

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



**Anbil Sri.Srinivasan Sowmianarayanan**

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Swami at Kanchi Andal Sannidhi



SrI:

## FOREWARD

by

SrI nrusimha sEva rasikan

Oppiliappan Koil Sri,VaradAccAri SaThakOpan

Editor-In-Chief



SarvadhAri ChithrA PourNami Dinam

Madhura Kavi AzhwAr's Thirunakshathram

Sriman Anbil S. SrinivAsan Swamy of New Delhi has done us a mahOpakAram by covering in great detail the deep meanings of ChillaRai Rahasya SrI Sookthi of Swamy Desikan reverd as UpakAra Sangraham. In this Chillarai Rahasyam, Swamy Desikan catalogs the extraordinary list of upakArams of our avyAja KaruNA Moorthy, Sriman NarayaNan to the Jeevan.

In this MaNipravALa grantham, Swamy Desikan describes the five kinds of upakArams done by EmperumAn to the chEtanams:

- (1) UpakArams from from time immemorial
- (2) the upakArams extended upto the time of observance of one of the MokshOpAyam
- (3) the upakArams from the post-prapatthi period to the time of exit from the physical body
- (4) the upakArams done during the time of travel via archirAdhi mArgam and

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(5) the ever lasting upakArams extended at Parama Padham.

These extensive and extraordinary UpakArams extended by the Lord are housed in the following three Chapters named:

(1) PoorvOpakAra Paramparai

(2) Saadhana and

(3) NiryaNa upakArams.

Under the category of PoorvOpakara Paramparai, Swamy Desikan lists the following upakArams done for the Jeevan by ParamAthmA thru His Sankalpa Balam alone:

- (a) protection of the Jeevan's svaroopam as everlasting (nithyam) thru His Sankalpam; He could have made it perishable anytime but made it everlasting.
- (b) Protection of the Jeevan's svabhAvam by making the dharma bhUtha Jn~Aanam of the jeevan as nithyam
- (c) Waiting patiently to extend His hand to the suffering Jeevan at an appropriate time out of His avyAja KaruNai
- (d) Making the sankalpam to use even a small amount of PuNyam accumulated by the Jeevan to direct the jeevan to enter the path of sathgathi.

All of the above four upakArams of the Lord thru His sankalpa Balam form the basis of all the other upakArams to follow.

The first among the future upakArams is the generation of some PuNayms even without awareness (ajn~Atha sukruthams) to help us travel towards Moksha siddhi.

EmperumAn extends to us 27 UpakArams until we choose the MokhOpAyam of





Bhakthi or Prapatthi Yogam. All of these UpakArams come under the first chapter of UpakAra Sangraham (PoorOpakAra Paramparai).

In the second chapter named SaadhanAdhikAram, Swamy Desikan describes the five UpakArams done by EmperumAn to the Jeevan. It covers the appropriate conductance of one's life after observing the Moksha UpAyam of prapatthi or Bhakthi yOgam. The upakArams of EmperumAn during the post-Prapatthi period existence on this earth and the upakArams done by Him at the time, when the Prapanna Jeevan leaves the physical body are covered in the SaadhanAdhikAram chapter.

The third chapter of UpakAra Sangraham covers the list of MahOpakArams done by the Lord for the Jeevan that leaves the body via the 101st Naadi and begins its travel via archirAdhi margam for its final destination of Sri Vaikuntam. These upakArams are grouped under two categories:

- (1) UpakArams done until the released Jeevan reaches the banks of Viraja river
- (2) UpakArams extended after the Jeevans cross the Viraja river and arrives at the ThirumaamaNi Mantapam and being embraced by the Lord to be blessed with the boons of enjoying ParipoorNa BrahmaAnandham at Sri Vaikuntam and performing Nithya, niravadhya Kaimkaryam by the Muktha Jeevan to the dhivya MiTunam .

At the end of the ChillaRai Rahasyam of UpakAra Sangraham, Swamy Desikan expands on the deep meanings embedded in the First Paasuram of Swamy NammAzhwaAr's Thiruviruttham in the context of the limitless upakArams extended by EmperumAn to the Bhaddha Jeevans and how He lifts up these suffering Jeevans out of the fearsome ocean of SamsAram to His Supreme abode of Parama Padham after they undertake one of the two MokshOpAyams identified by Him in the Sruthis, Smrithis and Saastrams. This is the greatest of UpakArams done for us by the SarvEswaran.





Sriman Anbil Srinivasan of New Delhi has taken great pains over many weeks to share with us his clear understanding of the deep upadEsams of Swamy Desikan housed in UpakAra Sangraham. He has provided us the original PramANams quoted by Swamy Desikan and has given us the word by word meanings of these pramAnam passages selected by NigamAnthA MahA DEsikan. It has been a sheer delight to have the benefit of these clear write ups for developing Krutajn~athai to the Lord for His avyAja KaruNai towards us all. This ebook enriches us all and we look forward to Sriman Anbil SrinivAsan Swamy's future contributions to the understanding of many other ChillaRai Rahasyams of Swamy Desikan.

Na Dhaivam DesikAth Param,  
SrImath Azhagiya Singar Thiruvadi,  
Oppiliappan Koil VaradAchAri SaThakOpan  
Editor, Ahobilavalli ebook series







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)



## SAMARPANAM

AdiyEn, Anbil S. Srinivasan offers many praNAmams to Sri BhAgavathAs who will be looking at this maiden venture of adiyEn. He requests them to pardon if they find mistakes and take the few ones that may be correct.

Every task is begun with a vandanam to our AchArya purushAs but for whom we would not be srIvaishnavites, in the Ramanuja-Desika tradition.

Having been initiated into the sampradAya of Sri Ahobila maTham by srI Mukkoor azhagiya singar, the 44<sup>th</sup> Pontiff of srI Madam, adiyEn offers praNAmams at his feet. adiyEn attended a three-day kAlakshepam of the present Azhagiya Singar in his poorvAsramam, when he was known as Sri



Villivalam Krishnamachariar, several years ago, during his visit to Delhi, at Sri Venkateswara Mandir, Sector III, R.K.Puram, New Delhi



Mukkur azhagiyasingar and SrI Villivalam Krishnamacharya

It would be a repetition to describe the great contribution made by the great AchArya, SrImad nigamAntha mahAdesikan to the VisistAdvaita system of vedantha. Taking a clue from Sri ANdAI, we can describe him as "kathir mathiyam pOl mugatthAn". SwAmi Desikan's face was fierce towards "kumathi" opponents who interpreted Upanishads and vedantha sUtrAs wrongly without any basis and misled the people. So, SwAmi Desikan was "kathir pOl mugatthAn" (sun-like face).

To the ardent followers of our sampradAya, SwAmi Desikan was merciful through his innumerable literary works which are like a "Light House" to guide us to the shore of Divya Dampathi's lokam. Hence, SwAmi Desikan was "mathiyampOl mugatthAn" (moon-like face).



Among the works of SwAmi Desikan are the Rahasya literature, of which the magnum opus is Sri RahasyatrayasAram. Before writing it, he wrote a large number of Rahasyams which are known as Chillarai Rahasyams. These granthas are classified into three groups as Amrtaranjani-rahasyas, AmrtAsvAdinee-rahasyas and Thani-rahasyas.

amrtaranjani Group contains 17 Rahasya-granthAs, amrtAsvAdinee Group has 11 Rahasya-granthAs and three Thani rahasya-granthAs. Of these, four rahasya-granthas are extinct.

The subject matter of this presentation, "UpakAra Sangraha", belongs to the second group, namely, srI amrtAsvadinee-rahasyas.

Many are aware what is meant by "upakAra" which, according to Apte Dictionary, means:- Service, help, assistance, favour, kindness and obligation.

"Sangraha" means:- Seizing, grasping, guarding, protection, storing, accumulation, gathering, collecting, conglomeration, compilation, epitome, summary, compendium, etc.

Hence, we can understand that this grantha means "A compilation of favours".

We will be wondering, as SwAmi Desikan himself has done us innumerable and great favours through his works, whether this is a compilation of the favours done by him? Definitely, he will not list the favours done by himself. He was a selfless AchAryA who sacrificed everything for the good of Srivaishnavites and he will not do so.

Then, automatically we can understand that this work of his is about the favours done by someone else. Who is that someone? The question may arise in our minds.

Who else? No one but the Parabrahmam, SrIman nArAyaNA Himself.

This grantha, therefore, lists out the favours done by Him. Normally, one does



favours to another who is either a close relative or a friend or one who had done favours to him/her.

But SrIman nArAyaNA is not one such. Being a dayA-incarnate Himself, He has done, is doing and will do countless favours to jiva-s enabling them to ascend to His Abode.

SwAmi Desikan has recorded in this grantha all that He did to us in the past, is doing to us at present and is going to do in the future.

adiyEn may be allowed to quote the words of Prof. A.SrInivAsarAghavan, a great scholar of yester-years and whose English translation of SrI paraaSara Bhattar's commentary on SrI VishNu SahasranAma is a treasure in our homes. He says:-

"upakAra - sangraha" : SrI Desika has dealt with in this small tract (i) the nature of Para tattva (Supreme Reality, i.e., Lord SrIman nArAyaNA) and (ii) the innumerable helps, favours, and obligations rendered by Him to the whole world of humanity forever. (The Tamil word, "nambi" connotes "upakAraka", one who helps always.)"

According to the volume of SwAmi Desikan's granthas published on the occasion of his Seventh Centenary Celebrations in 1968, this is the 28<sup>th</sup> Rahasyam and the seventh among amrtAsvAdinee-rahasyas, written in Sriranga Kshetram.







## INTRODUCTION

This Rahasya-grantha is based on the first verse of srI nammAzhvAr's "Thiruviruttham", the first srIsookthi of the AzhvAr. It has three parts called "adhikArams".

swami Desikan explains in it the various favours done or being done by the Lord SrImaN nArayaNA for the jIvAtmAs.

The first adhikAram, named as "பூர்வோபகார பரம்பராதிகாரம் (poorvOpakAra paramparAdhikAram)", describes the four basic favours being done by the emperumAn to the jIvAtmA from beginning-less time. They are:

- creating "ajn~nAtha sukr̥tam", i.e., unknown good-deeds;
- "sikshA-roopa" favours, i.e., favours by correcting the jIvA through punishments;
- creating involvement in appropriate services ("ucita sEshavrutti apEkshai"); and
- other favours numbering 27 through kindness.

The second section called, "ஸாதநாதிகாரம் (sAdanadhikAram)", describes five favours of the Lord to enable the jIvA to adopt a means - either bhakti or prapatti during his life time and the favours to the prapanna jIvA when he leaves the body.

The third section, "நிர்யாணாதிகாரம் (niryANAdhikAram)", describes the favours done by the Lord after the prapanna jIvA leaves his materialistic body. In this, swAmi Desikan also gives word-to-word meaning of the first verse of nammaAzhvAr's "tiruvirutham" beginning with "பொய்நின்ற (poinindra)", six messages given in the verse, and its most important significance.

Lastly, swAmi Desikan expresses his gratitude for the favour done to him by the Lord, in presenting this work through him. He also shows the reason for naming the AzhvAr's work as "tiruvirutta





Thiruyindhai Swami Desikan

*adhikAram - 1*



SrI Ramadesikachar swami





ஸ்ரீ:

அதிகாரம் 1

பூர்வோபகார பரம்பரை

adhikAram 1

poorva upakAra paramparai

(The Foremost Series of Favours)



Before going into the main text of this grantha, it is but necessary that we must recall the un-paralleled kainkaryam rendered by the ubhayavedAntha scholar, the late SrI VangIpuram SrIrAmadesikAchAryar SwAmi of SrI Oppiliyappan Sannidhi. It was he who brought to the modern world SwAmi Desikan's SrImad Rahasyatraya-sAram and other Rahasya-granthas. His contribution was the enormous notes in simple Tamil explaining the expressions of Swami Desikan, and the detailed appendix-s. SrIrAmadesikAchAryar imbibed his sAstric knowledge from his illustrious father, SrI KrishnamAchArya SwAmi, popularly known as "Navaneetam SwAmi".

SrI SrIrAmadesikAchAryar was a Siromani in Sanskrit and a VidvAn in Tamil of the Madras University, "but these distinctions give but a poor indication of his great natural talent, or of the depth and intensity of his wide learning in the classical and religious literature, in Sanskrit and Tamil, preserved to us through the centuries. ....He has written his commentary in simple, easy, flowing Tamil which any one can comprehend without extrinsic aid. He has laboured hard to make the meaning of the text as plain as possible, indeed to make I speak to us in our own language." (from the Foreword by the Hon'ble Justice K.S.Krishnaswami Iyengar, to "Sri Desika Prapandam", First Edition - 1944)

SrI SrIrAmadesikAchAryar, a recipient of the President's Award for Scholars, brought out two volumes of Chillarai Rahasyams, but ascended to Paramapadam

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before he could publish the third one to which this UpakAra Sangraham belongs. With the elaborate notes left by him, the third volume was published by Sri PoundarIkapuram srImadAndavan Asramam, Srirangam in 1995.

It is only but fitting to pay our respects and pranAmams to this swAmi.

swami desikan begins this Chillarai Rahasyam, "SrI UpakAra sangraham" with a Tamil pAsuram saying "we surrender at the feet of ThirumAl by the grace of Sri nammAzhvAr". Now, the pAsuram:

அந்தமிலாப் பேரின்பம் அருந்த ஏற்கும்  
அடியோமை அறிவுடனே என்றும் காத்து  
முந்தை வினை நிரைவழியில் ஒழுகாதெம்மை  
முன்னிலையாம் தேசிகர்தம் முன்னே சேர்த்து  
மந்திரமும் மந்திரத்தின் வழியும் காட்டி  
வழிப்படுத்தி வான் ஏற்றி அடிமைகொள்ள  
தந்தையென நின்ற தனித் திருமால்தாளில்  
தலைவைத்தோம் சடகோபன் அருளினாலே.

anthamila pErinbam aruntha yeRkum  
adiyOmai aRivudanE endRum kAtthu  
munthai-vinai niraivazhiyil ozhugAthemmai  
munnilaiyAm dEsikar-tham munnE cErtthu  
manthiramum manthiratthin vzhium kAtti  
vazhippadutthi vAn yeRRi adimaikoLLa  
thanthaiyena ninRa thanith thirumAl thALil  
thalai vaitthOm satakOpan aruLinAlE.



*Meaning:-*

We pay our praNAmams at the feet of SrIman nArAyanan, who has no parallel for the various favours He did to all of us, considering us as His own children, step-by-step to enable us to ascend to His abode, that is, Paramapadam. In this effort, we have been gracefully helped by Sri NammAzhvAr, who is known as "SatakOpan".

Detailed explanation:-

**anthamila pErinbam** - The greatest bliss is being with the Lord in SrIVaikuNtam. It is immeasurable by way of quantity, quality and duration of time.

**aruntha yERkum adiyOmai** - we, the dAsa-s, are fully entitled to enjoy that kind of bliss of MOkSham. Here, **aruntha** means 'drink', but its deep significance is 'enjoying' or 'experiencing'. **yERkum** - - accepting. Hence, it excludes those who are not prepared to accept the bliss. Such souls are many, indulging in material benefits in this world and also those who want to enjoy better benefits supposedly available in heaven, the world of the devAs. Both these are limited in terms of quantity, quality and duration, in contrast to the bliss in Paramapadam.

**adiyOmai** -- The Lord can help only those who are prepared to seek the ultimate without falling into the trap of worldly pleasures. Such people are called 'seshas', devoted to serve only the Lord, and His devotees alone (bhAgavatha-s) without an iota of selfishness.

**aRivudanE endRum kAtthu** - This expression of SwAmi Desikan indicates the nature of the jIva-s. a jIvan - a soul - has two aspects:

- a) his svaroopam, i.e. nature and
- b) his quality or attribute. Both are 'jn~Anam' i.e., knowledge.

A soul or AtmA's nature is gnAnam - consciousness or knowledge. He is



knowledge itself. But he also has the capacity to know, i.e., attributive knowledge. The first one is known by the Sanskrit term as "dharmik jñānam". It simply means that the soul is jñānam itself.

The second - that is his quality or attributive knowledge, is called as "dharma bhootha jñānam".

Dharma means the capacity or the quality of knowing outside, besides knowing himself. Normally we say, "I" (nAn in Tamil), that is, self-awareness for which we do not require any outside assistance. This self-knowledge is within ourselves. In addition, we have the capacity to know about the outside world around ourselves. It is in technical term, "dharma bhootha jñānam".

The two aspects are gifted to us by the Lord out of His mercy on a permanent basis, though He has the power to remove them, but does not as it is His sankalpam. Not only is He providing us these two, but also protecting us from losing these aspects.

munthai-vinai niraivazhiyil ozhugAthemmai --- emmai - us.

munthai nirai vazhiyil ozhugAthu -- not continuing the older path which has been there from time immemorial. All of us are generally following or treading the same path in this world as we have been. Since when? It cannot be known as it is a very long journey through countless thousands of repeated births in this world. For reason known only to Him, the Lord extends the helping hand purely out of causeless mercy to make us discontinue the earlier path. Because, the path hither-to we have been following is like floating in a river without able to reach the shore, but with the risk of drowning too. The Lord's helping hand prevents it and diverts us to wards the shore.

munnilaiyAm dEsikar-tham munnE cErtthu -- The Lord brings us to the AchAryas who have come forward and are in readiness to help us.

manthiramum manthiraththin vazhiyum kAtti -- Here, "manthiram" is





**thirumanthiram** which is taught by the AchAryAs to their disciples in an exclusive manner uttering it in our ears in secrecy. This is done during "upanayanam" or during "pancha samskAram" or "samAsryanam" conducted by the AchAryas. Without stopping at merely uttering the manthram, they teach us the significance of the manthram and the means of bhakti or surrender (prapatthi) as well.

**vazhippadutthi** -- the Lord makes the AchAryas also to guide us how to practice the means for our spiritual uplift.

**vAn ERri** -- Here by "vAn", SwAmi Desikan means SriVaikuNtam, i.e., Paramapadam. "ERri" means, uplifting to His world, the Paramapadam.

**adimaikoLLa** - to accept the service from us.

**thanthaiyena nindra** -- He stands like our Father by doing all these favours to us, (unlike our worldly fathers).

**thanith thirumAl thALil** -- "thirumAl" - the Lord SrIman nArAyaNan with whom always remains Sri Lakshmi pirattiyAr.

"thALil" - - at His feet

**thalai vaitthOm satkOpan aruLinAlE**. — with the grace of Sri nammAzhvAr, who is also known as Satakopan, we laid our head by prostrating at the feet of the Lord.

SwAmi Desikan mentions the name of the AzhvAr, as he is going to give a commentary of the first pAsuram of the AzhvAr's first srIsookthi, "tiruvruttam".





## SECTION – 1

பரமஹிதத்தின் விளக்கம்

Parama-hithatthin ViLakkam

The Ultimate Favour - SwAmi Desikan describes it in detail in manipravALA style.

ஸர்வாத்மாக்களுக்கும் சர்வவிதவந்நு வான சர்வீசுர-னுடைய ஶாசன-ரூப-மாய்க்

கொண்டு ப்ரவृத்தமாய் ‘शास्त्रं हि वत्सलतरं मातापितृ-सहस्रतः’ (ஸாஸ்த்ரம் ஹி

வத்ஸலதரம் மாதாபித்ரு-ஸஹஸ்ரத:) - என்னும்படி ஸர்வருக்கும் ஸர்வதேசத்திலும் ஸர்வகாலத்திலும் ஸர்வ அவஸ்தையிலும் ஸர்வ-அஹித-நிவ்ருத்தியையும் ஸர்வ-ஹித-ப்ரவ்ருத்தியையும் உண்டாக்குகைக்குத் திருமுகமாய் நின்ற ஸாஸ்த்ரத்தில் ப்ரதானமான உபநிஷத்-பாகத்திலே, -

सम्यङ्न्याय - अनुगृहीत-सदाचार्य-उपदेश - (ஸம்யங்ந்யாய-அநுக்ருஹீத-ஸதாசார்ய-

உபதேச)த்தாலே, “இனி அறிந்தேன்”, “கண்ணபுரம் ஒன்றுடையானுக்கு

அடியேன் ஒருவர்க்கு உரியேனோ”, இத்யாதிகளிற்படியே संशयाति-रहित

மான सदसत्-विवेकं பிறந்து, அதடியாக “அந்நான் நீ தந்த ஆக்கையின் வழி

உழல்வேன்” இத்யாதிகளில் சொன்ன தீவ்ரமான संसार-निर्वेदமும், “ஐங்கருவி

கண்ட मसर्व-இன்பம் தெரிவரிய அளவில்லாச் சிற்றின்பம்.... ஒழிந்தேன்”

என்னும்படி सुखान्तर-विरक्तिம், दुर्न्तமாய் दुर्निवारமான दुष्कृत-फल-प्रवाहத்தைப் பற்ற

“மாற்றமுள்” இத்யாதிகளிற்படியே மற்றொரு पवृत्तिபண்ணவொட்டாத महाभीதியும்





பிறந்த அதிகாரிக்கு மேல் செய்ய அடுப்பதேது என்னில்:-

(sarvAtmAkkalukku sarva-vidha-bandhuvAna sarvESvaranudaiya SAsana-roopamAi kondu pravrutthamAi "SAstram hi vatsalataram mAtApitru-sahasrata:" ennum padi sarvarukkum sarvadEsattilum sarvakAlattilum sarva-avastaiyilum, sarva-ahita-nivruttiyaiyum sarva-hita-pravruttiyaiyum uNdAkkukaikku thirumukamAi nindra SAstrattil pradhAna-mAna upanishath-bhAgattilE samyangnyAya-anugrihIta-sadhAchArya-upadhEsattAlE, "ini aRindEn", "kannapuram ondRudaiyAnukku adiyEn oruvarkku uriyEnO" ithyAdhikaLin-padiyE, samSayAdi-rahitha-mAna sadhasat-vivEkam piRanthu, athadiyAka "annAL nee thantha Akkaiyin vazhi uzhalvEn" ithyadikaLil chonna teevramAna samsAra-nirvEdhamum, "ainkaruvi kaNda inbam therivariya aLavillAc chitRinbam... ozhinthEn" ennum padi sarvasukhAntara-virakttiyum, durantamAi durnirvAramAna dushkrutha-phala-pravAha-tthaippaRRa "mARRamuLa" ityAdikaLin padiyE maRRoru pravrutti paNNa vottAta mahA bheetiyum pirantha adhikArikku mEl cheyya aduppathEthennil:-)

This passage describes the situation faced by a jIvAtmA, having come into the spiritual stream, stands at a point to proceed further.

Now a detailed discussion as enumerated in the passage above :-

ஸ்ர்வாத்மாக்களுக்கும் சர்வவிதவந்துவான சர்வீசுவர்-னுடைய சாசன-ரூப-மாய்க் கொண்டு ப்ருத்மாய் 'சாஸ்த்ரம் ஹி வத்ஸலதரம் மாதாபித்-ஸஹஸ்தர:' (ஸாஸ்த்ரம் ஹி வத்ஸலதரம் மாதாபித்ரு-ஸஹஸ்தரத:)

(SarvAtmAkkalukku sarva-vidha-bandhuvAna sarvEshvara-nudaiya shAsana-roopa-mAik kondu pravrutthamAi "shAstram hi vatsalataram mAtApitru-sahasrata:")

SarvEshvaran, the Lord of the lords, SrImaN nArAyaNa is related to all the jIvA-s (souls), without exception, in all respects. He is the Father, Mother, Brother, Friend etc., of every soul. He does not see any distinction between one



AtmA and another. He stands common to one and all. The impression one gets is that it is for the jIvA to accept Him as a father or a mother or a brother or a friend and get benefited by Him. In this, the fault lies with those who do not accept the extended helping hand of the Lord. That is because of our ego and ignorance and also the effect of our own previous karma which is the stumbling block between them and the Lord.

Even then, He does not abandon us, unlike the human beings; a father abandons his son if he is disobedient or has views different from his. A son turns his back to his parents because of selfishness. A friend does not come to our help just because he was annoyed by our behaviour. The relationship between brothers is broken on account some small property dispute.

But it is not so in the case of the Lord who does His most for the sake of every soul and even if He fails, He is not deterred from continuing His efforts.

It is a common feature among humans that we don't listen to the friendly words of our elders or a friend, but, we go by the sayings written by an author in a book that somehow comes into our hands.

The Lord has not left out that choice also. He has left us written material, called shAstras to guide us in our life. There is a saying to the effect, "shAstram has more vAtsalyam than thousands of mothers and fathers." Any shAstram that originates from the Lord will certainly be full of compassion just as it has come out from Him, unlike those products of humans. Here, we must understand the term, vAtsalyam.

We need not go into the vast dispute among SrIvaiShnavites on this expression. That will lead us nowhere. VAtsalyam means affection shown by a mother to her new-born child. It is originated from the affection shown by a cow to its newly born calf. She licks her just born calf with affection. A calf is known in Sanskrit as vatsa. The expression, "vAtsalyam" is derived from "vatsa". It is this kind of affection that the Lord has towards us - His children.





As He cannot come before us every moment in order to guide us, He has created these sAstrAs exclusively for our well-being.

Having seen the opening words of SwAmi Desikan how the Lord treats all of us as His lovable creatures and acts to help us to proceed on the right path. The scriptures including the VEdAs and Upanishads are released on His shAsanam - order, (by Brahma as known to all of us from various Puranas). SwAmi Desikan also indicated how considerate the scriptures are for us. They are thousand times better than our fathers & mothers who also have great affection for us, their children. This saying does not in any way belittling them and no one who studies this scripture should get the idea that our fathers & mothers are not so good. Please keep in mind that the same scripture asks us to treat our fathers & mothers as "devAs" and similarly our AchAryAs too.

The point which SwAmi Desikan emphasizes is that Scriptures are providing us great affection which is un-paralleled.

Here, adiyEn would like to make one point clear to the readers. This grantha is a rahasya grantha which should be learnt directly under a Guru in the proper manner as laid down by our poorvAchArya-s. But, the printed books now available are only aids and cannot substitute the proper learning directly from a Guru through kAlashEpam.

AdiyEn should have made this point at the beginning itself. AdiyEn is sorry for it. But, as the popular saying goes, "Better late than never". Kindly keep in mind this very important point.

SwAmi Desikan continues:-

As the quote says, ஸர்வருக்கும் ஸர்வதேசத்திலும் ஸர்வகாலத்திலும் ஸர்வ அவஸ்தையிலும் ஸர்வ-அஹித-நிவ்ருத்தியையும் ஸர்வ-ஹித-ப்ரவ்ருத்தியையும் உண்டாக்குகைக்குத் திருமுகமாய் நின்ற ஸாஸ்த்ரத்தில்-

"sarvarukkum sarva-dEsatthilum sarva-kAlatthilum sarva-avasthaiyilum sarva-ahitha-nivrutthiyaiyum sarva-hitha-pravrutthi-yaiyum uNdAkkukaikku



thirumukamAi nindra shAstrattil ....."

As stated earlier, the Scripture which is compared to thousands of mothers & fathers, stands in readiness. To do what?

What a Mother will do to her child? She will take care of the child in all respects. If it suffers, she will attend to it immediately leaving other things behind. She will not even attend to her husband. She will do every thing to free the child from its affliction.

Is there any fixed time for her to do it? No. It may be day, morning, evening or even midnight. Her attention to the afflicted child goes beyond the time limit - i.e., sarva kAlamum, she will give her attention, is it not?

SwAmi Desikan says, the Scripture also does so to the souls suffering in this samsAra.

Will any Mother care for only one of her children? No, she will attend every one of her children without any distinction, is it not? Scripture also does so. For it, there is no one more dear than others. All are equal.

This is the thAthparyam of the expression, "sarvarukkum" in the text.

No mother will pay attention only in certain places and not in other places to treat her child. She will not be bothered about the place where she finds her child is afflicted. It may be her own home or a friend's home or a place outside, be it a shopping centre, railway station, airport or a cinema theatre or a marriage hall. Her full attention will be on her afflicted child. She will not care about others present there. Is it not?

Similarly, Scripture pays attention to us in all places without exception. So says SwAmi Desikan, "sarva-dhEsatthilum".

No mother will abandon her afflicted child if she is in certain situation. Even when doing her puja to her deity, she will not hesitate to attend to her child.



She will not think that puja is more important than her child which has suddenly fallen ill. Or, she may be in different situation. In modern times, women are going to work. When she is about to start for the office, if her child is suddenly afflicted or fractured its limb, will she say she will attend to it after she returns from her office? Certainly not. Is it not?

Similarly, Scripture comes to our help whatever may be the situation prevailing at that moment. This is what SwAmi Desikan means by "**sarva-avasthaiyilum**".

No mother will leave her attending to her suffering child mid-way. Or she will not give up the treatment half-way. Or she will attend to her child only for certain affliction and abandon it in the case of other afflictions. Even if it is very serious involving hospitalization or surgery, even if it is very costly treatment, she will not abandon her child. Is it not so?

The same is the case with regard to the Scripture, says SwAmi Desikan in terms of "**sarva-ahitha-nivrutthiyaiyum**". Here, "**ahitha**" means harm. Mother will not be choosy in regard to the harm suffered by her child. Her attention will be for all kinds of harm that occur to her child. Is it not? So it is with the Scripture too, says SwAmi Desikan.

"**sarva-nivrutthiyaiyum**" -- all kinds of treatments to remove the affliction will be done.

No mother will keep quite if the treatment for her afflicted-child is very costly. Even if it requires selling her all properties, she will go ahead with the costly treatment. In the case of poorly placed mother, she will not hesitate to beg money from others for the treatment of her child.

Such is the attitude of the Scripture too.

"**sarva-hitha-pravrtthiyaiyum**" - by this SwAmi Desikan indicates that Scripture will help the people to promote their welfare which may be of any kind.

No mother will distinguish between the needs of her child. It may be its school



education or dress or sport etc. She will extend all possible help in promoting the talents of her child. Similar is the case with regard to the Scripture also.

"**thirumkamAi nindra**" -- paying attention to us continuously. There will not be any diversion, says SwAmi Desikan.

Mother's attention on her child is constant and continuous without any break or diversion.

In whatever domestic work she is, her attention on her child will continue constantly. Similar is the case with regard to Scripture also.

Here, it would be worthwhile to look for an example. AdiyEn may be permitted to add a small article of mine published in Sri nrisimhapriya (English) some time ago.

## SECRET OF PARENTAL BLESSINGS

One of traditional customs that are now becoming rarer is the parental blessings. The seekers of it have dwindled in numbers. Very rarely we see youngsters approach their parents, especially mother, for blessing before undertaking any new venture. Probably one ought to be blessed too to receive it!

If the secret of such a blessing either of father or mother is realized, then there wouldn't be many failures in one's life. There are ample examples in our spiritual literature, but the most towering ones are those obtained by Sri Rama and Sri Garuda.

Let us take up Sri Garuda's case. The blessing he obtained is highlighted by none other than our great Acharya, Sri Nigamantha Maha Desika. In his soul-stirring Stotra, the **Garuda Pancaasat**, he makes a significant reference to mother's blessing.

