the MahAbhArata war-field, i.e., KurukShetra.



Arjuna requested Krishna to guide him on the right path!



## SECTION – 5 (17)

(27 Favours of the Lord leading to the means for MOKSHAM)

In the previous sub-section, SwAmi Desikan showed how the Lord conferred a favour on us by making us to seek refuge in a sadAchArya and to become his disciple. Even then, the traces of our earlier thoughts remain in our minds which are being cleansed thoroughly by the Lord. This is another favour done by Him. This is explained by Swami Desikan in this sub-section:

(17) “ईश्वरोहं”, “न नमेयं हि कस्यचित्” என்னும் துவ்வாஸனையை தூரி-கரித்து “तद्वि  
प्रणिपातेन परिप्रश्नेन सेवया” என்கிற உசித உபசாரத்திலே ஒருப்படுத்தினதுவும்;

(17) “IShvarOham” , “na namEyam hi kasyacit” ennum durvAsanaiyai doorI-  
karittthu, “tadviddhi praNipAtEna paripraSnEna sEvayA” enkiRa  
ucithOpacAraththilE oruppadutthinathuvum;

Before our submission to the sadAchArya, we were not only ignorant but also bubbling with wrong notions, because of the low level of sAttvika quality and a high level of demonic quality. That made us think too much of ourselves, similar to demons. In that situation we used to speak like: “ईश्वरोहं”, “न नमेयं हि कस्यचित्” , “ISvarOham” , “na namEyam hi kasyacit” as quoted by SwAmi Desikan.

The first quotation is a passage from a verse in the Bhagavadgita. We shall consider the entire sLOka:

असौ मया हतः शत्रुर्हानिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥





asau mayA hatah SatrurhanishyE cAprAnapi |

ISvarOham-aham bhOgee siddhOham balavAnsukhee || --16.14

*Meaning:*

That enemy has been killed by me, and I shall kill the others also. I am the lord, I am the enjoyer, I am well established, mighty and happy.

In this way, a man of asura (demonic) type speaks. The Sixteenth Chapter of the Gita contains the Lord's explanation about the division of men into the divine and the demonic nature. Those of the former type are obedient to the SAstras and those of the latter type are of opposite disposition. Earlier to getting the grace of the Lord and through Him that of a sadAchArya, the jIva was opposed to scriptural tenets and behaved as quoted above.

The second quotation mentioned above is a passage from a sloka in SrI VALMIKI rAmAyaNa:

द्विधा भज्येयमप्येवं न नमेयं तु कस्यचित् ।

एष मे सहजो दोषः स्वभावो दुरतिक्रमः ॥

dvidhA bhajyEyamapyEvam na namEyam tu kasyacit |

Esha mE sahajO dOshah svabhAvO duratikramah || --6-36-11

*Meaning:*

I would rather break into two, but would never bend before anyone. This is my inherent weakness. Nature is hard to mend.

Thus spoke RAVaNa to MAlYavAn, his maternal grandfather who advised him to make peace with SrI RAMa. Evil-minded as he was, RAVaNa could not brook the salutary advice given by MAlYavAn. Knitting his brows on his face, RAVaNa, who



had fallen a pray to anger spoke as above to his grandfather, his eyes rolling in anger.

These two samples are shown by SwAmi Desikan to highlight the conduct of men of demonic nature. The Lord, out of compassion, removes the traces of this nature from the jIva whom He has just turned into a good soul for reason known only to Him. After cleansing him, He injects into him more of the sAttvik nature, while bringing him before a sadAchArya, as we saw in the earlier sub-section.

Once cleansed of bad qualities, the Lord gives the advice as quoted by SwAmi Desikan above, "तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया", "tadviddhi praNipatEna pariprashnEna sEvayA" -- This too is a part of a verse from the Bhagavadgita:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः ॥

tadviddhi praNipatEna paripraSnEna sEvayA |

upadEkshyanti tE jn~nam jn~Aninah tattvadarSinah || --(4-34)

*Meaning:*

Learn this knowledge, just revealed to you by Me, from the scholars prostrating at their feet and by extensive questioning, and serving them with devotion for a long time. The wise who know the spiritual principles will teach you the knowledge.

A question may arise in our minds: Why does SrI KrishNa, who has been discoursing Arjuna till now, ask him to go to the AchAryas to learn the same knowledge? It is because, whatever the Lord told Arjuna is in the context of a war about to begin and in order to get him ready for the fight. The right





manner of learning such a high knowledge is quite different. It has to be learnt from a sadAchArya in a proper way. The disciple should approach the AchArya with all humility, prostrate at his feet, and make the request politely, and stay with him and do service to him with the deepest devotion. The knowledge has to be sought by questioning. Only then all the doubts that may rise in the disciple's mind will be cleared.

This method of learning is known as kAlakshEpam. Even today many seekers of spiritual knowledge are attending such kAlakshEpams of various AchAryas on SrIbhAshyam, SrIrahasya-traya-sAram, GeetAbhAshyam and Bhagavad Vishayam, at a number of places in the country. ("KAlakshEpam" means spending the time, i.e., spending it usefully). These discourses are held in camera for a closed circle of disciples who observe certain discipline. This has been going on since long, from the time of our poorvAchAryas. This discipline is very essential as otherwise whatever that is taught would go waste with no one being able to retain it in mind. Such knowledge cannot be learnt by reading books, even though they are available. The doubts that may arise cannot be cleared. This can be done only in face-to-face dialogue.

“உசித உபசாரத்திலே ஒருப்படுத்தினதுவும்” ,

“ucitha upacAraththilE oruppadutthinathuvum” --

Through this advice to Arjuna, the Lord involves us in the proper learning from a teacher. That prescribed manner is also described by Him in the Bhagavadgita, as described above.

SwAmi Desikan mentions this as another favour done by the Lord for the sAttvika jIvas.



## SECTION – 5 (18)

(27 Favours of the Lord leading to the means for MOKSHAM)

In the previous sub-section, SwAmi Desikan described the favour conferred on the sAttvika jIvas by inducing them to approach a sadAchArya in a proper procedure, i.e., to prostrate at his feet, to be with him, to serve him with devotion and putting questions to him on the spiritual matters to receive the knowledge.

There is always a possibility of our mind not concentrating on the discourses delivered by the AchArya due to sensual distractions. Here also the Lord steps in to make us attentive. SwAmi Desikan says this is yet another favour done by the Lord:

(18) उपदेश कालத்தில் நாம் अनवहितं आकृतपदि, हृषीकेश-नान तानं सिक्के  
न मनस्सै निरुत्ति सेविताम्पित्तुवुम्;

(18) upadESa kAlatthil nAm anavahitar AkAthapadi, hrshikESa-nAna tAn  
cikkEna manasai niRutthi cevi tAzhpittathuvum;

“उपदेश कालத்தில் நாம் अनवहितं आकृतपदि,”

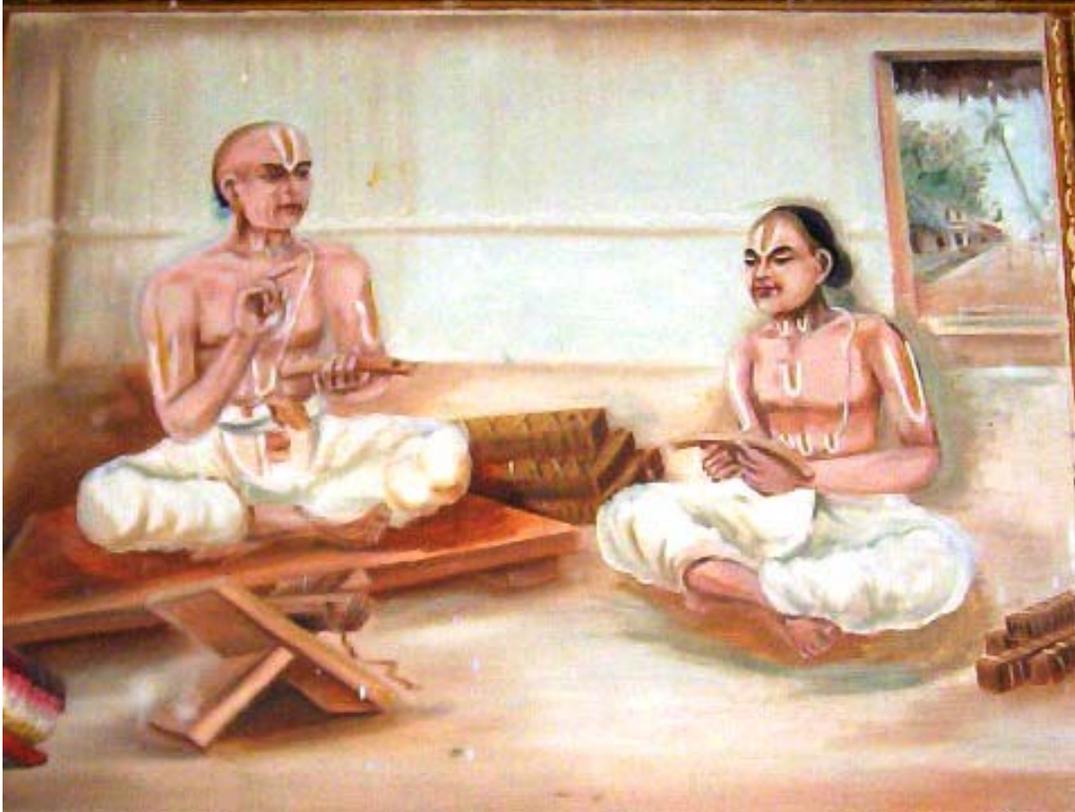
“upadESa kAlatthil nAm anavahitar AkAthapadi,” ---

During the discourses by the AchArya, we, the disciples, should not remain inattentive.

While sitting before the AchArya and listening to his discourse, our attention sometimes gets distracted due to uncontrollable senses. In the process, we may miss some very important points. SwAmi Desikan says, here also the Lord comes to our help. This may be either through the AchArya himself or from within



ourselves. Normally, it is the custom for the preceptor to call our attention whenever an important fact he is going to make. Sometimes, because of his deep involvement in the subject matter of the discourse, he may forget to do it. So, on both the sides this lapse is likely. At all these moments, the Lord steps in to ensure that our attention is not distracted.



During the discourses disciples should be attentive!

Such distraction occurs only because of the failure of our sense-organs of knowledge, i.e., ears and eyes, and the mind, which is the main culprit. Why should the Lord take upon Himself the task of pulling up our senses? Because, SwAmi DEsikan says, He is:

"हृषीकेश-नान त्रान्", "hrshikESa-nAn tAn" - One of the names of the Lord is:

"हृषीकेशः", "hrshikESah" - the Lord of our senses. What does He do?



“சிக்கென மநஸ்ஸை நிறுத்தி செவிதாழ்ப்பித்ததுவும்;”

“cikkEna manasai niRutthi cevi tAzhppitthathuvum;” --- Promptly, He holds our mind and firmly links it to the sense of hearing.

This He does out of compassion; and due to the invocation recited by the AchArya and the disciples at the beginning of the kAlakShEpam.

To understand this, we must know the process of such special, exclusive discourses which our preceptors follow without fail:

- As soon as the disciples assemble in the hall, the AchArya enters in. As soon as the disciples see him approaching the platform where his seat is placed, they rise up and prostrate in front of him quite a number of times in all humility seeking his blessings, until the AchArya says “enough”.
- Soon after the Acharya takes his seat, the disciples recite the Thaniyan (a sloka in praise of the AchArya), followed by prostration several times till AchArya says “enough”.
- Then, AchArya gets up from his seat and stands along with his disciples and the entire gathering then recite the Thaniyans of poorvAchAryas starting from the AchArya of the present AchArya, his AchArya’s AchArya , his Acharya and thus continue the lineage of preceptors up to the Supreme Lord, preceded by a sloka on His Consort, SrI. These include the thaniyan of the authors of the commentaries, which are the recordings of the discourses of the poorvAchAryas.
- This order is reversed from the verse on the Supreme Lord Who is the first Acharya, till the last AchArya of the present one, followed by special slokas about the Scripture which is going to be the subject matter of the day’s discourse.
- During this process of reciting the thaniyan of each AchArya, the entire gathering, headed by the Master, prostrate and get up again and again





before going to the next AchArya's thaniyan. This is to invoke the blessings and grace of the poorvAchAryas as well as the Supreme Lord, SrImaN nArAyaNa and His Consort.

- After finishing this recitation of the thaniyans, the AchArya and the disciples sit on the traditional position/Kundhitthu UtkAruthal (with the right foot fully resting on the floor and the left leg folded at the knee-level and sitting on the left-heel only, with its fingers touching the floor.) and recite certain Vedic mantras and the SAnTi slokas from the Upanishads.
- After finishing this, the AchArya and the disciples take their respective seats to start the class.
- At the end of the KAlakshEpam, the process is repeated in the same order in a spirit of thanks-giving to the poorvAchAryas, the Supreme Lord and His Consort. This is done before they disperse.

The pre-discourse VEdic recitation (SAnTi-pATha) starts with this Mantra:

ओं सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥ ओं शान्तिः शान्तिः शान्तिः ॥

Om saha nAvavatu | saha nau bhunaktu | saha vIryam karavAvahai |

tEjasvinAvadhItamastu | mA vidvishAvahai ||

Ohm SAnTih ShAntih SAnTih ||”

May He protect us (Master and student) both together (by revealing knowledge). May He protect us both. May we attain vigour together. Let what we study be invigorating. May we not hate each other. Peace! Peace! Peace!

ओं आप्यायन्तु ममांगानि वाक्प्राणश्चक्षुः श्रोत्रं





अथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या

मा मा ब्रह्म निराकरोत् अनिराकरणं अस्तु अनिराकरणं मेऽस्तु ।

यदात्मनि निरते य उपनिषत्सु धर्माः

ते मयि सन्तु ते सन्तु । ॐ शान्तिः शान्तिः शान्तिः ॥

Om ApyAyntu mamAngAni vAkprANaScakshuh SrOtram

athO balamindriyANi ca sarvANi |

sarvam brahmaupanishadam mAham brahma nirAkuryAm

mA mA brahma nirAkarOt anirAkaraNam astu anirAkaraNam mEstu |

yadAtmani niratE ya upnishatsu dharmAh

tE mayi santu tE mayi santu | Om SAntih, SAntih, SAntih ||

(May my limbs, speech, vital airs, eyes, ears, as well as strength and all sense organs become well developed ! Everything is Brahman! May not Brahman deny me! Let there be no denial of me by Brahman. Let there be no discarding of Brahman by me. May all the virtues taught in the Upanishads happen to me who am engaged in the pursuit of the Self. May those virtues rest in me! Om Peace! Peace! Peace!)