Sri Garuda was on a valiant mission to fetch the pot containing amrita (nectar)





to free his mother, Vinata, from the slavery she had got into with Kadru, another wife of her husband, Sage Kashyap. Vinata had fallen into the trap of Kadru by a trick played by the latter and became her slave. Her younger son, Sri Garuda, came to know of it when he was told that along with his mother he was also bonded. He wanted to get his mother freed from this bondage for which he was prepared to do anything. Kadru and her snake sons fixed the price for their freedom: Sri Garuda should bring the Amrita from the heaven for them.



<http://kolavilliramar.blogspot.com>

chaturbujagarudan of tiruvelliyangudi

thanks: SrI Vijay (vijay.ramanujadasan@gmail.com)

sadagopan.org



Amrita was the most prestigious possession of the gods led by Indra. They kept the pot of amrita in a well-guarded place which was beyond even the imagination of any other creature in the whole of universe.

Garuda decided to seize the pot of amrita, come what may. He had the confidence and the strength to meet the all powerful gods in the venture. Before starting his journey towards heaven, he took leave of his mother Vinata. How she gave a send-off to him is described in a sloka by Sri Desika:

सम्विच्छ्रं दिशन्त्या सह विजय चमूराशिषः प्रेषयन्त्या

संबध्नन्त्या तनुत्रं सुचरितमशनं पक्कणं निर्दिशन्त्या ।

एनोऽस्मद्वैनतेयो नुदतु विनतया क्लृप्त रक्षाविशेषः

कद्रू सङ्केत दास्य क्षपण पण सुधा लक्ष भैक्षं जिघृक्षुः ॥

samvit Sastram diSantyA saha vijaya camoo:

AShisha: preshayantyA

sambadhnantyA tanutram sucaritamaSanam

pakkaNaM nirdiSantyA |

eno asmat vainateyo nudatu vinatayA

klupta rakshA viSesha:

kadrU sanketa dAsya kshapaNa paNa sudhA

laksha bhaksham jighrshu: ||

-- Garuda Pancaasat-12



The Acharya says that Vinata put a cover of benediction on her son in a variety of ways. First, she imparted knowledge which became his weapons; secondly, she gave her blessings which served as a victorious army; her advice on righteous conduct was akin to an armour for his body. She indicated a cluster of evil-minded hunters' dwellings for his sumptuous lunch. Let such blessed Garuda, who wanted to fetch the ransom of amrita to secure his mother's freedom, free us from our **paapas**.

It is part of the story that Garuda was successful in his mission and ultimately freed his mother and himself from the clutches of slavery.

Swami Desikan's expression, **vijaya-camoooh-aaSishah preshayantyaA** -- Vinata was dispatching a victorious army in the form of blessings, points to the power of a mother's blessings to her child in its life. Vinata's blessings stood by Garuda in his unparalleled venture and brought him all success.

A similar expression was used by Mahakavi Kalidasa in his kavya Raghuvamsa, which might have been in Swami Desika's mind while composing this verse. The context was when Sri Rama left the palace to accompany Sage Visvamitra to guard his yagna from the onslaughts of Rakshaas. Before sending his son, Dasarata showers his blessings on him.

**lakshmana-anucharameva Raaghavam**

**netumaichad-drushirityasau nrupah |**

**Aasisham prayuyuje na vaahineem**

**saa hi rakshana-vidhau tayoh kshamaa ||**

**--Raghuvamsa, 11-6**

Lakshmana alone went along with Sri Rama to accompany the Sage (Visvamitra). No armies were sent with them, because Dasarata's blessings were capable of protecting the boys.





Dasarata's blessings were the only army - wonderful poetic imagination of Kalidasa! In his epic, Valmiki did not refer to any blessing by the Emperor. It seems Kalidasa provided the inspiration to Swami Desikan who used the idea of blessings as the army in his Garuda Panchaasat.

In Valmiki Ramayana itself, Queen Kausalya blesses her son, Sri Rama, on His departure for the forest where He was to spend 14 years in exile. Kausalya recalled the blessings showered by Vinata on Garuda who went after the nectar:-

Yanmangalam suparnasya vinataa-kalpayat puraa |

Amritam praartayaanasya tat te bhavatu mangalam ||

---Ayodhyakanda , 25-33

(May the same blessing be on you as given by Vinata to Suparna, in an earlier kalpa.)



kausalya supraja raman



While narrating the story of Garuda in detail, Sage Vyasa provides us the loving words of mother Vianata who blessed her son Garuda for his success in the fetching of the amrita-pot from the heaven. Vyasa says, although she had known the matchless prowess of her son, yet she blessed him heartily, keeping in mind the woe afflicted by the serpents on her. Vinata said, "Let the wind God, Vayu, protect your wings, Chandra and Surya your backbone, Agni your head, and the eight Vasus, the entire body of yours. I shall remain always performing beneficial ceremonies and prayers to Bhagavan for your welfare. Proceed on your journey and return after accomplishing the task you have just begun without any hazard on the way."

Kausalya too wished Sri Rama a successful accomplishment of the purpose for which He was proceeding to the forest.

Arogam sarvasiddhaartam ayodhyaam punaraagatam |

pasyaami tvaam sukham vatsa samdhitam raaja-vartmasu ||

---(25-40)

(I shall happily see you come back in good health to Ayodhya having all your objects fulfilled.)

Kausalya and Vinata are the glowing ideals for all mothers desiring welfare of their children. Youngsters, who seek success in their lives, too, should be aware of this secret!

Before proceeding further, we have to apply the reverse gear a little. AdiyEn, the driver, had seen a beautiful scenery before, which others also should witness.

Just earlier, we have been seeing how a mother shows her compassion to her own little child. Of this, all of us have some experience. Can we imagine the combined strength of thousand mothers' compassion, or, specifically, the quality of vAtsalyam? We can not. But, the quote of SwAmi Desikan says, "SAstram hi





vatsalataram mAtA-pitru-sahasrata:" i.e., Scripture has the quality of vAtsalyam more than that of thousand mothers and fathers. Will it not be more difficult to measure this compassionate quality of the Scripture? We can only but agree.

Then, we go to the next step. SarvEswaran, the Parabrahmam, SrIman nArAyaNan, who brought out this sAsthra for the benefit of us. If the scripture brought out by Him has the quality of vAtsalyam, more than that of thousand mothers and fathers, can we ever measure the vAtsalyam Sri BhgavAn has for us? If someone listening to this swoons, it will not be surprising. He will be speechless; why, even unconscious!

The same situation the Upanishad faced when it attempted to measure the quantity of Ananda, Bliss, of Parabrahman. Retreating again and again to take up a larger scale for measuring, it could not measure the bliss of the Ultimate and finally it retrieved with mind and mouth. When the mind is unable to think of the vastness of the Bliss, how the mouth can speak of it? Similar is the situation with regard to vAtsalyam of the Lord. Now, having witnessed this wonderful scenery, we can move forward. People may ask, the scripture is a vast area and which part of it is most important?

Here SwAmi Desikan comes to our aid:-

ஸாஸ்த்ரத்தில், ப்ரதாநமான உபநிஷத்-பாகத்திலே, - सम्यङ्न्याय - अनुगृहीत-सदाचार्य-उपदेश (ஸம்யங்ந்யாய-அநுக்ருஹீத-ஸதாசார்ய-உபதேச)த்தாலே,

"sAstratthil, pradhAnamAna upanishad-bAgatthilE samyang-nyAya-anugriheeta-sadAchArya-upadEsattAlE...."

Upanishad is the most important part of the Scripture, as it shows the ultimate good for us. It is not one. Upanishads are many. But our elders have selected the most important ones which are sufficient to guide us.

However, there is a problem. These have been studied by many scholars in the



past. Every one of them has his own interpretation, according to his background, scholarship and whims and fancies. Many of their theories have been bitterly disputed and rejected by the more knowledgeable. So, we have to be cautious while studying them. Some findings may appeal to our intellect, but may be proved wrong later.

That is why, SwAmi Desikan says here, सम्यङ्न्याय - अनुगृहीत-सदाचार्य-उपदेश-  
(ஸம்யங்ந்யாய-அநுக்ருஹீத-ஸதாசார்ய-உபதேச)த்தாலே,

"samyang-nyAya-anugruheetha-sadAchArya-upadhEsatthAlE" ....

SwAmi Desikan says, only those views of the Upanishads which stand the test of the right nyAya based on justified and time-tested rules. Every one can not have access to such qualified Upanishads. Hence, we have to approach a teacher or an AchAryA to learn the teachings of the Upanishads.

That AchArya should have studied all aspects of the scripture. We know that VedAs are four in number. They have also subsidiaries, namely, vEdAngAs of which tharkam, logic, forms a part. The AchArya must be an expert in all these.



The Most merciful jagadAchAryan



When we talk about "nyAya", it is mainly 'tharkam', logic, i.e., arguments. There are different kinds of tharkam-s. Sometimes, anything can be proved correct by argument. Such argument may not suite to find out the right knowledge of the Upanishads. Such an approach is done only by cranks. It will not be of any help to genuine seekers of knowledge. Such persons will land us in trouble from which we will not be able to retrieve at all.

Hence, we must approach a right scholar who is of good nature, and is not a crooked one. He must be of good character and straightforward nature. Of the three qualities of this materialistic world, namely, satva, rAjasa and tAmasika, he must be sAttvic in nature without the other two qualities. Such a scholar's advice will be the most reliable and correct. This is what SwAmi Desikan means by "sadhAchArya upadesa-tthAlE" - by the advice of a good-natured AchAryar.

SwAmi Desikan alerts us that we should approach such a good teacher, who is full of satva quality and attend to his teachings. The teacher should have the right knowledge with a strong basis, without being shaken by any arguments by others having totally opposite views. Some are very good in arguments based on false premises. Some are in the habit of arguing for the arguing sake, without a purpose. Their motive is only to pull down this good scholar for selfish pleasure.

Some may have widely studied, but their knowledge may be based on wrong premises which do not reflect the real message of the Upanishads. Some are not of good character, will not be of sAttvic nature.

Hence, one, who wants to attain the highest good, must approach a good teacher having all the signs of greatness. SwAmi Desikan has shown us the way in his Stotram, nyasa vimSati. In the very first verse, he lists out 14 qualities of an ideal AchAryA from whom one should acquire knowledge.

AdiyEn may be permitted to quote from the beautiful commentary written by the great Scholar of yester-years, SrI D. Ramaswamy Ayyangar, (published by Visistadvaita Pracharini Sabha, Chennai in 1979):-



- 1) **Siddham sat-sampradAyE** - Firmly attached to and devoutly inspired by sat-sampradAyam (good tradition).
- 2) **Sthiradhiyam** - One who has a steady and unflinching mind. He never falters or fumbles while imparting instruction to his disciples because he himself has firm knowledge of, and implicit faith in, the fundamentals of philosophy and religion which he teaches to the disciples.
- 3) **anagham** - spotless, pure. The AchAryA must be pure in thought, word and deed.
- 4) **Srotriyam** -- A Srotriya is one well versed and proficient in the srutis, i.e., VedAs.
- 5) **Brahma-nishta** -- The AchArya should be absorbed in and intent on the contemplation of Brahman, the Supreme Being, dealt with in the Upanishads. He must have had **sAkshAtkAram** of or realized Brahman.
- 6) **Satvastham** - He must take his stand in **SathvaguNa** to the total exclusion of **RajOguNa** and **tamOguNa**.
- 7) **SatyavAcham** - He must always speak the truth and only truth. Satyam is also defined as **bhoota-hitam**, i.e., the welfare of others.
- 8) **Samaya-niyatayA sAdhu-vruttyA samEtam** - He should have livelihood and conduct appropriate to the time or occasion and as per the **siddhAnthA** or school of philosophical thought.
- 9) **DambhAsooyAdhi muktham** - He should be free from vanity and jealousy. Humility must be the hall mark of an AchAryA.
- 10) **Jita-vizhayi-gaNam** - He must be one who keeps his senses under control.
- 11) **deergha-bandhum** - He must be one who regards the entire race of mankind as his near relations. The relationship referred to here is not that of the body alone but of the soul which looks upon the whole world as the body of





the Lord.

- 12) **dayAlum** - He must be one possessing mercy or compassion towards all beings. On seeing others suffering misery, he will extend all possible help to them to relieve their misery.
- 13) **SkhAlithyE SAsithAram** - He must be one who checks and corrects his disciples on seeing them swerve from the right path.
- 14) **Sva-para-hita-param** - He must be one always intent on what is conducive to the best welfare of himself and others.

These are the qualities that, one who desires to obtain true knowledge, should look for in his AchAryA. Such an AchAryA is called sAttvic AchAryA. Through the instruction from such an AchAryA, the disciple develops a mental stature about which what SwAmi Desikan states will be considered next.

Because of the favour extended by SrIman nArAyaNa, first in the form of Scripture full of unlimited compassion and later in the form of a good-natured AchAryA, the jIvA advanced in to a stage in his worldly life and attained wisdom.

The jIvA had so far been gaining knowledge of materialistic nature which helped him to lead his life in the world. His knowledge of good and bad was confined to worldly things. Things which first appeared as beneficial later turned out to be sour. He could not see the difference between the really good and the bad.

Luckily, because of the causeless compassion of the Lord, he got into association of a good AchAryA who in turn taught him the spiritual knowledge with which he could distinguish the good from the bad. With the continued guidance of the AchAryA, he is now able to turn away from the bad and move forward on the spiritual path.

The nature of such knowledge is now described by SwAmi Desikan in the





following words:-

"இனி அறிந்தேன்", "கண்ணபுரம் ஒன்றுடையானுக்கு அடியேன் ஒருவர்க்கு உரியேனோ", இத்யாதிகளின்படியே **संशयादि-रहित** . (ஸம்ஸ்யாதி-ரஹித)மான **सदसत् विवेकं** (ஸதஸத்-விவேகம்) பிறந்து,

"ini aRindhEn", "kaNNpuram ondRudaiyaanukku adiyEn oruvarkku uriyEnO" ithyAdhikaLin padiyE, samshyAdi-rahita-mAna sadasath-vivEkam piRanthu .....

SwAmi Desikan indicates the nature of jIva's newly acquired discriminative knowledge through two pAsurams of two AzhvArs. The jIvA gains wisdom - discriminative knowledge, which is bereft of doubts etc. His mind is now very clear. Clear about what?

That clarity is known from the two pAsurams quoted by SwAmi Desikan. We also now see them.

The first quote is:- "இனி அறிந்தேன் ("ini aRindhEn")

"ini aRindhEn" are the opening words of a pAsuram from the prabhandam of SrI Thirumazhisai AzhvAr, titled nAnmukan ThiruvandhAthi. It is the last pAsuram, numbering 96.

"ini aRindhEn" means "now I know". What the jIvA has come to know?

It will be known only if we go through the entire pAsuram. Let us take it up. The pAsuram is:

இனி அறிந்தேன் ஈசற்கும் நான்முகற்கும் தெய்வம்

இனி அறிந்தேன் எம்பெருமான்! உன்னை - இனியறிந்தேன்

காரணம் நீ கற்பவை நீ நற்கிரிசை

நாரணன் நீ நன்கறிந்தேன் நான்.

ini aRindhEn IsaRkum nAnmukaRkum dheivam

ini aRindhEn emperumAn! unnai - iniyaRindhEn





thirukkannapuram onRuDaiyAn

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kAraNan nee katRravai nee kaRpavai nee naRkirisai

nAraNan nee nankaRindhEn nAn.

--nAnmukan thiruvandhAathi, 96

As a result of the knowledge imparted by the good-natured AchAryA, the jIvA realizes the foremost cause of everything. He expresses his happiness on attaining the vivEkam (wisdom), saying "I have now known... (the fact)".

To understand what exactly he has come to know, we shall study this pASuram in detail. The first commentary for this prabhanda was written by Sri PeriyavAcchAn Pillai. Based on it, the meaning of this verse is being given here. The jIva addresses the Lord: emperumAn! - O Lord!

IsaRkum nAnmukaRkum dheivam ini aRindhEn - Now I come to know You on a firm basis. You are the Lord for Rudra and Brahma both.

ini unnai aRindhEn - Now, I understood You as You are. As if answering to query, 'what you have understood?', the jIvA further says,

kAraan nee - You are the cause of the entire universe.

katRravai nee -- Whatever material things known to me before are all Yourselves.

kaRpavai nee - All the things which I will hereafter know are also Yourselves.

naRkirisai -- Yours are the good actions for the protection of all without any cause.

nAraNan nee - You are NARAYANAN!

nankaRindhEn nAn - I understood very well all these!

This sort of wisdom blossoms at the time of liberation of jIvAtma from this



samsAra. Such wisdom has been attained by the jIva because of the lessons he learnt from his AchAryA. He has now come to know that the Ultimate Lord for everything including the gods whom he had earlier thought were the ultimate. He has also come to know, who is the real cause for the entire creation, which he has already seen; those which he now sees, and those he is going to see in the future. It is no one but SrIman nArAyaNan Himself. He has also come to understand that SrIman nArAyaNan always does beneficial deeds for every one, for no reason!

He says that all these he understands thoroughly, without a speck of doubt. Earlier, he came to know through the scriptures he studied. Now after listening to the upadEsa of his AchAryA who is full of compassion. His understanding can be extended to the fact that it is the Lord Who provided such an AchAryA to him.

This makes clear that this jIvA is well on the path of spiritual realization which ultimately lead him to ascend to SrI VaikuNtam to enjoy the company of the Lord and the liberated souls, continuously without a break and without the fear of return to this mundane world. Because, it is the Lord's will.

Text:- "இனி அறிந்தேன்", "கண்ணபுரம் ஒன்றுடையானுக்கு அடியேன் ஒருவர்க்கு உரியேனோ", இத்யாதிகளின்படியே संशयादि-रहित (ஸம்ஸயாதி-ரஹித)மான सदसत् . विवेकं (ஸதஸத்-விவேகம்) பிறந்து,

"Ini aRindEn", "kaNNpuram ondRudaiyaanukku adiyEn oruvarkku uriyEnO" ithyAdhikaLin padiyE, samshayAdi-rahita-mAna sadasat-vivEkam piRantu ....."

In the text of the Rahasyam, SwAmi Desikan mentions, "samshayAdi-rahitam". samshayam means, doubt. rahitam means, removed. Earlier, the jIvA had some doubt, perhaps regarding the ultimate cause of the entire creation. This has been cleared by the good AchAryA's upadEsam. He is now clear in his mind that SrIman nArAyaNan is that Ultimate Cause.





But, we notice that SwAmi Desikan has attached an additional word, "Adhi" (etc.), after the word, "samshayam". What does he mean by "Adi" (etc.)? It may be confusion or a lack of clarity or even about one's conduct after knowing the ultimate fact.

SwAmi Desikan, who is the most knowledgeable and the most compassionate AchAryA, does not want to leave the disciple in a state of uncertainty. Though he has not specified what he meant by "Adi", he clears all these that we mentioned above, by referring to another pAsuram, beginning with "kaNNapuram ondRudaiyaanukku adiyEn oruvarkku uriyEnO".

This phrase occurs in the pAsuram of Periya thirumozhi of SrI Thirumangai AzhvAr, in 8-9-3:- "கண்ணபுரம் ஒன்றுடையானுக்கு அடியேன் ஒருவர்க்கு உரியேனோ" ("kaNNapuram ondRudaiyaanukku adiyEn oruvarkku uriyEnO" ithyAdhikaLin padiyE, samshyAdhi-rahita-mAna sadasat-vivEkam piRanthu ....."). The meaning of this phrase is "I, a devotee of the Lord of KaNNapuram, will not be an ardent devotee to any one else"

This reveals the further improved knowledge of the jIvA, who, according to the earlier pAsuram of Sri Thirumazhisai AzhvAr, had acquired the knowledge that the Lord SrIman nArAyaNa is the sole cause of everything. All the gods are His creations. Some of them appear to be equal to SrIman nArAyaNa Himself. One may be required to worship any one of them also. Or, he may have the confusion about the status of these gods. However, the continued guidance of the sAttvic AchAryA, sadhAchAryA, clears this confusion also from his mind. This is what SwAmi Desikan wants to indicate through this second quotation. The jIvA himself asks how he can be a shESha for any other god, once he has come to know who is the Ultimate Lord?

This will be fully revealed when we study the second pAsuram indicated by SwAmi Desikan's quote,

"கண்ணபுரம் ஒன்றுடையானுக்கு அடியேன் ஒருவர்க்கு உரியேனோ?"





"kaNNapuram ondRudaiyaanukku adiyEn oruvarkku uriyEnO"

The full pAsuram is:-

விடையேழ் அன்றடர்த்து வெகுண்டு விலங்கலுற

படையால் ஆழி தட்ட பரமன் பரஞ்சோதி

மடையார் நீலம் மல்கும் வயல்குழ் கண்ணபுரம் ஒன்று

உடையானுக்கு அடியேன் ஒருவர்க்கு உரியேனோ?

vidaiyEzh anRu adartthu vekuNdu vilangaluRa

padaiyAl Azhithatta paraman pranchOthi

madaiyAr neelam malkum vayalchoozh kaNNapuram onRu

udaiyAnukku adiyEn oruvarkku uriyEnO?

-- (Periya Thirumozhi, 8-9-3)

The phrase quoted by SwAmi Desikan, taken from the last line of the pAsuram, is the crux of the idea which SwAmi wants to highlight. However, if we study the entire pAsuram, we will know the reason for the AzhvAr saying this expression.

This is from the commentary of SrI Utthamoor VeerarAghavAchAriyar SwAmi.

andRu - That day, (when nappinnai's devotion was known).

vekuNdu - enraged (against the bulls)

Ezh vidai - seven bulls

adartthu - (were) conquered and killed;

andRu - Then, (when His Consort SeethA was in misery)

padaiyAl - with the help of the army of monkeys



vilangaluRa - collecting the mountain rocks

Azhi thatta - blocked the sea;

paraman - the Supreme (who doesn't have another superior to Him)

paranchOthi - Para vAsudEvan

madai - reservoirs

Ar - full of

neelam malkum vayalchoozh - surrounded by the fields full of dark-blue flowers

kaNNapuramonRu udaiyAnukku - to the One who has chosen of all other places, this one, namely, kaNNapuram, for stay

adiyEn - devoted as I am,

oruvarkku uriyEnO? - will I become a devotee of any other being? (Never)

Here, Sri Thirumangai AzhvAr makes clear that the Lord protects those who are very dear to Him, taking all efforts and overcoming any obstructions that may arise, as He did in the cases of Nappinai and Sita. In the case of Nappinai, he encountered seven big bulls single handedly and killed them. In the case of His Consort, Sita, who had been abducted and kept a prisoner by the rakshasa Ravana, the Lord took greater efforts by laying a bridge to Lanka with the help of the army of monkeys and restored Her. He is the Lord without an equal or a superior. Compared to Him, all other gods are like tiny flies before the sun. He is unreachable by ordinary souls. Such a Lord has come down to stay at this place, known as kaNNapuram, to be accessible to His devotees. I have become a slave-devotee of Him. Will I turn towards any other God? Will not.

Similar firmness will develop in the mind of the jIvA who has become a disciple of a great scholar of sAttvic nature. There will not be any doubt or confusion in his mind as he has acquired such wisdom - discriminative knowledge - with the



ability to distinguish the good from the bad. This is what indicated by SwAmi Desikan in the expression, "samsHyAdi-rahita-mAna sadasat-vivEkam piRanthu ....."

What happens next? We shall take up now.

By the grace of the Lord, SrIman nArAyaNa, the fortunate jIvA obtained the right knowledge through the upadEsam of his sAttvic AchAryA, who also is a gift of the Lord. As a result of the wisdom - discriminative knowledge - which he obtained, the jIvA's all doubts and confusion disappeared. Then, he discovered the real Ultimate Paramapurusha, Who is no one but SrIman nArAyaNa, Who has no equal or a superior to Him. That wisdom led the jIvA to declare that he will not turn to any other dEva than SrIman nArAyaNa, Who has taken His abode in KaNNapuram, Who, out of His limitless compassion, has made Himself easily accessible to all devotees living in this materialistic world.

After all the doubts and confusion having gone and acquiring the discriminative knowledge, what the jIvA does is described by SwAmi Desikan now:-

Text :- அதடியாக "அந்நாள் நீ தந்த ஆக்கையின் வழி உழல்வேன்" இத்யாதிகளில் சொன்ன தீவ்ரமான संसारनिर्वेद- (ஸம்ஸார-நிர்வேத)-  
மும், (athadiyAka "annAL nee thantha Akkaiyin vazhi uzhalvEn" ithyAthikLil chonna theevra-mAna samsAra-nirvEdamum,)

Summary of the text:-

Immediately following it (the dawn of wisdom), the jIvA develops an intensive revulsion against the worldly life ("samsAra nirvEdam"). Here, SwAmi Desikan quotes from a pAsuram of nammAzhvAr's SrIsookthi, ThiruvAimozhi (3.2.1). He has given only a line from the pAsuram, in which AzhvAr says, "I am wandering as dragged by the body given by You long ago".

It would be better to study the verse in its entirety.



The pAsuram is as follows:-

முந்நீர் ஞாலம் படைத்த எம் முகில்வண்ணனே!

அந்நாள் நீ தந்த ஆக்கையின் வழி உழல்வேன்,

வெந்நாள் நோய் வீழ வினைகளை வேரறப் பாய்ந்து,

எந்நாள் யான் உன்னை இனிவந்து கூடுவனே?

munIr jn~Alam padaittha em mukilvaNNanE!

annAL nee thantha Akkaiyin vazhi uzhalvEn

vennAL nOi veezha vinaikaLai vEraRap pAinthu

ennAL yAn unnai ini vanthu kooduvanE? --Thiruvoimozhi, 3-2-1

AzhvAr expresses his agony in an emotional state. He feels deep distress for not making use of the physical body for salvation and attaining the Lord's abode, for which purpose only the body has been provided to him. Azhvar wonders, when that day will come for him to see the Lord?

munIr jn~Alam padaittha em mukilvaNNanE! - AzhvAr addresses the Lord, "Oh our Lord of the nature of dark cloud! The dark clouds pour rains to every where for every one without discrimination. Similarly, You shower mercy on every being without any discrimination. So will You do for me also! It is You, who created this world with three types of water for the benefit of all.

But, how I have conducted myself?

annAL nee thantha Akkaiyin vazhi uzhalvEn - At that time when You did the creation with all compassion, You gave me this physical body, with the view that I could use it for reaching You. But, I went on the path of the physical body seeking enjoyments from the materialistic world.

uzhalvEn - I wandered through the birth-death circle repeatedly.



vennal nOi veezha vinaikaLai vErarap pAinthu - As I have just now attained wisdom, I am very anxious to reach you, leaving this materialistic life, which is full of diseases, bad karmas. I am eager to destroy this existence totally along with its roots.

ennAL yAn unnai ini vanthu kooduvanE? - I have destroyed the favourable instruments provided by You. When I am going to join You? When that day will come? O Lord!

SwAmi Desikan focuses on the new attitude that comes to the jIvA who has got the wisdom, in these words: ithyAdikaLil chonna theevra-mAna samsAra-nirvEda-mum - The jIvA develops disgust against the samsAra life as described in this and similar SrIsookthis of AzhvArs.

SwAmi Desikan has given only one quotation from one of the SrI sookthis of AzhvArs, in particular, that of nammAzhvAr's SrIsookti, as an example to show how a jIvA who attains wisdom under the guidance of a sAttvic AchArya develops serious disgust towards the materialistic life which had been very enjoyable before he got the wisdom.

After getting the revelation that he has so far been using his physical body for indulging in petty materialistic pleasures, the jIvA develops intensive aversion for worldly life. Now he progresses further. This is indicated by SwAmi desikan with a quotation from nammAzhvAr's ThiruvAimozhi,

ஐங்கருவி கண்ட இன்பம் தெரிவரிய அளவில்லாச் சிற்றின்பம் ... ஒழிந்தேன்

ainkaruvi kaNda inbham therivariya aLavillAc chiRRinbham ..... ozhindhEn

This quotation is part of the pAsuram, in ThiruvAimozhi, (4-9-10). Here, SwAmi Desikan indicates that the progressive jIvA not only gives up the sensual pleasure, but also the enjoyment of one's own AtmA, known as "kaivalyam". The pleasure derived is, though limitless, only very small compared to the Bliss in Sree VaikuNtam in the mOkSha state. The jIvA realizing this, surrenders at the Lord's feet.





This is the general tAtparyam of this pAsuram. We shall now study the pAsuram in full.

கண்டு கேட்டு உற்று மோந்து உண்டு உழலும் ஐங்கருவி

கண்ட இன்பம் தெரிவரிய அளவில்லாச் சிற்றின்பம்

ஒண்தொடியான் திருமகளும் நீயுமே நிலா நிற்ப

கண்டசதிர் கண்டொழிந்தேன் அடைந்தேன் உன் திருவடியே.

kaNdu kEttu uRRu mOntu uNdu uzhalum ainkaruvi

kaNda inbam terivariya aLavillAch chiRRinbam

oNthodiyAL thirumakaLum neeyumE nilA niRpa

kaNdachathir kaNdozhinthEn adainthEn un thiruvadiyE.

---tiruvaaimozhi, 4-9-10

Now we shall take up the study of this pAsuram:-

oNthodiyAL thirumakLum neeyumE nilA niRpa kaNdasatir kaNdu - I have witnessed the beautiful scene where You and Your Consort, alone standing in the yonder space. As a result of this experience,

kaNdu kEttu uRRu mOnthu uNdu uzhalum ainkaruvi kaNda inbam kaNdozhinthEn -I have given up the mundane pleasure derived from the five senses.

terivariya aLavillAch chiRRinbam kaNdozhinthEn - I also scorned the pleasure derived from the AtmAnubhavam - the enjoyment one's own AtmA - which is very difficult to attain, but limitless in quantity compared to the sensual pleasure; and at the same time, it is a very minor pleasure compared to the bliss obtained in SrI VaikuNTham.

Following this revelation:

adainthEn un thiruvdiyE -- I attained Your feet. (i.e., I captured Your feet in



my mind)

SwAmi Desikan mentions the effect of this revelation obtained by the jIvA in the following words:-

என்னும்படி ஸர்வஸுகாந்தர-விரக்தியும், -

ennumpadi sarva-sukhaantara-virakti-yum,--

When the jIvA finds that the pleasure obtained through senses and by the experience of one's own **AtmA** is very minor, compared to the Bliss enjoyed in the Paramapatham, i.e., SrI VaikuNtam which is not only the limitless in quantity, but also ever-lasting, he will develop disgust against all other pleasures.

Here, it would be worthwhile to get a clear idea about the so called "**AtmAnubhavam**", which is referred to as "**kaivalyam**", i.e., experiencing **kevala AtmA** without the association of the Lord.

It may be noted that there are differing approaches to this aspect. Sankara's Advaitam preaches that mOkSha is realizing one's AtmA as the Parabrahmam. On the other hand, our VisistAdvaitha siddhAnthA is that the Parbrahmam and individual AtmAs (souls) are different thattva-s while individual souls are countless in number and atomic in size, the ParmAtmA is the largest, the size of which is beyond our comprehension. Our siddhAnthA does not favour kavaiyam, i.e., experiencing one's own AtmA bereft of the Bliss of being with SrIman nArAyaNa in SrI VaikuNtam.

However, within VisitAdvaitham itself, there are differing views on certain aspects of this **kaivalyam**. According to the ThennAchArya view, those who opt for **kaivalyam** can not come back to the **bhakti mArgam**, as they will be outside the **Paramapatham**, i.e., this side of VirajA river. They will not cross it, as a prappanA does. SwAmi Desikan, however, says such souls experiencing **kaivalya mOkSha** are somewhere across the VirajA river, but away from Sri VaikuNtam. They also have the chance of adopting the bhakti mArgam, if they wish after



experiencing kaivalyam.

There is, however, no difference with regard to the theory that kaivalya Anandam is small, compared to the Bliss of SrI VaikuNtam.

AzhvAr says one should avoid kaivalyam too, like the sensual pleasure in the mundane world.

In this verse, quoted by SwAmi Desikan, prapatthi is advocated. Indirectly bhakti also has been indicated. Both are the means for attaining mOkSha as per our siddhAnthA, though our poorvAchAryas have advocated the prapatthi mArgam, because it is the easiest and can be adopted by all.

This part concludes with SwAmi Desikan's indication that the jIvA develops aversion for pleasures other than the mOkkshAnubhavam.

Having developed disgust for the sensual pleasures and the lower kaivalya mOkSha pleasure, the jIvA stands at a cross road. A fear arises in his mind. On the one side, he sees the wasteful mundane life, and on the other side, he witnesses the wonderful Paramapatham as pictured by his sadhAchAryA under whom he studied the shAstrAs which are thousand times compassionate than one's mother and father. Then why is this fear?

SwAmi Desikan gives the reason for this fear in the mind of the jIvA, who has acquired the theoretical knowledge of spirituality and stands at the door-step of the spiritual path. He says:-

दुरन्त-मायं दुर्निवार-मानं दुष्कृत-फल-प्रवाह-तथा तं पश्य  
'माற்றமுள்' இத்யாதிகளிற்படியே மற்றொரு ப்ரவ்ருத்தி பண்ணவொட்டாத  
महाभीति-युम् பிறந்த அதிகாரிக்கு மேல் செய்ய அடுப்பதேது? என்னில்:

duranta-mAi durnivAra-mAna duShkrutha-phala-pravAha-ththaip paRRa  
"mARRamuLa" ithyAdi-kaLin padiyE maRRoru pravrutti paNNavottAtha



mahAbheeti-yum piRantha adhikAri-kku mEl cheyya aDuppathEthu? yennil:-

SwAmi Desikan describes the fear of the jIva who has acquired the wisdom, as "MahA-bheeti" - great fear. He also adds adjectives to it:-

"தூரந்தமாய்," (duranta-mAi) - "antam" means the end. "Dur antham" means - "endless". The jIvA realizes that the suffering he is undergoing in the mundane world appears to be endless. He is unable to see when it will come to an end. The jIvAtmA goes through the endless cycle of births and deaths. Every time he takes a body, which may be any, small insect, animal, plant or human. Even in the human category, it may be a male or a female body. He may be born in a poor family or a royal family or a Brahmin family which follows the sanAthana dharma in all its aspects. Unless it comes to an end, his travel will continue without a stop. After realizing the uselessness of this worldly life, the jIvA develops this mighty fear.

SwAmi Desikan continues with the adjectives:-

"தூர்நிவாரமான", (dur-nivAra-mAna) - "nivAram" means relief. "dur-nivAram" means, without relief, more correctly, "inevitable". This cycle of births and deaths seems to be unavoidable. There is no escape route. So it appears to this jIvA, after learning at feet of a sadAchAryA. But, there is a way to escape from this, which also the AchAryA must have taught him. However, that knowledge has taken a back seat at present when he surveys his past life and the present situation. This creates a very big fear in him.

SwAmi Desikan further says:-

"துஷ்க்ருத-ஃபல-ப்ரவாஹம்" (duShkrutha-phala-pravAham) - "duShkrutham" means "bad actions", i.e., sins. The jIvA realizes that he has committed sins in this mundane life. He can not imagine how many sins he might have committed in his past lives which are countless.

"ஃபலம்" - (phalam) - fruit. Fruits of his bad karmA-s. He has been told that everyone has to meet the fruits of his past deeds, whether they are good or





bad. For the good deeds, one enjoys good results. Similarly, for the bad ones, the results also will be bad. If the past bad actions are one or two, it is tolerable. But, they are enormous. And so, the results are also many. So says SwAmi DESikan:-

“ப்ரவாஹம்” - (pravAham) - Flood. We have seen floods in rivers during rainy season. The flow of water is uncontrollable. Similarly, the results of the past deeds are also in the form of a flood. Where is the escape? The jIvA sees none.

He contemplates on the situation in which he is placed. Can we describe it? No need for the trouble. SrI Thirumangai AzhvAr picturises it for us. Quotes, SwAmi Desikan:-

“மாற்றமுள” - (mARRamuLa) - This is the opening words of the AzhvAr's pAsuram, in his Periya Thirumozhi.

We shall now study the entire pAsuram:-

மாற்றமுள ஆகிலும் சொல்லுவன் - மக்கள்

தோற்றக்குழி தோற்றுவிப்பாய் கொல்? என்று இன்னம்

ஆற்றங்கரைவாழ் மரம்போல் அஞ்சுகின்றேன்,

நாற்றச்சுவை ஊறு ஒலியாகிய நம்பீ !

mARRamuLa Akilum cholluvan- makkaL

thORRakkuzhi thORRuvippAi kol? yenRu innam

ARRankarai vAzh marampOl anjukinREn,

nARRachchuvai URu oliyAkiya nambheel

--Periya Thirumozhi, 11-8-1

SwAmi Desikan, an inimitable great AchAryA as he was, has chosen the quote



from this pAsuram of SrI Thirumangai AzhvAr, which is the most appropriate to describe the situation faced by the jIvA at this juncture of his mundane life. This pAsuram is the first of the ten verses, in which the AzhvAr pours out his emotion, probably being placed in a similar situation. These ten verses form the last part of this work containing thousand plus pAsurams. As we all know, SrI Thirumangai AzhvAr was the last of the AzhvArs and his life was like any ordinary human being who received the grace of the Lord without any cause. Since his encounter with the Lord, the AzhvAr turned on the spiritual path singing verses after verses in pure Tamil poetry. He travelled through out the BhArata country, visiting many divya kShEtrams, singing pAsurams about the Moorthis of the Lord taken His abode there. A study of this work of SrI Thirumangai AzhvAr will reveal how he evolved step by step into a great bhaktA of the Lord as well as a prapannA.

If we study this pAsuram, we can understand the mental and emotional condition of the jIvA under our focus. We take the help of the commentaries of Sri PeriyavAcchAn PiLLai and Sri Uttamoor VeerarAghavAchAryar.

This AzhvAr received the manthrOpadEsam directly from the Lord Himself. Since then he was deeply immersed in various auspicious qualities of the Lord, besides His incarnations, His leelAs, His archA vighrahAs in numerous kShEtrams. Even then, he undergoes self-despair on his inability to correct himself. And he decides to leave everything at the hands of the Lord. He submits to Him about his pathetic condition and surrenders at His feet:-

**nARRachchuvai URu oliyAkiya nambheel** - AzhvAr addresses Him as nambheel! Which means "poorANan", "the perfection Incarnate". In what way ?

AzhvAr says the Lord is "**nARRachchuvai URu oliyAkiya** - The Lord not only has a form of His own, but He is the very personification of fragrance, pleasant taste, pleasant touch, pleasant sound etc. Unless he had such direct experience of the Lord, the AzhvAr would not have uttered these words!

(SrI Utthamoor SwAmi interprets this line as "The Lord, who is PoorNan -



perfect Person -, controls everything including the qualities like smell etc.”). This reminds us of the evolution of the gross matter out of Moola Prakriti, as activated by the sankalpa of the Lord. He is also present in everything whether gross or subtle as antharAtmA. Besides, He has His own Form which is unimaginably beautiful.

Here, it is very difficult to resist the temptation to recall what nammAzhvAr said in his ThiruvAimozhi. At one place, he describes how each sense-organ expresses anguish unable to bear His separation. But, let us move on.

Thirumangai AzhvAr tells the Lord -

“mARRamuLa” - If I say certain things, You will have many words in reply.

“Akilum cholluvan” - Even then, I will give a fitting reply to You.

“makkaL thORRakkuzhi thORRuvippAi kol?” - You may throw me into the womb of human beings to take many births.

“yenRu” - Such is my suspicion.

“innam” - Even after having all these experience and attaining better knowledge.

“ARRankarai vAzh marampOl anjukiREn” - I shudder like a tree grown and standing on the shore of a river, as at any moment it will be washed away by the waters.

The intention of the AzhvAr is similar to the jIvA who also finds himself in the same situation.

SwAmi Desikan further says:-

“இத்யாதிகளிற்படியே மற்றொரு ப்ரவ்ருத்தி பண்ணவொட்டாத

महाभीतिyुम् पिहन्त” -



"ityAdi-kaLin padiyE maRRoru pravRuththi paNNavottAtha mahAbheetiyum piRantha" -

The jIvA is afflicted by a great fear that he will not be bear another circle of births and deaths. Such a jIvA who is also qualified to take appropriate action.

"அதிகாரிக்கு மேல் செய்ய அடுப்பதேது? என்னில்:-" (adhikAri-kku mEl cheyya aDuppathEthu? yennil:) - If it is asked what such a jIvA should do thereafter?

-

For this, the answer is - How SwAmi Desikan deals with this question will be taken up next.

Before proceeding further, it would be appropriate to think back the favours conferred by the Lord, SrIman nArAyaNa to the jIvas.

- Being the Lord of all lords, SrIman nArAyaNa, considers Himself as a sarva-vidhabandhu - a well-wisher of us in all respects such as mother, father, friend etc.
- He provided us scriptures like VedAs which shower on us compassion more than that of thousands of mothers and fathers would do.
- The Vedas, which are ready to remove all sufferings and to provide all round benefits to all, in all places, at all times and in all situations we are placed.
- The Lord also provided the most important part of the Vedas in the form of Upanishads.
- In order to teach us the right message of the Upanishad based on correct interpretation, He provided us AchAryAs who are of exemplary good nature known sAttvic quality.
- Such AchAryAs are made to give us the right advice to us for our good with all compassion.





- In order to make our understanding easy, the Lord provided great saints in the form of AzhvArs who provided literature in a simple language which can be understood very easily.
- By studying their verses, we are able to give up all our doubts and confusion and to acquire wisdom - so that we can distinguish the good from the bad in our life, by the grace of the Lord.
- That wisdom led us to see the uselessness of our way of worldly living and develop detachment towards worldly sensual pleasures as well as the lower-level enjoyment of our own AtmA, called **kaivalyam**.
- He also led us to the cross road where we are able to realize that we are being overwhelmed by the flood of samsAra, which caught us in the whirlpool from which we are unable to escape by our own efforts.
- He also created a great fear in our minds about the possibility of another birth-circle which we cannot bear anymore.
- At this juncture, the Lord stands ready to extend His helping hand in all His kindness.

SwAmi Desikan further shows us the further action we must take, which is also the favour provided by the sarvEshwaran, SrIman nArAyaNa.

We shall take up the study of the SwAmi Desikan's words next.

After describing the present situation of the jIvA, who shudders to under-go the same torturous course of birth-cycle again and surrenders at the feet of the Lord leaving his future at His hands, SwAmi Desikan goes into what is to be done by the jIva now:-

Text:-

போன நீருக்கு அணைகோலாதே, வேண்டாத நீரைத் தேக்கவும் பாராதே,  
விளைநிலத்திற்கு அபேக்ஷிதமான நீரை விரகாலே தேக்கிக்



கொள்ளுமவர்களைப் போலே, தனக்கு ஸ்வரூப-அநுரூப மான பரம-புருஷார்த்தத்திற்கு தன் அதிகார-அநுரூபமான ஸரண்ய-வஸீகரண-விசேஷத்தை நிஷ்கர்ஷித்து, ஸரண்யனுடைய ஆபிமுக்ய-விசேஷ ஹேதுவாக அவன் தானே முன்பு செய்த உபகார-பரம்பரையை முகப் பச்சையாக்கி, மேற்செய்ய வேண்டும் உபகார பரம்பரையை ஆகிஞ்சந்ய-அநந்யகதித்வங்களை முன்னிட்டுக் கொண்டு அபேக்ஷிக்குமது பரமஹிதம்.

POna neerukku aNaikOlAthE, vENdAtha neeraith thEkkavum pArAthE, viLainilatthiRku apEkshitha-mAna neerai virakAIE thEkkik kOLLumavarkaLaip pOlE thanakku svaroop-a-anuroopa-mAna parama-puruShArthat-tthiRku than adhikAr-anuroopa-mAna sharaNya-vasheekaraNa-vishESha-tthai nishkarshitthu, sharNya-nudaiya Abhimukhya-vishESha hEtu-vAka avan thAnE munbhu cheitha upakAra-paramparai-yai mukap-pachchaiyAkki, mERcheyya vEndum upakAra paramparayai Akincanya-ananya-gatitva-ngaLai munnittukkoNdu apEkShikkumathu parama-hitham.

SwAmi Desikan has been explaining the foremost favours conferred by the Lord on jIvas. At this point of time, the jIva also has to do certain things so that the Lord can continue to provide further favours to him.

The jIvA has to adopt the means for attracting the Lord so that the Lord will take note of the jIva's interest in reaching Him. This is a mutual response between the Lord and the jIvA.

In SrIbhAShyA, in the very first adhikaraNam, SrI-BhaShyakArar makes it clear that the Lord can not be attained merely through shravaNam, mananam, nididhyAsanam by the jIvA. He quotes a passage from MuNdakopanishad (3-2-3) which says:

नायमात्मा प्रवचनेन लभ्यो

न मेधया न बहुना श्रुतेन ।



यमेवैष वृणुते तेन लभ्यः

तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

nAyamAtmA pravacanEna labhyO

na mEdhayA na bahunA shrutEna |

yamEvaiSha vruNutE tEna labhyah

tasyaiSha AtmA vivruNutE tanoom svAm||

He can be attained only by him whom He chooses. Only a person who has extreme affection for Him is qualified to attain Him. The same is spoken by the Lord himself in BhagavadgItA also (10-10), and in (7-17).

It is, therefore, proper for SwAmi Desikan to guide the jIvA who is eager to attain Him. That is what, he says in the following words:-

போன நீருக்கு அணைகோலாதே, வேண்டாத நீரைத் தேக்கவும் பாராதே, விளைநிலத்திற்கு அபேக்ஷிதமான நீரை விரகாலே தேக்கிக் கொள்ளுமவர்களைப் போலே, தனக்கு ஸ்வரூப-அநுரூபமான பரம-புருஷார்த்திற்கு தன் அதிகார-அநுரூபமான ஸரண்ய-வஸீகரண-விசேஷத்தை நிஷ்கர்ஷித்து,

POna neerukku aNaikOIAtHE, vENdAtha neeraith thEkkavum pArAtHE, viLainilatthiRku apEkshitha-mAna neerai virakAIE thEkkik kOLLumavarkaLaip pOIE thanakku svaroop-aanuroopa-mAna parama-puruShArthat-tthiRku than adhikAr-aanuroopa-mAna sharaNya-vasheekaraNa-vishESha-tthai nishkarshitthu,

SwAmi Desikan explains citing the example of farmers. The farmers will not put a dam for saving the waters already flown away. They will also not preserve unwanted waters. They will save only so much of waters as required for their crop-yielding fields.



Similarly, jIva also has to decide the means for attaining the highest goal, according to his own capacity and qualification. In this case, he must determine the appropriate course for attracting Him Who is the final resort.

Our PoorvAchAryAs have left us a proven means for attaining the Lord. It can be either Bhakti-yOga or Prapatthi. One who has the qualification and capacity can adopt bhakti-yOga. Prapatthi or SaraNagathi is the best sited for those who are not qualified and do not have the capacity.

SwAmi Desikan continues:-

"சுரண்யனுடைய ஆபிமுக்ய-விசேஷ ஹேதுவாக அவன் தானே முன்பு செய்த உபகார-பரம்பரையை முகப் பச்சையாக்கி,"

sharNyanudaiya Abhimukhya-vishESha hEtu-vAka avan thAnE munbhu cheitha upakAra-paramparai-yai mukap-pachchaiyAkki, --

The aspirant must consider the favours done by the Lord earlier as a valid and important foot-hold for him to proceed further. Any intelligent person will use the friendly gesture, like a smile, made by another person, to exploit him to get more benefits. Similarly, the jIvA should make of use of the compassionate favours extended to him by the Lord to proceed further to achieve his goal. The goal is to escape the samsAra captivity and get liberated. The favours done by the Lord earlier, when he was ignorant, will come to his help for making a further move, since he has acquired wisdom through the teachings of his sadAchAryA. The means should be fitting with his new position.

SwAmi Desikan concludes this section with these words:-

மேற்செய்ய வேண்டும் உபகார பரம்பரையை ஆகிஞ்சந்ய-அநந்யகதித்வங்களை முன்னிட்டுக் கொண்டு அபேக்ஷிக்குமது பரமஹிதம்.

mERcheyya vEndum upakAra paramparayai Akinchanya-ananya-gatitva-ngaLai munnittukkoNdu apEkShikkumathu parama-hitam.





SwAmi Desikan suggests that the jIvA should feel his own helpless condition and his lack of resources of his own. That is, the "Akinchanyam" and the "ananya-gatitvam", which are among the angAs of prapatthi mArga. Akinchanathvam is the lack of even a little to invest. On his own the jIvA can not make any move. He is left with no resources to invest. "ananyagatitvam" - means that he has no other resort except the Lord.

On this basis, he must seek further favours from the Lord. That is the "paramahitam", the ultimate good, which is reaching SrI VaikuNtam, for the ever-lasting service for the Lord and the Bliss.

Here ends the first section explaining the Parama-hitham of the Lord, in the first athikAram (Chapter), named "PoorvOpakAra Parampara athikAram."





## SECTION – 2

ஜீவனுக்கு எம்பெருமான் அநாதிகாலமாய்ச் செய்யும்

நான்கு அடிப்படை உபகாரங்கள்

The Four basic favours provided by the Lord to the JivAtmA

since time immemorial

In this section, SwAmi Desikan spells out the series of favours done by the Lord of lords (SarveSvaran) for us since time immemorial.

ஸர்வேஸ்வரன் நமக்கு முன்பு செய்த உபகார பரம்பரை எது? மேல் அபேக்ஷிக்கப்படும் உபகார பரம்பரை எது? என்னில்:-

sarveSvaran namakku munbu cheitha upakAra paramparai yethu? mEl apEkchikkapadum upakAra paramparai yethu? yennil:-

In the opening remarks, SwAmi Desikan says, if it is asked, what were the favours conferred by the Lord earlier? And "What favours are expected from Him hereafter?" The reply is as follows:-

SwAmi Desikan lists four kinds of favours done by the Lord.

The first one is as follows:-

(1) “इच्छात एव तव विश्व-पदार्थसत्ता” (இச்சாத ஏவ தவ விஸ்வ-பதார்த்தா)

என்கிறபடியே ஸர்வ வஸ்துக்களுடையவும் ஸ்வரூப-ஸ்வபாவ-ப்ரவ்ருத்தி-பலங்கள் தான் இட்ட வழக்காம்படி நிற்கிற ஸர்வேஸ்வரன் தன் ஓளதார்ய-அதிசய-த்தாலே மேல் நமக்குத் தருகைக்குத் தானே ஸங்கல்பித்து வைத்த நித்ய-நிர்தோஷ-நிரதிசய-மஹா-ஆநந்த-அநுபவ-த்திற்கு ஆஸ்ரயமான அஹம்-அர்த்தத்தை அந்யதாகரிக்க வல்லவனாயிருக்க, நித்ய-இச்சையாலே அந்யதாகரியாதே, “இது நித்யமாகக் கடவது” என்று நிலைநிறுத்தி வைத்தது

मस्वरूप-सत्ता-रक्षक्षरूप- (ஸ்வரூப-ஸத்தா-ரக்ஷணரூப)-மான मनित्य-सिद्ध (நித்ய





ஸித்த) உபகாரம்.

(1) "icchAta eva tava viSva-padArthasattA" yenkiRapadiyE sarva vasthukkaLuDaiyavum svaroopA-svabhAva-pravrutthi-phala-ngal thAn itta vazhakkAmpadi niRkiRa sarveSvaran, than oudaArya-athisyatthAIE mEl namakkuth tharukaikkuth thanE sankalpithttthu vaittha nitya-nirdosha-niratiSaya-mahA-Ananda-anubhava-tthiRku ASraya-mAna aham-arthatthai anyathAkarikarikka vallanAi - yirukka, nithya-icchai-yAIE -yAtE, "itu nityamAkak kadvatu" enRu nilai-niRtti vaittatu "svaroopA-sattA-rakshNa-roopa"-mAna nitya siddhda -upakAram.

In the first sub-section, SwAmi Desikan gives the message that the Lord has done a favour (UpakAram) which is permanent, to remain for ever. What is it? He himself says in a crisp form:-

"ஸ்வரூப-ஸத்தா-ரக்ஷணரூபமான" - (svaroopA-sattA-rakshaNa-roopa-mAna") - That is the favour of "protecting the Atma svaroopam".

Atma svaroopam is its "jn~Ana" form. It is said in various scriptures that not only our individual AtmA, i.e., jIvAtmA, but even the ParamAtmA is jn~Anam (consciousness) itself. While jIvAtmA is atomic in size, the ParamAtmA is vibhu, spread all over. That is why, It is known as 'Brahmam'. It is the ardent duty of the jIvAtmA to attain the perfect knowledge of the Brahman, as said by the opening sootram of the **Brahma sootra**, which is also known as the **Vedanta Sootra**. Hence, this jn~Ana form of the jIvAtmA has to be preserved as it is, on a permanent basis. This can not be done by jIvAtmA himself. Though he has a role in it, but it is the grace of the Lord that is most important for this.

SwAmi Desikan gives a detailed account of this upakAram of the Lord. He quotes from SrI VaikuNThastavam of SrI KooratthAzhvAn, the immediate disciple of SrI BhAshyakAra. SrI KooratthAzhvAn has left us five works known as "**pancha-sthavam**" - five stOtrams. They are, SrI-stavam, SrIvaikuNta stavam, athimAnusha stavam, sundaraBAhu stavam and VaradarAja stavam.





Your auspicious qualities are eternal as You desire so





Now, we shall study the slokam to which the quotation, "icchAta eva tava viSva-padArthasattA" belongs:-

इच्छात एव तव विश्व-पदार्थसत्ता

नित्यं प्रियास्तव तु केचन ते हि नित्याः ।

नित्यं त्वदेक-परतन्त्र- निजस्वरूपा

भावत्क-मङ्गलगुणा हि निदर्शनं नः ॥

இச்சாத ஏவ தவ விஸ்வபதார்த்தஸத்தா

நித்யம் ப்ரியாஸ்தவ து கேசந தே ஹி நித்யா: |

நித்யம் த்வதேக பரதந்த்ர-நிஜஸ்வரூபா

பாவத்க மங்கள குணா ஹி நிதர்ஸநம் ந: ||

icchaata eva tava viSva-padaartha-sattA

nityam priyAstava tu kEcana tE hi nityAh |

nityam tvadeka-paratantra-nijasvaroopA

bhAvatka- mangalaguNa hi nidarSanam nah ||

---SrIvaikuNThastavam - 36

*Meaning:*

Oh Lord! It is obvious that all the things in the world exist only as per Your will. Of these, there are certain things which are eternally dear to You and so they remain eternal. Your auspicious qualities are eternal as You desire so. In fact, they are the appropriate illustration for us too.



Quoting the first line of this sloka, SwAmi Desikan points out that as the form, quality, conduct and experience of all the things are as per the will of the Lord. Out of His wonderful generosity, He himself has determined to provide us an experience of a permanent, blemishless, and wonderful great bliss. Despite His being capable of changing this for a particular AtmA, He does not do so, out of His unchanging will. Thus, deciding that let it be so, He is protecting the nature of the AtmA on an eternal basis. This is the eternal favour done by Him for us.

By this statement of SwAmi Desikan, it is very clear that our very existence as a **jn~Ana** form is the Lord's will (sankalpam). When He did us this favour is beyond our comprehension. The fact remains that we owe only to Him for our very existence in the form of knowledge (**jn~Ana** form).

Under this Section, SwAmi Desikan is explaining the basic favours which the Lord has conferred on us in the past. First, he showed that He did a favour by making our **Atma-svaroopam** eternal.

Individual AtmA has two aspects. One is its form, that is, its **svaroopam**, which is **jn~Ana** - consciousness. Every one of us is aware constantly of our own existence, i.e., the feeling of "I" - "**aham**". The existence of one's AtmA is known only to himself, which can be described to some extent as self-consciousness. Our AtmA is not seen by others, even though our body is visible to them. The AtmA is known only to itself in the form of "**I**". This self-consciousness is called the **svaroopam** of the AtmA. It is the Lord's will that this **svaroopam** be eternal. This point was discussed in the first sub-section as a favour done by the Lord.

Now, in the second sub-section, SwAmi Desikan shows how it is the will of the Lord that the nature (**svabhaavam**) of our AtmA also be eternal. What is this 'nature'? We are now going to see it. First the text:-

(ii) இந்த ப்ரத்யக்-ஆத்ம-ஸ்வரூபத்திற்கு பரம-புருஷார்த்த-அநுபவரூபமாயும், தத் விரோதி-நிவர்த்தந-வ்யாஜரூபமாயும் பரிணமிக்கக்கடவ தர்மபூதஞ்ஞானத்தை மாற்றாதே, நித்ய-இச்சையாலே இத்தை அஹம்-அர்த்தத்திற்கு நித்ய-



தர்மமாக்கி வைத்தது, ஸ்வபாவ-ரக்ஷணரூபமான நித்யோபகாரம்.

(ii) indha prathyak-Atma-svaroopā-tthiRku parama-purushārtha-anuroopā-mAyum, tat-virodhi-nivartana-vyājaroopā-maayum pariNamikkak-kadava dharma-bhootha-jnā~na-ttai maaRRAtE, nitya-icchaiyaalE itthai aham-ārtha-tthiRku nitya-dharma-maakki vaitthathu, svabhaava-rakshaNa-roopā-maana nityopakaaram.

To begin with, we must understand the technical terms used by SwAmi Desikan in this sub-section.

“ப்ரத்யக்-ஆத்மா” - prathyak-Atmaa

“prathyak” means “svasmai bhaasamaanam” - i.e., revealing to oneself within.

“prathyak-Atmaa” - one’s AtmA reveals itself within oneself. This is in contrast with material things which have no consciousness, but are known only to others. One’s body is seen by others, but his AtmA is not seen by them. They are aware of its existence only through the living body of the person. His AtmA is hidden so far as others are concerned. Once this is clear, we can say, “individual AtmA” as indicated by this term, “prathyak-Atmaa”.

“பரம-புருஷார்த்த-அநுபவரூபம்” - “parama-purushārtha-anuroopam” -

“purushārtham” means ‘an object of attainment by a human being’.

“parama-purushārtham” means ‘the highest goal of attainment for any human being’.

The experience of such highest goal is “parama-purushārtha-anubhavam”.

This experience is possible for an individual AtmA through his knowing capacity. This is called attributive knowledge, i.e. dharma-bhootha-jn~Anam.

“dharma” - quality or attribute.

“dharma-bhootha-jn~Anam” - means attributive knowledge. With this one knows



things outside. This knowledge is in the nature of contraction and expansion. In the prAkritic life, i.e., in samsAra, this attributive knowledge is in a contracted state. For an ordinary person, its reach is up to very limited area only. By practice, one can expand its area of reach. Presently sitting in a place, we will not be able to know the happenings at far off place, why even out side our room, unless we move over there. Yogis, out of constant and prolonged practice, are able to be aware of happenings at a far off place. Their dharma-bhootha-jn~Anam is also limited, though wider than an ordinary person.

But the dharma-bhootha-jn~Anam of ParmAtmA is vibhu, limitless in its reach. MukTA-s too have their dharma-bhootha-jn~Anam expanded like that of the Lord. The contraction is only in the mundane world.

The achit things have also AtmA-s, but their dharma-bhootha-jn~Anam is almost zero, totally contracted. Every material object in the world has its AtmA bereft of knowing capacity. A little better are tiny creatures; still better are plants; above them come animals and then come human beings whose dharma-bhootha-jn~Anam is more expanded than all of them. The full expansion of the attributive knowledge comes only when the soul attains Mukthi.

So, there are stumbling blocks in the way of dharma-bhootha-jn~Anam. For attaining spiritual knowledge, including about the ParamAtmA, the Lord out of His own will, removes the blocks so that the jIva's attributive knowledge expands to that extent. This is another favour done by the Lord for the soul.

This is expressed by SwAmi Desikan as follows:

"tat-virodhi-nivartana-vyaja-roopa-maayam pariNamikkak-kadava dharma-bhootajn~Ana-ttai maaRRAtE,"

Here, "tat-virodhi" means the stumbling blocks which are described as "virodhi" -- enemies of AtmA.



"nivartana-vyaajaroopa-maayum" - The Lord's help is in the form of removing the obstacles to facilitate the expansion of the jIvA's knowledge.

"pariNamikkak-kadava" -- By the favour done by the Lord, the AtmA's attributive knowledge shines (parinamitthal).

"dharma-bhootaj~nAna-ttai maaRRAtE" - This shining of the attributive knowledge is also retained without dwindling, by the favour of the Lord.

It is all due to His eternal will (nitya -sankalpam). This is indicated by SwAmi Desikan as "nitya-icchaiyaalE" - continuing desire of the Lord. Because of His eternal will, the jIvA's attributive knowledge expands to attain finally the parama-purushaartham, which is nothing but enjoying the Lord's company in SrI VaikuNtam.

"aham-artha-tthiRku nitya-dharma-maakki vaitthathu" --

Here, "aham-artha-tthiRku" means, for the jn~Ana svaroopA AtmA. The Lord turns the attributive knowledge of the JivAtmA eternal, "nitya-dharma-maakki vaitthathu".

SwAmi Desikan says this is another eternal UpakAram of the Lord:- "svabhaava-rakshaNa-roopa-maana nityopakAram." -- He has saved the attributive knowledge of the jIvAtmA. Thus the dharma-bhootha-jnAnam is made a "nitya-dharmam".

This is the "svabhaava-rakShaNam" - protecting the nature of knowing. This favour is also an eternal UpakAram of the Lord, "nityopakAram".

So concludes, SwAmi Desikan, in this second sub-section.

SwAmi Desikan so far described the two permanent favours done to us by the Lord by way of securing the svaroopam and svabhaavam of our AtmA. The first favour was to maintain the jn~Ana form of the jIvAtmA on a permanent basis. The second one was to protect the attributive knowledge of the individual





AtmA. Both these He did out of His own free will, i.e., sankalpam.