By this invocation the Lord is pleased and he guards our sense-organs and mind from being distracted from the listening of the knowledge provided by the AchArya in the discourse. Because, He is the Ruler of our senses, "हृषीकेशः" ,



"hriShikEshah".

This is the 47<sup>th</sup> name in the SrI VishNusahasranAma StOtram daily recited by us. In his commentary, Bhagavad-GuNa-darpaNa, SrI ParAshara Bhattar, gives the meaning of this Name: "BhagavAn is called HrishIkESah because He controls the sense-organs of ours and the gods as well." He quotes an authority in support of this meaning:

हृषीकाणि इन्द्रियाण्याहुः तेषां ईशो यतो भवान् ।

हृषीकेशः ततो विष्णुः ख्यातो देवेषु केशवा ॥

hrisheekAni indriyANyAhuh tEshAm ISo yatO bhavAn |

hrishee-kESah tato ViShNuh khyAtO dEvEshu keSavA ||

--SrI Harivamsam

(They say that HriSheekas are sense-organs. Since You are their Controller, You are known as HrisheekeSa. Among the gods, 'VishNu is known as KeSava'.)

The name, HrisheekeSa, is mentioned several times in the Bhagavadgita.

Being the Controller of the sense-organs and the mind, the Lord ensures that His devotees learn the spiritual knowledge from their AchAryas keeping their minds concentrated on the words uttered by them. So says SwAmi Desikan here: "சிக்கென மநஸ்சை நிறுத்தி செவிதாழ்ப்பித்ததுவும்;", "cikkEna manasai niRutthi cevi tAzhppitthathuvum;"

This is yet another favour conferred by the Lord on us.

HrisheekeSa is a thought-provoking name. Since He is the Lord of the senses, it is because of His blessings that each sense organ functions in the specified way, and so also the mind. They are all under His sway, 'vasha'. KeSa means rays. The cool rays of the moon and the rays of the sun are His forms. Hrshta

means joy. So, He is also the giver of joy.

The sense organs being under His control, what can the jIva do if they go astray when he is attending the AchArya's discourse? The Lord Himself teaches how to control the sense-organs and the mind. In His upadEsha to Uddhava, SrI KriShNa teaches his disciple-friend how to practice the control of the senses (SrImad BhAgavata-mahApurANa, 11<sup>th</sup> Skandha, Uddhavagita).

The Lord says: "When the mind, while being concentrated, begins to wander and is unsteady, the individual should bring it within his control in the following way:

- 1) He should not lose sight of the course of the mind, but holding his prAna (breath) and sense-organs under control, he should bring around the mind by exercising his sAttvika intellect.
- 2) It is like the control of an unruly horse by its driver. He has to run some distance with the horse, holding the reins tight in his hands, and finally take control of the animal. Similarly, the aspirant should allow the mind to wander a little, keeping a strict vigil on its movements, and then little by little gain mastery over it.
- 3) He should reflect through discrimination on the origin and the end of all things in their forward and the backward order, till the mind comes to rest.
- 4) He, who has understood the teachings of his AchArya, gives up identification with things other than his self - Atma.
- 5) He should think of the ParamAtman with Whom union is sought, through worship and meditation.
- 6) So, possessed of an intellect fully attached to Me, he should control the mind perfectly. This is the gist of Yoga.

After a serious discussion, it would always be welcome to have a lighter look but it is also a process of learning.



SrI MahAvishNu, the HrisheekeSa, took the incarnation of a very charming lady, namely, MOhini. It was when He helped the churning of the milky ocean by both devas and asuras for getting the nectar out of it. We can compare the milky ocean to the vast VEdic scriptures. The sense-organs are divided into two sets - those with the benign qualities represented by the devas, and the other set with the malign qualities represented by the demons. The AchArya with the divine knowledge is the churning-staff represented by the mountain, Manthara. Thus, the ocean of scriptures is churned by the Lord using the two sets of the sense-organs and took out the essence, represented by the nectar.

There was a stiff competition between the two sets of sense-organs for the nectar. In order to allow the benign sense organs to get the benefit of it, the Lord appeared as an attractive woman from whom the malign sense-organs could not turn away. In the process, they could remain only attracted by the beauty of the temporary appearance of the woman, losing the highly beneficial nectar, which went to the benign sense-organs and the mind attached to them.

Only a person of sAttvic nature can attain the Ultimate Reality, that is, the Lord, through the concentrated intellect with all the sense-organs under control. Those who cannot develop control over their sense-organs and the mind will never succeed in attaining the Ultimate. The Lord helps those who are of sAttvik nature to keep their mind under control and to get the necessary spiritual instructions from a sadAchArya. This is another favour of the Lord revealed by SwAmi Desikan in this sub-section.





## SECTION – 5 (19)

(27 Favours of the Lord leading to the means for MOKSHAM)

After showing how the Lord helps us in NOT being inattentive, while learning at the feet of a sadAchArya, true to His name, "HrisheekeSah" (the Lord of the sense-organs), SwAmi Desikan now points out yet another favour done by Him:

(19) திருமந்திரம் முதலான சீரிய ஶ்லங்களைச் செவிப்படுத்தி, சிந்தாமல்  
கொள்ளும்படி பண்ணினதுவும்;

(19) Thirumanthiram muthalAna ceeriya SabdangkaLaic cevippaduththi,  
chinthAmal koLLumpadi paNNinathuvum;

The perfect attention in the discourses is possible only by controlling our sense-organs, particularly jn~AnEndriyas (sense-organs of knowledge), and still particular, the organs of sight and sound. During the discourse, our eyes should be fixed on the AchArya's eyes and our ears should be kept sharp-tuned to receive the sound waves coming out of the AchArya's lips. Whenever some diversion takes place, we should immediately utter the name as a mantra: "Om HrisheekeSAya namah" and then, He will take care of us and ensure that our mind is nailed to the AchArya's words.

Only when we are able to keep our mind and the sense-organs steady, we will be fit to receive higher knowledge which is indicated in this sub-section by SwAmi Desikan.



He will ensure that we are focussed!





What is that higher knowledge is also referred to by SwAmi Desikan:

"திருமந்திரம் முதலான சீரிய ஶ்ரீங்களைச் செவிப்படுத்தி", "Thirumanthiram muthalAn ceeriya SabdangkaLaic cevippaduththi," -- Making us hear the excellent verbal authorities, "Thirumanthiram" etc.

There are three rahasyas starting with the "Thirumanthiram". The other two are: "Dvayam" and "Caramaslokam". These three mantras are uttered by the AchArya into the ear of the disciple at the time of formally enlisting him as a SrIvaiShnava. These mantras have to be retained fully in the heart by the disciple, who should recite them repeatedly every day after self-purification. This is what SwAmi DEsikan says in these words:

"சிந்தாமல் கொள்ளும்படி பண்ணினதுவும்;" , "chinthAmal koLLumpadi paNNinathuvum;" -- The Lord helps the jIvas to retain these highest mantras without spilling even a letter or phonetic.

As these have to be learnt from the AchArya directly face-to-face, they are not explained here deliberately.

Thus, SwAmi Desikan speaks about another favour done by the Lord to the sAttvik jIvas to take another step towards Him.



## SECTION – 5 (20)

### (27 Favours of the Lord leading to the means for MOKSHAM)

In the last sub-section, SwAmi Desikan referred to the favour conferred by the Lord by helping the sAttvika jIvas to receive the three rahasyas, namely, Thirumanthiram, Dvayam and the caramaslokam from the AchArya without missing even a letter. Rahasya means secret. A mantra is given to a person by his Guru, by uttering it into his ears in a low tone that is not heard by a third person. That is why it is called a rahasya. The detailed explanation of the mantra, including the significance of each word and in many cases even each letter is given to disciple in kAlakshEpams, which are discourses held in an exclusive manner, with the Guru and the recipient observing certain code of conduct. The code includes self-purification, dress and adorning the body with the holy marks such as dwAdasa oordva-puNdram (thiruman and SrIchoornam). Scholars have written books explaining in detail the significance of these mantras to enable the disciple to understand better, when he hears the oral explanation from a guru directly. Once a formal instruction is given, the disciple can freely study the concerned books and learn more in a thorough manner. Several of these works, written by the Acharyas like SwAmi Desikan, are to be read by the disciples on a daily basis so that the essence of the mantras is imbedded in their minds and meditated upon.

Apart from helping us to learn the literal manthras, the Lord does another favour to us in knowing these messages, says SwAmi Desikan, in this sub-section:

(20) இவற்றிலே பொதிந்த பரதத்வ-பரமஹித-பரமபுருஷார்த்-ங்களாகிற மஹா

நிதிகளைத் திறந்து காட்டினதுவும்;

(20) ivaRRiLE pothintha paratattva-paramahita-parama-purushArthangkaLAKiRa





mahAnidhikaLaith thiRanthu kAttinathuvum;

These three mantras contain the greatest truths within. These truths relate to the high realities, the highest good-means and the highest goal of life to be attained. The revealing of these truths, which are large treasures, is also done by the Lord, yet another favour conferred by Him, out of compassion, upon us.

(Note: It is the duty of everyone belonging to our siddhAnta tradition to learn these truths from a qualified guru in the proper manner indicated earlier in this series. However, it is also necessary to inspire those persons to make an effort to receive the knowledge in the proper manner. With this intention, the essence of the message is being given here in a short form).

One is reminded of an incident in the life of SrI KoorathAzhvAn, the close disciple of SrI rAmAnuja, as recorded in the commentary on ThiruvAimozhi. He had two sons, the well known SrI ParAsara Bhattar and SrI SeerAma PiLLai who were studying under the AchArya, SrI EmbAr. Sri AzhvAn used to teach them ThiruvAimozhi at home. When the 10th pAsuram in the second ThiruvAimozhi of the first Centum was due to be taught, SrI AzhvAn felt that as it described the significance of the Thirumantram, he asked them to learn the meaning of the verse from their AchArya which was alone proper. The children started proceeding to the residence of SrI EmbAr, when SrI AzhvAn, realizing the instability of the physical body, called them back, and told them, "No body could fix who would survive and who would not, and so, stay back and listen to the essence of the Thirumantram from me" and taught them the mantra and the meaning of the PAsuram.

Keeping this in mind, it is felt that it would be better to give the gist of the three truths here itself. It is, however, emphasized that these should be learnt in the prescribed manner from one's AchArya.]

## TATTVA -- REALITIES

There are three: The Para-tattva (God or ISvara), the sentient (cEtana or cit)

and the **non-sentient** (acEtana or acit). Of these, the "para-tattva" (Higher Reality) is Ishvara or God. The remaining two are "**avara-tattva**".

The "para - tattva" is SrImaN nArAyaNa, the Consort of SrI. He is the creator, supporter, ruler and master of all things other than Himself. He is of omniscient, omnipresent, and omnipotent nature - all knowing and present everywhere. He is also the possessor of innumerable auspicious qualities, including limitless compassion. He protects all the beings. He grants salvation to anyone who adopts bhakti-yoga or surrender unto Him. Those who attain mOksha, enjoys His presence in the highest abode for ever without the fear of return to this mundane world.

The Lord has a divine and auspicious form which is of five kinds, para, vyuha, vibhava, antharyAmi and arCA. When His form, known as divya mangaLa vighram (Divine Auspicious Form), is worshipped, all sins will be wiped off. His form can easily be meditated upon. He is the ParamAtma and is the para-tattva.

Of the other two tattvas, the sentient or the cEtana is known as jIvAtma, whose form is very, very small and so, is known as 'aNu' (atomic). It is of the nature of jn~Ana, knowledge, consciousness, similar to the para-tattva, which is '**vibhu**' (omnipresent). JIvAtma is being felt as "I" - the self-conscious. It has knowledge as its attribute, known as the **dharma-bhoota-jn~Ana**, which is its capacity to know other things. It is also capable of being active - doing karma and to enjoy its result. However, these attributes are provided by the Lord according to one's previous karma.

JIvAtamas are of three kinds: Baddha or the Souls in bondage; Mukta or the Freed Souls; and Nitya or the Ever-free Souls. The Souls in bondage are those undergoing the cycle of birth-death-rebirth in this miserable world. Freed Souls are those that have attained freedom from this cycle. Ever-free Souls are those that have never been caught by the clutches of this world, like the Lord and His Consort, SrI.

The third tattva, known as **acEtana**, is the set of non-sentient objects which



are without the attributive knowledge. These substances are classified as Primordial Matter or **Prakruti**; **kAla** or Time; Transcendental Matter or **Suddha Sattva**; and **dharma-bhoota-jn~Ana** (attributive knowledge. The Primordial Matter is of three qualities, namely, Sattva, RAjasa and TAmasa. It multiplies into twenty four kinds of matter, one leading to another as cause and effect. This development takes place for the sake of the souls in bondage, to be their bodies, intellect, mind and ten senses - five of knowledge, and another five of action.

**KAla** or Time is divided into moments, seconds, minutes, hours, days, months and years.

**Suddha Tattva** or Transcendental Matter is of the nature of pure Sattva bereft of any trace of Rajasic and tAmasic guNas. It is of the size, three times bigger than the material world made of Primordial Matter. It is where the Abode of the ParamAtma, His Consorts and the Ever-free Souls and the Freed Souls is situated.

The **dharma-bhoota-jn~Ana** or the attributive knowledge is that knowledge which is capable of manifesting itself while showing other objects. With it as an attribute, the Atma is able to know a thing, to do an act and reap the benefit of the act. This attributive knowledge is in a shrunk form for the bonded souls and expands to the maximum size when the soul becomes a Freed Soul. There is no shrinking for the Ever-free Souls or for the ParamAtma and His Consorts in their Abode of Suddha Sattva.

This is a gist of the Tattva or the Realities. SwAmi Desikan says the knowledge about this Tattva is a favour done by the Lord. It will be followed by the other two, namely, **Hita** and **PurushArta**.

We have been studying the points made by Swami Desikan in this sub-section:

(20) இவற்றிலே பொதிந்த **परतत्त्व-परमहित-परमपुरुषार्थ**-ங்களாகிற **மஹா**







don't perform dharmic rites unnecessarily. I attained the nature of purity though bhakti and came to know of JanArdana from the scriptures.”)

The Lord, SrI KriShNa Himself says in the Bhagavadgita:

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्य-व्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

tasmAt SAstram pramANam tE kAryAkArya-vyavasthitau |

jn~AtvA SAstra-vidhAnoktam karma kartum-ihAharsi ||

---Gita,16-24

(Therefore, the scripture alone is the authority to know what ought to be done and what not.)

It is also from the shAstra, we come to know that SrImaN nArAyaNa, the Consort of Sri, Who is of the nature of limitless bliss and knowledge, without any blemishes, full of numerous auspicious qualities, with a divine auspicious form, having both the vibhootis (the leelA and the nitya vibhootis) as His body and for Whom creation, maintenance and the like of this Universe are just a play, is the Parabrahman. And it is He, one's ultimate goal.

The highest goal, however, a little further and that is, to do service at the feet of the Lord. Still, it does not end there. It extends further as far as the service of those who are dear to Him, that is, BhAgavatas. It has been stated in the scriptures too:

आराधनानां सर्वेषां विष्णोराराधनं परम् ।

तस्मात् परतरं प्रोक्तं तदीयारादनं परम् ॥



He is the ultimate goal (Thanks:Sri.SaThakOpa Tatachar)

ArAdhanam sarvEshAm vishNOr ArAdhanam param |

tasmAt parataram prOkTam tadeeya ArAdhanam param ||

---(PAdmOttaram, 29-81)

(Of all the forms of worship, the worship of VishNu is the best; but superior even to this is the excellent worship offered to VishNu's devotees.)



"When we study these passages, it becomes clear that, of all forms of service which a Sesa of the Lord may render, that which is rendered to the BhAgavatas is the most important and is the most pleasing to the Lord, in the same way as the fondling of the prince is most pleasing to the king." (SwAmi Desikan in Srimad-rahasya-trayasAra)

SrI ThiruppANAzhvAr, says:

அடியார்க்கு என்னையாட்படுத்த விமலன்

adiyArkk ennaiyAtpaduttha vimalan ---amalanAdipirAn -1

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

SrI Thirumangai AzhvAr says:

மற்றும் ஓர் தெய்வம் உளதென்று இருப்பாரோடு உற்றிலேன், உற்றதும் உன்  
னடியார்க்கடிமை

maRRum Or deivam uLathenRu iruppArOdu uRRilEn, uRRathm  
unnadiyArkkadimai. ---Periya Thirumaozhi: 8-10-3

(I will not remain in the company of those who think there is another deity deserving of worship than Thee; I have accepted with delight the duty of serving Thy devotees.)

SrI KulashEkara AzhvAr, who was a ruler, yearns for the service to the BhAgavatas, in several pAsurams in his PerumAL Thirumozhi:

வன்பெருவானகம் உய்ய அமரருய்ய

மண்ணுய்ய மண்ணுலகில் மனிசர் உய்ய

துன்பமிகு துயரகல அயர்வொன்றில்லாச்

சுகம்வளர அகமகிழும் தொண்டர் வாழ

அன்பொடு தென்திசைநோக்கிப் பள்ளிகொள்ளும்



அணியரங்கள் திருமுற்றத்து அடியார்தங்கள்

இன்பமிகு பெருங்குழுவு கண்டு யானும்

இசைந்து உடனே என்கொலோ இருக்கும் நாளே?

vanperu vAnakam uyya amaranuyya

maNNuyya maNNulakil manicar uyya

thunbamiku thuyarakala ayarvonRillAc

cukam vaLara akamakizhum thondarvAzha

anbodu thenthisai nOkkippaLLi koLLum

aNiyarangan muRRatthu adiyArthangal

inbamiku perungkuzhuvu kaNdu yAnum

isainthu udanE enRukoLO irukkum nALE?"

---PerumAL Thirumozhi: 1-10

*Meaning:*

In order that the large worlds to survive; that the devas to survive; that this earth to survive; that the people of this earth to survive; to remove the sins that give misery; to increase the happiness without a trace of misery; that the devotees survive happily; the beautiful SrIranganAtha is lying on Adi Sehsan at SrIrangam facing the southern direction. His devotees are assembled in His temple premises; when will I be able to see that big crowd of devotees and be with them?

“வண்பொன்னிப் பேராறுபோல் வரும் கண்ணநீர் கொண்டு அரங்கள் கோயில் திருமுற்றம் சேறுசெய் தொண்டர் சேவடிச் செழும் சேறு என் சென்னிக்கு அணிவனே?”



"vanponnip pErARupOl varum kaNNaneer koNdu arangkan kOyil thirumuRRam  
cERucey thoNdar cEvadic cezhum cERu en cennikkaNivanE?"

--PerumAL Thirumozhi: 2-3

*Meaning:*

When can I adorn my head with the mud touched by the feet of the devotees of Sri ranganaTa assembled at His temple, where that muddy water is flooding the premises, like the river kAvEri out side SrIrangam?



'arangan kOyil thirumuRRam cERucey thoNdar'

SrI ThoNdaradip-podiyAzhvAr speaks about the greatness of a devotee of a devotee ..... of the Lord:

மேம்பொருள் போகவிட்டு மெய்மையை மிகவுணர்ந்து



ஆம்பரிசறிந்து கொண்டு ஐம்புலனகத்தடக்கி

காம்பறத்தலைசிரைத்து உன்கடைத்தலை இருந்துவாமும்

சோம்பரை உகத்திபோலும் சூழ்புனல் அரங்கத்தானே!

mEmporuL pOkavittu meymmayai mika uNarnthu

Amparisu aRinthukoNdu aimpulau akatthatakki

kAmpaRatthalai ciraitthu unkadaitthalai irunthuvAzhum

cOmparai ukatthi pOlum coozhpunal arangatthAnE! --ThirumAlai: 38

*Meaning:*

Oh, Lord surrounded by waters (of Cauveri)! There are those who subdue their senses, sever attachments, concentrate on the spirit and realize the truth. There are others who shave their heads and live at Your portals like idlers. You seem to be pleased with them.

Here, the AzhvAr, who has a name which means "the dust of the feet of Lord's devotees," points out whom the Lord loves. He says that the Lord seems to love the person who is lazy, remaining inactive in respect of the Lord Himself (mEmporuL), but living at the feet of a devotee who is at the end of chain of His devotes.

Satrughna and KidAmbi AcchAn, a close disciple of SrI rAmAnuja are the notable examples for such persons deserving the Lord's love.

The ParamapurushArtham doesn't stop there too. The real form of BhAgavata kaimkaryam is purushArtha-kAshtai, the dead-end of purushArtham, as stated by SrI PeriyAzhvAr:

பேசுவார் அடியார்கள் எந்தம்மை விற்கவும் பெறுவார்களே.

pEsuvAr adiyArkaL enthammai viRkavum peRuvArkaLE





---(PeriyAzhvAr Thirumozhi: 4-4-10)

Those who are the servants of the Bhagavatas, and who utter the names of BhagavAn are entitled even to sell us!

SwAmi Desikan makes a clear statement in a verse:

नाथे नस्तृणमन्यदन्यदपि वा तन्नाभि-नालीकिनी-

नालीक-स्पृहणीय-सौरभमुच्चा वाचा न याचामहे ।

शुद्धानां तु लभेमहि स्थिरधियां शुद्धान्त-सिद्धान्तिनां

मुक्तैश्वर्य-दिन-प्रभात-समयासत्तिं प्रसत्तिं मुहुः ॥

nAthE nastuNmanyadanyadapi vA tannAbhi-nAleekinee-

nAleeka-spruhaNeeya-saurbhumucA vAcA na yAcAmahE |

SuddhAnAm tu labhEmahi sthiradhiyAm SuddhAnta-siddhAntinAm

muktaiSvarya-dina-prabhAta-samayAsattim prasattim muhuh ||

---SrImad rahasyatraya-sAram, PuruShArtha-kAShtAthikAram, 37

*Meaning:*

With our words which emit a fragrance that would be eagerly desired by the lotus which arose in the pond of the Lord's navel, we do not beg of the Lord the pleasures of this world and of heaven, which are like a straw, nor kaivalya, nor even moksha. We only pray that we should have the grace of the pure and firm-minded BhAgavatas, who are like the chaste wives in the royal harem; for their grace is like the dawn, which heralds the day of the splendour of mOksha.

This is the highest goal to be attained by a sAttvika jIva, as revealed by the





Lord, as the essence of the three mantras.

When the Highest Goal to be attained has been made clear, it is for us to decide about the means to attain it. It is also revealed by the compassionate Lord, as indicated by SwAmi Desikan in this sub-section:

(20) இவற்றிலே பொதிந்த பரதத்வ-பரமஹித-பரமபுருஷார்த்-ங்களாகிற மஹா

நிதிகளைத் திறந்து காட்டினதுவும்;

(20) ivaRRilE pothintha paratattva-paramahita-parama-puruShArthangkaLAKiRa mahAnidhikaLaith thiRanthu kAttinathuvum;

### PARAMA-HITA – HIGHLY BENEFICIAL MEANS

After knowing the three tattvas, particularly the Para-tattva, that is, the Lord, the next item of knowledge is being revealed by the Lord Himself. It is related to the most beneficial action to be undertaken by the jIva. This is also dealt with in the three mantras which are taught by the AchAryas to their disciples.

The first step towards undertaking the means for Moksha is to realize that SrIman nArAyaNa, Who is ever with His Consort Sri, is the ParamAtmA. He is the Master (Seshi) and the jIvAtma is unconditionally subordinate (Sesha) to the Divine Couple alone and to none else. As he belongs to Him, he is ever protected by Him. The best means to attain Him is to develop devotion towards Him and to seek refuge in Him through SaraNAgati (surrender). He must pray to Him for the removal of all hindrances in the way of adopting the means.

The jIvAtma must realize that nothing belongs to him; He himself does not belong to him, that is, he is not independent of the Lord. As he is the servant of the Lord, whatever he does is, on His behalf only, for His sake and the fruits of the action are also not for himself, but for the Lord. Whatever benefits he enjoys are His gifts to him and is enjoying them with His permission only.





It is mentioned as "Parama-Hita", a highly beneficial means. The means or upAya to be adopted by the seekers of mukti, is a special kind of expansion of knowledge, "ज्ञानविकास-विशेषम्", "jn~Ana-vikAsa-vishESham". Not only the means but the goal also is a special kind of knowledge, as after attaining the Abode of the Lord, the mukta jIva (freed-soul) is to experience the deep devotion directly in His presence.

Of these, the means of bhakti requires the help of the instrument of knowledge (jn~AnEndriyas), as has been prescribed in the scriptures. Its object is the Brahman, the Lord, Who is endowed with the essential attributes, satyam, jn~Anam, anantam, Anandam and amatvam. The Brahman has to be meditated upon along with the qualities associated the particular form of meditation, which is known as vidya. A total of 32 vidyas, forms of meditation (a special kind of expansion of knowledge) have been prescribed in the scriptures.

This bhakti-yOga has the karma-yOga and the jn~Ana-yOga as its auxiliary parts.

Karma-yOga is the performance of certain kinds of karma or rites and duties as the result of knowledge acquired from the scriptures in regard to the true nature of the jIvAtma and the ParamAtmA. These rites and duties consist of:

- nitya karma, regular duties to be performed compulsorily, like the daily sandhyA vandana;
- naimittika karma, rites to be performed on specific occasions, like the eclipse of the sun or the moon;
- kAmya karmas, that is, optional rites to be chosen as per one's ability.

The karma-yOga, either directly or through j~nAna -yOga, leads one to have a vision of one's own self, with the help of yogic auxiliaries like yama (self-control), niyama (observance of rites), Asana (position of the body during meditation), prANAYama (control of the breath), etc.

The jn~Ana-yOga is the means practiced by one who has conquered his mind by karma-yOga. It is the constant and uninterrupted contemplation of the essential nature of the self as being distinct from matter, the body, the senses and the like. The svarupa of the soul is the mode or prakAra of ISwara; the self is the body of the Lord as it is supported and controlled by Him and serves His purposes.

While one, practicing bhakti -yOga, contemplates on BhagavAn as the inner-self, antaryAmin, of his self, which is His body. The vision of his own pure self is useful for meditating on the Lord as its Inner Self.

Bhakti yOga is the special form of meditation, which is of the nature of unsurpassed love and which has, for its object, the essential nature of the Lord Who is not dependent on any one else, Who is not subject to any one else's authority; Who does not exist for the fulfillment of the purpose of any one else. Bhakti is mediation as defined by SrI rAmAnuja in his SrIbhAshya:

ध्यानं च तैलधारावत् अविच्छिन्नस्मृति सन्तानरूपम्

dhyAnam ca tailadhArAvat avicchinnasmruti santAnaroopam -- the form of a continuous stream of knowledge which is of the nature of uninterrupted memory like oil streaming down continuously. It has clearness similar to that of visual perception; it grows from strength to strength by being practiced every day until the day of journey to Paramapada and terminates in the remembrance at the last moment of the last breath, before death. This last remembrance is compulsory in the case of the one who has adopted the bhakti-yoga as the means for attaining Him. Until this special condition is achieved, the final goal is not possible. The practice will continue in the forthcoming births, till the person is able to fulfill the special condition of remembrance at the last moment of life. That is the reason why, this bhakti-yoga is not recommended to all, as it can be practiced only by a qualified person like VyAsa and others, who are supposed to be still practicing the bhakti yoga.



Bhakti yoga, prescribed as the means of obtaining mOksha, is called para-bhakti. It generates an eager desire to know the Lord with perfect clearness and makes the person to cry out, as did, Arjuna:

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥

manyasE yadi tacchakyam mayA draShTumiti prabhO |

yOgEshvara tatO mE tvam darshayAtmAnamavyayam ||

--(Bhagavadgita, 11-4)

(Oh Lord, You are the abode of attributes like j~nAna, be pleased to show Thy whole Self !)

Sri NammAzhvAr cries:

காணுமாறு அருளாய்

kANuMARu aruLai - ThiruvAimozhi, 8-1-1

(Grant me Thy grace so that adiyEn may see Thee.)