Despite being the jnAna form with the capacity to know the outside things, the jIvA did not make use of His gifts for his own welfare but to indulge in vulgar enjoyments through the sense organs. How the Lord wants to save us from this situation is described by SwAmi Desikan in this third sub-section.

The Text:-

(iii) இப்படி நின்றால் அநாதியான அவித்யா-கர்மாதி-சக்ர-பரிவ்ருத்தி-யாலே பரிப்ராமித்து, அநுசித-போகங்களிலே ஆழங்கால்பட்டு, ஆஞ்ஞா-அதிலங்கந-ருசியாய் அஸமஞ்ஜஸன்படியே அநர்த்த-ஹேதுக்களை அநுஷ்டித்து, 'அருநரகத்து அழுந்தும் பயன் படைத்தேன்' என்கிறபடியே அதிகோரங்களா ன நரகங்களிலே விழுந்து அழுஞ்சிறையிலே கிடக்குமவனுக்கு நாய்களோடொக்க நடுவே சில தீனி இடுமாப் போலே, நரக-துல்யங்களாய் வருகிற ஸ்வர்காதி-விஷமதுக்களை புஜித்தும், நித்ய-நைமித்திக-ப்ராக்ருத-ப்ரளயங்களிற்படியே மூர்ச்சித்த சிறையின்படியாய் அநேக காலம் முச்சடங்கிக் கிடந்தும், இவற்றில் அநுதாபாதிகளும் அற்றுப் போந்த நம்மைப் பற்ற அவ்யாஜ-க்ருபையாலே அவஸர-ப்ரதீக்ஷனாய் நின்றதுவும்;

(iii) ippadi ninRAI anAdithiyAna avidhyA-karmAdi-cakra-parivrutthiyalE paribhrAmitthtu, anucitha-bhOgangaLiE aazhankAl-pattu, aajn~A-atilanghana-ruciyaai asamanjasan-padiyE anartha-hEtukkaLai anushtittu, "arunarakattu azhuntum payan padaittEn" enkiRapadiyE atighorangaLaana narakaangaLiE vizhuntu azhujnciRaiyilE kidakkum-avanukku naaykaLOdokka naduvE cila tIni idumAp pOlE naraka-tulyankaLay varukiRa svargaadi-vishamadhuk-kaLai bujittum, nitya-naimittika-praakruta-praLayngaLiRpadiyE moorccitta ciRaiyin-padiyaay anEka kaalam mooccadangik kidantum, ivaRRil, anutaapaadikaLum-aRRup pOnta nammaip paRRa avyaaja-krupaiyaalE avasara-prateeksShanaay ninRatuvum;

It is really due to the grace on the part of SwAmi Desikan that we are able to visualize how the jIvA got into a deep mess:-

"இப்படி நின்றால் அநாதியான அவித்யா-கர்மாதி-சக்ர-பரிவ்ருத்தி-யாலே



பரிப்ராமித்து, அநுசித-போகங்களிலே ஆழங்கால்பட்டு.”

“ippadi ninRAI anAdithi-yAna avidhyA-karmAdi-cakra-parivrutthiyalE paribhrAmitthu, anucitha-bhOgaNgaLilE aazhankAl-pattu,” ---

“ஆழங்கால்பட்டு” (aazhankAl-pattu) - means 'got deep into'. It indicates that the jIvA has got deep into some un-desirable place. What is it?

SwAmi Desikan reveals it as:

“அநுசித-போகங்களிலே”, (anucitha-bhOgaNgaLilE) - means 'in to improper pleasures'. That is, jIvA has got stuck in un-desirable enjoyments.

How it happened? SwAmi Desikan explains it also in his own style:

“அவித்யா-கர்மாதி-சக்ர-பரிவ்ருத்தி-யாலே பரிப்ராமித்து”,

“avidhyA-karmAdi-cakra-parivrutthiyalE paribhrAmitthu” -

“பரிப்ராமித்து” (paribhrAmitthu) -

“ப்ராமித்து” (bhrAmitthu) - means 'circulating'. If the adjective, “பரி”, (pari) is added, this word will mean 'excessively circulating'.

SwAmi Desikan seems to stress the point that, jIvA has got into a whirlpool, which is circulating very fast. He has been caught in a fast-circling whirlpool. It is a common knowledge that if a person got in to a deep fast circling whirlpool it is not possible for anyone to save him. It may be asked, what kind of whirlpool in which the jIvA has fallen?

SwAmi Desikan explains that also in a cryptic phrase:

“அவித்யா-கர்மாதி-சக்ர-பரிவ்ருத்தி-யாலே” (avidhyA-karmAdi-cakra-parivrutthiyalE) - JIvA is in the circle of ignorance - karma - again ignorance - again karma -- repeatedly going on circle. Because of ignorance, he committed sinful actions, which in turn made him more ignorant and again continued his harmful actions. This became a circle with no end visible. Such circles



multiplied, "cakra-parivrutthi" in due course and the jIvA is undergoing countless births and deaths in the form of countless variety of beings.

When did this tragic event start?

No one can fix the day of beginning. That is why SwAmi Desikan says, "அநாதியான்", (anAdithiyAna) - the beginning can not be known. But this started after the jIvA was blessed with the capacity to know, "dharma-bhoota-j~nAnam", the attributive knowledge.

SwAmi Desikan continues:

The jIvA, having immersed in the deep waters of inappropriate enjoyments, further commits wrong actions:-

"ஆஞ்ஞா-அதிலங்கந-ருசியாய் அஸமஞ்ஜஸன்படியே அநர்த்த-ஹேதுக்களை அநுஷ்டித்து",

aajn~A-atilanghana-ruciyaai asamanjasan-padiyE anartha-hEtukkaLai anushtittu,"-

The foremost of his wrong actions is the violating the rules - "ஆஞ்ஞா-அதிலங்கநம்", (aajn~A-atilanghanam) -

"ஆஞ்ஞா", (aajn~A) - means 'commands'. Of whom? In our sanAthana dharmam, there are certain rules which have to be observed by every one. These are laid down in smrtis, like Manu smriti etc. These are to ensure smooth life in a society that has been in existence from time immemorial. Every human being who belongs to any division of the society has to observe these rules. These are considered as ordained by the Lord Himself.

"அதிலங்கநம்", (atilanghanam) - means 'violation'. Violating these rules or divine commands will lead to disorder and confusion and finally the society would go to pieces. It would then be very difficult for the people to lead a normal live. This is known to the elders of the society and they are supposed to ensure order.



However, individual jIvA-s, who go astray and get into wrong ways of life, which may appear to them pleasing as sensual enjoyments, and continue to indulge in them excessively, because of un-resistable desires. This is referred to by SwAmi Desikan in the following words:-

"ஆஞ்ஞா-அதிலங்கந-ருசியாய்", (aaj~nA-atilanghana-ruciyaai) - The violation of rules itself becomes their enjoyment.

SwAmi Desikan next refers to a similar character from Ramayana and SrImad Bhagavatha Purana:- "அஸமஞ்ஜஸன்படியே", (asamanjasan-padiyE) - like Asamanjasan.

To know who is this Asamanjasan, we have to refer to Srimad Valmiki RAmAyana, BALakAnda, Canto 38.

The story goes as follows:-

There was a king, Sagara by name, who ruled over AyodhyA, and who was pious. He had two wives, KesinI and Sumathi. For long time, Sagara had no son. As he was worried, Sagara, along with his wives, practiced asceticism at a place called Bhrugu-prasravaNa, in the HimAlayas, for begetting a son. Pleased with his tapas, the sage Brugu, conferred a boon on Sagara. He said, "One of your wives will bear you a son who will perpetuate your race, while the other will give birth to sixty-thousand sons." KesinI preferred a son that would perpetuate the line. Sumati sought sixty thousand renowned sons. Accordingly, in due course, KesinI gave birth to a son, known as Asamanjasa. Sumati brought forth a globular shaped lump, from which emerged sixty-thousand male issues. Royal nurses nurtured them placing them in jars full of ghee. After a long time, all of them attained maturity. The sixty thousand sons were endowed with youthful vigour and they stood by the side of Sagara. On the other hand, Asamanjasa, the eldest son of Sagara, however, used to catching hold of infants from the city everyday, throwing them into the Sarayoo river and heartily enjoyed seeing them drowning. As a result of Asamanjasa's of sinful act, harming the citizens, King Sagara exiled him from the capital.



The same story is also narrated in Srimad BhAgavata, in the 8<sup>th</sup> Chapter of the Ninth Skanda. About Asamanjasa, it gives this version:-

Asamanjasa, who was given to contemplation in his previous birth, stayed away from the path of yoga through evil association and showed himself as a wicked fellow. He did what was reproachful and unpalatable. He hurled forth playing children into the Sarayoo river, frightening the people. He was exiled by his father, King Sagara, from his kingdom.

Like this Asamanjasa, those jIvA-s, who indulge in dangerous acts, violate the established laws.

SwAmi Desikan has so far shown how SrIman nArAyaNa has been showering His favours to the jIvAtmA and the jIvAtmA, on the other hand, fails to make use of the favours in a proper manner for his own good. In stead, he uses the power of knowing for selfish enjoyment and in the process commits sinful activities. He also gave an example from SrImad rAmAyana and SrImad BhAgavadam, about Asamanjasa, son of King Sagara, whose sinful doings led to his exile from the kingdom. Such is the case with the jIvA-s who adopt 'anartha-hetu'.

SwAmi Desikan follows it up with a quotation from Divya Prabandham:-

"அருநரகத்து அழுந்தும் பயன் படைத்தேன்", (arunarakattu azhuntum payan padaittEn)

This is part of a verse from the 6<sup>th</sup> Centum of SrI Tirumangai AzhvAr's Periya Tirumozhi. In this quote, the AzhvAr says "I did acts that resulted in my getting deeper in to the worst hell." Let us look at the pAsuram in full:-

சாந்தேந்து மென்முலையார் தடந்தோள் புணரின்ப வெள்ளத்து

ஆழந்தேன் - அருநரகத்து அழுந்தும் பயன் படைத்தேன்

போந்தேன் புண்ணியனே! உன்னையெய்தி என் தீவினைகள்

தீர்ந்தேன் நின்னடைந்தேன் திருவிண்ணகரானே!





chaanthEnthu menmulaiyaar thadanthoL puNrinba veLLatthu

aazhnthEn - arunaragatthu azhundm payan padaittEn

pOnthEn puNNiyanE! Unnaiyeithi en theevinaikaL

theernthEn ninnadinthEn tiruviNNakarAnE!

--Periy tirumozhi, 6-3-4

*Meaning:*

Oh, the Lord of TiruviNNagaram! In the past, I got myself immersed in the flood of sensual enjoyments by embracing women with broad shoulders and soft breasts covered with reddish sandal paste. By that action I got the reward of falling deep into the most frightful hell with out any hope of retrieval. Oh, Granter of benefits! When I reached here (TiruviNNagar), I came close to You and became free from all my sins. Now, I attained You as the ultimate resort.

AzhvAr sang this verse as if answering to a query from the Lord. The Lord told the AzhvAr, "You said that you have come running here out of fear of the powerful arrows shot from the eyes of beautiful women. (in the previous verse). When I asked to you 'what are you going to lose by accepting that invitation?', you replied that you are losing the enjoyment being with me. I am saying, "there is no need for such a hurry, you can have it later." In reply to this, the AzhvAr recited the above verse in which he explains the misfortune he had, because of not approaching Him. (This is the opening remark for this verse, given by SrI Uttamoor SwAmi in his commentary.)

As stated by Tirumangai AzhvAr,

"அதிகோரங்களான நரகங்களிலே விழுந்து அழுஞ்சிறையிலே கிடக்குமவனுக்கு", (atighorangaLaana narakaangaLilE vizhuntu azhujnciRaiyilE kidakkum-avanukku)- For the jIvA, who has fallen into the worst hell, and got stuck there.

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Here, SwAmi Desikan points out that even while suffering a hell-like life in this world, the jIvA gets some benefits, though, not lasting:-

“நாய்களோடொக்க நடுவே சில தீனி இடுமாப் போலே, நரக-துல்யங்களாய் வருகிற ஸ்வர்காதி-விஷமதுக்களை புஜித்தும்”, (naaykaLOdokka naduvE cila tIni idumAp pOlE naraka-tulyankaLaay varukiRa svargaadi-vishamadhuk-kaLai bujittum)--

SwAmi Desikan says the jIvA does swallow these benefits, offered to him, like some items given to dogs to munch. These are heavens etc. But, they are really “விஷமதுக்கள்”, (visha-madhukkaL) - poisons tasting like honey.

Hence, even heavens obtained through the performance of yagnA-s are also like hells. The heavenly life, one gets after performing the laborious yagnA, will not be pleasant, as at any moment jIvA might be thrown back into the samsAra. He may have to remain breathless for a long time because of the intervening PraLaya-s. This is what SwAmi Desikan says in these words:-

“நித்ய-நைமித்திக-ப்ராக்ருத-ப்ரளயங்களிற்படியே முர்ச்சித்த சிறையின்படியாய் அநேக காலம் முச்சடங்கிக் கிடந்தும்”,

“nitya-naimittika-praakruta-praLayngaLiRpadiyE moorccitta ciRaiyin-padiyaay anEka kaalam mooccadangik kidantum,” -

There are different kinds of PraLaya-s, when the entire universe will be dissolved. They are:- nitya, naimittika, and praakruta praLaya-s.

- nitya praLaya:- As per the rule that all things that are produced will be destroyed, the destruction that takes place every moment is known as nitya praLaya.
- Naimittika-praLaya:- The destruction of certain worlds at the end of one day of Brahma's life, is known as naimittika-praLaya. These worlds will again reappear when the next day begins for Brahma.



- Praakruta-praLaya:- This happens when Brahma's life of 100 years is completed. (One day & night for Brahma is equal to 8000 chatur-yuga-s of human beings.  $100 \times 8000 = 8$  million chatur-yuga-s is the life duration of Brahma.)

It is stated in scriptures that during each praLaya, all the jIva-s and the matter are taken into the stomach of SrIman nArAyaNa in their subtle form. jIva-s, though they are in the form j~nAna, will be in a state of coma, with their dharma-bhootha-j~nAnam not existing. When the creation takes place every jIvA gets back the same position in which he was before the praLaya took place. This is also the will of the Lord.

However, the immobile state of the jIvA-s during the praLaya is similar to being in a jail under imprisonment. This is indicated by SwAmi Desikan as:-

“மூர்ச்சித்த சிறையின்படியாய் அநேக காலம் முச்சடங்கிக் கிடந்தும்,”,

“moorcchitta ciRaiyin-padiyaay anEka kaalam mooccadangik kidantum,” -

Despite this kind of situation of the jIvA, the Lord stands eagerly to help him. This is taken up next by SwAmi Desikan.

Unlike SrI Tirumangai AzhvAr, who was repentant for having wasted his life-time indulging in ignoble pleasures, there are jIvA-s who have no such repentance and continue in such activities. What happens in their case? SwAmi Desikan, in all compassion, tells us how the Lord feels about them:

“இவற்றில் அநுதாபாதிகளும் அற்றுப் போந்த நம்மைப் பற்ற அவ்யாஜ-

க்ருபையாலே அவஸர-ப்ரதீக்ஷனாய் நின்றதுவும்”,

“ivaRRil, anutaapaadikaLum-aRRup pOnta nammaip paRRa avyaaJa-krupaiyaalE avasara-prateekshanaay ninRatuvum;” --

Even after going through thousands of chatur-yuga-s in lower states of life and in higher level as human beings, these jIvA-s remain in utter ignorance. They do not have even a trace of repentance for they have been doing. There is no



attempt on their part to raise themselves to higher planes of awareness.

The Lord, however, does not remain indifferent. He is full of compassion, dayA. However, He can not take any initiative on His own for their retrieval because, such jIvA-s do not even turn their faces towards Him. They include those who have taken human form because of some good karma in their past life, but declare themselves as atheists - non-believers.

They do not accept the fact that there is a ParamAtmA, who is the ultimate and that by turning toward Him they can come to a better path. On the other hand, they mislead other jIvA-s who are in the border - mid-way between belief and non-belief. The Lord knows they are the worst compared to even asurA-s.

In the hope that they too will amend themselves, the Lord is looking forward to them. He is prepared to wait for them, however long it may require. We can not find any reason for His positive attitude. As human beings, how many of us are able to maintain patience? Our patience does not last even a day. But, the Lord's patience exceeds all time-limits. No one, not even scriptures, can find the reason for His great compassion for such unfortunate souls. The scriptures stopped with simply saying, "avyAJa-krupA" - 'causeless compassion' -- on His part.

The scriptures also have their limitation. They can not describe an indescribable thing. That is because He is beyond their reach.

There is one instance narrated in the TaittirIya Upanishad. Trying to find out the quantity of His bliss, the Vedas return again and again for want words and for want of thinking ability: - "यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । ", "yato vaaco nivartante | apraapya manasaa saha |" (taittiriyoanishad - aananda valli). The same is the position regarding His compassion.

So points out SwAmi Desikan:- "நம்மைப் பற்ற அவரை-ப்ரதீக்ஷனாய்



நின்றதுவும்", (nammaip paRRa avasara-prateekshanaay ninRatuvum). The Lord is eagerly waiting for the moment when we would turn towards Him so that He can take care of us. This He does: "அவ்யாஜ-க்ருபையாலே", (avyaaja-krupaiyaalE) - out of compassion for which no one can find a reason.

After completing the previous section as above, a Bhaagavathar who called on me went through the text. While explaining to him, adiyEn made certain clarifications to bring out the intention of SwAmi Desikan to use this phrase:-

"நம்மைப் பற்ற அவ்யாஜ-க்ருபையாலே அவஸர-ப்ரதீக்ஷனாய் நின்றதுவும்",

"nammaip paRRa avyaja-krupaiyaalE avasara-prateekShanaay ninRatuvum;"

SwAmi Desikan says that the Lord is waiting for the moment to receive the jIvA when he makes a round-about turn towards Him. This was the case with SrI Tirumangai AzhvAr, as he himself expressed in his verse quoted earlier.

The Lord's anxiety can not be realized without an illustration from our daily life. When we want to go to a place, we reach the nearest bus stop to catch the particular bus going to that place. We wait there, expecting that the particular route bus will come for us to get in. But we are not aware when it will arrive at the bus stop. Still, we have no choice but to wait till it appears there. No one can tell us when it will come there, as it does not keep up the time schedule. Even then, we wait for it as we must go to that place without fail.

In a similar situation, the Lord is. This is indicated by the expression "அவஸர-ப்ரதீக்ஷனாய் நின்றதுவும்", "avasara-prateekShanaay ninRatuvum". Here "அவஸரம்", (avasaram) indicates the "restless-ness" that is normally there in a person waiting for the bus. The appointed time for reaching the place is fast nearing, but there is no sight of the bus. SwAmi Desikan's intention is to stress this point that the Lord is in a restless situation. In our case, we may even cancel the programme of going to that destination. But, the Lord can not do so, as a jIvA's fate is involved. That is expressed by the term, "ப்ரதீக்ஷனாய்", (prateekShanaay). This indicates the Lord's anxiety about that moment of





arrival of the jIvA for whom He is waiting. It is similar to our anxiety about the arrival of the bus if our programme can not be cancelled.

However, in our case, we would be cursing ourselves or the person concerned who had given that appointed time. It is a common experience for us. But, the Lord is not like us. That is why He is great. He is full of compassion and determined to help the jIvA who is in distress. He can not be abandoned, just as we cancel our appointment. We do not bother about the consequences. But, the Lord can not, because of His compassion. It can not be explained why He is like that. That is the intention of SwAmi Desikan to convey in using this phrase:- "அவ்யாஜ-க்ருபை", (avyaaja-krupai). For His "krupa", we can not find the reason.

If the bus does not turn up in a reasonable time, we are in the habit of abandoning our programme. But, The Lord does not do so.

That is the greatness of the Lord, Who deserves all the praise. But, we don't have words. So are the Vedas!

In the third sub-section, SwAmi Desikan showed us how the Lord is waiting for us who got entangled in petty pleasures as a result of which we fell into the whirlpool of birth-death cycle through various praLaya-s. In spite of it, we remained un-repentant. Even then, out of natural compassion, without any particular motive, the Lord is looking for a moment to save us.

While He is waiting in this manner, in what state are we? SwAmi Desikan deals with it in this fourth-sub section:-

(iv) "இப்படி நின்றால், அபராத-ப்ரவாஹத்தில் விலக்கற்று, விலக்குவாரையும் விலக்கிப் போருகிற (போகிற) நம்மை, ஸர்வஸமனாய் கர்ம-அநுரூப-ஃபல-ப்ரதனாய்க் கொண்டு ஸ்வச்சந்த-லீலா-ப்ரவ்ருத்தனான தானே விலக்கி விளையாடுக்கைக்கு அஞ்ஞாத-ஸூக்ருதாதிகள் என்று சில அல்ப-வ்யாஜங்களை அந்ய-ஃபல-ஹேதுக்கள் அல்லாதபடி அமோகங்களாக ஸங்கல்பித்ததுவும் - ஸ்வேச்சா-மாத்ர-அநுபந்திகளுமாய் அநாதிகளுமான உபகாரங்கள். இவை நாலும் மேலுள்ள உபகார நிலங்களுக்கெல்லாம்



அதிஷ்டானங்களாய் நிற்கின்றன.”

(iv) “ippadi ninRaal, aparaadha-pravaahattil vilakkaRRu, vilakkuvaaraiyum vilakkip porukiRa (pokiRa) nammai, sarvasamanaay karma-anuroopa-phala-pradanaayk kondu svacchanda-leelaa-pravruttha-naana taane vilakki viLaiyadukaikku agnaata-sukrutaadikaL enRu cila alpa-vyaaajangaLai anya-phala-hetu-kkaL allaatapadi amogankaLaaka sankalpitta-tuvum,---- svecchaa-maatra-anubandhi-kaLu-maay anaadikaLumaana upakaarangaL. ivai naalum meluLLa upakAra nilankaLukkellaam adhishthaanankaLaay niRkinRana.”

Even as the Lord is waiting for the moment of our return, we, the jIvA-s, remain caught in the deluge of wrong-doings with no stoppage:-

“இப்படி நின்றால், அபராத-ப்ரவாஹத்தில் விலக்கற்று” “ippadi ninRaal, aparaadha-pravaahattil vilakkaRRu” - While He stands like this in wait, we (the jIvA-s) are caught in the torrent of sinful acts without any escape.

A question may arise: Are there not some persons to prevent us from sinful activities? Yes, there are, answers SwAmi Desikan, but he also adds:

“விலக்குவாரையும் விலக்கிப் போகிற நம்மை”

“vilakkuvaaraiyum vilakkip porukiRa nammai” --

We drive away such persons who try to stop us from indulging in sinful acts. The jIvA-s are so involved in the undesirable actions that they remain adamant and do not accept any good advice.

Then, how does the Lord deal with them?

SwAmi Desikan answers:

“நம்மை, ஸர்வஸமனாய், கர்ம-அநுரூப-ஃபல-ப்ரதனாய்க் கொண்டு, ஸ்வச்சந்த-லீலா-ப்ரவ்ருத்தனான தானே விலக்கி விளையாடுக்கைக்கு அஞ்ஞாத-ஸூக்ருதாதிகள் என்று சில அல்ப-வ்யாஜங்களை அந்ய-ஃபல-ஹேதுக்கள் அல்லாதபடி அமோகங்களாக ஸங்கல்பித்ததுவும்”



"nammai, sarvasamanaay, karma-anuroopa-phala-pradanaayk kondu, svacchanda-leelaa-pravrutta-naana taane vilakki viLaiyadukaikku agnaata-sukrutaadikaL enRu cila alpa-vyaaJangalaI anya-phala-hetukkaL allaatapadi amogankaLaaka sankalpitta-tuvum," ---

The Lord sees all jIvA-s as equal. He rewards the jIvA-s according to their karma-s. But, at the same time, as He is playful, He diverts the jIvA who is caught in the mire of sins and rewards him, using a small good act done unintentionally by the jIvA.

SwAmi Desikan points out that, it is His will to reward the jIvA in a large measure which may not be matching the tiny good act done by him. jIvA may not even be aware that he was doing something good.

That is the will of the Lord, for which no one can find the reason.

It reminds us of the story of a cowherd who got special benefits from the Lord just because he ran around a temple, though not as a devotee. The cowherd was actually chasing his cow which ran in that direction.

The Lord confers such favours out of His own desire.

SwAmi Desikan concludes this sub-section:-

"இவை நாலும், மேலுள்ள உபகார நிலங்களுக்கெல்லாம், அதிஷ்டானங்களாய் நிற்கின்றன."

"ivai naalum, meluLLa upakAra nilankaLukkellaam adhishtaanankaLaay niRkinRana."

These four types of the Lord's favours form the base for the future divine favours.

*Conclusion:*

In this Section, SwAmi Desikan described four types of favours being done by



the Lord for the jIvA-s.

The four favours being done by the Lord are:

- Protection of the j~nAna svaroopam of the jIvAtmA (a form of knowledge itself) as a permanent favour.
- Protecting the jIvAtmA's ability to know, which is known as the attributive knowledge - dharma-bhoota-j~nAnam, (svabhAva j~nAna) as a permanent favour.
- To wait in anticipation of a small good deed done by the jIvAtmA even unintentionally.
- To make the jIvA to do such un-intentional good deed (ajnAta-sukruti) so that He can grant a big favour to him.

After describing these four favours, SwAmi Desikan made a concluding statement in the following words:-

“ஸ்வேச்சா-மாத்ர-அநுபந்திகளுமாய் அநாதிகளுமான உபகாரங்கள். இவை நாலும் மேலுள்ள உபகார நிலங்களுக்கெல்லாம் அதிஷ்டானங்களாய் நிற்கின்றன.”

“svecchaa-maatra-anubandhi-kaLu-maay anaadikaLumaana upakaarangaL. ivai naalum meluLLa upakAra nilankaLukkellaam adhishthaanankaLaay niRkinRana.”

SwAmi Desikan says, the Lord does these favours voluntarily and not in return for some good action deliberately done by the jIvA. More so, we can not fix the time of origin of these favours. They are “anAdi”. “Adi” means commencement. “an” is a prefix in Sanskrit which if added to a word will give the opposite meaning. In this case, “anAdi” will mean - beginning-less. It is common sense that anything must have a beginning. Otherwise, it would not come into existence. Hence, we can say, the beginning of these favours can not be known at all. When did the Lord start to grant these favours is beyond our knowledge. So, it is better to leave the matter there. To probe the origin will be not only a



waste of time, but an impossible task. That is why our forefathers described such things as "anAdi", without going into their origin.

SwAmi Desikan also conveys to us that the Lord did these anAdi favours on His own. There was no motive or reason for Him doing so. Besides, we can not find out the reason for His favours, which is known only to Him. Hence it is better to say that He did these favours voluntarily and not in return for any favour done by the jIvA.

Next, SwAmi Desikan says as the concluding statement,

“இவை நாலும் மேலுள்ள உபகார நிலங்களுக்கெல்லாம் அதிஷ்டானங்களாய் நிற்கின்றன.”

"ivai naalum meluLLa upakAra nilankaLukkellaam adhishtaanankaLaay niRkinRana." -- That is, these four remain as the base for all the future favours.

How is it?

To find the answer, we shall study these favours one by one.

First, the Lord made the jIvA an eternal entity like Himself, even though of the atomic size. He granted the jIvA to be made of pure j~nAna (consciousness as the raw material), similar to Himself. The jIvA will not face destruction from any other force including the Lord. Even though the Lord is all powerful and capable of destroying him, He has taken an eternal decision, sankalpam, not to exercise this power with regard to the jIvA.

Secondly, the Lord granted the jIvA the power to know, unlike the material objects which are also His creation. He gave this favour to the jIvA so as to help him to realize his-self, enjoy the material pleasures for which He has created the universe and also to experience 'parama-purushaartam', the highest-ever benefit, i.e., the eternal bliss in His abode. The Lord made this capacity to know, i.e., 'dharma-bhoota-j~nAnam' to the jIvAtmA as eternal.





The jIvAtma started misusing this knowing capacity and indulged in wrongful activities and got into the cycle of birth-rebirth, because of **avidyA** and **selfish-karma-s** committed in previous lives. He also had to pass through several **praLaya-s** without any relief and self-repentance. Out of His natural compassion, the Lord started waiting for the moment when the jIvA would correct himself and turn back. This is the third favour of the Lord.

Fourthly, when He found that there is no chance of jIvA turning to the good path on his own, the Lord became ready to shower favours even if the jIvA does a tiny good deed unintentionally.

SwAmi Desikan says these four favours form the base for Him to grant further favours in the future. For, unless there is a strong foundation, no big buildings can be constructed. The Lord's daya is such that He will do every bit of favour to enable the jIvA to rise to the highest level of bliss.

With this we come to the end of the Section 2 of the First Chapter of SrI UpakAra Sangraham of SrI nigmantha mahAdesikan.



## SECTION – 3

(The Favour to enable the jIvA to do a good deed without any intention)

SwAmi Desikan points out that the Lord is not going to incur any loss whether such a thought of favouring the jIvA occurs to Him or not. Even then, the Lord does these favours to us. This is the subject matter of the third Section:-

The Text:

“இந்நினைவு உண்டானாலும், தவிர்ந்தாலும், தனக்கு ஒரு சேதமற்றிருக்க, ஓர் அவஸரத்திலே நமக்கு அஞ்ஞாத-ஸூக்ருதாதிகளை உண்டாக்கின இது மோக்ஷோபயுக்தங்களான உபகாரங்களில் ப்ரதம – உபகாரம்.”

“inninaivu uNdaanaalum, tavirntaalum, tanakku oru cchedamRRirukka, Or avasarattile, namakku agnaata-sukrutaadikaLai uNdaakkina itu mOkShOpa-yuktankaLaana upkArankaLil prathama - upakAram.”

*Meaning:*

When the occurrence or absence of this kind of sankalpam is not going to affect Him, even then, this favour of making us to do unintentional good-deeds, is the first among the favours the Lord does for our emancipation.

*Explanation:*

There is no need for the Lord to shower favours on us as it is not going to affect Him in either way. If there is no thought of helping us with any favour, the Lord is not going to lose anything. Or, if He grants a favour to us, He is not going to get any benefit out of it personally. Because, He is endowed with all knowledge, all powers, all wealth, all enjoyment; He is young for ever without any need for earning something for His old age. He is not going to become old. This is because the time is under His control. Only we, in the mundane world, have to worry about our old age, because of the movement of time. There is nothing like that as far as He is concerned. He has His world on a permanent



basis and it is known as **nitya vibhUti**.

When the fact is like this, He still takes some interest in our welfare. That is His greatness. He is the compassion incarnate. He can not remain quite when the jIvA-s are suffering. They can not act on their own in acquiring anything including mental peace, leave alone the material benefits.

Sympathizing with us, the Lord is anxious to do something good for us. But we are indifferent. Only when we get into problem because of our own acts, we feel helpless. There is none among us to help us, as every one is in a similar condition. Those who are better placed among us also do not care for us. They are concentrating on their own needs without bothering for any one else.

In such a situation, the Lord steps in and gives us a helping hand. But for Him all jIvA-s are equal. He can not discriminate any one. So, He is placed in a situation of choosing the right jIvA for providing him some help.

It is, therefore, He devices a way. He decides to give help to jIvA-s who deserve it. The Lord, therefore, enacts some laws in the name of scriptures and determines that those who follow the dictums in the scripture which the jIvA-s are supposed to abide by, will get His help. Unfortunately, His plans go awry, as not all the jIvA-s act according to the scriptural rules. Most of them go about according to their own whims and fancies.

Really the Lord is placed in an embarrassing situation. His plans for helping the jIvAs go waste. But, His desire to help them grows in multiple measures as His compassion for the jIvas goes beyond limits. And, He decides to help them some how or other.

SwAmi Desikan says that the Lord is waiting for an opportunity. He is searching for any good act done by any jIvA, even if He is the only one. Using a magnifying glass, He is searching for a good deed done by any one even if it is the smallest. Yes, He succeeds in His effort. One JivA has done a good act, very small. That too, not with any intention. That good act is merely an accident.



The jIvA does something which turns out to be a good act which the Lord has been looking for all the time.

It is just like a small spark. The Lord discovers it and develops it into a big one and showers favours on the particular jIvA. When it works on the jIvA, He leads him further towards the path of emancipation. He further provides favours which ultimately lead the jIvA to MOkSha.

All these are in the mind of SwAmi Desikan when he says,

"Or avasarattile, namakku agnaata-sukrutaadikaLai uNdaakkina itu mOkShOpa-yuktankLaana upkArankaLil prathama - upakAram."



## SECTION – 4

### (The Favour in the form of Chastisement)

SwAmi Desikan so far showed us how the Lord, in His matchless compassion for the jIvA, grants a great favour even for a small good act done by the jIvA, that too, unknowingly. That is the beginning of His series of favours leading to mOkSham - elevating the jIvA to His own paramapadam, SrIVaikuNtam.

Such a jIvA who unknowingly does a tiny good act, cannot be considered pure one for direct liberation. He has to be made eligible for it. Since the Lord has found a jIvA with a little qualification to be admitted into the course, which will ultimately take him to the ultimate goal, i.e., enjoying the Bliss of His company for ever.

Hence, in this Section, SwAmi Desikan describes the way the Lord refines the jIvA to make him eligible for further promotions. It is a common knowledge, how a teacher deals with his student by removing all his defects. This he does it through impositions to ensure that the student acquires the correct knowledge. Similarly, the Lord, Who is the paramAcharya, the very first AchArya, refines the student on the spiritual course.

Now let us see this Section:-

Text :-

“அவஸர-அநுகுண-ஸர்வகார்ய-கர்த்தாவான ஈஸ்வரன் பண்ணுகிற காதாசித்க-  
உபகார-ஆரம்பத்திலே, “இன்றென்னைப் பொருளாக்கித் தன்னை என்னுள்  
வைத்தான், அன்று என்னைப் புறம்போகப் புணர்த்தது என் செய்வான்?” என்கிற  
விசாரத்தை வைத்து, ஸர்வ-தந்த்ர-ஸித்த-மான அநாதி-ஸாமக்ரீ-ப்ரவாஹ-  
விசேஷ - வைசித்ரிக் கு அநுகுண-மாக அல்லாத போக-  
வ்யவஸ்தாதிகளிற்போல இங்கும் கார்ய-தர்மநத்தாலே ஒரு வ்யவஸ்தாபகம்  
உண்டு என்று பொதுவிலே புத்தி பண்ணி “நடுவே வந்து உய்யக் கொள்கின்ற  
நாதன்” என்கிறபடியே இக்கால விசேஷத்தில் அவனுடைய உபகாரகத்வமே  
அநுஸந்தேயம். ஈஸ்வரன் கீழும் மேலும் பண்ணும் தண்ட-விசேஷங்களெல்லாம்





லிகூ-விசேஷ-ரூபங்களான உபகாரங்களாம். இவற்றால் ஒருவனுக்கு அப்போது புரிதலன்றிக்கே ஒழிந்தாலும் புருஷாந்தரத்திற்கும் அவன்தனக்கும் தெளிவு வருவது ஒரு காலத்திலும் இவை லிகூயாய்த் தலைக்கட்டும்."

"avasara-anuguNa-sarvakArya-karttA-vAna Ishvaran paNNukiRa kAdAcitka-upkAra-Arambhattile, "inRennaip poruLakkit tannai ennuL vaittAn, anRu ennaip puRampOkap puNarttatu en ceyvAn?" enkiRa vicArattai vaittu, sarva-tantra-siddhamAna anAdi-sAmagrI-pravAha-vaicitrikku anuguNamAka allAta bhoga-vyavasthAdikaLiRpOla ingum kArya-darshanattAle oru vyavasthApakam uNdu enRu potuvile buddhi paNNi "naduve vantu uyyak koLkinRa nAthan" enkiRapadiye ikkAla visheShattil avanudaiya upakArakatvame anusandheyam. Ishvaran keezhum mElum paNNum daNda-visheShankaLellAm SikShA-visheSha-roopankaLAna upakArankLAM. ivRRAl oruvanukku appOtu puritalanRikkE ozhintAlum puruShAntarattiRkum avan tanakkum teLivu varuvatu oru kAlattilum ivai SikShaiyAyt talaik-kattum."

SwAmi Desikan says, the Lord does all actions appropriate to the need of the moment:-

"அவஸர-அநுகுண-ஸர்வகார்ய-கர்த்தாவான ஈஸ்வரன்",

"avasara-anuguNa-sarvakArya-karttA-vAna Ishvaran"

However, as stated earlier, such opportunities are very rare even for the Lord. That is why He has to remain ever watchful for such an occasion to arise. Though He is ready to do any favour for the soul, unfortunately, no one turns towards Him, being immersed in material pleasures and involved in the birth-circle consequent to the good and bad deeds done out of selfish interest.

Even then, the Lord gets an opportunity. His long wait does not go waste. He takes advantage of a very small virtuous action on the part of some one among the jIvA-s and pours His love on him and leads him to the holy path. It seems to work. This particular jIvA realizes the reality of his AtmA and the compassionate Ishvara in the archA roopA (idol) in a temple and starts worshipping the deity. That is the beginning. This scene is described by SwAmi



Desikan realistically in these words:-

“ஈஸ்வரன் பண்ணுகிற காதாசித்க-உபகார-ஆரம்பத்திலே, ‘இன்றென்னைப் பொருளாக்கித் தன்னை என்னுள் வைத்தான், அன்று என்னைப் புறம்போகப் புணர்த்தது என் செய்வான்?’ என்கிற விசாரத்தை வைத்து,”

“Ishvaran paNNukiRa kAdAcitka-upkAra-Arambhattile, “inRennaip poruLakkit tannai ennuL vaittAn, anRu ennaip puRampOkap puNarttatu en ceyvAn?” enkiRa vicArattai vaittu”

“காதாசித்க-உபகார-ஆரம்பத்திலே”

“kAdAcitka-upkAra-Arambhattile” --

The Lord's favour may come at any time. It is not pre-determined. It is totally unexpected. As such help comes at the right moment when the jIvA is in a hopeless situation and he is let down by all his blood-relatives, opportunistic friends, -- and not to say about the strangers--, he turns towards, for the first time in his existence, the Lord. In that initial moment, tears burst out from the eyes of the jIvA. He starts wondering if such a helping hand really exists at all. After seeing the Lord not moving away from him and offering to do further help, the jIvA becomes very emotional and starts crying :-

“இன்றென்னைப் பொருளாக்கித் தன்னை என்னுள் வைத்தான், அன்று என்னைப் புறம்போகப் புணர்த்தது என் செய்வான்?” என்கிற விசாரத்தை வைத்து”

“inRennaip poruLakkit tannai ennuL vaittAn, anRu ennaip puRampOkap puNarttatu en ceyvAn?” enkiRa vicArattai vaittu”

This is a quotation from nammAzhvAr's ThiruvAimozhi. He says, “Today He made me an entity and entered in to me. What for? In the past, He allowed me to wander elsewhere in disgraceful activities. What for? ” (ThiruvAimozhi, 10-8-9).

SwAmi Desikan says that the Lord's action kindled this kind of thoughts in the



mind of the jIvA. The jIvA starts the probe mentally in to the reasons for this sudden turn of events (விசாரத்தை வைத்து), (vicArattai vaittu).

SwAmi Desikan says:- Yet, the jIvA is not able to find out what he did to earn this favour from the Lord:

"ஸர்வ-தந்த்ர-ஸித்த-மான அநாதி-ஸாமக்ரீ-ப்ரவாஹ-விசேஷ-வைசித்ரிக்கு அநுகுண-மாக அல்லாத போக-வ்யவஸ்தாதிகளிற்போல இங்கும் கார்ய-தர்ஸநத்தாலே ஒரு வ்யவஸ்தாபகம் உண்டு என்று பொதுவிலே புத்தி பண்ணி"

"sarva-tantra-siddha-mAna anAdi-sAmagrI-pravAha-viSesha vaicitrikku anuguNamAka allAta bhoga-vyavasthAdi-kaLiRpOla ingum kArya-darsanattAle oru vyavasthApakam uNdu enRu potuvile buddhi paNNi"

All religions and scriptures say, every being has to eat the fruits of his earlier actions whether virtuous or sinful. These come in a wonderfully arranged series of pleasures and miseries, according to the virtuous and sinful acts. The results also will be of the appropriate intensity. This jIvA also knows about it. But, in this case, he is not able to fix the virtuous act he did, to get this kind of divine favour. He thinks that there must have been some good action by him. He leaves it at that.

However, what is most important is to keep in mind the favour done by the Lord at this moment. Here, a statement of nammAzhvAr comes as a pramAnam to SwAmi Desikan for quoting:-

"நடுவே வந்து உய்யக் கொள்கின்ற நாதன்' என்கிறபடியே, இக்கால விசேஷத்தில் அவனுடைய உபகாரகத்வமே அநுஸந்தேயம்."

'naduve vantu uyyak koLkinRa nAthan' enkiRapadiye ikkAla visheshattil avanudaiya upkArakatvame anusandheyam"

It would be appropriate to look at the entire verse which comes in ThiruvAimozhi:



விடுவேனோ? என் விளக்கை என்னாவியை,  
நடுவே வந்து உய்யக் கொள்கின்ற நாதனை  
தொடுவே செய்து இளவாய்ச்சியர் கண்ணினுள்  
விடவே செய்து விழிக்கும் பிரனையே.

viduvEnO? en viLakkai ennAviyai

naduvE vanthu uyyak koLkinRa nAthanai

toduvE ceytu iLavAcchiyar kanninuL

vidavE ceytu vizhikkum pirAnaiyE

--ThiruvAimozhi, 1-7-5

Can I leave Him, my Lamp (which drove away the darkness of my ignorance), my very Life-breath and my Soul? When I was wayward, He intervened and saved me. He is my Master. The generous Lord, who played loving sport entralling the young cowherd-damsels with gestures visible only to them, can I leave Him?

SwAmi Desikan high-lights the way the Lord intervenes and saves the jIvA who has gone astray. After that, the jIvA realizes that the Lord is everything for him. The way he conquered the soul is known only to the soul and not to others. Mentally alert persons at times feel the invisible helping gestures of the Lord in their testing times. This is known only to them. The favours He does on such special occasions are worth remembering by those persons. This is what SwAmi Desikan emphasizes by the expression:

“இக்கால விசேஷத்தில் அவனுடைய உபகாரகத்வமே அநுஸந்தேயம்.”

“ikkAla visheShattil avanudaiya upkArakatvame anusandheyam”

SwAmi Desikan makes a significant statement that we should not stop merely remembering the favour the Lord did by turning our lives towards Him from the



anAdi birth-cycle within this materialistic world. That is only the starting point. The Lord stands by us throughout thereafter so that we don't slip back into the muddy life. This is what SwAmi Desikan says:-

“ஈஸ்வரன் கீழும் மேலும் பண்ணும் தண்ட-விசேஷங்களெல்லாம் ஸிக்ஷா-விசேஷ-  
ரூபங்களான உபகாரங்களாம்.”

“Ishvaran keezhum mElum paNNum daNda-visheShankaLellAm SikshA-viSesha-  
roopankaLAna upakArankaLAm.”

Whatever sufferings we had in the past are the punishments the Lord imposed on us. Finally, we have turned towards Him with a feeling, as the AzhvAr did, why He did not do this favour much earlier. But the past is past. We must ignore it and be satisfied and do our bit to continue on the lines He has just now shown to us. But do we? No, we have many slips. These may be with our knowledge or not.

When we commit blunders fully knowing that they are blunders, He again comes to our help. The miseries we suffer even after having been restored by Him are the punishments He gives to us so that we don't repeat such blunders.

If we commit blunders not deliberately but because of our vAsanA-s, past habits, He again comes to our help. This time He doesn't give severe punishments. But, He gives lessons - “shikShA-s”. These too are favours conferred on us by the Lord.

The lessons the Lord gives to the jIvA whom He just retrieved have been beautifully summarized by the Lord Himself in the Bhagavad Gita. He says the basic enemies to the jIvA are desire and hatred from which he must get freed to proceed further on the spiritual path. These enemies get their strength from the jIvA's thinking about sense-objects. This in turn develops attachment, and then, arises desire which if it is not fulfilled, gives birth to anger. From anger comes great confusion from which the jIvA loses memory. From the loss of memory, he loses **buddhi** - the power of discrimination, and then, he is





totally lost. That is why he is caught in the cycle of births-rebirths.

By such lessons, the Lord also guides the jIvA to control the desire and aversion while attending to works in the mundane world.

SwAmi Desikan, however, points out that he may not be able understand these lessons immediately:-

“இவற்றால், ஒருவனுக்கு அப்போது புரிதலன்றிக்கே ஒழிந்தாலும்”

“ivRRAl, oruvanukku appOtu puritalanRikkE ozhintAlum”

But, later it will become clear to him one day, either directly or through others (may be gurus).

“புருஷாந்தரத்திற்கும் அவன்தனக்கும் தெளிவு வருவது ஒரு காலத்திலும்”

“puruShAntarattiRkum avantanakkum teLivu varuvatu oru kAlattilum”

At that time, the jIvA will also realize that all the miseries he underwent were really the favours done by the Lord.

“இவை ஸிகைஷாயத் தலைக்கட்டும்.”

“ivai SikShaiyAyt talaikkattum”

These punishments will be understood to be actually favours from the Lord.



## SECTION – 4.1

(What the Shrewd jIvA should do)

SwAmi Desikan has so far been describing about the jIvA who accidentally got the favour from the Lord, Who helps him, out of His compassion, on the basis of a small virtuous act unknowingly done by the jIvA. SwAmi Desikan now turns his attention towards those who received this benefit:-

The lucky jIvA, who got the Lord's grace and turned towards Him, feels how he had wasted his life in the material pleasures without knowing that they are only a mirage and that the real bliss is somewhere else. But, SwAmi Desikan suggests to such a jIvA that at least now he should not waste his time any more. He shows to him how to conduct himself in the present new situation in which he has been placed by the grace of the Lord:-

“முற்பட முக்தரானவர்களைப் பார்த்து”

“muRpada muktarAnavarkalaip pArttu,”

SwAmi Desikan says, the newly emerged jIvA should first look at the jIvA-s who had similarly got the divine grace earlier. They are known as MukTA-s, the liberated. What is that they are doing in the Lord's abode, SrI VaikuNtam?

SwAmi Desikan himself has described the full bliss, enjoyed by the MukTA-s, of the Parabrahmam, Who is no other than SrIman nArAyaNa in SrI VaikuNtam, the Parampadam. This detailed description can be seen in SwAmi Desikan's work, “SrImad rahasya-traya-sAram”, in the Chapter titled, 'ParipUrNa-brahmAnubhavAdhikAram' - the chapter on the full and perfect enjoyment of the Bliss of Brahman.

In the opening verse of this chapter, SwAmi visualizes the bliss being enjoyed by the MukTA-s there:-

वितमसि पदे लक्ष्मी-कान्तं विचित्र-विभूतिकं



सचिव-गमितः संपद्याविर्भवत्सहजाकृतिः ।

स्फुट-तदपृथक्सिद्धिः सिद्धयद्गुणाष्टक-तत्फलो

भजति परमं साम्यं भोगे निवृत्ति-कथोज्झितम् ॥

விதமஸி பதே லக்ஷ்மீ-காந்தம் விசித்ர-விபுதிகம்

ஸசிவ-கமித: ஸம்பத்யாவிர்பவத்-ஸஹஜாக்ருதி: |

ஸ்புட-ததப்ருதக்ஸித்தி: ஸித்த்யத்-குணாஷ்டக-தத்பலோ

பஜதி பரமம் ஸாம்யம் போகே நிவ்ருத்தி-கதோஜ்ஜிதம் ||

Vitamasi padE lakshmi-kAntam vicitra-vibhUtikam

saciva-gamita: sampadyAvirbhavatsahajAkruti: |

sphuTa-tadapruthaksiddhi: siddhyadguNAshTaka-tatphalO

bhajati paramam sAmyam bhOgE nivrutti-kathOjjhitam ||

Led by his guides to the Lord of Lakshmi, who is possessed of varied glories in the region beyond prakruti and having attained Him, the muktA has his essential nature in full manifestation and realizes his inseparable connection with the Lord and as a consequence, acquires the eight attributes (of freedom from sin and the like) and without any question of his returning again (to samsAra), he attains, in regard to enjoyment, perfect resemblances of the Lord.) (Courtesy: Translation of SrImad RahasyatrayasAra by M.R. RAjagopAla AyyangAr).

The jIvA, who has been saved by the Lord from the mire of sensual-enjoyments, looks at the jIvA-s who attained liberation (muktA-s). And he satisfies himself that he is no more unfit to grasp the Granter of the mOkSha, i.e. the Lord. (That is, he is in every way fit to grasp the Lord)



“மோக்ஷப்ரதனைப்பற்ற இன்னாதாகாதே”

"mOkSha-pradanaip paRRa innAtAkAtE" - The jIvA is happy that he has not become an un-wanted person as far as the Lord, the Granter of mOkSha, is concerned.

SwAmi Desikan also points out how this fortunate jIvA feels happy that he attained this benefit even before the other unfortunate souls, who are still stuck in the samsAra world:-

“அதோதோ தர்ஸனே கஸ்ய மஹிமா நோபஜாயதே” என்கிற ந்யாயத்தாலே பிற்பட்டிருக்கிறவர்களைப் பார்த்து, அவர்களுக்கு முன்னே நம்மை அங்கீகரிக்கும்படிக்கு உகந்து,”

'அதோதோ தர்ஸனே கஸ்ய மஹிமா நோபஜாயதே' ('adho-adho darshanE kasya mahimA nOpajAyatE') enkiRa nyAyattAIE piRpattirukkiRavarkaLaip pArttu avarkaLukku munnE nammai angIkarikkumpadikku ukantu,"

SwAmi Desikan quotes a maxim, "Who won't be proud of himself if he sees persons at the lowest of the lowest level" to say that this jIvA will be happy that the Lord has selected him well ahead of such people.

There is a common saying that one should avoid being jealous of the people placed better than himself in life. They may be richer than him or may have better facilities etc. It would be better if he derives satisfaction after seeing the people still poor. Then, he will realize how lucky he is. Similarly, the jIvA who has just come into the good books of the Lord will feel satisfied comparing himself with those who are yet to get the Lord's favour.

Here, SwAmi Desikan reminds us of the expression of nammAzhvAr,

“என் முடிவு காணாதே என்னுள் கலந்தான்” (ThiruvAimozhi, 2-5-8)

"en mudivu kaaNaatE ennuL kalantAn" (ThiruvAimozhi, 2-5-8) -- AzhvAr praises



the Lord for mingling with him 'not minding my meanness'.

To know the depth of the AzhvAr's feeling, we must look at the entire verse:

பொன்முடியம்போரேற்றை எம்மானை, நால்தடந்தோள்

தன்முடிவொன்றில்லாத தண்துழாய் மாலையனை

என்முடிவு காணாதே என்னுள் கலந்தானை

சொல்முடிவு காணேன் நான் சொல்லுவதென்? சொல்லீரே.

Ponmudiyam-pOrERRai emmAnai, nAl-tadantOL

tanmudivonRillAta taNtuzhAy mAlaiyanai

en mudivu kaaNaatE ennuL kalantAnai

solmudivu kaaNE nAn solluvaten? solleerE.

--- (ThiruvAimozhi, 2-5-8)

*Meaning:*

A golden crown on the head, a triumphant look, four broad shoulders, having no limits for form, attributes and wealth and adorned with a tulasi garland, He mingled with me, the meanest self! I do not find words to fully describe His greatness! You tell me how I can say!

As the jIvA looks back at the dirtiest world where he has been so far wandering, he could not believe himself whether he could have been picked up by the great Lord whose greatness is beyond words and mind. As the AzhvAr said, the jIvA finds himself un-believable situation in which the Highest has mingled with the lowest!

SwAmi Desikan suggests what the jIvA can do in that situation:-

"...என்று அறிந்து உசித-சேஷ வ்ருத்தியை அபேக்ஷிக்குமது நிபுண-க்ருத்யம்."

"..... enRu aRintu ucita-Sesha vruttiyai apEkshikkumatu nipuNa-krutyam."







I do not find words to describe His greatness

tirunarayanamelkote(Courtesy:www.stephen-knapp.com)



Realizing that the greatest Lord has picked him up, any shrewd person will choose to perform appropriate service to the Lord. That is the best he can do.

SwAmi Desikan concludes saying that the same view has been conveyed by AzhvArs:-

“இப்பிரகாரம், ‘இன்றென்னைப் பொருளாக்கி’, ‘உற்றேன் உகந்து பணி செய்து’ இத்யாதிகளிலும் அபிப்ரேதம்.”

“ipprakAram, 'inRennaip poruLAKki', 'uRREn ukntu paNi ceitu' ityAdikLilum abipprEtam.”

Both quotes are from nammAzhvAr's ThiruvAimozhi, one follows the other. (10-8-9 & 10):

'இன்றென்னைப் பொருளாக்கி' -- 'inRennaip poruLAKki' -

The full paasuram is:-

இன்றென்னைப் பொருளாக்கித் தன்னை என்னுள் வைத்தான்

அன்றென்னைப் புறம்போகப் புணர்த்தது என்செய்வான்?

குன்றென்னத் திகழ் மாடங்கள் சூழ் திருப்பேரான்

ஒன்றெனக்கருள் செய்ய உணர்த்தலுற்றேனே.

inRennai poruLaakkit tannai ennuL vaiTTAn

anRennaip puRampOkap puNarttatu enseivAn?

kunRenna tikazh mAdangal soozh tiruppErAn

onRenakkaruL seyya uNarttaluRRene.

--- ThiruvAimozhi 10-8-9

*Meaning:*

The Lord of TirupErnagar, which is full of high-raised buildings, today made me





a worthwhile entity by placing Himself in me. But, why did he earlier allow me to go astray? I plead with Him to give me an answer to my question.

AzhvAr indicates that he has been living in this big city of TirupErnagar. But, the Lord of this city ignored me all these days and allowed me to lead a wasteful life so far. He could have placed Himself in me much earlier and whatever He did now to save me could have been done then. Today only, He made me a bhakta by entering in my mind. I am grateful to Him for this act. But, had He done the same earlier, I would not have stuck deep in mesh of worldly things which now appear to me utterly useless as compared to the elevation I got from Him today.



thiruppernagar

SwAmi Desikan has quoted this statement of the AzhvAr only to emphasize that the jIvA who got this grace of the Lord should feel happy that he has been chosen by the Lord much before others who are still struggling in material life. Having realized the Lord's preference for him, a shrewd jIvA involves himself in the service of the Lord at once. To make this valid point, SwAmi Desikan is kind enough to show us a similar situation from the AzhvAr's life in his own words in the following quote:-

“உற்றேன் உகந்து பணி செய்து”

“uRREn ukantu paNi ceitu” -- This is from the very next pAsuram of the Azhvar. He did not wait for answer from the Lord to the query he put to Him in the previous verse.

Let us study this verse too and get benefited.

உற்றேன் உகந்து பணி செய்து உனபாதம்



பெற்றேன், ஈதே இன்னம் வேண்டுவது எந்தாய் !

கற்றார் மறைவாணர்கள் வாழ் திருப்பேராற்கு

அற்றாரடியார் தமக்கு அல்லல் நில்லாவே.

uRREn ukantu paNiceytu unapAdam

peRREn, ItE innam vEnduvatu entAy!

KaRRAr maRaivANarkaL vAzh tirupErARku

aRRAr adiyAr tamakku allal nillAvE.

---ThiruvAimozhi, 10-8-10

*Meaning:*

Oh Lord, I have attained Your Feet today by doing service (of singing about You). I request You to grace the same favour for all time and, for my people too. Whosoever, having learned from the Vedic masters who enrich this TirupErnagar, and surrender to such Bhagavatas, will never have any grief. This is as per Your own sankalpam!

SwAmi Desikan's purpose of quoting this statement of the AzhvAr is to show that the fortunate jIvA-s who have received the grace of the Lord will not leave other jIvA-s without having the similar benefit. This is the right service to be done by such jIvA-s. That is the most appropriate service they will render to the Lord also. It is a fact that our AchArya-s, in the past and now, are successfully performing this kaimkaryam, as wished by the AzhvAr.

## CONCLUSION:

Before taking up the next Section, it would be useful if we concretize what we learnt from the 4<sup>th</sup> Section.

The Fourth Section had two parts. The first one dealt with how the Lord does



His favour to a jIvA whom He discovered through a minute virtuous act he did even un-knowingly. The Lord then refines the jIvA by correcting him wherever he goes wrong as a class teacher does to his students by giving them impositions, so that he comes to the right path. This SwAmi Desikan calls it 'daNda-roopa shikShA upakAram'.

The jIvA also realizes the greatness of the Lord's compassion as he wonders that himself having been astray in the world of sensual enjoyments with selfish interest all through his innumerable births, how he has been chosen by the Lord to turn towards Him. The Lord actually intervenes to take care of the erring jIvA. This, the jIvA realized not at the beginning, but later either on his own or through another, probably through his guru.

In the Second part, SwAmi Desikan shows us the two sides of the fortunate jIvA. On the one side, the jIvA sees those already liberated before him, the mukTA-s, who are enjoying the Bliss of being with the Lord in SrI VaikuNtam. The jIvA congratulates himself for not remaining indifferent to the Lord's gestures. On the other side, he sees the jIvA-s still stuck in the mire of samsAra where he had been just before. He wonders how the Lord Who is the greater than the greatest, picked up him who is on the other extreme. He realizes that as scriptures could not find the extent of the Lord's glory, his own meanness has been un-fathomable. SwAmi Desikan recalls nammAzhvAr's statement, "en mudivu kANatE ennul kalantAnai" (He mingled in me without looking at my fathomless meanness).

SwAmi Desikan says that once this is realized by the lucky jIvA, he will go in for appropriate service for the Lord. "ucita-Sesha vrutti-yai apEkShikkumatu nipuNa-krutyam." (Choosing the right service for the Lord is the only thing the shrewd jIvA has to do next). He quotes AzhvAr's saying to this effect:

"uRREn ukantu paNi ceytu" -- I attained (You) through loving service.

Now, SwAmi Desikan takes up the favours the Lord does thereafter.





## SECTION – 5 (1)

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

SwAmi Desikan has so far been explaining the favours being done by the Lord preliminarily. The Lord emerges as the repository of compassion, patience and determination, but without an iota of discrimination. He is the Tallest and the Ultimate. At the same time, in simplicity, there is no match for Him, not to talk of a superior to Him. In the technical parlance, He is a combination of **paratvam** and **saugalabhyam**.

It is also to show that the Lord doesnot stop with creating Sesa-s, attendants, but promoting the jIvA-s to the pedestal equal to His, SwAmi Desikan further describes the favours granted by Him towards the attainment of liberation too.

In this fifth Section of the first Chapter, SwAmi Desikan lists as many as 27 favours which the Lord accords to the jIvA enabling him to attain Sri VaikuNtam.

We shall take up one by one.

1) இவ் அஞ்ஞாத-ஸுக்ருதாதிகளுக்கு ப்ரஸந்நநாய், "जन्मान्तर-सहस्रेषु या बुद्धिर्भाविता पुरा" (ஜந்மாந்தர ஸஹஸ்ரேஷு யா புத்தி: பாவிதா புரா) இத்யாதிகளின்படியே, விபரீத-வாஸநா-தார்ட்யத்தாலே உபதேச-நைரர்த்தக்யம் பிறவாதபடி, "यं तु कमणि यस्मिन् सः न्ययुङ्क्त प्रथमं प्रभुः" (யம் து கர்மணி யஸ்மிந் ஸ: ந்யயுங்க்த ப்ரதமம் ப்ரபு:) இத்யாதிகளின்படியே விசேஷித்து நம்மை ஸுக்ருத-வாஸநா-ப்ரவாஹ-ஹேது-வான ஸாத்விக ஸ்ருஷ்டியிலே கூட்டினதுவும்:

1) iv ajnAta-sukrutAdi-kaLukku prasanna-nAy, "janmAntara-sahasrEshu yA buddhir-bhAvitA purA" ityAdikaLin- padiyE viparIta-vAsanA-dArDhya-ttAlE



upadEsha-nairartthakyam piRavAtapadi, "yam tu karmaNi yasmin sa: nyayunkta prathamam prabhu: ityAdikaLinpadiyE, viSeshittu nammai sukruta-vAsanA-pravAha-hEtu-vAna sAttvika-srushtiyilE kuuttinatuvum;

In the post-recovery stage, the Lord confers His first favour by including the jIvA in the births of virtuous quality (sAtvika births). This is the central message of this first para. We have to understand how this is achieved, that is, one must be born to parents of sAtvika -- virtuous - nature. Is it in our hands? No. It is done by the Lord. So, we can not choose the family in which we can take birth. Individual souls are not free to do this as it is not in their control. However, we need not feel dejected, if we go through the entire paragraph.

The question in our minds now is: How to get ourselves born in a virtuous family?

"जन्मान्तर-सहस्रेषु या बुद्धिर्भाविता पुरा" (ஜ்ம்மாந்தர ஸஹஸ்ரேஷு யா புத்தி: பாவிதா புரா) இத்யாதிகளின்படியே", "janmAntara-sahasrEshu yA buddhir-bhAvitA purA" ityAdikaLin padiyE "

In our present life, everyone has a type of 'buddhi', intellect. "janmAntara-sahasrEshu yA buddhir-bhAvitA purA" -- This is the same as we had in our previous births, may be running into thousands.

If we had developed an intellect of good nature, called "sAtvika buddhi", we will now be sAtvika - virtuous. If we had developed "rAjasIka buddhi" (intellect based passion, anger and enmity), our birth will be accordingly in a family of similar type. In case, we had developed in our past life, a quality of dullness, laziness, and sinful nature, our birth will also be of such nature (tAmasika).

So, we can forget the past. At least now, in this birth, we can make efforts to develop virtuous character. This is in our hands. As the Lord stated in the Gita, He will certainly help us in our effort. But the initiative has to come from us.