கிளர்ந்து பிரமன் சிவன் இந்திரன் விண்ணவர் சூழ

விளங்க ஒரு நாள் காணவாராய் விண்மீதே.

kiLarntu piraman sivan indiran viNNavar coozha

viLangka oRu nAL kANavArAi viNmeethE.

---ThiruvAimozhi, 6-9-4

(Come in the sky, surrounded by Brahma, Shiva, Indra and all the devas, so that adiyEn may see Thee.)



'Come in the sky surrounded by devas'

This visual perception is called para-jn~Ana (superior knowledge). From this perfect perception of the Lord, is born an excessive and unsurpassed love for the Lord similar to the yearning felt by a person suffering from great thirst at the sight of a water pond. This love is called parama-bhakti (superior most love). Parama bhakti produces an eager desire and determination to enjoy the Lord without any limitations, as the bhakta feels that it is impossible to live any



longer without this experience of the Lord as described by the AzhvAr, in ten verses in the ThiruvAimozhi (10-10), where the AzhvAr cries out that he will not hereafter allow the Lord to leave him and that he must become one with the Lord and declares all this with an oath that cannot be ignored by the Lord. It causes likewise an excessive eagerness in the Lord to give him mOksha immediately and makes him attain mOksha after quenching his great thirst for union.

### PRAPATTI AND ITS ACCESSORIES

Prapatti stands in the place of para-bhakti to the person, who adopts it as the direct and independent means. Since bhakti yOga is not suitable for those who do not belong to the three higher castes, and likewise also for those in these three castes who are wanting in j~nAna or ability or both and since it will not suit those who cannot endure any delay in the attainment of its fruit, namely, mOksha, and are therefore extremely impatient, prapatti is prescribed as the sole and independent means of mOksha for them. As it will be the means of securing all desired objects, it has been prescribed in the place of para bhakti for those who know their limitations.

The five accessories of this vidya (nyAsavidyA or prapatti) are:  
"आनुकूल्यसङ्कल्पम्", "Anukoolya sankalpam" (the intention or will to do whatever agreeable to the Lord)

"प्रातिकूल्यवर्जनम्", "prAtikoolya-varjanam" (the avoidance of whatever is displeasing to Him)

"कार्पण्यम्", "kArpaNyam" (helplessness),

"महाविश्वासम्", "mahAviSvAsam" (supreme faith) and



"गोप्तृत्ववरणम्" , "gOptrutvavaraNam" (seeking His protection).

Sometimes, it has been said that SaraNagati is of six angams including the act of surrendering the self.

In the case of prapatti for mOksha, the absence of any desire for ulterior results or fruit is essential. The giving up of all attachment to the fruit and also of the thought of 'I am the doer' is common to all forms of renunciation such as karma yOga. This is also essential for a person desirous of mOksha at the time of his surrender of his self to the Lord with all the accessories (angas).

There are two forms of prapatti: "उक्तिनिष्ठै" , "uktiniShTai" -- by means of one's utterance; and "आचार्य निष्ठै" , "AchArya niShTai" -- that done by the AchArya on one's behalf.

"उक्तिनिष्ठै" , "uktiniShTai" -- One who is following the accessories to prapatti, pronounces, before the Lord, the Saviour, the sentence taught to him by his AchArya, which will be considered by the Lord as equivalent to perfect prapatti. The person will say, "May my salvation be Thy burden or responsibility."

"आचार्य निष्ठै" , "AchArya niShTai" - This form of prapatti is done by one who is solely depends on his AchArya. He is included in the AchArya's own prapatti as part of it. It has been laid down in shANdilya-smriti and other treatises:

पुत्रः प्रेष्यस्तथा शिष्य इत्येवं च निवेदयेत् ।

putrah prEShyastathA shiShya ityEvam ca nivEdyEt - The AchArya should say thus: "This is my son, my servant, my disciple (who is to be saved)".





It has been said also in SANDilya-smriti: "There may be doubts concerning the redemption of those who serve AchArya, but there is absolutely no doubt about the redemption of those who delight in the service of His devotees" (1-95). So, in the case of those who depend solely on the AchArya, there is no doubt at all concerning the fruition of prapatti, by the principle of "kaimutika nyAya". (Will not the Lord, who saves those who take refuge in His devotees, save those who take refuge in their AchAryas? Will not a benefit, which is got by one who is not qualified, be obtained by one who is qualified?).

It is thus established that sarveSvara, the Lord of all, will not grant us the supreme goal of existence, unless prapatti is performed in any of these two forms, and by some one or other.

Thus the Lord has done another favour by revealing these important messages inbuilt in these mantras, said SwAmi Desikan, in this sub-section.



## SECTION – 5 (21)

(27 Favours of the Lord leading to the means for MOKSHAM)

Once the treasure-house of valuable messages contained in the three mantras has been opened for us by the Lord through the medium of AchArya, what the disciple has to do is revealed in this sub-section by SwAmi Desikan:

(21) இப்படி சானுக்ரஹனான சடாசார்யனாலே உபதிஷ்டங்களான சடர்த்ஹங்களில்

“உபதிஷ்டேப்யவிஸ்வஸ்த:” எனனும் அவஸ்தை வாராதபடி பண்ணினதுவும்;

(21) ippadi sAnugraha-nAna sadAchArya-nAlE upadishTangkaLAna sadarthangkaLil “upadishTEpyaviSvastah” ennum avasthai vArAthapadi paNNinathuvum;

The Lord does another favour by preventing the disciple who has obtained the valuable instructions from the compassionate AchArya, from falling in to a situation of non-belief in the messages given by his AchArya:

“உபதிஷ்டேப்யவிஸ்வஸ்த:” எனனும் அவஸ்தை வாராதபடி,

“upadishTEpyavishvastah” ennum avasthai vArAthapadi -- not getting in to the situation where the disciple becomes a “non-believer in the instructions”. This is also a favour conferred by the Lord.

To understand this, we must study the scriptural instructions regarding the conduct of a disciple after he receives the valuable knowledge sought from his AchArya. If these are not followed, he will get in to the avoidable situation referred to above.

What is expected of the disciple?





The disciple bringing the Guru to light before others and not doing so are due to the high devotion or the lack of it on his part. It has been stated the shESha-samhita:

गुरुं प्रकाशयेद्धीमान् मन्त्रं यत्नेन गोपयेत् ।

अप्रकाश-प्रकाशाभ्यां क्षीयते सम्पदायुषी ॥

gurum prakAshatEddheemAn mantram yatnEna gOpayEt |

aprakAsha-prakAshAbhyAm kSheeyEtE sampadAyuShee ||

---Sesha-samhita, 14-50

*Meaning:*

The wise man should bring his guru to light, make famous, and should guard the sacred mantra with great care; from the omission to bring his guru to light and by revealing the mantra, he declines in wealth of knowledge and in age (spiritual standing).

It is well known from Kata shruti and JAbAla shruti that all desired knowledge arises from supreme devotion to the guru resembling the devotion to BhagavAn. This is learnt also from the episode of Sanjaya seeing the entire war in detail in KurukShEtra, as if they occurred before him, as the result of his supreme devotion to his guru, VyAsa.

In our sampradAya, we should to recite the following verse, which has been given to us by SwAmi Desikan:

என்னுயிர் தந்தளித்தவரைச் சரணம் புக்கு

யானடைவே அவர்குருக்கள் நிரைவணங்கிப்

பின்னருளால் பெரும்புதுார் வந்த வள்ளல்



AzhwArs - Thanks: Richmond hindu temple, Toronto



பெரியநம்பி ஆளவந்தார் மணக்கால்நம்பி

நன்னெறியை அவர்க்குரைத்த உய்யக்கொண்டார்

நாதமுனி சடகோபன் சேனைநாதன்

இன்னமுதத் திருமகள் என்றிவரை முன்னிட்டு

எம்பெருமான் திருவடிகள் அடைகின்றேனே.

ennuyir thanthaLitthavaraic caraNam pukku

yAndaivE avarkurukkaL nirai vaNangkip

pinnaruLAl perumpoothur vanta vaLLal

periyambai ALvanthAr maNakkAlnambhi

nanneRiyai avarkkuraitta uyyakkoNdAr

nAthamuni shatagopan cEnainAthan

innamudat thirumakaL enRivarai munnittu

emperumAn thiruvadikaL adaikinREnE."

----SrImad rahasya-traya-sAram, 3

*Meaning:*

Having sought the protection of my guru who has graciously taught me that BhagavAn is the Inner Self within me, and having also bowed with devotion to the line of his gurus, I seek the refuge at the feet of the Lord; after bowing at the feet of that generous soul who appeared in SrI Perumpoothur owing to his compassion (for his fellow-men), his guru, Periya Nambi, ALavanthAr, MaNakkAl Nambi, UyyakkondAr (who taught the good path of prapatti to MaNakkAl Nambi), NATHamuni (the guru of UyyakkondAr), SaTagopan (NammAzhvAr) (the guru of NATHamuni) and ViShvaksEna (the guru of NammAzhvAr) and then, the



gracious LakShmI, sweet to the Lord as ambrosia.

SwAmi Desikan has in detail explained the duties of a disciple towards his AchArya in the shiShya-krutyAdhikArah, in SrI rahasyatrayasAram. In the opening verse, he says:

अशिथिल-गुरुभक्तिः तत्प्रशंसादि-शीलः

प्रचुर-बहुमतिः तद्वस्तु-वास्त्वादिकेऽपि ।

गुणवति विनियोक्तुं गोपयन् संप्रदायं

कृतविदनघवृत्तिः किं न विन्देन्निधानम् ॥

aSithila-gurubhaktih tatpraSamsAdi-Seelah

pracura-bahumatih tadvastu-vAstvAdikEpi |

guNavati viniyOktum gOpayan sampradAyam

krutavidanaghavruttih kim na vindEnnidhAnam ||

*Meaning:*

The disciple should be staunch in his devotion to the guru; he should be intent on doing such things as spreading the fame of his guru and rendering service to him; he should have the greatest regard for such things as his guru's property and his home; he should guard the spiritual tradition in order to hand it on to another who is worthy; the disciple who is grateful and is perfect in his performance of the ordained rites, is he not sure to attain the treasure, namely, BhagavAn?

The scriptures say that since the AchArya reveals the meanings of religion like the one who reveals to a poor man the existence of a great treasure within his





house, the disciple should feel grateful to the AchArya, who is the great benefactor, and never do anything against his interests. When the disciple is asked to behave properly to the guru, it is not to say that, by doing so, he will make due recompense for what the guru has done to him, but that he would then avoid the evil consequences. Some of the duties of the disciple, like prostration and salutation are mentioned not as a recompense to the AchArya, who does not expect any such return and imparts instruction merely as a matter of duty; for it has been said:

"कृपया निःस्पृहो वदेत्", "krupayA nihspruhO vadEt" (SAndilya-smriti) -- The guru should teach out of compassion and without any desire for profit.

When the scriptures state that the disciple should behave towards the guru as towards BhagavAn Himself and should have affection as to the Lord, they do not prescribe the offer of a fee or recompense. They give the advice merely in order that the disciple who has the SAstra for his eyes may not become blind of vision with eyes wide open, and in order that he may not lose this blissful experience which resembles the experience of BhagavAn.

It has also been prescribed the duties of a disciple, which include the protection of the essence of the three mantras. The imparting of instruction should be preceded by meditation of the succession gurus.

SwAmi Desikan summarizes the duties of a disciple in a verse:

ஏற்றி மனத்து எழில் ஞானவிளக்கை இருளனைத்தும்  
மாற்றினவர்க்கு ஒரு கைம்மாறு மாயனும் காணகில்லான்  
போற்றி உகப்பதும் புந்தியில் கொள்வதும் பொங்குபுகழ்  
சாற்றி வளர்ப்பதும் சற்றல்லவோ முன்னம் பெற்றதற்கே.

ERRi manatthu ezhil jn~Ana viLakkai iruLanaitthum



mARRinavarkku oru kaimARu mAyanum kANkillAn;  
pORRI ukappathum punthiyil koLvathum pongkupukazh  
cARRi vaLarppathum caRRallavO munnam peRRathaRkE.

*Meaning:*

Even MAyan, the Lord, cannot recompense the AchArya who dispelled all the darkness in the mind by lighting the bright lamp of wisdom within. Therefore, for what was received before from the AchArya; it is indeed very little that is done by the disciple in recounting his praise with delight, in constant meditation of him, and in extending his growing fame.

Thus, the Lord has done a favour by making us to do the duty towards the AchArya who has taught us the essence of the spiritual knowledge; it is by preventing any non-belief to enter in our minds in words of the AchArya. This is the message conveyed in this sub-section by SwAmi Desikan.





## SECTION – 5 (22)

(27 Favours of the Lord leading to the means for MOKSHAM)

The message conveyed in the previous sub-section is being continued by SwAmi Desikan further in this sub-section:

(22) देवता-तीर्थ-तपसां भारतात् यस्य निर्णयः ।

न जन्यते नास्तिकता तस्य मीमांसकैरपि ॥

என்கிறபடியே ஒருவராலும் நாஸ்திக்யம் புகுரவிடவொண்ணாதபடி, 'आस्तिको

धर्मशीलश्च' இத்யாதிகளில் சொன்ன शिष्य-लक्षण-पूर्तियை உண்டாக்கினதுவும்;

(22) dEvatA-teertha-tapasAm bhAratAt yasya nirNayah |

na janyatE nAstikatA tasya meemAmsakairapi ||

enkiRapadiyE oruvrAlum nAstikyam pukuravidavoNNAthapadi, 'AstikO dhArmaSeelaSca' ityAtikaLil conna Sishya-lakshaNa-poortiyai uNdAkkinathuvum;

We just saw how the Lord prevents the down-fall of the disciple after receiving the spiritual knowledge from his AchArya. His duties towards his AchArya were also described. Thus the characteristics of an ideal disciple will be complete only when he stands firm in his faith in the knowledge given by his AchArya. He should be firm not only in his faith in the scriptures, but also in executing the dhArmic rites as enunciated in the scriptures as practiced by his AchArya and the previous ones. This is what stated as 'आस्तिको





धर्मशीलश्च' इत्यादिकानि संज्ञानि शिष्य-लक्षण-पूर्तियै उन्दाकिनत्वम्",

'AstikO dhArmaSeelaSca' ityAtikaLil conna Sishya-lakshaNa-poortiyai uNdAkinathuvum; -- The firm faith in the scriptures and the firm practice of the dhArmic activities prescribed make a disciple perfect.