Such bad births are due to the nature one had in the previous birth, which is



called, "pUrva vAsanA" -- "விபரீத-வாஸநா-தார்ட்யத்தாலே", "viparIta-vAsanA-dArDhya-ttAlE" -- If the previous karma residue was utterly bad, in the current birth the same will continue.

"உபதேச-நைரர்த்தக்யம் பிறவாதபடி" ,

"upadEsha-nairartthakyam piRavAtapadi" --- In case, there had been good instruction in the earlier birth, it will not go waste. It will continue in the current birth and the jIvA will make further progress in that direction. SwAmi Desikan bases this fact on the Manu Smriti's statement to this effect:

"यं तु कर्मणि यस्मिन् सः न्ययुक्तं प्रथमं प्रभुः" (யம் து கர்மணி யஸ்மிந் ஸ: ந்யயுங்க்த ப்ரதமம் ப்ரபு:) இத்யாதிகளின்படியே, --

"yam tu karmaNi yasmin sa: nyayunkta prathamam prabhu:" ityAdikaLin-padiyE, --

Here is the full verse from the scripture, Manu Smriti --

यं तु कर्मणि यस्मिन्स न्ययुक्तं प्रथमं प्रभुः ।

स तदेव स्वयं भेजे सृज्यमानः पुनः पुनः ॥

yam tu karmaNi yasmin sa nyayungkta prathamam prabhu: |

sa tadEva svayam bhEjE srujyamAnaH puna: puna: || (1-28)

Thus, without out-stepping the rules laid down by the Lord, jIvA-s take new births as per the nature acquired in their previous births.

It is emphasized by SwAmi Desikan that no one can violate the Divine Rules laid down by the Lord Himself. In our sanAtana dharma, we are guided by the Manu Smriti which has spelt out the way of life for all according to their nature of birth. In the case of the fortunate jIvA, who had a good turning point in the



previous birth on account of an unknown virtuous act, he gets a birth with an opportunity to further continue the newly acquired virtuous nature.

This is what is referred to by SwAmi Desikan here:-

"விசேஷித்து நம்மை ஸுகிருத-வாஸநா-ப்ரவாஹ-ஹேது-வான ஸாத்விக ஸ்ருஷ்டியிலே கூட்டினதுவும்"

"vishEShittu nammai sukruta-vAsanA-pravAha-hEtu-vAna sAtvik-srushtiyilE kuuttinatuvum;"

The Lord takes a special interest in ensuring a virtuous birth (**sAtvika srushti**) for the jIvA, chosen by Him in the previous life, simply on account of a speck of virtuous act he did without his own knowledge. That flow of virtuous nature which originated as a small stream, grows further into a big river, which acquires further holiness due to continuous acts of virtuous nature in the current birth of the jIvA.

According to SwAmi Desikan, this is the first favour conferred by the Lord on this jIvA to lead him towards the eternal Bliss lying ahead.



## SECTION – 5 (2)

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

SwAmi Desikan, while listing out the favours conferred by the Lord on the jIvA, whom He made to take a re-birth of sAtvika nature, mentions the second favour He does.

(2) அடியிலே வேதங்களை ப்ரவர்த்திப்பித்ததுவும்இ

(2) adiyilE vedangaLai pravarttippittatuvum;

The Lord manifested the VedA-s. When did He do it? Not today or recently. But, "adiyilE" -- at the root itself.

After the praLaya, when the Lord started the creation, the very first thing He did was to create Brahma, who appeared on the Lord's navel lotus, was made responsible for creating various types of lives. Brahma, however, had no idea of how to go about. To help him, the Lord, SrIman nArAyaNa, brought about the VedA-s to guide him, and the newly created jIvA-s. VedA-s are actually sound waves, called **sruti**, beginning with "PraNavam" or "OnkAram".

The VedA-s were countless and it was left to the Lord Himself, to incarnate as Krishna DvaipAyana VyAsa, in order to arrange them in an order, editing them into four groups:- Rg, yajus, sAma and atharvaNa. He taught them to His four disciple-sages:-

Rg-vEdA to Paila; yajur-vEdA to VaishampAyana; sAma-vEdA to Jaimini and the atharva-vEdA to Sumantu.

The VedA-s were not composed by any one, not even by the Lord, and that is why they are referred to as **a-paurusheya**, not of human origin. They were directly revealed by the Supreme Being, Brahman.

VedA means knowledge - derived from the root 'vidh' - 'to know'. They are called sruti, i.e., 'heard', as they were taught by the oral method -- mouth to







mouth.

They are anAdi -- without a beginning; or are of unknown beginning. All the obligatory duties, at birth, marriage, death etc., are performed according to the Vedic ritual.

This huge literature is classified as: SamhitA or collection of Mantra-s, BrAhmaNa, AraNyaka and the Upanishad, the end of the VedAs.

SamhitA-s are part of the four Veda-s. Rg. Samhita was the earliest. The sAma-VedA consists of stanzas taken mostly from rg-VedA and were meant to be sung to certain melodies or chants. The yajur-VedA deals with various religious sacrifices. The Atharva-Veda Samhita, also known as BrahmagEda since it is assigned to brahmaA-priest. It has some special features. Major part is concerned with various sciences: Diseases and their cure; rites for prolonging life; rites for fulfilling one's desires; building construction; trade and commerce; statecraft; penances and propitiatory rites; and black magic.

The BrAhmaNa-s are composed in prose, and explain the sacred significance of the different rituals.

The AraNyaka-s are forest treatises, revealed to sages when they retired to the forest. These mostly deal with meditations based on symbolical interpretations of the liturgical rites.

The Upanishad-s are philosophical treatises dealing with the ultimate goals of life.

Traditionally SamhitA is indicated by the word "VedA".

As the manifestation of the VedA-s had the purpose to guide the people who were created by Brahma, SwAmi Desikan gives them the second highest priority among the favours conferred by the Lord. The VedA-s are just like a bright lamp without which the mankind can not proceed further in darkness of samsAra.



## SECTION – 5 (3)

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

SwAmi Desikan has been listing the favours, totaling 27, of the Lord one by one in order to help the jIvA to adopt for his uplift. Many of the favours have already been done by the Lord, many are being done, and more are still ahead. The second favour was the revealing of the VedA-s, which are part of the **Sabda** (verbal testimony). This favour was His earliest one. The VedA-s form the Sabda pramAna (verbal testimony) the importance of which cannot be minimized. The knowledge of Brahman cannot be acquired either through **pratyaksha** (perception) or anumAna. The Veda-s alone are the authoritative means of knowledge about Brahman.

Since the VedA-s cannot be learnt directly, the Lord brought out aids to learn them.

This Swami Desikan mention as the third favour:-

(3) இவற்றுக்குப் பரிகரங்களான ஸாஸ்த்ரங்களை ஸ்வமுகத்தாலும், ரிஷிமுகங்களாலும் உண்டாக்கினதுவும்;

(3) ivaRRukku parikrngALAna SaastrangaLai sva-mukattAlum, riShi-mukangaLAlum uNdAkkinatuvum;

The Lord also granted several auxiliaries to the VedA-s. He brought out these scriptures directly Himself and also through riShi-s, sages. The VedA-s, which are of the nature of vidi, arthavAda and mantra, have six limbs, namely, **Chandas**, kalpa, Siksha, nirukta, jyOtiSsa and vyAkaraNa.

- Chandas** (prosody) is the treatise on metre (of mantras) such as anushtup, trishtup etc.
- Kalpa** is the ritualistic science, which expounds various rituals.



- c. **Siksha** is the science that determines proper accent of letters.
- d. **nirukta**, philological exegetics, elucidates etymology of difficult Vedic words.
- e. **jyotiSha**, comprises astrology and astronomy, which fixes up the time for the study of the Veda-a and also for sacrificial performances prescribed in the VedA-s.
- f. **VyAkaraNa**, grammar, determines the technique of formation of words and their accent.

Besides these VedAnga-s, the Lord brought out scriptures, like smritis, through sages. These explain conduct of individuals, rulers, religious persons etc., usages and expiations for violation of rules. The smriti-s are composed from memory by various sages, such as YajnaVAalkya, Manu etc.

Then came itihAsa and purAna-s as supplementaries to the VedA-s. ItihAsa include MahAbhAratha and RAmyana. The PurAna-s are divided into three groups as **sAtvika**, **rAja** and **tAmasa**.

Vishnu, nAradiya, BhAgavata, GaruDa, Padma, and VarAha purAna-s are called sAtvika purANa-s.

BrahmANDa, Brahmaivaivarta, MArkANdeya, Bhavishya, VAmāna and Brahma purAna-s are rAjasa-purAna-s.

Matsya, Koorma, Linga, Shiva, Skanda and agni purAna-s come under the tAmasa class.

Each purAna treats five topics: **sarga** (creation), **pratisarga** (intermediate creation), **vamSa** (dynasties ), manvantara (the fourteen Manus and their periods) and **vamSaAnucarita** (geneology of the kings of the solar and lunar race). Sometimes, a few more are added such as **rakshA** (protection of the world by the avatAra-s or incarnations), **samstha** (pralaya or dissolution of the world), **hetu** (the cause of creation), **vrutti** (modes of subsistence) and



apAshray (the refuge of Brahman). It should be noted that barring the VishnupurANa, none of the others covers all the five topics.

There are eighteen mahApurANa-s and eighteen upa-purANa-s. The authorship of all these purANa-s is attributed to the Sage Krishna DvaipAyanaa, known as VedavyAsa. However, the VishnupurANa's authorship is attributed to the Sage, ParAsara.

Dharma or duty is the basic aim of purANic ethics. It includes all the factors promoting the progress and the well-being of the individual, the society and the world at large.

It is emphasized in these purANa-s that the individual, as an integral part of the society, owes a duty to himself and to the society. Since his rise and fall affect the society, he must try to raise himself to the fullest stature.

The concept of dharma and its application is fundamental in our system of sanAtana dharma. The word, 'dharma' is derived from the root "dhr", meaning 'to support', 'to sustain'. Hence the word, 'dharma' is that which supports and sustains. Later, the word acquired more significance, as it included ordinance, usage, duty, right, justice, morality, virtue, religion etc.

The growth of the human society and the related problems led to the need for more scriptures dealing with various aspects. Thus came the enactment of a number of dharma shAstras. These came under the vedAnga of kalpa. The kalpa-sootra-s have four sections:

- 1) Srauta-sootras,
- 2) gruhya-sootras,
- 3) dharma-sootra-s and
- 4) shulba-sootra-s.

The first and the fourth deal with Vedic sacrifices, while, the gruhya-sootras



deal with the rites and ceremonies to be performed by a house-holder, the dharma-sootras are concerned with the general and social aspects of dharma.

This led to appearance of a number of dharmashAstras. The topics covered by them are: **AcAra** - conduct; **vyavahAra** - civil and criminal law; **prAyascitta** - expiation for errors of omission and commission.

The major dharma-shAstra works include dharma-sootras and smritis. They include:

- a. Dharmasootras, authored by the sages: Apastamba, aushanasa, baudhAyana, gautama, hArIta, hiraNyakeshi, vaikhAnasa, vasishta and Vishnu.
- b. The Smritis were authored by: Angirasa, atri, brahspati, brahta-ParAsara, daksha, dEval, gObhila, kAtyAyana, Manu, nArada, parAsara, samvarta, vyAsa, yajnavalkya and yama.

As the number of such works increased, it became necessary to produce a ready-reference material, containing abstracts, surveys and reviews of all the matter available on the subject. This led to the appearance of another class of works known as "Nibandha-s". These also have references from material concerning dharmashAstra-s contained in the epics, the ramAyana and the MahAbhArata.

These Nibandha-s include: Caturvarga-cinthAmani, Kalpataru, NirNayasindhu, Smritikaustubha, Smriti-tatva and Veera-mitrOdaya.

As the time went, these became difficult to be understood by later generations. This situation gave rise to commentaries on these works. These explained the originals, expounded the various doctrines and subtle points, besides resolving many doubts and misgivings.

Here is a sample list of such commentaries:

- Commentaries on the Gautama Dharmasootra-s. These were written by





Haradatta, Maskarin and AsahAya sages.

- BhAshyas on the Manu Smriti by MedhAtithi, Kullooka and others.
- BALakreeda of ViSvaroopA, MitAksharA of Vijn~neSvara and DikpAlika of ShulapANi on the YAjnavalkya Smriti.
- ParAsara-mAdhavaeeya by VidyAraNya and VidvanmanoharA of NandapaNdhita on the ParAsara Smriti.

In the post-Vedic period, there arose some works which gave wrong interpretations for Vedic concepts. The Lord Himself had to step in to set right this trend. Thus appeared the **PaancarAtra-Agama**, a treatise, on the various aspects of conduct including worship. This is another important favour of the Lord, because of his infinite love towards His devotees. He taught the science to NARada, ShANDilya and other great seers through Sanaka and other sages.

Agama is one of the two great scriptures of our dharma. It is also known as Tantra. The other is Nigama (Veda-s) . The Agama is a **sAdhanashAstra** -- Science of self-realisation. It prescribes a particular way of life and a practical course of self-discipline in conformity with the theoretical teachings of its philosophy.

The PAnCarAtra-Agama is considered to be the most sacred and authoritative, since it does not contradict the Veda-s. Similarly is the **VaikhAnasa Agama**.

SwAmi Desikan points out that these auxiliaries of the Veda-s were proclaimed either directly by the Lord Himself or through the sages for the benefit of mankind. This is another important favour conferred by the Lord.

Among the Scriptures which the Lord Himself originated, stands prominently the PAnCarAtra literature. The Lord, SrIman nArAyaNa, revealed the PAnCarAtra shAstra to Narada, ShANDilya and other maharishis through Sanaka and other great ones residing in ShvetadvIpa, "The White Island". To



this effect references are occurring in ChAndogya-upanishad, Shatapatha-brAhmana, the rAmAyaNa and the MahAbhArata, which point to the great antiquity of this Saastra.

Another important Agama literature is Vaikhanasa, the origin of which is attributed to Vikhanas or Brahma himself who revealed it through his four disciples, atri, marIci, kAshyapa and bhrugu. Each of them wrote a samhita of his own. SwAmi Desikan has written a work about the VaikhAnasa Agama also, entitled Sajjanavaibhava.

Both the PaaancarAtra and VaikhAnasa Agamas emphasize worship on Vedic and tAntric forms.

In the ChAndogya-upanishad, the PaancarAtra is referred to in VII-1.

"ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमथर्वणवेदं चतुर्थम् इतिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशीं दैवं निधिं वाकोवाक्यम् एकायनम् ..... इति

rgvedam bhagvO adhyemi yajurvedam saamavedmtharvaNavedam caturtham itihAsapuraaNam pancamam vedAnAm vedam itryam raaSeem daivam nidhim vakOvaakyam Ekayanam.....iti (VII.I)

"Oh! SanatkumAra, I have learnt the Rgveda, Yajurveda, Saamaveda, atharvana, ..... EkAyana."

Here, the term 'EkAyana' is taken to mean PaancarAtra.

In the Satapatha-brAhmana, (XIII.6.1.1), there is a direct reference to the PaancarAtra:-

"स एतं पुरुषमेधं पाञ्चरात्रं यज्ञक्रतुमपश्यत्।"

"sa Etam purushamedham pAncarAtram yaj~nakratumapashyat"



In the rAmAyaNa, uttarakANda, Sarga 7, Verse 16, also refers to PancarAtra directly:-

पुराणैश्चैव वेदैश्च पाञ्चरात्रैस्तथैव च ।

ध्यायन्ति योगिनो नित्यं क्रतुभिश्च यजन्ति तम् ॥

purANaiscaiva vedaisca pAncarAtraistathaiva ca |

dhyAtanti yoginO nityam kratubhisca yajanti tam ||

In the MahAbhArata, Saantiparva, Chapter 359, Verse 1, there is a direct reference to the Scripture:-

सांख्यं योगं पाञ्चरात्रं वेदारण्यकमेव च ।

ज्ञानान्येतानि ब्रह्मर्षे लोकेषु प्रचरन्ति ह ॥

sAnkyam yOgam pAncarAtram vEdAraNyakamEva ca |

jn~nAnyEtAni brahmarshE lOkEshu pracaranti ha ||

As referred to above, the PaancarAtra is not only of Vedic origin, but also called the EkAyana Veda, i.e., a Veda where the Deity is said to be the only shelter for devotees.

The PaancarAtra deals with the following subjects:

1. philosophical theory,
2. meditation,
3. Temple architecture and iconography, and etc.

The MahAbhArata describes PaancarAtra as Mahopanishad or the great



Upanishad, and indicates that the PancarAtra literature was held in high esteem in ancient times. The literature on PaancarAtra is believed to be 108 Samhitas, including Isvara Samhita, ParAsara Samhita, Padma Tantra, Bruhad Brahma Samhita, BhAradvAja Samhita, LakshmI Tantra, Vishnutilaka, Shriprasna Samhita, SAttvata Samhita and Ahirbhudhnya Samhita, JayAkhya Samhita and Parama Samhita.

The PaancarAtra is also divided into three sections characterized as sAttvika, rAjasa and tAmasa. The SAttvata Samhita, the JayAkhya Samhita and the Paushkara Samhita are considered the best of the 108 books.

Sri YAmunAcharya, has established the authoritativeness of the PAncaAratra literature in his work, Agama-prAmAnyA. Later, Sri BhAshyakAra also established it in his commentary to the Brahma-sutras, 2,2.41 and 42, where he has quoted from the SAttvata, Paushkara and parama-samhitAs.



SrI YamunAcharya

SwAmi Desikan also has proved the authority of the PaancarAtra in his PaancarAtra-rakshA.



## SECTION – 5 (4)

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

The next favour of the Lord, taken up by SwAmi Desikan is the creation of a lineage of AchAryas:

4) ப்ரவர்தக-பரம்பரையை ஸ்ருஷ்டித்ததுவும்;

(4) pravartaka-paramparai-yai srushtittavum;

**Pravartaka** means, setting on foot, founding, advancing, promoting, furthering, producing, causing, prompting, urging, inducing, instigating (in a bad sense) (ref: Apte's dictionary) Of these, advancing, promoting, furthering, prompting and inducing may be suitable to understand the mind of SwAmi Desikan. We may be able to fix the exact meaning of this word if study the other word used by him; **Paramparai** means an uninterrupted series, succession, lineage etc. All these will fit in this context.

So, pravartaka-paramparai can be understood as a lineage for furthering, a succession to promote, an un-interrupted series for furthering.

SwAmi Desikan says it is the Lord's another favour to create a lineage for furthering, a succession to promote, an uninterrupted series of AchAryas for advancing.

The question may arise as to what is to be promoted, what is to be advanced and what is to be furthering.

We can arrive at the conclusion that SwAmi Desikan means to say that the Lord created a succession of leaders for propagating the ideals spelt out by the Scriptures which He had created earlier. Since the Lord's compassion is unlimited, he wanted to ensure that the virtues and the conduct as proposed in the scriptures continue to be followed by the generations to come in the future. Without a strong succession of personalities who are of good nature,





these ideals cannot be promoted. People will go astray if there are no proper guides to take them on the right path. Then only, the Lord can help individual souls to turn towards Him to get them-selves liberated.

This series of AchAryas has to begin with SrIman nArAyaNa Himself as He is the Supreme Lord of all the worlds, having cit (the sentient) and acit (the non-sentient - matter) as His inseparable attributes. He is the "advaita-tatvam", the sole Reality, one without a second. It is also an established fact that He alone is the goal to be attained by one and all. He also stands as the means to salvation.



SrIman nArAyaNa is the ultimate Reality-panguni uththiram sErththi  
(Thanks:SrI .Murali BhaTTar)

SrIman nArAyaNa is the ultimate Reality. SrI is Lakshmi. SrI and nArAyaNa are inseparably united and constitute the highest Brahman. So, He is referred



to SrIman nArAyaNa and as the "SarvEsvara", the Lord of all.

He is also the first Guru, Teacher. It was He who first gave the Vedic knowledge to Brahma even before the creation of all the lives began.

The Lord, who is the paramAcharya, who taught the VedAs to Brahma and restored them to him when they had been snatched away from Brahma. He also gave out all the scriptures through Brahma. It was He who made Brahma's sons, sanaka and others, to spread the dharma in the worlds. Similarly, He ensured the succession of Gurus to continue the transfer of spiritual knowledge through the sages, like nArada, ParAsara and others. He Himself took the incarnation as Krishna DvaipAyana VyAsa to produce various scriptures and the MahAbhArata and Brahma-sootras.

The Lord Himself took various incarnations including Sri Krishna to teach the Scriptures such as BhagavadgItA etc., to the world, out of compassion.

The Lord also ensured that His teachings are established on a strong basis through highly knowledgeable men like SrI BhIshma.

The importance of AchArya to acquire the right knowledge has been highlighted in VedAs and other scriptures. For example, the MuNdakopanishad says,

"तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्"

"tadvijn~AnArtham sa gurumEvAbhigacchEt" (MuNdakOpanishad, 1-2-12) (One should approach a teacher for knowing the Brahman.) and also,

"आचार्यवान् पुरुषो वेद" "AcAryavAn purushO vEda" (Only he who has a good AchArya can realize Brahman)

The lineage of AchAryas go up to the Lord. This has been stated in another scripture:



"सविति आभगवतः" - "sa ca AcAryavamSO jn~EyO asrAvasaviti Abhagavata:" ---

(RahasyAmnAya BrAhmaNam) - (One should think of the line of his AchAryas upto the BhagaVan.)

This line of teachers has continued through the ages and the great ideals have been kept up till today.

Thus, SwAmi Desikan points out that this un-broken succession of AchAryas is also a favour conferred upon us by the Lord.



## SECTION – 5 (5)

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

Even as the Lord created a lineage of AchAryAs to spread the knowledge of VedAs and related scriptures, there appeared perverted scriptures to divert the mind of the people.



Lord created a lineage of AchAryAs-Acharyas with pratamAcharyan hayagrivan at thupul

Then also, the Lord saved the VedAs, yet another favour for the virtuous people.

SwAmi Desikan describes this favour of the Lord in these words:

(5) ஸாத்விக-விருத்த-வ்யாமோஹநார்த்தமாக 'நின் மாட்டாய மலர்புரையும் திருவுருவம் மனம் வைக்கமாட்டாத பல சமய மதிகொடுத்தாய்' என்கிறபடியே





அந்ய-ஸாஸ்த்ரங்களை ஸ்ருஷ்டிக்கச் செய்தே, "त्रिदण्डधारिणा पूर्व विष्णुना रक्षिता

त्रयी" என்கிறபடியே வேதரகை பண்ணினதுவும்,

(5) sAttvika-viruddha-vyAmOhanArtha-mAka "nin mAttAya malar puraiyum tiruvuruvam manam vaikkamAttAta pala samaya madhi koduttAy" enkirapadiyE, anya-SaastrangaLai srushtikkac ceitE, "tridanDadhAriNA poorvam vishNunA rakshitA trayee" enkiRapadiyE, vEdarakshai paNNinatuvum";

According to SwAmi Desikan, it is the Lord who was responsible for the appearance of perverted scriptures. But, the Lord had to do it to protect the virtuous jIvAs:

"ஸாத்விக-விருத்த-வ்யாமோஹநார்த்தமாக"

" sAttvika-viruddha-vyAmOhanArtha-mAka " --

When the world was filled with scriptures along with their commentaries by several great scholars for the sake of virtuous persons to enable them to ascend to higher reaches of their spiritual journey moving up towards the Lord's abode, those jIvAs, who were still undergoing the effects of their previous evil karmas, worked against the virtuous minded.

In order to keep them away from the virtuous, the Lord had to take some measures to mislead them.

SwAmi Desikan quotes from nammAzhvAr's ThiruvAimozhi to substantiate this:

"நின் மாட்டாய மலர்புரையும் திருவுருவம் மனம் வைக்கமாட்டாத பல சமய மதிகொடுத்தாய்"

"nin mAttAya malar puraiyum tiruvuruvam manam vaikkamAttAta pala samaya madi koduttAy" ---





AzhvAr tells the Lord, "You have given knowledge about many bad religions to prevent us from thinking of Your beautiful form." (ThiruvAimozhi, 3.1.4)

Now we can study the verse in full:

மாட்டாதேயாகிலும் இம்மலர்தலை மாஞாலம், நின்  
மாட்டாய மலர்புரையும் திருவுருவம் மனம் வைக்க  
மாட்டாத பல சமய மதி கொடுத்தாய், மலர்த்துழாய்  
மாட்டே நீ மனம் வைத்தாய் மாஞாலம் வருந்தாதே?

mAttAtEyAkilum immalartalai mAjn~Alam nin

mAttAya malarpuraiyum tiruvuruvam manam vaikka

mAttAta pala camaya madi koduttAy, malarttuzhAy

mAttE nee manam vaitAy mAjn~Alam varuntAtE?

--ThiruvAimozhi, 3-1-4

Oh! Lord! The people of this world normally are unable to keep Your beautiful divine form in their minds. But, Your heart is now deeply involved in enjoying the Tulasi garland on Your neck! Over and above this, You have created many theories which mislead them! Then, will not this world incur a great loss?

The AzhvAr's grievance is while he and other AzhvArs and AchAryas are carrying out the Lord's intention of making the people to involve themselves in His service, the Lord is creating new philosophies which are diverting their minds. How the people can be turned towards Him?, he asks.

This, the AzhvAr has already pointed out in his another work, Thiruviruttham, in the verse 96. There the AzhvAr says, "Oh Lord! You set up many different deities, many religious philosophies and many types of worship, in order to prevent those who are full of rAjasa and tAmasa qualities, from coming to You. Even then, I will develop deep bhakti in You only."



This statement of the AzhvAr in his Thiruviruttham must have been in the mind of SwAmi Desikan while writing this:

"ஸாத் விக-விருத்த-வ்யாமோஹநார்த்தமாக,      அந்ய-ஸாஸ்த்ரங்களை  
ஸ்ருஷ்டிக்கச் செய்தே,"

"sAttvika-viruddha-vyAmOhanArtha-mAka, anya-SaaAstrangaLai sruShtikkac  
ceitE," --

In order to confuse those who are opposed to the jIvAs of virtuous quality (sAttvika guNa), the Lord brought out other scriptures opposed to the sAttvika scriptures.

A question may arise here in our mind: Why should the Lord do this as it will not come under the category of favours?

Keeping this in mind, SwAmi Desikan continues that even while doing like this, the Lord Himself incarnated as a Sage and protected the VedAs:

"त्रिदण्डधारिणा पूर्व विष्णुना रक्षिता त्रयी" என்கிறபடியே வேதரக்ஷை பண்ணினதுவும்;"

"tridanDadhAriNA poorvam viShNunA rakShitA trayee" enkiRapadiyE, vEda-  
rakShai paNNinatuvum; "

The source of this quotation is not available. However, we can rest assured that it must have been in a scripture which was in current during the life time of SwAmi Desikan.

The meaning is: Long ago, the VedAs were saved by Vishnu in an incarnation as a saint having three staffs in His hand.

We are aware that a sanyAsi, an ascetic, who has renounced the worldly life, always carries three staffs in hands.

According to the SAttvata samhita 12.109-114, this incarnation of Vishnu is the



Lord Dattatreya, as the son of Atri and Anasooya. He is glorified in the PanchaAtra as the upholder of Dharma. He is jnana-moorti, the form personifying spiritual wisdom. He directed men and gods along the path of spiritual progress. He protected the Vedas and regulated the conduct according to castes and stations in life (varnashramachara).

Thus, the Lord's protecting the Vedas and dharma is another favour conferred on the virtuous souls.

While mentioning the fifth favour done by the Lord in the form of saving the Vedic scriptures, Swami Desikan referred to "anyashastras" created by the Lord to divert the attention of opponents of the sattvika, virtuous persons:

"ஸாத்விக-விருத்த-வ்யாமோஹநார்த்தமாக அந்ய-ஸாஸ்த்ரங்களை  
ஸ்ருஷ்டிக்கச் செய்தே "

"sattvika-viruddha-vyAmOhanArtha-mAka anyashAstrangaLai sruShtikkac  
ceitE "

What are those "anyascriptions"? It is but natural if this question is raised.

The creator of these is also the Lord Himself, may not be directly, but through some highly respectable philosophers.

Let us have a look at these philosophies and how these were tackled by our Saints and Acharyas. Swami Desikan has left us a work under the name, "Paramata Bangam" -- Refutation of other systems of Philosophy.

In it, he has handled a number of systems and shown how they are defective. Some of them fall outside the Vedic system and others, though based on Vedic scriptures, went wrong in their views.

Swami Desikan enriched his work with Sanskrit and Tamil Verses. A collection of Tamil verses occurring in this work is being recited by Sri Vaishnavites regularly. It is titled "Paramatha Bangam", the same as that of the main work.



In one verse, he lists out the defects found in those systems in general:

They indulge in perverse disputes in which they use misleading statements and speak out only those facts which are in their favour. In this group are the followers of KanAda, Goutama, VaiyAkaraNa, MImAmsa systems.

There is another group which includes the followers of the Bhaskara-YAdava systems of advaita. They deny the reality of objects of the senses. cArvAka, Bhouddha and Jaina systems say the VedAs are human creation, while the established fact is that they have not been any body's creation, including the Supreme Lord's.

The followers of SAnkya, Yoga and Saiva systems claim these were created respectively by Kapila, Brahma and Pashupati and follow these systems for certain material benefits.

These are four types of defects as categorized by SwAmi Desikan.

Taking up the cArvAka system, SwAmi Desikan says that according to it, only **pratyaksha** (perception) is the only authority. Those things which do not come within the perception are unreal. So, the dharma, non-dharma, Ishvara (God), upper worlds which are not perceived by our senses are false, according to their theory.

However, SwAmi Desikan criticizes, cArvAkas infer the presence of fire on the hill which is not visible to the eyes, on the basis of the smoke that is visible to the eyes. They also accept as true a thing when another person says he has seen it directly. In the same way they can also accept the inference and verbal authority as true, SwAmi Desikan points out.

SwAmi Desikan next takes up the different sections of Bhuddhism. They are four: MAdhyamika, YogAcAra, sourAntika and Vaibhashika.

The MAdhyamika theory is that nothing really exists. According to it, no authority (PramANa) exists to prove the existence of any vastu. There is no



vastu, as well, which can be known through an authority. Thus this peculiar theory is not accepted by devas and humans, who dismiss it as ridiculous. Acharyas condemned the MAdhyamika's theories and protected the Vedic philosophy.

For the YogAcAra, knowledge alone is reality. But there is no knower and also there is no object which can be known by knowledge. According to him, knowledge appears and disappears every moment. But, our AchAryas refuted this theory and proved the realities of cEtana (jIvAtma), acEtana (matter) and Ishvara (God) on the basis of the established authority.

The third type of Bhoudha, sourAntika's theory did not accept theory of non-existence of objects proposed by the YogAcAra. According to him, objects, though exist, disappear; but they can be known through inference. Though this knowledge exists for a moment only and then disappears. Even then, the experience of the colour etc. of the objects that existed for a moment, remains with us. Our AchAryas rejected this theory, saying it is like a child that is breast-fed by its breast-less mother; like the speech without a mouth; and like the feet walking with a headless body.

The fourth Bhoudhist is VaibhAshika. According to him, knower of an object is unreal, while the knowledge and the object which is known by that knowledge are real. This theorist accepts the reality of knowledge and the object known through that knowledge, but says the objects have no attributes. This is self-contradictory. This theory also did not stand before the arguments of our AchAryAs.

Next come the philosophers who accept the Vedas, but base their theories on wrong interpretations of the Vedic statements. One of them is the advaitin, who accepts the reality of Brahman as established by the Upanishads, but does not accept the truth that the Brahman has attributes and a body. Also he does not accept the reality of individual souls and the material world, as both are as unreal. According our AchAryas, the advaitin is no different from Bhoudhists.





Then, another non-Vedic religion, Jainism, was also dismissed by our Acharyas as full of un-acceptable theories which cannot stand the test of logic. Jains do not accept the reality of God. They say the universe originated from what they call big-atoms (param-aNus). They say, every object in the world is real as well as unreal at the same time; is a combination of both difference and non-difference. These are self-contradictory theories which can not stand the test of logic.

The advaita philosophies of Bhaskara and Yadavacharya were also rejected by our Acharyas as they were self-contradictory and against the established truth of Upanishads. Similarly, VaiyAkaraNa's theory also was rejected as a combination of Advaita, YAdavaism and Bhouldha theories in a basket.

According to the theory of kaNAda, inference (anumAna) is the only authority; and not the verbal testimony (sabda). Similarly, the Nyaya theory of Goutama, is defective. It can be accepted after correcting its several defects.

The poorva-MimAmsa does not accept the importance of Ishvara and deva-s. According to it, the karmas, like yajna etc., are enough for humans to get their desired benefits such as heavenly life etc. The yajnA-s performed by men creates a subtle entity, which they call as "apoorva" which reserves the intended benefits and gives to the person concerned later, after his death. The poorva-mImAmsaka does not give importance to the uttara-mImAmsa which deals with the means for liberation and the attainment of Brahman by individual souls.

Our AchAryAs established that both poorva and uttara mImAmsa-s are a single shAstra and have to be studied together. The first part of the mImAmsa is known as karma kANda, while the latter is called Brahma kANda. The followers of the first part claimed that it is a separate shAstra and they didn't accept the Brahma-kANda. It was pointed out that the karma bereft of the important Ishvara is like a body without the head. At the same time, the mere uttara-kANda without karama-kANda is akin to a head without the body. So, both the



parts are equally important and should be studied in the order.

SwAmi Desikan then takes up the SANKhya system. Even though, it accepts verbal testimony along with pratyaksha (direct perception) and anumAna (inference) as valid authority of knowledge (pramANa). However, it does not accept Ishvara, but accepts jIva and prakruti. prakruti is a combination of sattva, rajas and tamas which are not attributes, but substances (dravya-s). When all the three are in equal proportions, it is known as moola-prakruti, which is eternal and non-sensible. It is enjoyed by the jIva. Moola-prakruti is all pervasive; ever changing and is the first cause and itself changes into various entities from mahAn onwards. jIva is eternal; all pervasive; without any attribute; in the form of knowledge; not active; different from body to body. With his association alone, prakruti attains changes. Just as a blind walks with the help of a lame person, with the help of the jIva who is of the form of knowledge, prakruti does its activities. Thus, by this combination of jIva and prakruti alone, the world exists. Hence, there is no need to imagine an entity called Ishvara. If a person knows these 25 tattva-s, i.e., moola prakruti, mahAn, ahankAram, five elements -- space, air, fire, water and earth; five tanmAttras - intermediary entities before the evolution of these elements; five senses of knowledge; five senses of action; mind; and jIva, he can attain liberation even before his death.

The SANKhya theories are condemned for not believing in righteousness, un-righteousness and ISvara, like the ignorant prattles of hunters in a slum. They are against the Vedic principles and hence have to be dumped by the scholars of Upanishads.

Next comes, the Yoga system. Though it believes in the existence of ISvara, jIva and prakruti, it does not accept the Vedic concept of the ISvara as endowed with all natural auspicious qualities. According to Yoga philosophers, these qualities are not natural for the Ishvara. They also give prominence to the theory of direct realization of jIvAtmA rather than ParamAtmA. However, they use the ISvara in furthering the ashtAnga-yoga for the self-realisation,



which they call as "kaivalya mOkSha", enjoying the bliss of Self alone, bereft of the Isvara.

SwAmi Desikan next deals with the PAsupatha system of Shiva, a distortion from the Vedic ideology. Siva is the Ultimate Reality to be attained by the individual souls, as proposed in this system.

In order to save the Vedic ideology from being destroyed by these newly developed systems, the Lord himself taught the PAnCarAtra shAstra. In this shAstra, SrIman nArayaNa is the Ultimate to be attained by jIva-s. He Himself is the means to attain Him. Prapatti or saraNagati or surrender at His feet is the effective means for one and all for attaining mOkSha. In the mOkSha state, the liberated jIva-s enjoy the eternal Bliss in the company of SrIman nArayaNa.

SwAmi Desikan indicates this:

"வேதரக்ஷை பண்ணினதுவும்;"

"vEdarakShai paNNinatuvum;" --

The Lord Himself saved the VedAs and conferred the favour on the virtuous jIva-s.



## SECTION – 5 (6)

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

SwAmi Desikan has been listing various favours conferred by the compassionate Lord and so far referred to five favours. Now we shall take up the sixth favour of the Lord: --

(6) "ஆழ்வார்களையும் ஆசார்யர்களையும் கொண்டு வேத-தத்வார்த்தம்-  
ப்ரகாசனம் பண்ணினதுவும்;"

(6) "AzhvArkaLaiyum AcAryarkaLaiyum koNdu, vEda-tattvArttam-prakaaSanam  
paNNinatuvum;"

Illuminating the essential truths of Vedic scriptures through AzhvArs and AchAryas is another favour done by the Lord.

AzhvArs and AchAryas are two sets of personalities who made their contributions in highlighting the most essential truths embedded in VedAs and other connected scriptures.



The twelve Azhwars



First, AzhvArs. They are twelve in number: Poygai-AzhvAr, BhootattAzhvAr, pEyAzhvAr, Tirumazhisai AzhvAr, nammAzhvAr, maturakavi AzhvAr, kulashEkara AzhvAr, periyAzhvAr, ANdAL, tondaridippodi AzhvAr, TiruppANazhvAr and Tirumangai AzhvAr.

Poykai AzhvAr, the first Azhvar, appeared on a lotus flower in a pond adjoining the yatOtkAri temple in Tiruvehka of kAnchi city, in the dvApara yuga. He is considered as the incarnation of SrI pAncajanyam, the Conch held by SrIman nArAyaNa. He sang 100 verses, the collection of which is named "The First TiruvantAdi". He was a highly held devotee of the Lord. His birth Star is shravaNam of aippasi month.

BhootattAzhvAr, the second AzhvAr to appear. He appeared in a flower of a kind of slender tree, (geortnera racemosa), in mahAbalipuram, on the following day of PoykaiAzhvAr's appearance. His collection of 100 verses is named, "irandAm TiruvantAdi". He is considered to be an incarnation of the Mace held by the Lord. His birth Star is shravishta of aippasi month.

PEyAzhvAr, (mahadAhvya), the third in the line, appeared on the next day of the appearance of Bhootat AzhvAr, on a red flower in a well, near the temple of SrI Adi kEsava, in Mylapore (in Chennai city). He also recited 100 verses, which are named "mOOnRAm TiruvantAdi". He was the incarnation of the Lord's sword, SrI nandaka. His birth Star is Shadhaya in aippasi month.

These three AzhvArs are known as "ayOnijas", as they were not born from mother's womb.

All the three met at the temple town of tirukkovaaloor in a hermitage where they sought shelter during a rainy night. Their Tamil prabanda appeared at that time, when, Poykai AzhvAr lit the lamp with the earth as the container, the ocean as the oil and the sun as the light. Following him, BhootattAzhvAr lit another lamp, made of love as the vessel, enthusiasm as the oil and lovable thought as the wick and knowledge as the light. This enabled them to have the darshan of the Lord with His Consort, Lakshmi. It was left to PEyAzhvAr to





describe the appearance, beginning with SrI, Lakshmi, the golden body of the Lord along with His beautiful colour and the fierceful Wheel (Sudarsana) and the Conch in His hands.



Mudal AzhwArs (Thanks:Sri.AMR Kannan)

In their three works of 100 verses each, the three AzhvArs brought out the essence of the Vedas: The Ultimate Reality is nothing but SrIman nArAyaNa, who is the source of the entire creation, His different states of appearance as Paratatva, in SrI VaikuNtam, VyUha incarnation before the start of creation, His taking various incarnations in the world to protect the virtuous and to destroy the wicked and His playful deeds, His eternal presence as the innermost soul in every being and finally, His incarnations as idols for worshipping Him in temples.

Following these three AzhvArs, appeared the fourth, Tirumazhisai AzhvAr. His birth star in makham in the month of Tai. According to the legend, Tirumazhisai had studied various religious philosophies and finally chose Sri Vaishnavism as the only religion which develops in the followers bhakti, devotion, for the Ultimate Lord who is no one but SrIman nArAyaNa. This AzhvAr, though



belonging to lower caste, had a thorough knowledge of all the Vedas through his intuition. He has left us two valuable works, Tirucchanda-Viruttam and nAnmukan TiruvantAdi, containing the essence of Vedic scriptures.

The fifth AzhvAr was Sri nammAzhvar. He is also known as Satakopan, since he, even while taking birth from his mother's womb, drove away the encircling sata-gas which hides the knowledge of earlier births of the soul. Normal human beings cannot remember their earlier births, as that memory will stand in the way of smooth life starting afresh. nammAzhvAr's birth star is vishAkam of the month of vaikAshi. He was an incarnation of VishvaksEna, the Chief Body-guard of the Lord.

nammAzhvAr is held in high esteem as our first AchArya at the human level. He was the AchArya of Sri Nathamuni who learnt from him the entire works of all the Azhvars hundreds of years later.

nammAzhvar was discovered by Madurakavi AzhvAr, as a young boy sitting in penance under a big tamarind tree in a city down south, which later got the name, AzhvAr Tirunagari. He recorded all the four works of nammAzhvAr, which were expressions of the AzhvAr's vision of the Lord in various forms and His playful deeds during his various incarnations on the earth. However, nammAzhvAr's outpourings were full of expressions of his intensive devotion for the Lord. His experience of the Lord was direct in different ways. These include his reactions as AzhvAr himself, as a lady-love, as the maid-friend of the lady-love and as the mother of the lady-love. The verses were the expressions of his joy of being with the Lord, his deep love for Him, his pangs of separation from Him and advice to others to develop deep devotion towards the Lord saying that He is the only Resort for all beings. On three occasions, nammAzhvAr went in to trance as He witnessed the Lord's humility during His incarnations. He wondered how the highest Lord who has neither equal nor a superior to Him, could come down to the lowest level of existence and move with ordinary human beings, even when they are of the lowest of the castes, or even if they are considered by other human beings as untouchables.



nammAzhvar's ThiruvAimozhi is a treasure containing the highest philosophy describing various Vedic truths including the guidance for the mankind to attain the Ultimate goal which is nothing but being with Him for ever in SrI VaikuNtam.

His works are considered divine gifts to ordinary folks who have no knowledge of Vedic or other scriptures. An ordinary person need not go after the Upanishads, PurANas or any other scriptures, if he has the works of nammAzhvAr in his possession after learning them through a proper teacher.

Of the four works of nammAzhvAr, the first one is Tiruviruttam of 100 verses, the first verse of which being the subject matter of this rahasya-granta of SwAmi Desikan now under our study. The second, TiruvAsiriyam with seven verses is the description of the form and the auspicious qualities of the Lord. The third work, Periya TiruvantAdi, containing 87 stanzas in VeNbA meter, describes the AzhvAr's deep devotion for the Lord in His various forms. Lastly, ThiruvAimozhi of over 1000 verses is an outstanding work left to us by the AzhvAr with all his compassion for the ordinary souls like us wandering in the world in deep ignorance. Only a few among the human beings seem blessed to have the rare opportunity of studying this scripture which is nothing but Veda itself in Tamil language. Though all the works of the eleven AzhvArs are regarded as Tamil maRai (Tamil Veda), ThiruvAimozhi is a bright gem among the entire bhakti literature in Tamil, we can declare.

nammAzhvAr cannot be remembered without Madurakavi AzhvAr who, though much senior in age than nammAzhvAr, became the first disciple of him and got his outpourings recorded for the posterity. He has sung 11 verses, the collection of which is known as KaNNinuNciRuttAmbu, eulogizing nammAzhvAr, his AchArya, saying that he will not even turn towards the Lord when he has got the grace of nammAzhvAr as his guru.

It is the practice to recite KaNNinuNcirutAmbu preceding and following the recital of ThiruvAimozhi, in all the Vaishnavite temples and in SrIvaishnavites'



dwelling.

We have been seeing the favours done by the Lord through AzhvArs and covered six of the twelve AzhvArs. We are studying this sub-para of SwAmi Desikan's work:

(6) "ஆழ்வார்களையும் ஆசார்யர்களையும் கொண்டு வேத-தத்வார்த்த-  
ப்ரகாசனம் பண்ணினதுவும்;"

(6) "AzhvArkaLaiyum AchAryarkaLatyum koNdu, vEda-tattvArtta-prakAshanam  
paNNinatuvum;"

There is an important aspect of SrI nammAzhvar's ThiruvAimozhi. This work is considered as sAma vEdam. Besides, it establishes our siddhAnta of arthapancakam -- five essentials -- The Lord, jIvan, the means to be adopted by the jIva to attain the Lord, the stumbling blocks of poorvika karmas and the way to overcome them to attain everlasting Bliss. All the four works of the AzhvAr are considered as the commentaries on the three rahasyas, i.e., Isvaran, cit and acit and their relations, as contained in the PAncarAtra scriptures.

Next comes in the line of AzhvAras is SrI KulaSekhara AzhvAr, who appeared in the Royal family ruling from vanjikkaLam in kollinagar of the present Kerala state. He was born to the Ruler, Drudavratana in the Royal lineage of cantrakala. His birth star is punarvasu in the Tamil month of mAsi. He was an incarnation of the koustubha gem worn by the Lord. This koustubha represents the jIva samudAyam. KulaSekhara had a deep admiration of SrI rAmA's auspicious qualities. Besides, he had intense devotion for the arcAmoorti-s of the Lord. He lived for 120 years. He has left us a work named, PerumAL Tirumozhi containing 105 verses. In this, the AzhvAr eulogized the Lord in eight divine kshEtra-s.

The popular "MukundamALA", is a work of over 40 Sanskrit verses attributed to SrI KulaSekhara AzhvAr, in praise of SrI KrishNa.





The taniyan for the MukundamALA speaks volumes about not only the AzhvAr's love for SrI ranganAtha, but also that of the citizens in his Capital:

घुष्यते यस्य नगरे रङ्गयात्ररा दिने दिने ।

तमहं शिरसा वन्दे राजानं कुलशेखरम् ॥

ghushyate yasya nagarE rangayAtrA dine dine |

tamaham SirsA vandE rAjAnam kulaSekharam ||

(I salute, bowing down my head, King KulaSekhara in whose Capital city the journey to SrIrangam is announced every day.)

There is a saying, "So the King is, so are the citizens," which is cent-per-cent true in the case of this Royal AzhvAr.

In his PerumAL Tirumozhi, Sri KulaSeEkhara has recorded his deep devotion for the Lord. He expresses his intense desire to be present at the places of worship as any inanimate object to enjoy the Lord's presence. This Azhvar's devotion for the Bhagavatas is also highlighted in a number of verses. He says the service to the BhAghavatas is the ultimate goal for him, apart from having the everlasting darshan of the Lord. He begins this work by expressing his longing for a visit to SrIrangam to be in the company of His devotees. His desire for the dust of their feet is unmatched.

Our sampradAya stresses that our ultimate goal extends beyond our loving service to the Lord, SrIman nArayaNa. It is the Bhagavata seva -- service to the last of the devotee in the lineage of the Lord's devotees -- that should be the life of a SrIvaishnavite. This reflects the essence of the PAncarAtra scriptures and also the essence of the VedAnta, i.e., Upanishads.

One of the Taniyans for SrI PerumAL Tirumozhi narrates an incident from this AzhvAr's life. It records his ardent devotion to the Lord's devotees:





ஆரம்கெடப்பரனன்பர் கொள்ளாரென்று, அவர்களுக்கே  
 வாரங்கொடு குடப்பாம்பில் கையிட்டவன் மாற்றலரை  
 வீரங்கெடுத்த செங்கோல் கொல்லிகாவலன் வில்லவர்கோன்  
 சேரன் குலசேகரன் முடிவேந்தர் சிகாமணியே.

Aramkedap parananbar koLLArenRu, avarkLukkE

vArangkodu kudappAmbil kaiyittavan mARRalarai

vIrangkedutta cengOl kollikAvalan villavarkOn

cEran kulashEkaran mudivEntar sikAmaNiyE.

Once, King KulashEkara, in order to disprove an allegation against a BhAgavata-guest in his palace, put his hand in a pot containing a live poisonous snake in his fully packed Royal Assembly and the snake did not harm him, proving his highest regard for the Lord's devotees.

In his MukundamAlA, SrI KulaSekhra AzhvAr says all our limbs should be directed towards the Lord only. Our legs are meant for going to His temple. The hands are for doing archana and worshipping Him. Our tongue is for uttering His names. This work is a part of our daily recitation. Perhaps this is to help us to develop similar devotion for the Lord as the AzhvAr.

After SrI KulaSekhara AzhvAr comes SrI periyAzhvAr, whose original name is SrI Vishnucitta.

SrI PeriyAzhvAr appeared as the incarnation of Garuda, in a SrIvaishnava brahmin family in SrIvilliputtoor under the constellation of swAti in the Tamil month of Ani, as a son to Padumai and MukundAcAryar. He established the VisistAdvaita siddhAnta in the presence of a big gathering of pandits in the Royal Assembly of the PAndia King, SrIvallabhadEvan at Madurai. PeriyAzhvAr was taken in a Royal procession on the Royal elephant when the Lord and His Consort appeared mounted on Garuda. PeriyAzhvAr witnessed the un-



describable beauty of the Divine appearance and wished the Lord, His consort, the Sudarsana cakra, PAncajanya conch and the relationship between jIva and the Lord, a long life for thousands of years to come. This opening verse of his Prapanda has become the starting point of the recitation of the Divya Prabanda in Temples as well as homes. This is being followed even now.

The work starts with the verses on the birth of Sri KrishNa and His childish pranks in Gokulam while being under the care of YashOdA and NandagOpa. The later part of his work deals with the conduct of a devotee of the Lord, that is, leading a life in the constant thought of the Lord.

This work contains 473 verses. He has also paid respects to 20 divya kshEtra-s where the Lord has taken abode.

SrI AndAL, the only Lady AzhvAr, appeared in PeriyAzhvAr's Tulasi garden on the day of the star, Poorvaphalguni, in the Tamil month of Adi. She is an incarnation of SrI Bhoodevi, another Consort of the Lord. She had most intensive devotion for the Lord and as a child she used to wear the Tulasi garlands prepared by her foster father, PeriyAzhvAr for the Lord SrI rangamannAr of SrIvilliputtoor. The Lord also insisted on SrI PeriyAzhvAr to adorn Him with the garland after it is worn by SrI AndAL first. This is being followed even now in all SrIvaishnavite temples as a regular practice.

SrI AndAL has left us two works of Tamil pAsurams. The TiruppAvai is an eminent work with 30 verses, being recited and sung every day in temples and homes. It is a depiction of the penance as observed by the cowherd-women of Gokulam during the incarnation of the Lord as Krishna. It also contains the essence of Vedic truths. Every time when it is studied, we come to know of a new message, indicating the depth of the literature.

SrI AndAL is also credited with another work, named, nAciyAr Tirumozhi, of Tamil verses totaling 143. In this, she has poured her deep love for the Lord and anguish in separation from Him. She wedded the Lord, SrI rangamAta at SrIrangam, as she was adamant that she will not marry any male born as a



human being, as she is meant for being the bride of the Lord alone.

The ten verses beginning with "vAraNamAyiram" are recited in wedding ceremonies in the SrIvaishnavite community.

Tondaradipodi AzhvAr, appeared in a Brahmin family in the village of TirumaNdangudi, under the star of JyEshta in the Tamil month of mArgazhi. He is the incarnation of the Lord's SrI vaijayanti garland. He has left us two works, TirumAlai (40 verses) and Tirupalliyezhucci (10 verses). He worshipped only SrI rangantha of SrIrangam. The first work is the essence of Vishnudharma, a scripture of SrI Sounaka. It highlights the effectiveness of the Lord's names. The second work is in the form of waking up the Lord, SrIrangantha. This is also being recited everyday in all the SrIvaishnavite temples and homes at the beginning of the morning worship.

TiruppANazhvAr is an incarnation of SrIvatsa which is a natural mark on the chest of the Lord. He appeared in a rice field in the out-curt of uRaiyoor. He was brought up by a rural singer. TirupANazhvAr used to sing in praise of SrIrangantha of SrIrangam from across the river KAvEri, as he was considered an untouchable. But the Lord ordered His chief priest to carry the AzhvAr on his shoulders and bring him to His sanctum to give darshan to him. On seeing the Lord on the snake-bed of AdishEsha, the AzhvAr burst out 10 Tamil verses describing the Lord from His foot to head and merged with Him. These ten verses are regarded as a rahasya scripture and SwAmi Desikan has written a commentary on them in his work, named, MunivAhana Bhogam.

The last AzhvAr to appear in this series of saints is SrI Tirumangai Mannan. He was born as a son of neelan, a chieftain of a Chola king, in the tamil month of KArtikai under the Kruttika star. He was the incarnation of ShArnga, the bow of the Lord. He desired to marry a girl named, Kumutavalli, but she expressed her willingness on a pre-condition that he should feed one thousand eight SrIvaishnava devotees daily. He did so and in the process he spent all his wealth. In order to fulfill the promise given to Kumutavalli, he had to indulge in



robbing travelers in the night. One day, the Lord was traveling as a newly married bridegroom, along the route accompanied by His newly wedded Bride, adorning Himself with a lot of valuable ornaments and intently got Himself captured by the AzhvAr. While robbing Him, the AzhvAr had to pick up the ring from the finger of the Lord using his mouth and that was the moment the Lord showed His real form and gave him the unique mantra, known as Tirumantram. That became the turning point in the chieftain's life. He came to be known as Tirumangai AzhvAr. He has left us six works: Periya Tirumozhi (1084 verses), TirukkuRuntANdakam (20 verses), TiruneduntANdakam (30 verses), TiruvezhukooRRirukkai (1), siRiya tirumadal (40 pAsurams) and Periya Tirumadal (78 pAsurams). These works are considered as the auxiliary scriptures for nammAzhvAr's four works which are considered as the four VEdAs.

SrI Tirumangai AzhvAr covered as many as 86 divya kshetras. He lived for 105 years and did yeomen services to the Lord, which are green in the memory of SrIvaishnavites even now.

SrI Tirumangai AzhvAr begins his work highlighting the uniqueness of the Lord's name, nArAyaNa. As this and the other works proceed, the AzhvAr grows from the level of an ordinary devotee to that of a Lady-love, named ParakAla nAyaki, with an intensive devotion for the Lord. The subtle principles of Vedic scriptures, the way a devotee has to lead his life and the development of bhakti from the low to the highest level of Parama bhakti can be realized through a thorough study of his literature.

We have so far studied SwAmi Desikan's reference to AzhvArs through whom the Lord did the favour of illuminating the essential truths of the VEdAs and the related scriptures. Now, we shall take up to study how He did this favour through the AchAryas, as referred to by SwAmi Desikan:

(6) "ஆழ்வார்களையும் ஆசார்யர்களையும் கொண்டு வேத-தத்வார்த்தம்-  
ப்ரகாசனம் பண்ணினதுவும்;"



(6) "AzhvArkaLaiyum AchAryarkaLatyum koNdu, vEda-tattvArttam-prakAshanam paNNinatuvum;"

Before turning to the AchAryas, it would be appropriate to know how SwAmi Desikan summarizes the contributions made by the AzhvArs in a single verse:

பொய்கைமுனி பூதத்தார் பேயாழ்வார் தண்

பொருநல் வரும் குருகேசன் விட்டுசித்தன்

துய்ய குலசேகரன் நம் பாணநாதன்

தொண்டரடிப்பொடி மழிசைவந்த சோதி

வையமெலாம் மறைவிளங்க வாள்வேலேந்தும்

மங்கையர்கோன் என்றிவர்கள் மகிழ்ந்து பாடும்

செய்ய தமிழ்மாலைகள் நாம் தெளியவோதித்

தெளியாத மறைநிலங்கள் தெளிகின்றோமே.

poigaimuni bhootattAr pEyAzhvAr taN

porunal varum kurukEsan vittucittan

tuyya kulaSekharan nam bhANanAtan

toNdaradippodi mazhisaivanta choti

vaiyyamelAm maRaiviLanka vALvElEntum

mangaiyarkOn enRivarkaL makizhntu pAdum

ceyya tamizhmAlaikaL nAm teLiyAvOtit

teLiyAta maRainilangaL teLikinROmE.

----adikAra Sangraham, 1

*Meaning:*





We have comprehended the real meaning of the regions of the Upanishads which are otherwise difficult to understand, having studied clearly the beautiful Tamil hymns sung delightfully by the AzhvArs, known as Poygai muni. BhootatAr, pEyAzhvAr, KurukEsan (nammAzhvAr) who was born on the banks of the cool TAmiraparaNI, Vishnchittan, the pure-minded KulasEkharan, our PANanAtan, tondaradippodi, the lustre that appeared in Mazhisai (Tirumazhisai AzhvAr), and the king of Mangai holding a sword and a spear; for making the VEdAs glow throughout the world.

In this verse, two Azhvars do not figure. They are: SrI AndAL and SrI MadhurakaviyAr. For the non-inclusion of SrI AndAL, the reason is that she is always regarded as part of SrI PeriyAzhvAr and moreover, she was an incarnation of SrI Bhoodevi and herself became a Consort of the Lord.

SrI MadhurakaviyAr also is considered as a part of SrI nammAzhvAr, his AchArya. He is ever together with SrI nammAzhvAr and his work, SrI KaNNinuNchiRutthAmbu is recited before and after the recitation of SrI nammAzhvAr's SrIsookthis.

Here, SwAmi Desikan has given us a beautiful pAsuram on SrI MadhurakaviyAr separately. It is the second pAsuram in adhikAra Sangraham. (also in his Sri Rahasyatraya sAra):

இன்பத்தில் இறைஞ்சுதலில் இசையும் பேற்றில்

இகழாத பல்லுறவில் இராகம் மாற்றில்

தன்பற்றில் வினைவிலக்கில் தகவோக்கத்தில்

தத்துவத்தை உணர்த்துதலில் தன்மையாக்கில்

அன்பற்கே அவதரிக்கும் ஆயன் நிற்க

அருமறைகள் தமிழ்செய்தான் தாளே கொண்டு

துன்பற்ற மதுரகவி தோன்றக் காட்டும்

தொல்வழியே நல்வழிகள் துணிவார்கட்கே.



inbattil iRainchutalil isaiyum pERRil

ikazhAta palluRavil irAgam mARRil

tanpaRRil vinaivilakkil takavOkkattil

tattuvttai uNartttutalil tanmaiyAkkil

anpaRkE avatarikkum Ayan niRka

arumaRaikaL tamizhceitAn tALE koNdu

tunpaRRa madhurakavi tOnRak kAttum

tolvazhiyE nalvzhikaL tuNivArkatkE.

----adhikAra Sangraham, 2

In this verse, SwAmi Desikan projects the importance of an AchArya as shown by SrI Madhurakavi himself in his work, SrI kaNNinuNchiRttAmbu.

Now, we shall study the verse given above:

The spotless SrI MadhurakaviyAr indicates the ancient path for those who, having the firm determination to abandon the meanest sensual pleasures, to venture on the virtuous path. SrI MadhurakaviyAr shows the only safe path, by his own example. While there is SrI Krishna, the great cowherd, who incarnated solely:

- For the sake of His devotees to confer bliss on them;
- To be their refuge;
- To be their final goal;
- To stand in relation to them in many ways (as mother, father, brother and so on);



- e. To change their desire for the sensual pleasure into a desire for Himself;
- f. To remove all their sins;
- g. To show them infinite compassion;
- h. To reveal the truth; and
- i. To confer on them His own nature.

Thus when there was SrI Krishna ever ready to do all this, SrI MadurakaviyAr sought only the feet of the sage Satakopan (nammAzhvAr) who rendered in Tamil the truths contained in the VEdAs which are otherwise hard to understand.

Sri MadhurakaviyAr thus stands like the Polar Star guiding the newly turned sAttvik - virtuous - persons how to go about in starting their journey towards the Lord, SrIman nArAyaNa. He was alive even when the Lord was present in the world in the incarnation as SrI Krishna. But, SrI MadhurakaviyAr, chose to approach SrI nammAzhvAr whose presence in down south was indicated by a bright light in the sky and fortunately, SrI MadhurakaviyAr went in that direction and finally landed in AzhvAr Tirunagari, where SrI nammAzhvAr, as young boy sitting under a tamarind tree near the Lord's temple there. SrI MadurakaviyAr took the bold initiative to wake up the AzhvAr who started pouring out the Tamil vEdAs as he got an ideal disciple to receive the instruction. SrI MadhurakaviyAr took down all that came out of the mouth of SrI nammAzhvAr and did a unique service to the posterity.

Thus we got a great AchArya in Sri nammAzhvAr by the grace the Lord Himself. Hence, SwAmi Desikan says it in this sixth point in this series. It was the Lord Who ensured the safety of the VEdAs and the related scriptures through the AzhvArs and the AchAryas.

And SrI MadhurakaviyAr played a link between the AchArya and the future line of AchAryas who continued the sampradAya till now.



Even scriptures stressed the essential of an AchArya for one to attain the highest goal in his life, that is, MOkSha, from this mundane life circle.

The necessity of an AchArya is shown by the Vedic scriptures:

तद्विज्ञानार्थं स गुरुमेव अभिगच्छेत् (tadvijn~Artham sa gurumEva abhigacchEt  
(mundaka Upanishad, 1-2-12)

Meaning: To realize the Brahman one should approach a Guru.

आचार्यवान् पुरुषो वेद ।

AcAryavAn purushO vEda | (Only he who got a good AchArya can realize the Brahman.)

स च आचार्यवंशो ज्ञेयोऽसावसाविति आभगवतः ।

sa ca AcAryavamSO jn~EyO asAvasA iti Abhagavatah |

The line of AchAryas extends up to BhagavAn thus: This is his AchArya; his AchArya is so and so; and so on up to the Lord. -- rahasyAmnAya BrAhmanam

How does the Lord make the AchAryas to safeguard the truths? Enshrined in the Vedic scriptures? And why should He do like that instead of doing it Himself?

Such questions could rise in our minds. It is natural. But SwAmi Desikan is not an ordinary person to leave them un-answered. He says BhagavAn Himself is the first Acharya. So it becomes His duty to make qualified persons as AchAryas to continue the teachings for the good of the souls.