Even then, there is a possibility of the disciple facing challenges from other faiths, particularly, the poorva-meemAmsakas, who also follow VEdic scriptures. One who studies the basics of their system is likely to be carried away by them. But those who have gained a definite knowledge about the existence of devatas, holy rivers and religious austerities, will not be turned non-believers even by the poorva-meemAmsakas. This is what that is asserted by the sLOka mentioned above:

देवता-तीर्थ-तपसां भारतात् यस्य निर्णयः ।

न जन्यते नास्तिकता तस्य मीमांसकैरपि ॥

dEvatA-teerta-tapasAm bhAratAt yasya nirNayah |

na janyatE nAstikaTAsya meemAmsakairapi ||

*Meaning:*

The person who has gained a firm knowledge about the gods, holy-places and austerities from Sri MahAbhArata, cannot be shaken by meemAmsakas (poorva-meemamsakas) to give up his belief. That is, he will not be turned into a nAstika (non-believer).

He will continue to perform his duties as taught by his AchArya and remain a real disciple.

The Poorva-meemamsa System denies the existence of devatas in the form of intelligent beings. It stresses that the VEdas are the supreme authority and





the performing of karmas as outlined in the VEdas alone give the benefits desired by a person and those benefits are given by the yagnas performed and not the devatas. The names mentioned in the mantras with which one performs the rites are mere names only. Actually no intelligent beings indicated by those names exist. The benefits which are to be gained after one's death are conferred by a thing called "apoorvam" which is created by the performance of the karma by the person concerned. The highest goal one can attain by the performance of the karma is heaven for a period for which the particular karma was performed. After that period is over, he will be born again in the world and has to perform karma for a similar or different benefit.

Even though the meemAmsakas established the existence of Atma as a separate entity different from the physical body through logic, those who follow the Brahma meemAmsa can remain safe as this Atma-vicAram can be got from the Vedanta portion of the VEdas, and do the karmas as a bhagavad ArAdhanam. What poorva-meemAmsakas preach is pravrutti dharma, which promotes this worldly existence and activities, while the real beneficial path is nivrutti dharma, which is renunciation of the fruits of the karmas done by us. MeemAmsa SAstra is of a total of 20 chapters, as established by SrIbhAshyakAra in his SrIbhAshyam, as opposed to the stand of the poorva-meemAmsaka that only the first 16 chapters are alone valid for study as they deal with karmas and related subjects. If one believes in their concept he is like a blind who falls into an abandoned well.

In order to prevent this, SwAmi Desikan has left us three works, namely, "Paramata Bhangah", "Seshvara MeemAnmsa" and "MeemAmsa PAduka". The truth has also been brought out in his other grantas like "Tattva-teekai".

It would be useful to keep these two verses of SwAmi Desikan's "Paramata Bhangam" in our mind, to avoid being carried away by the arguments of people on the line of poorva-meemAmsaka siddhAnta:

ஈசனும் மற்றணங்கும் இலதென்று, எழில்நான் மறையில்



பேசிய நல்வினையால், பெரும்பாழுக்கு நீரிறைக்கும்  
 நீசரை நீதிகளால் நிகமாந்தத்தின் நூல்வழியே  
 மாசில்மனம் கொடுத்தும் மறுமாற்றங்கள் மாற்றுவமே.  
 eesanum maRRaNangkum ilathenRu, ezhilnAn maRaiyil  
 pEciya nalvinaiyAl, perumpAzhukku neer iRaikkum  
 neecarai neethikaLAl nigamAnthatthin noolvzhiyE  
 mAcilmanam kodutthum maRu mARRangkaL mARRuvamE.

(MeemAmsakas do not accept ISvara and other devatas like Indra. They maintain that the fruits of the rituals performed by persons for such purpose are given by a factor which they call "apoorvam" arising out of those rituals. For them, sound is the devata. In their system, they do not accept the physical existence of devatas, nor do they accept that such devatas are pleased to receive the havis from the rituals and later shower the fruits on the performer of those rituals as a result. They are akin to those who water the waste lands. We will condemn these lower-graders with the help of logic based on the Vedanta SAstras, with a spotless mind.)

கனைகடல்போல் ஒருநீராம் சூத்திரத்தைக்  
 கவந்தனையும் இராகுவையும் போலக் கண்டு  
 நினைவுடனே நிலைத்தருமம் இகந்து நிற்கும்  
 நீசர்நிலை நிலைநாடா வண்ணம் எண்ணி  
 வினைபரவு சைமினியார் வேதநூலை  
 வேதாந்த நூலுடனே விரகால் கோத்த  
 முனையுடைய முழமதி நம் முனிவர் சொன்ன  
 மொழிவழியே வழியென்று முயன்றிட்டோமே.



kamaikadal pOl oruneerAm cootthiratthaik  
kavanthanaiyum irAkuvaiyum pOlak kaNdu  
ninaivudanE nilaittharumam ikanthu niRkum  
neecar nilai nilai-nAdA vaNNam eNNi  
vinaiparavu caiminyAr vEdanoelai  
vEdAntha nooludanE virakAl kOttA  
munaiyudaiya muzhumathi nam munivar conna  
mozhivazhiyE vazhiyenRu muyanRittOmE.



Nathamuni-yamunamuni-Lakshmanamuni

*Meaning:*

Our siddhAnta considers both the former and latter meemAmsas as a single scripture. It is just like, though the ocean is only one, it used to be called 'this sea and that sea' by people for practical purposes. Similarly, the single scripture is divided in to two parts as poorva meemAmsa and utara-meemAmsa. PoorvAchAryas like BhOdAyanar, Alavandar, SrIbhAshyakArar have established that both meemAmsas are a single scripture with two parts, the earlier part being about the karmas to be performed as bhagavad-ArAdhana and the later part being about the BhagavAn. We follow the path shown by

these wise men as the best for us.

Therefore, one who has gained a superior knowledge by the study of the uttara-meemAmsa and is adopting the means to attain mOksha will not be carried by these petty attractions, like wealth in this world or heaven.

It may appear that the previous sub-section and this subsection speak about the same matter. But it will not appear so if we look at them closely. The previous sub-section dealt with the duty of a disciple in having full faith in his AchArya who, out of compassion, taught him the essence of the spiritual scriptures, while this sub-section dealt with the need for the disciple to have a firm faith in the subject matter taught by the AchArya. This faith should not be shaken by the superficially good-looking arguments of the poorva-meemAmsakas who don't believe in the existence of the Lord.

The creation of this firm belief is another favour done by the Lord, points out SwAmi Desikan in this sub-section.

(Note: It may appear that this part is not relevant to the present age. It is, however, emphasized that, it is relevant considering the presence of people who do not believe in the existence of God or in the Vedic scriptures and they are being in influent position. It is likely some of us may be influenced by their propaganda. Hence, this sub-section is necessary)



## SECTION – 5 (23)

(27 Favours of the Lord leading to the means for MOKSHAM)

We just saw that the Lord does favour in making the sincere disciple to have a firm faith in whatever he learnt from his AchArya, without being carried away by the arguments of poorva-meemAmsakas who speak like nAstikas (non-believers in God). Once this stage comes, the disciple acquires a determined wisdom, which is pointed out in this sub-section by SwAmi Desikan:

(23) “அன்றுநான் பிறந்திலேன், பிறந்தபின் மறந்திலேன்”, “இன்றாக நாளையேயாக இனிச் சிறிது நின்றாக நின் அருள் என்பாலதே” என்கிறபடியே **विवेक-व्यवसाय-विशेषங்களைப் பிறப்பித்ததுவும்;**

(23) “anRunAn piRanthilEn; piRanthapin maRanthilEn”, “inRAka nAlaiyEyAka iniccirithu ninRAka ninaruL enpAlathE” enkiRapadiyE, vivEka-vyavasAya-vishEshangkaLaip piRappitthathuvum;

Here, SwAmi Desikan opens the sub-section with two quotations from the Divya Prabandam:

நின்றது எந்தை ஊரகத்து இருந்தது எந்தை பாடகத்து

அன்று வெஃகணைக் கிடந்தது என்னிலாத முன்னெலாம்

அன்று நான் பிறந்திலேன் பிறந்தபின் மறந்திலேன்

நின்றதும் இருந்ததும் கிடந்ததும் என் நெஞ்சுளே.

ninRathu enthai oorakatthu, iruunthathu enthai pAdakatthu,

anRu vehkaNaik kidanthathu, ennilAtha munnelAm,

anRu nAn piRanthilEn piRanthapin maRanthilEn,

ninRathum irunthathum kidanthum en nenjuLE. --Thirucchantha-viruttham, 64





*Meaning:*

My Lord took the standing posture in Thiruvorakam; the sitting posture in ThirupAdakam; and the lying-down posture in Thiruvehka. At that time, I was not born since I didn't acquire wisdom of my being a servant of the Lord; now, after getting the knowledge, I have not forgotten it. Hence, the Lord has taken these postures of standing, sitting and lying-down in my heart.

In this first quotation, SwAmi Desikan shows that the sAttvik jIva feels that he is born only when he acquired the spiritual wisdom of his being a Sesa of the Lord. Before that even if he had been moving about in the world, it was an un-realized person. Once he got the wisdom of discrimination, that is, the ability to see what is right and what is not, he feels as if he is born just now.

SrI Thirumazhisai AzhvAr teaches us a supreme lesson through this verse. All our studies under a sadAchArya will become a waste if we don't acquire the special wisdom, which is mentioned by Swami Desikan as "विवेक-व्यवसाय-विशेषाङ्कः", "vivEka-vyavasAya-viSeshangkaL". Here, "vivEka" means wisdom, i.e., discriminatory knowledge. "vyavasAya" means determination or firmness; and "viSeshangkaL" means skills. Mere literary knowledge of the scriptures is not enough. He should meditate on the knowledge he obtained from the AchArya to develop it into an unshakable firm faith. Then only he is supposed to have acquired the special skill of discriminatory knowledge.

A question may arise: How can we say that it was due to the Lord that the AzhvAr got this wisdom? That is why the AzhvAr makes it clear that he got this wisdom only because the Lord came down to these holy places or wherever he went and made Himself present in different postures with the idea of capturing the AzhvAr. He captured the AzhvAr by showing His physical beauty in the archA form in these holy places. But, we have evidence in scriptures about the Lord enchanting many by His qualities. Was it not a favour done by the Lord to such a sAttvika soul? LakShmaNa speaks to HanumAn about how he



was enchanted by SrI RAma:

अहमस्यावरो भ्राता गुणैर्दास्यमुपागतः ।

कृतज्ञस्य बहुज्ञस्य लक्ष्मणो नाम नामतः ॥

ahamasyAvrO bhrAtA guNairdAsyam-upAgatah |

krutaj~nasya bahujn~asya lakshmaNo nAma nAmatah ||

-- KishkindhA-kANdha: 4-12

*Meaning:*

I am his younger brother, LakShmaNa by name, who have been compelled by His virtues to become His slave, appreciating as He does the services, rendered to Him and making much of even small services.



The Lord captured AzhwAr by showing His beauty!

Sri Deepa Prakasar - Thanks:Sri.AMR Kannan



Here, one is reminded of the saying of SrI nammAzhvAr:

அப்பனை என்று மறப்பன்? என்னாகியே,  
தப்புதலின்றித் தனைக்கவி தான் சொல்லி,  
ஒப்பிலாத் தீவினையேனை உய்யக் கொண்டு,  
செப்பமேசெய்து திரிகின்றசீர் கண்டே?

appanai enRu maRappan? ennAkiyE,  
thapputhalinRit thanaikkavi than solli,  
oppilAt theevinaiyEnai uyyak koNdu,  
ceppamE ceythu thirikinRa seer kaNdE?

--ThiruvAimozhi: 7-9-4

*Meaning:*

He got through me poems sung on Himself; He did this to enchant me, the worst sinner I am; How can I forget Him, after witnessing His virtues; Who has been doing only good to me?

SrI Thirumazhisai AzhvAr's verse reminds us of a scriptural statement in this regard:

असन्नेव स भवति । असद् ब्रह्मेति वेद चेत् ।

अस्ति ब्रह्मेति चेद्देव । सन्तमेनं ततो विदुः ।

asannEva sa bhavati | asad brhamEti vEda cEt |

asti brhamEti cEt vEda | santamEnam tatO viduh |

--taittiriyaOpanishad, Anandavalli - 6



*Meaning:*

If one knows that there is no Brahman, he himself becomes non-existent. If any one knows that the Brahman does exist, then he thinks that he exists on account of that knowledge.

Thus, the disciple's knowledge gets deepened by this discriminatory wisdom.

The second quotation which SwAmi Desikan mentions is from the nAn-mukan ThiruvanthAthi, which is also of SrI Thirumazhisai AzhvAr:

இன்றாக நாளையேயாக, இனிச்சிறிதும்

நின்றாக நின்னருள் என்பாலதே -- நன்றாக

நான் உன்னை அன்றி இலேன் கண்டாய் நாரணனே

நீயென்னை யன்றி யிலை.

inRAka nALaiyEyAKa inicchiRithum

ninRAka ninaruL enpAlathE - nanRAka

nAn unnai anRi iLEn kaNdAi nAraNanE

neeyenai yanRi yilai.

--nAnmukan ThiruvandAthi, 7

*Meaning:*

nArAyaNa! Today or tomorrow or even later, Your grace will be on me in full measure. Because, I do not exist without You; nor do You without me.

The AzhvAr means that both cannot be without each other. By naming the Lord as "nArAyaNa", the AzhvAr reveals his knowledge about the significance of this name. The name is formed by the combination of two words, "nAra" + "ayana". "nAra" signifies jIvas. As He is both the means and the goal, He is called



"nArAyaNa".

The AzhvAr tells the Lord, through the expression, "இன்றாக நாளையேயாக, இனிச்சிறிதும் நின்றாக நின்னருள் என்பாலதே", "inRAka nALaiyEyAka inicchiRithum ninRAka ninaruL enpAlathE" -- By this he means that the Lord has to, by virtue of his being one with the AzhvAr, shower His grace on him. But, it may happen at any time, today, or tomorrow itself. If it is even later, it doesn't matter, because, His grace will sure to come to him any way.

Our ParamAchArya, SrI AlavandAr, in his StOtra-ratnam, says in the same way:

तदहं त्वदृते न नाथवान् मदृते त्वं दयनीयवान् न च ।

विधिनिर्मितमेतमन्वयं भगवन् पालय मा स्म जीहपः ॥

tadaham tvddrutE na nAthavAn maddrutE

tvam dayaneeyavAn na ca |

vidhinirmitamEtamanvayam bhagavan

pAlaya mA sma jeehapah ||

--stOtrararatnam- 51

*Meaning:*

Therefore, without Thee I have none as my Lord; and without me Thou have not a worthy recipient for Thy compassion; preserve this relation, Oh Lord; spurn me not!

Thus, this kind of firm and determined wisdom comes to the disciple, as a favour of the Lord, says SwAmi Desikan in this sub-section.





## SECTION – 5 (24)

(27 Favours of the Lord leading to the means for MOKSHAM)

The highly firm kind of discriminatory knowledge about the ever lasting bond between the jIva and the Lord was described in the previous sub-section by SwAmi Desikan. It is another favour done by the Lord for the sAttvika jIva. Acquiring such knowledge does not stop there. As a result of it, the evolved jIva desires nothing else other than a permanent connection with the Lord, says SwAmi Desikan in this sub-section:

(24) “पत्युः प्रजानामैश्वर्य” , “ஊனேறு செல்வத்து” இத்யாதிகளின்படியே

பரமபுருஷார்த்தத்திலே                      பயோஜனாந்தர்-நிரபேக்ஷமாக                      பரிதிஸ்திதமான                      ஸங்கத்தை  
ஜனிப்பித்ததுவும்;

(24) "patyuh prajAnAm aiSvairyam", "oonERu selvatthu" ithyAthikaLinpadiyE  
paramapurushArtthatthilE                      prayOjanAnthara-nirapEkShamAka  
prathishtithamAna sangatthai janippitthathuvum;

To make clear what sort of relationship the jIva longs for, SwAmi Desikan gives two quotes, one from a Sanskrit verse and the other from one of the verses of the Divya Prabandam. If we study in detail both the verses, we may understand the nature and the depth of such longing. First, the Sanskrit sloka (the source of which is not known):

पत्युः प्रजानामैश्वर्यं पशूनां वा न कामये ।

अहं कदम्बो भूयासं कुन्दो वा यमुनातटे ॥

patyuh prajAnAm aiSvairyam paSoonAm vA na kAmayE |





aham kadambO bhooyAsam kundO vA yamunA taTE ||

*Meaning:*

If Sovereignty of Brahma or SivA is to be given to me, I will not aspire for it. I would prefer to be born as a kadamba tree or kunda tree on the banks of Yamuna river where SrI KriShNa put His footprints.

The author of this verse longs to be in a place where the Lord had moved about once upon a time. He does not desire the sovereignty held by any of the top gods; he does not even want to be in closeness to the Lord in His abode, SrIvaikuNtam; he does not even aspire to be a great scholar or a yogi with ever lasting life to constantly meditate upon the Lord; he does not even want to be born as a human being with ample opportunities to master the scriptures about various incarnations of the Lord; neither he wanted to be always doing worship to the Lord in a temple. He wants to be born as an unintelligent plant standing on the sands of the River Yamuna, where Sri Krishna spent his childhood days long time ago. This kind of parama-purushArtam, the highest benefit is his desire. No other benefit. This is what SwAmi Desikan referred to as "प्रयोजनान्तर-निरपेक्षमाक", "prayOjanAnthara-nirapEkshamAka" -- not desiring any other benefit. In this he is very firm, as mentioned by SwAmi Desikan in these words: "प्रतिष्ठितमात्रं सङ्कमं" , "prathishtithamAna sangam" -- a firmly established contact: This is what his desire is. He wants to be ever in physical touch with a thing that has a connection with the Lord, not at this moment, not today or yesterday, nor a few days before, nor a year ago, nor some years ago, or not even long ago, not a century ago but at a time not known when. The soul taken a tree as its body will not be able use its senses or intellect or to speak out. According to our theory, the dharma-bhoota-jn~Ana (attributive-knowledge) in a non-sentient object is close to zero. But the only point on which he is firm is the constant touch with a place even remotely connected with Him. This is an extreme state of realization. Understanding it will be almost impossible for us.





The second quotation is from a verse of SrI KuladEekara AzhvAr in his Prabandam, PerumAL Thirumozhi. Before considering the verse under reference, it would be better to know about the mental state of the AzhvAr which made him to say the verse referred to above. This pASuram reflects the mind of SrI KulaSekhara AzhvAr:

எம்பரத்தார் அல்லாரொடும் கூடலன்

உம்பர் வாழ்வை ஒன்றாகக் கருதிலன்

தம்பிரான் அமர்க்கு அரங்கநகர்

எம்பிரானுக்கு எழுமையும் பித்தனே.

emparatthAr allArodum koodalan

umbar vAzhvai onRAkak karuthilan

thambirAn amararkku aranganakar

empirAnukku ezhumaiyum pitthanE

---PerumAL Thirumozhi:3-6

*Meaning:*

I do not consider the heavenly life as a purushArtam. Therefore, I will not move with those who have not renounced the material life in totality; I will remain an ardent servant of the Lord in SrIrangam, Who is the Lord of the nitya sooris.

In response to this statement of the AzhvAr, he was asked: 'How are you sure that you will be born as a human being in this material world? Do you like to get a birth as an animal or a bird or even a plant all of which have little capacity of knowledge?' As if replying to this question the Azhvar declares thus, in the next Thirumozhi, 'I can take birth in ThiruvEnkadam either as a human servant or any of the things mentioned by you. In the very opening verse, he says he is



ready to be born as a bird:



'I can take birth in Tirumala hills as anything'

ஊனேறு செல்வத்து உடன்பிறவி யான்வேண்டேன்,

ஆனேறேழ் வென்றான் அடிமைத் திறமல்லால்

கூனேறு சங்கமிடந்தான்தன் வேங்கடத்து

கோனேரி வாழும் குருகாய்ப் பிறப்பேனே.

oonERu selvatthu udan piRvi yAn vENdEn

AnEREzh venRAn adimait thiRamallAI,

koonERu cangamidanthAnthAn vEnkadatthu

kOnERi vAzhum kurukAi pirappEnE.

---PerumAL Thirumozhi: 4-1



*Meaning:*

I do not want a birth in human flesh which is after material wealth, unless it is a slave of the Lord who won over seven bulls for the sake of Nappinnai PirAtti. I shall get a birth of a bird which would live in the pond in ThiruvEnkadam of the Lord Who is holding the Conch in His left hand.

The AzhvAr says that unless it is a birth in the service of the Lord, he doesn't want to be even a human being: "ஆனேறேழ் வென்றான் அடிமைத் திறமல்லால்", "AnERezh venRAn adimait thiRamallAl" . What kind of a servant? The Azhvar perhaps has in his mind what LakShmaNa wanted in rAmAyaNa:

भवांस्तु सह वैदेह्या गिरिसानुषु रंस्यते ।

अहं सर्वं करिष्यामि जाग्रतः स्वपतश्च ते ॥

bhavAmstu saha vaidEhyA girisanAShu ramsyatE |

aham sarvam kariShyAmi jAgratah svpatashca tE ||

---ayOdhyAkANda, 31-27

*Meaning:*

You will sport at will with VaidEhI on mountain-tops. I shall do everything for you whether you are awake or sleeping. (This, LakShmaNa tells SrI RAma).

srI KulaSekhara AzhvAr speaks in the same tone as SrI nammAzhvAr, who wanted to serve the Lord for ever at ThiruvEnkadam:

ஒழிவில் காலமெல்லாம் உடனாய் மன்னி-

வழுவிலா அடிமை செய்ய வேண்டும் நாம்,

தெழிகுரல் அருவித் திருவேங்கடத்து

எழில் கொள் சோதி எந்தைதந்தைதந்தைக்கே.



ozhivil kAlamellAm udanAi manni

vazhuvilA adimai ceyya vENdum nAm

thezhikural aruvit thiruvEngkadatthu ezhilkoL chOthi

enthaithanthaithanthaikkE.

---ThiruvAimozhi, 3-3-1

*Meaning:*

I shall perform blemish-less service at all times, at all states, remaining without separation, to the brilliant fore-father of my family, Whose presence in ThiruvEngkadam adds to the beauty of the hills which are full of water-falls.

In the remaining verses also, SrI KulaSekhara AzhvAr expresses his aspiration to be a fish in the pond in ThiruvEngkadam, or a servant, or a flowering tree, or a useless plant, or a hill top, or a wild river, or a pedestrian-path, or a stepping stone or any thing on the Thirumala mountain.

This kind of a desire for a link, either direct or indirect, with the Lord as the highest goal, without aspiring for any other benefit, is born in the mind of the disciple, as a result of the favour done by the Lord, says SwAmi Desikan.





## SECTION – 5 (25)

(27 Favours of the Lord leading to the means for MOKSHAM)

In the previous sub-section, SwAmi Desikan described the Lord's favour in the form of making the jIva, who had attained the discriminative knowledge, to remain determined to be ever with the things which had some or other link with the Lord, either during His incarnation or His temple. Now, it is being shown that the Lord does another favour by making the jIva audacious in not looking elsewhere other than the Lord:

(25) “துணியேன் இனி நின்னருள் அல்லது எனக்கு”, “நின்னிலங்கு பாதமன்றி மற்றோர் பற்றிலேன்”, “உன்னாலல்லால் யாவராலும் ஒன்றும் குறை வேண்டேன்” இத்யாதிகளின்படியே பரமஹிதத்ததில் ச்ஷய-விபரீய-ஶரணயந்தர-

प्रसङ्गमற்ற துணியை நிலை நிறுத்தினதுவும்;

(25) “tuNiyEn ini ninnaruL allathu enakku”, “ninnilangu pAdamanRi maRROR paRRilEn”, “unnAlallAl yAvarAlum onRum kuRai vENdEn” ithyAthikaLin padiyE parama-hithatthil samSaya-viparyaya-SaraNyAntara-prasanga-maRRa thuNivai nilai niRutthinathuvum;

This audacity of the jiva is such that there is neither a doubt nor a change or nor a talk of another refuge. How is it? SwAmi Desikan refers to the statements of Azhvars to give an idea of how firm the jIva's determination is. The first quote is from Periya Thirumozhi of SrI Thirumangai AzhvAr:

அணியார் பொழில்கும் அரங்கநகர்ப்பா !

துணியேன் இனி நின்னருளல்லது எனக்கு

மணியே ! மணிமாணிக்கமே ! மதுகுதா !

பணியாய் எனக்கு உய்யும் வகை பரஞ்சோதீ !





aNiyAr pozhilsoozh arangkanakrappA!

thuNiyEn ini ninnaruL allathu enakku

maNiyE! maNimANikkamE! MadusoodA!

paNiyAi enakku uyyum vakai parancOthee! --Peria Thirumozhi, 11-8-8

*Meaning:*

Oh the Lord of the Sriranga holy city! Hence forward I will not think of anything else other than Your grace as refuge. Oh Lord with brilliance as that of the Blue stone! Adorning a Gem! The Killer of the demon, Madhu! The Supreme Light! You alone should grant me salvation!

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The Holy City of SrIRangam with TheppakuLam!

குலங்களாய ஈரிரண்டில் ஒன்றிலும் பிறந்திலேன்

நலங்களாய நற்கலைகள் நாலிலும் நவின்றிலேன்





புலன்களைந்தும் வென்றிலேன், பொறியிலேன் புனித ! நின்

இலங்கு பாதமன்றி மற்றோர் பற்றிலேன் எம் ஈசனே !

kulankaLaya eeriraNdil onRilum piRanthilEn

nalankaLaya naRkalaikaL nAlilum navinRilEn

pulankaLaindum venRilEn, poRiyilEn, punitha! nin

ilangu pAthamanRi maRROR paRRilEn em eecanE!

---Thirucchantha-viruttham 90

*Meaning:*

Oh, the Holiest! Our Lord! I have not been born in any of the four castes. Hence, I could not learn the four VEdas. I have not even controlled my senses and therefore, I am caught in whirlpool of sensual objects. Hence, I don't have any means other than Your bright Feet!

This verse reveals a beautiful conversation between the AzhvAr and the Lord:

**AzhvAr:** I want to attain You, Oh Lord!

**Lord :** Do you have anything by which you can attain Me?

**AzhvAr:** "பொறியிலேன்" , "poRiyilEn" -- I am under the control of my sense organs, Lord!

**Lord:** Have you not controlled your senses?

**AzhvAr:** No. Lord. "புலன்களைந்தும் வென்றிலேன்", "pulankaLaindum venRilEn" -  
- I have been wandering wherever the senses dragged me. I could not control any of the senses.

**Lord:** Have you not studied scriptures which teach how to control the senses?



For example, I have spoken about it in the Gita as follows:

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥

yatatO hyApi KauntEya puruShasya vipishcitah |

indriyANi pramatheeni haranti prasabham manah ||

---Gita, 2-60

*Meaning:*

Even in the case of the wise men who strive to control them, the senses prove rebellious, and carry away the mind forcibly.

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

tAni sarvANi samyamy yukta Aseeta matparah |

vaSE hi yasya indriyANi tasya prajna~A prtishThitA ||

---Gita, 2-61

*Meaning:*

After subduing them all, he should be in meditation, holding Me as the Supreme. His knowledge is well established, whose senses are in subjection.

The BrahadAraNyakOpanishad also speaks about controlling the senses:

शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वा आत्मन्येवात्मानं पश्येत् ।



SAntO dAnta uparatastitikshuh samAhitO bhootvA AatmanyEvAtmAnam  
paSyEt | --Br.Up. 4-4-23

*Meaning:*

Tranquil in mind, with the senses restrained, having given up desires, resigned and patient, and absorbed in meditation, let a man see the ParamAtma indwelling in his self.

Have you not studied these scriptures?

AzhvAr: "நலங்களாய நற்கலைகள் நாலிலும் நவின்றிலேன்" , "nalangkaLAya  
naRkalaikaL nAlilum navinRilEn" -- I have not studied any of the four VEdas,  
Lord.

Lord: As the first step to control the senses is the study of these scriptures, why haven't you learnt them?

AzhvAr: Oh Lord, "குலங்களாய ஈரிரண்டில் ஒன்றிலும் பிறந்திலேன்" ,  
"kulangkaLAya eeriraNdil onRilum piRanthilEn" -- I have not been born in any of  
the four castes. Only those who are born in one of the first three castes are  
qualified to study the VEdas. Had I been born in the fourth caste, I would have  
had at least an opportunity to serve those belonging to superior three castes  
and would have earned the chance of taking the next birth in one of them. I am  
not that fortunate, my Lord.

Lord: If you have no means to prevent your involvement in the senses, what  
other means, you think, you have?

AzhvAr: "நின் இலங்கு பாதமன்றி மற்றோர் பற்றிலேன்" , "nin ilangu pAthamanRi  
maRROr paRRilEn" -- However much darkness is there, it can be driven out by  
an equally bright lamp. Like that, for a person as I am who have nothing to give  
as recompense and no other person to help me, I have no other means but the  
Feet of Yours Who is known for great compassion to grace such people.



"எம் ஈசனே!", "em eesanE!" -- You are our Ruler, we are Your servants. Except this relationship, I don't have any qualification nor do I have any other refuge, my Lord!

This fact is shown from another angle by SwAmi Desikan through another quotation which is from SrI NammAzhvAr:

என் நான் செய்கேன்? யாரே களைகண்? என்னை என்செய்கின்றாய்?

உன்னாலல்லால் யாவராலும் ஒன்றும் குறை வேண்டேன் !

கன்னார் மதின்குழ் குடந்தைக் கிடந்தாய் ! அடியேனருவாணாள்

சென்னாள் எந்நாள்? அந்நாள் உனதாள் பிடித்தே செலக்காணே.

en nAn ceykEn? yArE kaLaikaN? Ennai en ceikinRAi?

unnAlallAl yAvarAlum onRum kuRai vENdEn!

kannAr mathiLsoozh kudanthaik kidanthAi! adiyEnaruvANAL

cennAL ennAL? annAL unathAL piditthE celakkANE.

---ThiruvAimozhi, 5-8-3

*Meaning:*

Oh Lord, reclining at Thirukkudanthai! I am not in a fit position to resort to any means to attain You. What can I do? Who can save me? Why do You compel me to do impossible rites? Please listen. I do not need any procedure or a person except You to attain You. Hence, however long it may be, I will cling only to Your feet as a refuge. I am firm in this.

This kind of firmness is created in the sAttvika jIva's mind that cannot be shaken by any doubt or another person. This is yet another favour conferred by the Lord, says, SwAmi Desikan.





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'kudanthai kidanthAi' - SrI SaarangapANi PerumAL





## SECTION – 5 (26)

### (27 Favours of the Lord leading to the means for MOKSHAM)

In the previous sub-section, it was shown by Swami Desikan how the Lord helped the sAttvika jIva to stand firmly on his determination to depend solely on the Lord Himself for his salvation. He did not yield to any doubt to arise in this resolve, nor did he turn to another person other than the Lord. Now what is left is the action of surrender which is dealt with, in this sub-section by SwAmi Desikan:

(26) “வல்லபரிசு வருவிப்பரேல்” என்கிறபடியே அயத்நமாக ஆசார்ய

முகத்தாலேயாதல், “பாரமார்திக-பகவத்-சரணரவிந்-சரணா஑தி: யதாவஸ்திதா அவிரதா

அஸ்து மே” என்கிற சுவ்யாபாரத்தாலேயாதல், வசீகரண-விசேஷத்திலே நம்மை உத்யுக்தர்

ஆக்கினதுவும்;

(26) “vallaparisu varuvipparEl” enkiRapadiyE, ayatnamAka AchArya-  
mukhatthAlEyAthAl, “pAramArthika-bhagavat- caraNAravinda-SaraNAgatih-  
yathAvasthitA avirata astu mE” enkiRa svavyApArat-thAlEyAthAl,  
vaSeekaraNa - viSeshatthilE nammai udyuktar Akkinathuvum;

It was highlighted by SrI Thirumazhisai AzhvAr in the verse quoted in the previous sub-section that even those who are not of the three higher castes and are prohibited from the study of the Vedic scriptures and to perform rites prescribed in the VEdas, can also attain the Lord, through surrender at His feet. Prapatti, though prescribed in the VEdas, is open to all castes. However, one should have special qualifications to adopt prapatti, which is also known as “nyAsa vidyA”. The foremost requirement is that he should not resort to any other means in the quest for the desired goal.





There are two aspects of the qualification:

- 1) One should have desire for the goal and
- 2) the ability to adopt the means for the desired result.

The distinction comes among the persons who desire to attain the Lord, pertaining to the type of means (upAya) to be adopted. Those who are qualified to study Vedic Scriptures, and those who are not. The first type is free to choose either the bhakti-yOga or prapatti. People of the second type are left with prapatti alone, as they are not eligible to adopt bhakti-yoga. But for adopting prapatti, the aspirant for mOksha should have certain special qualifications, namely, Akinchanya and ananya-gatitva. Akinchanya means the inability to adopt any upAya; ananya-gatitva means absence of any other interest than mOksha and to any other refuge than BhagavAn. The second qualification is implicit in the former, namely, aversion to all other interests.

In regard to prapatti, there are two types: ukti-nishtA and AchArya nishtA. The first one is done by one who can utter the sentence taught to him by his AchArya, directly to the Lord in the presence of the AchArya. The latter type is for one who is solely dependent on the AchArya, in the execution of prapatti on his behalf. Here, the dependence on the AchArya is total. In the former type, the prapatti is self-performed one, as guided by the AchArya.

In this sub-section, SwAmi Desikan shows these two types of prapatti through two illustrations, one for the AchArya nishtA and the other for the ukti-nishtA.

SwAmi Desikan explains the AchArya niShtA first:

“வல்லபரிசு வருவிப்பரேல்” என்கிறபடியே, अयत्नमाक ஆசார்ய  
முகத்தாலேயாதல்,

“vallaparisu varuvipparEl” enkiRapadiyE, ayatnamAka AchArya-



mukhatthAIeyAthal --

Performing prapatti through the medium of the AchArya is illustrated with a quote from the NAchiyAr Thirumozhi of SrI ANdAL, "வல்லபரிசு வருவிப்பரேல்", "vallaparisu varuvipparEl". We shall consider the entire verse:

நல்ல எந்தோழி ! நாகணைமிசை நம்பரர்

செல்வர் பெரியர் சிறுமானிடவர் நாம் செய்வதென்?

வில்லிபுதுவை விட்டுசித்தர் தங்கள் தேவரை

வல்லபரிசு வருவிப்பரேல், அது காண்டுமே.

nalla en thOzhi! nAkaNaimisai namparar

celvar periyar ciRumAnitavar nAm ceyvathen?

Villi puduvai vittu citthar thangkaL thEvarai

vallaparisu varuvipparEl athu kANdumE.

--nAchiyAr Thirumozhi, 10-10

*Meaning:*

My dear friend! Our Lord Who is reclining on the bed of Adi Sesha is the richest and the Supreme. But we are small people. What can we do? If VishNu Chitta of Sri Villiputthoor does something to bring the Lord before me, then we can worship Him.

The main thrust of this verse is that, we should get whatever we desire only through the AchArya. If, independent of the AchArya, we try, we will not be able to get the Lord on our own.

Swami Desikan says, one can try to attain the Lord through the AchArya, without trying directly: "அயந்நமாக ஆசார்ய முகத்தாலேயாதல்", "ayatnamAka



AchArya-mukhatthAlEyAthal". This is the AchArya-niShtA.



Everything should be got through AchAryan!

Secondly, SwAmi Desikan indicates the ukti-nishtA: "पारमार्थिक-भगवत्-  
चरणारविन्द-शरणागतिः यथावस्थिता अविरता अस्तु मे" என் கிற  
स्वव्यापारकृत्यालैयाकृत्यं,--"pAramArthika-bhagavat-caraNAravinda-SaraNAgatih



yathAvasthitA aviratA astu mE" enkiRa svavyApArthAlEyAthal --

The quote is from the SaraNAgati-gadyam of SrIbhAshyakAra:

पारमार्थिक भगवच्चरणारविन्दयुगल ऐकान्तिक आत्यन्तिक परभक्ति परज्ञान परमभक्तिकृत परिपूर्ण अनवरत नित्यविशदतम अनन्यप्रयोजन अनवधिकातिशयप्रिय भगवदनुभवजनित अनवधिकातिशय प्रीतिकारित अशेषावस्थोचित अशेषशेषतैकरतिरूप नित्यकैङ्कर्य प्राप्त्यपेक्षया पारमार्थिकी भगवच्चरणारविन्द शरणागतिः यथावस्थिता अविरता अस्तु मे ।

pAramArthika bhagavat SaraNAravinda-yugala aikAntika Atyantika parabhakti parajn~Ana paramabhakti-kruta paripoorNa anavarata nityaviSadatama ananya-prayOjana anavadhikAtiSayapriya bhagavad-anubhava-janita anavadhikAtiSaya preetikArita aSEshAvasthOcita aSEsha-SEshataikaratiroopa nityakainkarya prAptyapEkhayA pAramArthikee bhagavat SaraNaravinda SaraNAgatih yathAvasthitA aviratA astu mE |

---SarANAgati-gadyam-2

*Meaning:*

Parabhakti (high-devotion), parajn~Ana (high-knowledge) and parama-bhakti (highest-devotion) relate to the lotus feet of the Lord. Through the faithful devotion, one obtains the continuous, eternal and extremely pure enjoyment, of BhagavAn, which does not depend on anything else and which has neither a parallel nor a superior enjoyment. That experience leads to the rendering of all forms of service appropriate to all states and situations and to eternal service. For attaining it, the only means is a sincere and faithful SaraNAgati at the lotus feet of BhagavAn. I pray You, Mother, SrI, to grace me with that kind of continuous and unending SaraNAgati.

"என்கிற ஸ்வயாபாரத்தாலேயாதல்," , "enkiRa svavyApArat-thAlEyAthal" -- Or





adopting this kind of self-made effort,

"वशीकरण-विशेषत्तिले नमंमै उद्युक्तां आक्किनतुवुम्;", "vaSeekaraNa - viSEshatthilE nammai udyuktar Akkinathuvum;" -- Enabling us to make a special effort to charm the Lord.

The message is that surrender, that is, SaraNAgati is a kind of vidyA, in adopting which we are being guided by the Lord Himself. This is another favour, which the Lord has conferred on the sAttvika jIvas, SwAmi Desikan has pointed out in this sub-section.



## SECTION – 5 (27)

(27 Favours of the Lord leading to the means for MOKSHAM)

In the previous sub-section, SwAmi Desikan described the favour done by the Lord in prompting the sAttvika jIvas to resort to prapatti either through the AchArya or directly with the help of the Acharya. What is the difference between these two types?

In the AchArya-nishta, the Acharya surrenders at the feet of the Lord on behalf of the disciple, who will be just present in the scene. The Acharya takes the responsibility of surrendering the jIva who is his disciple. In this, the disciple, whose prapatti is included in the AchArya's prapatti, has to follow all the rules strictly in the post-prapatti life. Any lapse on his part may affect not only the disciple but also the AchArya who has taken the whole responsibility on himself out of compassion.

This is not the case with regard to the ukti-nishta, in which the disciple is responsible for observing or non-observing the rules in the post-prapatti life. His AchArya will not be affected by any lapse on his part.

SrI ParAsara Bhattar refers to these two types of prapatti in a verse in SrIrangarAjastavam:

तव भरोऽहमकारिषि धार्मिकैः शरणमित्यपि वाचमुदैरिरम् ।

इति ससाक्षिकयन्निदमद्य मां कुरु भरं तव रङ्गधुरन्धर ॥

tava bharOhamakAriShi dhArmikaih

SarNamityApi vAcamudairiram |

iti sasAkshikayannidamadya mAm



Oh Ranganatha, You are responsible for me!





kuru bharam tava rangadhurandhara ||

---- SrIrangarAjastavam, utara Satakam, Slokam 102

*Meaning:*

Oh RanganAtha! adiyEn was submitted to You as Your responsibility by the dhArmika AchAryas. adiyEn also uttered the word "SaraNam". Please take me under your care in recognition of these two actions.

It may appear from this verse that one has to practice both the uktis. But it is not so. This is cleared by the word, "api" in the verse and therefore, any one of these will suffice. So explains SwAmi Desikan in SrImad rahasyatraya sAram.

SwAmi Desikan speaks about the AchArya-ukti in a verse in his nyAsatilakam:

अन्धोऽनन्ध ग्रहण वशगो याति रङ्गेश यद्वत्

पङ्गुर्नैका कुहर निहितो नीयते नाविकेन ।

भुङ्क्ते भोगानविदित नृपः सेवकस्यार्भकादिः

त्वत्संप्राप्तौ प्रभवति तथा देशिको मे दयालुः ॥

andhOnandha grahaNa vaSagO

yAti rangESa yadvat

pangurnaika kuhara nihitO

neeyatE nAvikEna |

bhunktE bhOgAnavidita nrupah

sEvakasyArbhakAdih



tvatsamprAptau prabhavati tathA

dESikO mE dayALuh ||

---nyAsa-tilakam, 21

*Meaning:*

RanganAtha! A blind man holds on to a man who has good sight and goes about. A lame man is brought and placed in the centre of a boat and is taken across a stream by the boatman. The children and other relations, of a Royal servant, who are unaware of the king, enjoy pleasures which the servant brings home from the palace. So, in the matter of my attaining Thee, my compassionate AchArya has the power.

Prapatti is the final of the means which helps to attain the goal, that is, the Lord. In order to adopt this most beneficial practice, the sAttvika jIvas are helped by the Lord, says SwAmi Desikan:

(27) எல்லையாக அபவர்டு-஁பாயத்திலே பர்யவஸிப்பிக்கிற ஁கூரூ-வி஁ஷத்தை

வினைத்ததுவும் -- ஁னுகம்புயினுடைய ஁வ஁ந்தர-஁பகாரங்கள்.

(27) ellaiyAka apavarga-upAyatthilE paryavasippikkiRa sukruta-viSEshatthai viLaitthathuvm -- anukampaiyinudaiya avasara-upakArangkaL.

Among the various means for attaining salvation, prapatti is the highest. To enable the jIva to adopt this means is a special favour done by the Lord. With this, a total of 27 favours have been conferred on the sAttvika jIvas. All these are intermediate favors done by the Lord, Who is the compassion incarnate.



## SECTION – 5.1

(The favours conferred by the Lord are countless)

After listing out the 27 major favours conferred by the Lord leading the jIva towards the highest good, SwAmi Desikan says, the actual number is limitless as there are numerous favours in-between the major ones. These favours cannot be counted even by the Lord:

“இந்த பூர்வ உபகாரங்களை ஸர்வேச்வரன் செய்த காலங்களிலே நாம் அறியமாட்டாமையாலும், प्रति-बुद्धकालத்தில் அவற்றின் अवान्तर-विशेषங்கள் எண்ணி முடியவொண்ணாமையாலும், “அத்தா நீ செய்தன அடியேன் அறியேன்” என்று இருக்கப் ப்ராப்தம். अज्ञात-सुकृतம் முதலாக கால தத்த்வமுள்ள தனையும் இச்சேதனன் செய்யும் அநுகூல வ்யாபாரங்கள் எல்லாம் “यत् किञ्चित् वर्तते लोके”, “நின்றனர் இருந்தனர் கிடந்தனர் திரிந்தனர்”, “என்னால் அடைப்பு நீக்கொண்ணாது இறையவனே என்னால் செயற்பாலதென்?”, “என் நான் செய்கேன், யாரே களைகண்?” இத்யாதிகளிற்படியே ईश्वर-अधीनங்களாய் अनन्तங்களாய் நடக்கின்றனவாகையாலே, இவற்றுக்கு ईश्वर-बुद्धियाலும் எண்ணில்லையாயிறே இருப்பது.”

“intha poorvOpakArangkaLai sarvESvaran ceytha kAlangkaLilE nAm aRiyamAttAmayAlum, prathi-buddha-kAlatthil avaRRin avAntara-vishEshangkaL eNNi mudiyavoNNAmayAlum, “atthA nee ceithana adiyEn aRiyEn” enRu irukkap prAptam. Ajn~Ata-sukrutam muthalAka kAla thattvamULLathanaiyum iccEthan an ceyyum anukoola vyApArangkaL ellAm “yat kincit vartatE IOKE”, “ninRanar kidanthanar thirinthanar”, “ennAl adaippu neekkoNNathu iRaiyavanE! ennAl ceyRpAlathen?”, “en nAn ceykEn; yArE kaLaikaN?” ityAdikaLin-padiyE



eeshvara-adheenangkaLAy, anantangLAy, nadakkinRanavAkaiyAIE ivaRRukku eeshvara-bhuddhiyAlum eNNillaiyAyIRE iruppathu."

The favours conferred so far by the Lord are preliminary, says SwAmi Desikan:

“இந்த பூர்வ உபகாரங்களை ஸர்வேச்வரன் செய்த காலங்களிலே நாம் அறியமாட்டாமையாலும்,”

"intha poorvOpakArangkaLai sarvESvaran ceytha kAlangkaLiLE nAm aRiyamAttAmaiAlum," --

However, the jIva was not aware of the fact that the Lord was helping him at every stage. He did not even know why and when the Lord started doing these favours. Truly he would not have known, as the Lord took note of some unintentional good act done by this jIva. It is called, "अज्ञात-सुकृतं", "ajn~Ata-sukrutam". This act of the jIva, even though it was committed unintentionally, moved the Lord's heart which is full of compassion, as He was waiting for at least one among the countless jIvas to turn towards Him. The Lord took note of this unintentional good act seriously and started showing interest in this particular jIva. As far as He is concerned, it looked a very rare case deserving His compassion. So this series of favours started in this way. Still there was a long way to go for the Lord. He put all His attention on this particular jIva in order to shape him to fit for attaining His abode. He was in such a desperate condition, one must admit. And the jIva too is following the lead set by the Lord, but that too without any intention, as indicated by SwAmi Desikan.

When the jIva realized that he had been helped by the Lord, he could not count the number of favours he had received from the Lord. He tells the Lord, "I don't know how much You helped me, Oh Lord!" Thus quotes SwAmi Desikan from ThiruvAimozhi of SrI nammAzhvAr:

प्रति-बुद्धकालத்தில் அவற்றின் அவாந்தர-विशेषங்கள் எண்ணி முடிய

வொண்ணாமையாலும், “அத்தா நீ செய்தன அடியேன் அறியேன்”



என்று இருக்கப் ப்ராப்தம்.

"prathi-buddha-kAlatthil avARRin avAntara-vishEshangkaL eNNi mudiyavoNNAmayiAlum, 'atthA nee ceithana adiyEn aRiyEn' enRu irukkap prAptam.

Let us see the verse to which the quoted words belong:

ஓத்தார் மிக்காரை இலையாய மாமாயா

ஓத்தாய் எப்பொருட்கும் உயிராய், என்னைப்பெற்ற

அத்தாயாய்த் தந்தையாய் அறியாதன அறிவித்த

அத்தா நீ செய்தன அடியேன் அறியேனே.

otthAr mikkArAi ilaiyAya mAmaYA

ottAy epporutkum uyirAy ennaip peRRa

atthAyAyt thanthaiyAy aRiyAthana aRivittha

atthA! nee ceythana adiyEn aRiyEnE."

---ThiruvAimozhi, 2-3-2

*Meaning:*

Oh Lord! You have neither an equal nor a superior! You are endowed with wonderful qualities! You took births like any ordinary person. You are the soul of all. You did favours to me as my mother, as my father and as my AchArya and taught me everything that was unknown to me earlier. I do not know how much You helped me.

Here, it would be worthwhile to recall the discussion that arose during the kAlakshEpam of SrIbhAshyakAra. When this verse came up for consideration, a question was raised as to who was the first guru for the Atma. Some replied that AchArya was the first guru. Some others said the person who had taken



him to an AchArya was the first guru. At the end, Sri EmbAr said that the Lord was the first guru as He, being the inner soul, prompted the jIvatmA to agree to approach an AchArya.



The Lord is the first guru!



The same fact is reflected by SwAmI Desikan thus:

“अज्ञात-सुकृतम् முதலாக கால தத்த்வமுள்ளதனையும் இச்சேதனன் செய்யும் அநுகூல வ்யாபாரங்கள் எல்லாம் “यत् किञ्चित् वतते लोके”, “நின்றனர் இருந்தனர் கிடந்தனர் திரிந்தனர்”,

“என்னால் அடைப்பு நீக்கொண்ணாது இறையவனே என்னால் செயற்பாலதென்?”, “என் நான் செய்கேன், யாரே களைகண்?” இத்யாதிகளிற்படியே ईश्वर-धीनங்களாய்

अनन्तங்களாய் நடக்கின்றனவாகையாலே, இவற்றுக்கு ईश्वर-बुद्धियाலும் எண்ணிலையாயிறே இருப்பது.”

“Ajn~Ata-sukrutam muthalAka kAla thattvamULLathanaiyum ic-cEthan an ceyyum anukoola vyApArangkaL ellAm, “yat kincit vartatE IOKE”, “ninRanar kidanthanar thrinthanar”, “ennAl adaippu neekkoNNathu iRaiyavanE! ennAl ceyaRpAlathen?”, “en nAn ceykEn; yArE kaLaikaN?” ityAdikaLin-padiyE eeSvara-adheenangkaLay anantangLAY nadakkinRana-vAkaiyAIE ivaRRukku eeSvara-bhuddhiyAlm eNNillaiyAyirE iruppathu.”

The essence of this sentence can be put as follows by rearranging the words:

“अज्ञात-सुकृतम् முதலாக கால தத்த்வமுள்ளதனையும் இச்சேதனன் செய்யும் அநுகூல வ்யாபாரங்கள் எல்லாம், ईश्वर-अधीनங்களாய் अनन्तங்களாய் நடக்கின்ற னவாகையாலே, இவற்றுக்கு ईश्वर-बुद्धियाலும் எண்ணிலையாயிறே இருப்பது.”

“Ajn~Ata-sukrutam muthalAka kAla thattvam-uLLathanaiyum iccEthan an ceyyum anukoola vyApArangkaL ellAm, eeSvara-adheenangkaLay, anantangLAY, nadakkinRana-vAkaiyAIE ivaRRukku eeShvara-bhuddhiyAlm eNNillaiyAyirE





iruppathu."

-- Right from the good act done unintentionally, all the good actions of the jIva during his existence in this world have been numerous; and though they were under the sway of the Lord, even He cannot count them.

That is, even the Lord who was the cause for all these favours done to the jIva cannot know how many they are.

In support of this, SwAmi Desikan gives a number of quotations. We shall see the first quote: "यत् किञ्चित् वर्तते लोके", "yat kincit vartatE IOKE" -- this is from a MahAbhArata sloka:

यत् किञ्चित् वर्तते लोके सर्वं तन्मद्विचेष्टितम् ।

अन्यो ह्यन्यच्चिन्तयति स्वच्छन्दं विदधान्यहम् ॥

yat kincit vartatE IOKE sarvam tanmad-vicEshTitam |

anyO hyanyaccintayati svacchaNdam vidadhAmyaham ||

---MahAbhArata, SAnti Parva 359-56

*Meaning:*

This is spoken by the Lord: "All happenings in the world are mine. Others think something else. I alone act according to what I think".

Now, there may be a query: The Lord's role is just prompting the jIvas to act, but the actual execution of the acts desired by Him was done by the jIvas, is it not? So, the jIvas are free to act or not, isn't it?

The answer is "No", says SwAmi Desikan. He explains that the jIvas' actions are also under His control. Without His consent, no one can act. In support of this,



he gives the next quote: "நின்றனர் இருந்தனர் கிடந்தனர் திரிந்தனர்" ,  
"ninRanar irunthinar kidanthanar thirinthanar". This quote is from a verse in  
SrI nammAzhvAr's ThiruvAimozhi:

நின்றனர் இருந்தனர் கிடந்தனர் திரிந்தனர்

நின்றிலர் இருந்திலர் கிடந்திலர் திரிந்திலர்

என்றுமொரியல்வினர் என நினைவரியவர்

என்றுமொரியல்வொடு நின்ற வெந்திடரே.

ninRanar irunthanar kidanthanar thirinthanar

ninRilar irunthilar kidanthilar thirinthilar

enRumor-iyalvinar ena ninaivariyavar

enRumor-iyalvodu ninRa venthidarE.

---ThiruvAimozhi, 1-1-6

In this verse, the AzhvAr asserts that all activities and inactions are also under  
His control.

*Meaning:*

Those who stand, sit, lie down or move about here and there, as well as they  
remain inactive - all are under His control. All actions and inactions are subject  
to His Will (sankalpa). It cannot be said that He is of a particular nature, but at  
the same time He is unchangeable and beyond all observed changes of the  
world. So declare the scriptural authorities.

SrI nammAzhvAr himself says, we are not at all fit to determine Your nature.  
What else can we do? The next quote is again from this AzhvAr's verse only:

"என்னால் அடைப்பு நீக்கொண்ணாது இறையவனே என்னால்  
செயற்பாலதென்?" ,



"ennAl adaippu neekkoNNathu iRaiyavanE ennAl ceyarPalathen?"

-- Let us see the full verse:

இவையன்றே நல்ல இவையன்றே தீய

இவையென்றிவை அறிவனேலும் - இவையெல்லாம்

என்னால் அடைப்பு நீக்கொண்ணாது இறையவனே

என்னால் செயற்பாலது என்?

ivaiyanRE nalla ivaiyanRE theeya

ivaiyenRivai aRivanElum - ivaiyellAm

ennAl adaippu neekkoNNathu iRaiyavanE!

ennAl ceyarPalathu en?

---Periya ThiruvanthAthi - 3

*Meaning:*

Even though I know that what is not good and what is good, I am unfit to observe this in practice. Oh Lord, You are the real controller. What is there for me to do?

Even if one is sure of what is to be done and what is not, that is, if he has discriminatory knowledge, he cannot bring it into practice as he himself is under the will of the Lord. Hence, everything is to be left to Him. The only thing we can do is, to place ourselves at His feet, that is, to adopt prapatti. There is no alternative. This is expressed by the AzhvAr himself in another verse, as quoted by SwAmi Desikan, "என் நான் செய்கேன், யாரே களைகண்?", "en nAn ceykEn; yArE kaLaikaN?". Let us see the full verse:

என் நான் செய்கேன்? யாரே களைகண்? என்னை என்செய்கின்றாய்?

உன்னாலல்லால் யாவராலும் ஒன்றும் குறை வேண்டேன்!

கன்னார் மதிள்கும் குடந்தைக் கிடந்தாய்! அடியேனருவாணாள்



சென்னாள் எந்நாள்? அந்நாள் உனதாள் பிடித்தே செலக்காணே.

en nAn ceYkEn? yArE kaLaikaN? Ennai en ceikinRAi?

unnAlallAl yAvarAlum onRum kuRai vENdEn!

kannAr mathiLcoozh kudanthaik kidanthAi! adiyEnaruvANAL

cennAL ennAL? annAL unathAL piditthE celakkANE.

---ThiruvAimozhi, 5-8-3

*Meaning:*

Oh Lord reclining at Thirukkudanthai! I am not in a fit position to resort to any means to attain You. What can I do? Who can save me? Why do You compel me to do impossible rites? Please listen. I do not need any procedure or a person except You to attain You. Hence, however long it may be, I will cling only to Your feet as a refuge. I am firm in this.

Thus, whether we are aware or not, all our activities are as per His will. We cannot keep a count of these good activities which led us to near Him, since we acted according to His Will. He also cannot keep an account of them, because they are countless. With this statement, SwAmi Desikan ends this Chapter.

Thus Ends Chapter I of SrI UpakAra Sangraham of SrI NigamAnta MahA Desikan.

SrImate nigamAnta mahAdesikAya namah

SrImate SrI lakshmiInrsimha divyapAdukAsevaka SrI vaN SaThakopa

SrI nArAyana yateendra mahAdesikAya Namah

dAsan,

Anbil S. SrInivAsan

(TO BE CONTINUED - CHAPTER 2 IN VOLUME 3)





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Lord of Thirukkudanthai!  
(Thanks: SrI Kesavan of Balaji Mandir)





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Rangacharya, Bangalore.

16. SrI ViShNu SahasranAma with the BhAshya of SrI ParAsara Bhattar  
English Translation by Prof. A.SrInivAsarAghavan.

17. ViShNu SahasranAma - Commentary by SwAmi DayAnanda Saraswati.

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