He also gives the authoritative quotes from the scriptures to substantiate this truth:

"तमिमं सर्वसम्पन्नं आचार्य पितरं गुरुम्"



tamimam sarvasampannam AchAryam pitaram gurum

--- Mahabharata, Sabha parvam, 41-3

(This is spoken by Sahadeva at the Assembly of elders just before the Rajasooya Yajna, suggesting that the first worship (agra pooja) should be done to SrI Krishna, as He is possessed of all excellences, "He is the AchArya, father and guru")

In Vishnu PurAna also it is stated (5-1-14):

ममाप्यखिल-लोकानां गुरुर्नारायणो गुरुः ।

mamApyakhila-lOkAnAm gururnArAyaNo guru:|

(nArAyaNa Who is the guru of all the worlds, is also my guru.)

Being an AchArya for all the worlds, the Lord ensured the up-keep of the VEdAs and the Vedic tradition through several ways:

- The Lord Himself taught the VEdAs to Brahma first.
- When they faced the danger of destruction, it was He Who restored them to him.
- Through Brahma, He spread the Vedic knowledge in the world.
- The Lord also made Brahma's sons, Sanatkumara and others, to acquire on their own spiritual knowledge, to adapt the path of renunciation and through them revealed the means of attaining salvation.
- It was the Lord who maintained intact the tradition of spirituality through such great seers as NArada, Parasara, Sukha, Sounaka and others.
- The Lord entered into such great men as Krishna Dvaipayana and others and through them published great works like MahAbhArata and Brahma Sootras.





- He himself incarnated as Hamsa, Matsya, HayagrIva, Nara-NArAyaNa and the GitAchArya (SrI Krishna) and revealed the spiritual truths of tatva (principles) and hita (good means).
- He made SrI BhIshma and others to confirm His valuable teachings.
- When the PAnCarAtra scriptures which were originally taught by Him became extinct again in DvApara age and the beginning of the kali yuga, He revealed them through Sankarshana, so that all castes, BrAhmins, kshatriyAs, vaisyAs and SoodrAs could worship Him in a proper manner through the performance of their assigned duties.
- The Lord assumed a new series of ten incarnations in the forms of AzhvArs, and through them gathered the most significant parts of the VEdAs and revealed them in Tamil so that they are accessible to every one.
- When this spiritual line of life was threatened with obstruction by heretics, openly and covertly, He assumed again in the land of Agastiya the forms of many AchAryas and imparted the teachings of the VEdAs.

Among these AchAryas, Nathamuni, the son of Isvara Muni, brought out the works, "nyAya tatvam" and "Yoga rahasyam". nAthamuni received the sacred tradition from a spiritual descendant of SrI MadhurakaviyAr, and was blessed with spiritual wisdom through "ThiruvAimozhi" directly from nammAzhvAr in his yOgic contemplation.

This tradition continued through the line of distinguished AchAryas upto SrI ALavantAr. His chief disciple, SrI Periyambadi, became the AchArya of SrI rAmAnujA, who also studied under four other AchAryas various scriptures including the rahasya scriptures, ThiruvAimozhi, Sri rAmAyaNa etc.

SrI ALavantAr brought out the following eight works: Agama-prAmANyam, purusha-nirNayam, siddhitrayam, that is, Atmasiddhi, Ishvara-siddhi and samvitsiddhi; SrI geetArtha-sangraham, stotra-ratnam and catuslOKi.



SrI rAmAnuja wrote nine works: ShrIbhAshyam, deepam, sAram, vEdArtha-sangraham, SrI GeetAbhAshyam, SrIranga-gadyam, sharaNAgati-gadyam, ShrIvaikuNta-gadyam and Nityam.

From SrI rAmAnuja onwards, different traditions emerged to propagate the SrIvaishnava tradition and maintenance of the Lord's temples all over the country.



## SECTION – 5 (7)

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

Propagation of VedAs and related scriptures through the ages has been ensured by the Lord with the help of AzhvArs and AchAryas. However, they also had to face difficulties, when things went beyond their control. On those occasions, the Lord had to come down to the earth to save these scriptures. This has been discussed by SwAmi Desikan in the previous sub-section 6.

SwAmi Desikan reveals in this sub-section how the Lord also had to rush to the earth to safeguard the righteousness as laid down by the scriptures:

(7) இப்படிப் ப்ரவ்ருத்தமான ஸாஸ்த்திரத்தில் ப்ரதிபாதிதமான தர்மத்தினுடைய  
ஸம்யக்-ஸ்தாபனார்த்தமாக "संभवामि युगे युगे" (ஸம்பவாமி யுகே யுகே)

என்கிறபடியே அவதரித்ததுவும்;

(7) ippadip pravruttamAna Saatirattil pratipAditmAna dharmattinudaiya  
samyak-sthApanartha-mAka, "sambavAmi yugE yugE" enkiRapdiyE  
avatarittatuvum;

In order to well establish the dharma as declared by the scriptures which have been thus brought out, the Lord took births or incarnations. This is another favour conferred by Him. The Lord Himself has stated this in the BhagavadgItA, which is a record of Sri Krishna's statements on dharma while instructing Arjuna on the battlefield, KurukshEtra, just before the start of the MahAbhArata war. He also revealed about his incarnations in this sloka which SwAmi Desikan quotes here:

संभवामि युगे युगे

samBhavAmi yugE yugE



I am born every yuga. -- Bhagavadgita, 4-8

Now we shall consider the entire sloka:

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

paritrANaya sAdhoonAm vinAshAya ca duShkrutAm |

dharmasthApanArthAya sambhavAmi yugE yugE ||

--Bhagavdgita, 4-8

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

This is the part of the five slOkas (4: 5-8) in which the Lord as GitAchArya Sri Krishna reveals the secret of His incarnations. One of the purposes for which He takes birth is to restore dharma, the virtuous conduct in the world. This is a favour conferred by the Lord on those jIvAs who desire to adopt the means for MOkSham, in particular, the jIva who seeks prapatti as an independent means. He helps this devotee by affording him the knowledge of the great qualities of the Lord who is sought as the refuge. The Lord also helps to develop supreme faith, mahAvishvAsa, in the mind of the seeker after salvation.

The Lord's incarnations are countless, of which ten are the most prominent. These incarnations are taken by Him for various purposes. Out of them, a few are only for establishing the dharma as delineated by the VEdAs and other shAstrAs. Of them, five are the most prominent;

- 1) **Incarnation as a Swan (HamsAvatAra)** - The Lord took this birth in krutayuga. According to SrImad BhAgavata, the sons born out of the mind



of BrahmA, namely, Sanaka, Sanandana, SanAtana and SanatkumAra, all sages. When they were in the form infants, they were asked by their father to do creation of beings in the world. But they as they were the incarnation of the sattvika nature, they were not prepared to undertake creation. They wanted to undertake yOga and approached BrahmA and requested him to tell them about the subtle form of the yOga. As BrahmA, however, was not aware of it, he undertook meditation on the Supreme Lord. As a result, the Lord appeared before him in the form of a swan, and instructed the sages, in the presence of BrahmA, about the high tattvas, jIva, prakruti and Ishvara. (SrImad Bhagavata, 11-13)

- 2) **Incarnation as a Fish (MatsyAvatAra)** - The Lord incarnated as Fish during the time of Vaivashvata Manu or Satyavrata Manu, the son of VivasvAn. Once, while BrahmA was reciting Vedas, an asura, HayagrIva by name, stole the Vedas from the side of BrahmA and he went with them to the bottom of the ocean and hid himself there. So, the Lord decided to take the form of a fish to recover the Vedas. Vaisvashvata Manu was doing penance in BadarIkAshrama. He got down into the river KrutamAlA to take a bath. A small fish told him that it was afraid of large fishes and requested him to protect it. The kind Manu took the fish in his hand and put it in an earthen-pot and brought it up. In a few days the fish began to grow and when the pot became insufficient, the Manu put it in a larger pot. When that also became too small, he placed the fish in a pond. As the pond became too small, the fish was put in the Ganges river at its request. After a few days, the Ganges also could not accommodate the fish which had grown bigger. The fish told the Manu that within seven days, there would be a great flood in world. Hence, he should make a boat and take seven hermit-sages with him in the boat and escape. It promised to help him. The Manu also arranged an immensely large boat and carried out the instruction of the fish. In seven days rains started in torrents and everything in the world were immersed in the flood. A horn sprouted from the head of the fish. Manu tied the boat on that horn. The fish reached the HimAlayas with the boat. The boat was



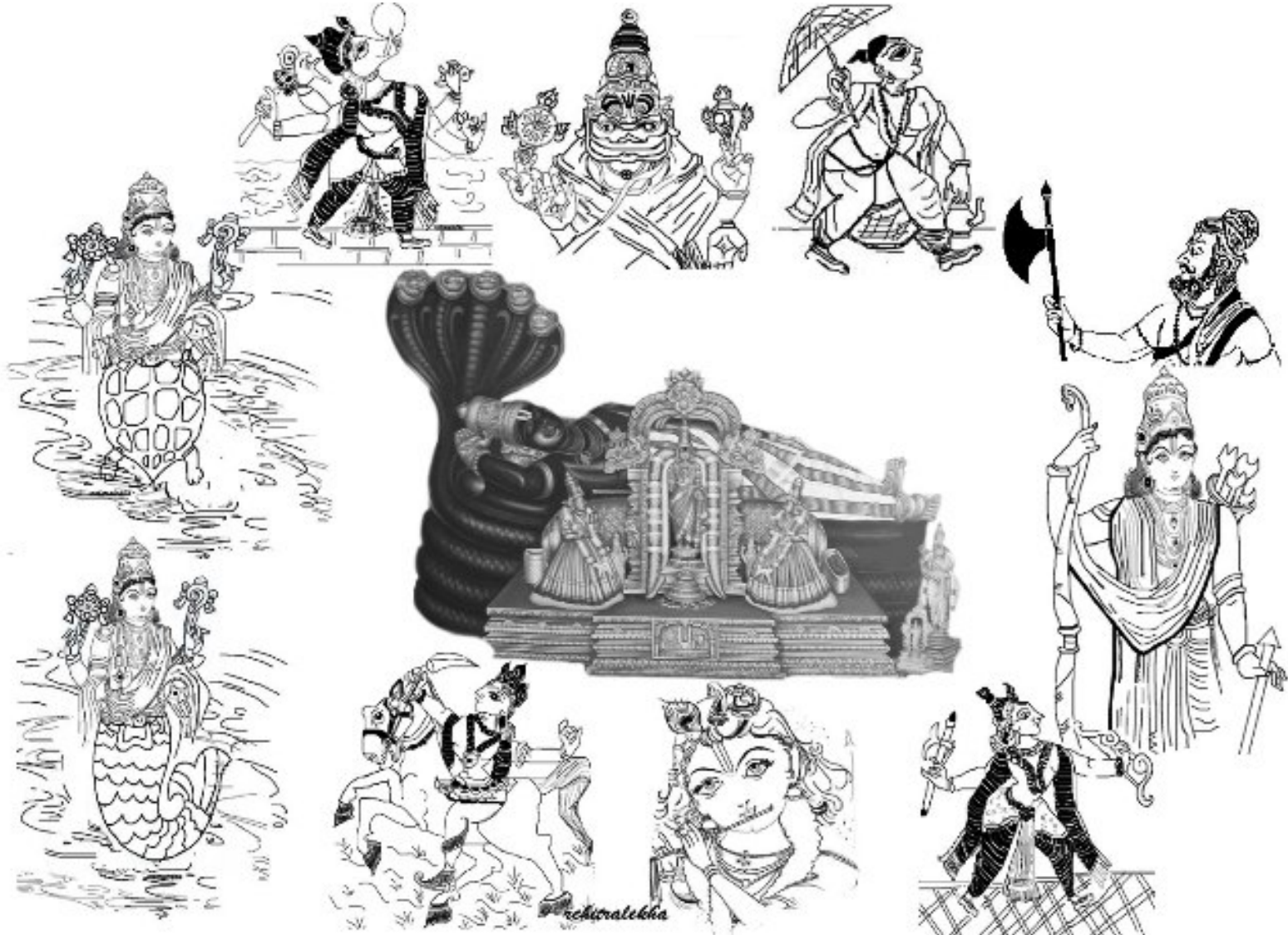


tied to the peak of the mountain. When the rain ceased, it was seen that everything in the world had been destroyed except the Manu and the seven sages and some of the germs, saved in the boat. Satyavrata Manu prayed to the Lord in the form of the fish to be his AchArya and instruct him about the tattvas. The Lord did the same. He also killed the asura HayagrIva and restored the VEdas to BrahmA.

- 3) **Incarnation as HayagrIva** - When BrahmA appeared on the Lotus sprouted from the navel of the Lord lying on the Milky Ocean, He taught BrahmA all the Vedas to enable him to do creation. Before BrahmA's appearance, two water drops had appeared on the lotus leave as willed by the Lord Himself. One drop turned into an asura, Madhu, representing the tamas quality, while the second one became another asura, Kaitabha, representing the rajas quality. They rose up through the lotus stem and came to the flower where Brahma had converted the four Vedas into four babies. The two auras stole away the four VEdas in the form of the babies and went to nether world and hid themselves. At the request of BrahmA, the Lord took a form of white colour with a head of a horse, went into the nether world and recovered the Vedas after killing the demons and returned to BrahmA enabling him to do the creation.
- 4) **Incarnation as nara-nArAyaNa** - The Lord took birth as two sons of Dharma PrajApathi through his wife, Moorti, who was the daughter of Daksha PrajApathi. They were nArAyaNa and nara. nArAyaNa instructed NARada and other sages, in BadarikAshrama, on the spiritual principles.
- 5) **Incarnation as Krishna** - The Lord in His incarnation of SrI Krishna taught the essential aspects of dharma to Arjuna which is the Bhagavadgita.

Thus the Lord incarnated in order to protect the Dharma and did another favour for the virtuous.





DaSaavataaram



## SECTION – 5 (8)

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

SwAmi Desikan continues with the list of favours conferred by the Lord, SrIman nArAyaNa to the beings in the world. Not only He provided VEdAs and spiritual scriptures to guide the jIvAs to develop sAttvika qualities in order to turn towards Him, but also He takes births to strongly establish righteousness whenever it becomes weaker.

Now, a question may arise in our minds. Is it enough if there are scriptures in the form of sruti and written works to enable a person to turn towards the Lord for attaining mOkSha? Will they be able to attract the souls?

SwAmi Desikan now deals with such queries and doubts in this sub-section:

(8) “வடிவழகாலும், சீலத்தாலும் வலீகரிக்குமதுவும்;”

(8) “vadivazhakAlum, seelattAlum vasheekarikkumtuvum;”

The Lord captivates (the jIvAs) by His enchanting form and conduct.

In two ways, the Lord captivates the minds of jIvAs. First by His form or appearance. It is so beautiful that it cannot be described in words. Only by seeing Him directly one can realize His beauty. It is beyond even imagination as far as we are concerned. Only a few fortunate and blessed people have had this direct experience. The great souls like AzhvArs and saints like Sukha, have been able, to some extent, to describe the Lord's physical beauty, that too through examples or comparison with some objects.

Still, we have a plenty of descriptions of the Lord's form in PurANas and nAlAyira divya prabandam (the poetical works of AzhvArs).

We shall start with a few slokas from the PurANas, making a general reference to His form:



From VishNu purANa:

अविकाराय शुद्धाय नित्याय परमात्मने ।

सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥

avikArAya SuddhAy nityAya paramAtmanE |

sadaika roopa-roopAya vishNavE sarvajishNavE ||

---1-2-1

(The ParamAtma, SrI VishNu's form ever remains the same and is changeless, pure and permanent.)

समस्ताशक्तयश्चैता नृप यत्र परतिष्ठताः ।

तद्विश्वरूप-वैरूप्यं रूपमत्यद्धरेर्महत् ॥

samstaa: SaktayaScaita nrpa yatra paratishThatA: |

tat viSvarooPa-vairoopyam roopamatyaddharEmahat ||

---6-7-70

(Oh, King! Hari has the form, in which all these Saktis abide, is entirely different from all forms seen in the universe. It is not of material make. It is mighty in form as well as qualities.)(Here, the term 'Saktis' refers to bhakta, mukta, and avidhya.)

Since, we have no previous experience of having witnessed the beautiful form of the Lord, how will we be able to conceive His form? A solution is given in the Poushkara Samhita:



नित्यसिद्धे तदाकारे तत्परत्वे च पौष्कर ।

यस्यास्ति सत्ता हृदये तस्यासौ सन्निधिं व्रजेत् ॥

nityasidhdE tadAkArE tatparatvE ca poushkara |

yasyAsti sattA hrdayE tasyAsau sannidhim vrajEt ||

(O Poushkara! The Lord soon approaches him, who has faith in His form that is eternal, and in His being as the Supreme Lord.)

Another query may arise in our minds: If the Lord is said to take births, whether it means that He is like any of us? The answer is found in Vishnu PurANa:

समस्त-कल्याणगुणात्मकोऽसौ स्वशक्तिलेशाद्भूत-भूतवर्गः ।

इच्छा-गृहीताभिमतोरुदेहः संसाधिताशेष-जगद्धितो यः ॥

samasta-kalyANa-guNAtmaka asou

svaSaktileSaaddruta-bhootavarga: |

icchA-gruheetAbhimatOrudEha:

samsAdhitASesha-jagaddhitO ya: ||

----(6-5-84)

(The Lord assumes a form by His own will (not due to karma); those forms also will be immense and pleasing, as per the wish of the devotees.)

Yet another question may be raised: Is His body like ours? The answer is found in the MahAbhArata:





तदेव कृष्णो दाशार्हः श्रीमान् श्रीवत्स-लक्षणः ।

न भूतसङ्घ संस्थानो देहोऽस्य परमात्मनः ॥

tadEva krshNO daaSaarha: SreemAn Sreevatsa-lakshaNa: |

na bhoota-sangha samsthAnO dEhOsya paramAtmana: ||

- --Bharatam, Saanti Parvam - 206-60)

The body of the Supreme Being is not constituted of the five elements (like ours).

Another evidence from VarAha PurAna:

न तस्य प्राकृता मूर्तिः मांस-मेदोऽस्थिसंभवा ।

योगित्वाच्चेश्वरत्वाच्च सर्वरूप-धरो विभुः ॥

na tasya prAKrutA moorti: mAmsa-mEdOsthi-sambhavA |

yOgitvAcceSvaratvAcCa sarvaroop-dharO vibhu: ||

---75-44,45 or 31-40

(The Lord's form is neither material nor formed of flesh, lymph or bone.)

Now, a short description of His form as in SrIVaikuNtam is from the MahAbhArata:

भुजैश्चतुर्भिः समुपेतमेतद्रूपं विशिष्टं दिवि संस्थितं च ।

भूमौ गतं पूजयताऽप्रमेयं सदा हि तस्मिन् निवसामि देवाः ॥



bhujaiScaturbhi: samupEtamEtad-roopam

viSishtam divi samsthitam ca |

bhoomou gatam poojayatApramEyam

sadA hi tasmin nivasAmi dEvA: ||-- (Bha.-Mousala, 5-34)

(This form of the Lord has four arms, is supremely excellent, and is in SrIvaikuNta.)

What about ornaments and weapons on the Lord's body? The answer is found in VishNu PurANa:



His vadivazhagu is embellished by thayar-Adhi dampathi -thirukkadalmallai-  
thanks sri senthil

अस्त्र-भूषण-संस्थान-स्वरूपं रूप-वर्जितः ।

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बिभर्ति मायारूपोऽसौ श्रेयसे प्राणिनां हरिः ॥

astra-bhooshaNa-samsthAn-svaroopam roopa-varjita: |

bibharti mAyA-roopOsou SrEyasE prANinAm hari: || (1-22-76)

(The Lord has a body on which rest weapons and ornaments)

His "vadivazhagu" gets embellished by the constant presence of SrI Lakshmi on His chest. There is a sloka in VAlmIki rAmAyaNa in this regard:

तमसः परमो धाता शङ्ख -चक्र-गदाधरः ।

श्रीवत्सवक्षा नित्यश्रीः अजय्यः शाश्वतो ध्रुवः ॥

tamasa: paramO dhAtA Sankha-cakra-gadAdhara: |

Sreevatsa-vakshA nitya-Sree: ajayya: SaaSvatO dhruva: || (RaamayaNam.,6--114--15)

(BhagavAn, Who is beyond the prakruti, holds the Conch, the Discus and Mace on His hands, and has the mole, SrI Vatsa, and SrI on His chest eternally, and He is birth-less, eternal and firm.)

The Lord is always mentioned as the Husband of SrI Lakshmi, "श्रियःपतिः", (shriyah-pathih). AzhvArs have sung many verses describing them together. SrI nammAzhvAr describes Him as the Lord with the chest where resides SrI, determined not to leave:

அகலகில்லேன் இறையுமென்று அலர்மேல்மங்கையுறைமார்பா!

akalakillEn iRaiyumenRu alarmEl mangaiyuRai mArbhA!

Both Sanskrit and Tamil scriptures assert that we should meditate on the Lord



as the One Who is of the nature of eternal Bliss and knowledge, with His Consort, SrI, Who remains eternally inseparable from Him, in all states and in all respects.

In SrI rAmAyaNa, the following physical features of the Lord as Sri rAma have been enumerated:

- dyutimAn - radiant;
- vipulAmsah - broad shouldered;
- mahA bhAhuh - powerful arms;
- kambugreevah - conch-shaped neck;
- mahA hanuh - stout chin;
- mahOraskah - broad chest;
- goodha jatruh - collar bone covered with flesh;
- AjAnubhAhuh -long arms;
- sushirAh - well-formed head;
- sulalAtah - well-shaped forehead;
- suvikramah - charming gait;
- samah - well statured;
- samavibhaktAngah - well-proportioned limbs;
- snigdhavamah - pleasant complexion;
- peenavkShAh - strong chest;
- visAlAkshah - large eyes;
- lakShmivAn - full of splendour;







sOmavat priyadarshanah - SrI Valvil RAmar - PullambUthangudi

(Thanks: Sri.Diwakar Kannar)





- subhalakShaNaH - auspicious features;
- sadaika priya darshanah - ever pleasing to see; and
- sOmavat priyadarshanah - pleasing like the Moon.

The total picture of the Lord's form has been described by SrI RAmAnuja, our AchArya, for us to grasp it in our mind and meditate on it:

अखिलहेय प्रत्यनीक कल्याणैकतान स्वेतर समस्तवस्तुविलक्षण अनन्त ज्ञान आनन्दैकस्वरूप !  
स्वाभिमत अनुरूपैकरूप अचिन्त्य दिव्याद्भुत नित्य निरवद्य निरतिशय औज्ज्वल्य सौन्दर्य  
सौगन्ध सौकुमार्य लावण्य यौवनादि अनन्त गुणनिधि दिव्यरूप ।

akhilEya pratyaneeka kalyANaiktAna  
svEtara samasta vastuvilakshaNa  
anantajn~Ana Anandaika svaroopal  
svAbhimata anuroopa yEkaroopa acintya  
divyAdbhuta nitya niravadya niratiSaya  
oujvalya soundarya sougandhya  
soukumArya lAvaNya youvanAdi ananta  
guNanidhi divyaroopa !

---SrI SaraNaagati gaDyam

(The Lord has a form, which is, being opposed to all that is of the nature of blemish, and is the sole resting place of all that is auspicious; whose essential nature is absolutely different from that of all beings and objects other than Itself; and is characterized as infiniteness, intelligence and bliss; whose unique personality is appropriate to and



SrI BhAshyakArar - Ahobilam

Thanks:Sri.Diwakar Kannan

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pleasing to Himself; and is the abode of unimaginable, divine and wonderful qualities, eternal, spotless, and unsurpassed -- countless qualities like splendour, beauty of features, fragrance, tenderness, handsome personality and youth!) (Courtesy: SrImad RahasyatrayasAram and SrI SaraNaagati Gadyam English translation by: Sri M.R.Rajagopala Iyengar)

We have been considering the beauty of the Lord's form. His form is mentioned as "Divya MangaLa Vighram" in our sampradAya. It means, "Divine auspicious body". This is referred to here by SwAmin Desikan as "vadivazhaku" in this sub-para:

“வடிவழகாலும் வலீகரிக்குமதுவும்;”

“vadivazhakAlum vasheekarikkumtuvum;”

His body is so beautiful that no one can remain un-attracted by it. This is the essential nature of Brahman, who is no one but SrIman nArAyaNa, MahA VishNu. The essential qualities are technically called "svaroopo-niroopaka-dharma", that is, the attributes which determine the essential nature of an object. Without these qualities the object cannot be conceived.

The Purushsooktam, which is a VEdic scripture speaking about nArAyaNa, opens with this statement:

सहस्रशीर्षा पुरुषः । सहस्राक्षस्सहस्रपात् ।

स भूमिं विश्वतो वृत्वा । अत्यतिष्ठदृशाङ्गुलम् ॥

sahasrashIrshA purusha: | sahasrAshas-sahasrapAt |

sa bhoomim viSvatO vrtvA | atyatishThatdaSaangulam ||

(PuruSha, Who is nArAyaNa, has countless heads, countless eyes, countless legs. He expanded on all sides of the world and established Himself in the



measureless Universe.)

We have also seen that the Lord's body is not made of materials of the **prakruti**. That is why His body is spoken as "Divya Mangala Vignham". It is of auspicious nature. We have noted how SrI RAMAnuja has described His form in his sharaNAGati Gadyam.

AzhvArs have also sung about His appearance which is beyond words. This is implied by the following verse of SrI nammAzhvAr, in ThiruvAimozhi:

முடிச்சோதியாய் உனதுமுகச்சோதி மலர்ந்ததுவோ?

அடிச்சோதி நீ நின்ற தாமரையாய் அலர்ந்ததுவோ?

படிச்சோதி ஆடையொடும் பல்கலனாய், நிற்பைம்பொன்

கடிச்சோதி கலந்ததுவோ? திருமாலே கட்டுரையே.

mudicchOthiyAy unathu mukacchOthi malaranthathuvO?

adicchOthi nI ninRa thAmaraiyay alarntathathuvO?

padicchOthi Adaiyodum palkalanAy, nin-paimpon

kadicchOthi kalanthathuvO? thirumAlE katturaiyE.

---Thiruvaimozhi,3-1-1

AzhvAr, seeing the Lord's divine limbs, divine ornaments, stands wondering about their combined brilliance. He addresses Him thus: "Pray, answer this question of mine, Oh Consort of Lakshmi! Does the beauty of Your countenance bloom as the aura of the crown on the head? Does the beauty of your feet radiate downwards as the blossoming lotus below your feet? Does the beauty of your golden garments and that of several jewels all combined to project an integrated brilliance of your form?"

In the following verse, AzhvAr expresses inability to describe the Lord's beauty:



கட்டுரைக்கில் தாமரை நின் கண்பாதம்கை ஒவ்வா,  
 கட்டுரைத்த நன்பொன் உன்திருமேனி ஒளி ஒவ்வாது,  
 ஒட்டுரைத்து இவ்வுலகு உன்னைப் புகழ்வெல்லாம் பெரும்பாலும்  
 பட்டுரையாய்ப் புற்கென்றே காட்டுமால் பரஞ்சோதி !

katturaikkil thAmarai nin kaNpAtham kai ovvA,  
 chutturaiththa nanpon unthirumEni oLi ovvAthu,  
 otturaiththu ivvulaku unnaip pukzhvellAm perupAlum  
 patturaiyAyp puRkenRE kAttumAl paranchOthi!

*Meaning:*

If we state the truth, the lotus cannot come near Your eyes, feet, and hands. The colour of the hot gold cannot mach with Your brilliant body. All the praises this world showers on You cannot fully match with Your appearance. All the verbal descriptions comparing Your beauty with familiar objects in the world are useless!

When SrI nammAzhvAr, who was gifted with the direct vision of the Lord, finds himself unable to describe the Lord's beauty, how others can do so? But, the message is not one of disappointment. It is crystal clear that the Lord reveals His beautiful divine body only with the intention of captivating more and more devotees.

The Lord doesn't stop with using His brilliant Form, but also has another instrument to win over the jIvAs. What is it? We shall discuss it next.

Of the two angles through which the Lord wins over the devotees, we considered the first, i.e., the beauty of His form -- "vadivazhagu". We could consider some aspects only because it would be otherwise unending. The central point that emerges is that the charm of His body cannot be described in words.



Any attempt to describe it through comparisons will be a failure, as there is no object having similar features.

SwAmi DEsikan's second message is that the Lord captivates jIvas by his conduct also:

(8) “வடிவழகாலும், சீலத்தாலும் வலீகரிக்குமதுவும்;”

(8) “vadivazhakAlum, seelattAlum vasheekarikkumtuvum;”

The Lord draws the jIva-s by His auspicious character and conduct. One may be rich in auspicious qualities, but at the same time, he may have some bad qualities also, as we see in the world. But, the Lord is not such. He is opposed to all that is faulty or objectionable. As it is stated,

समस्त-हेय-रहितं विष्णवाक्यं परमं पदम्

samasta-hEya-rahitam vishNvAkyam paramam padam

--VishNu purANa, 1-2-53

(That Supreme Goal, which is called VishNu, is free from all imperfections.)

परः पराणां सकला न यत्र क्लेशादयः सन्ति परावरेषे

parah parANAm sakalA na yatra kleSaadaya: santi parAvareSe

---VishNu PurANa, 6-5-85

(He is greater than the great; is the Lord of the great and the low, there are no such things as pain.)

On the other hand, the Lord possesses infinite auspicious qualities, both in number and quantity. The vAmana PurANa mentions the example of the precious stone in the ocean (74-40).





The pAncarAtra SamhitAs and the VishNu PurANa uphold six attributes as the most important because of these, the Supremacy of the Lord is established. These are: jn~Ana (knowledge), Sakti (power), bala (strength), aiSvarya (Lordship), veerya (energy) and tEjas (splendour). The possession of these attributes makes the Lord perfect. In addition to these, having SrI as the Consort identifies the Supreme Lord or Brahman as MahAvishNu.

These are called "svaroopa-niroopaka-dharma", the attributes which determine the essential nature of an object.

Besides these, the Lord is also endowed with second group of qualities, namely, niroopita-svaroopa-vishEshaNa, that is, qualities which become known after the comprehension of the Form of the Lord.

Accordingly, SrI BhashyakAra has enumerated the following nineteen important qualities in this category:

- a. Sausheelya or intimate communion with devotees;
- b. vAtsalya or tender affection;
- c. mArDava or soft-heartedness;
- d. Arjava or straight-forwardness;
- e. sauhArda or friendly disposition;
- f. sAmya or equal treatment;
- g. kAruNya or compassion;
- h. mAdhurya or enchanting beatitude;
- i. gAmbheerya or incomprehensible character;
- j. audArya or generosity;
- k. chAturya or skillfulness;



- l. sthairya or fortitude;
- m. dhairya or courage;
- n. shaorya or fortitude;
- o. parAkrama or valour;
- p. satyakAma or the eternal possession of all the desired objects;
- q. satya-sankalpa or the ability to carry out all resolves;
- r. krutitva or feeling of having fulfilled the obligation; and
- s. krutaj~natA or the gratitude.

SrI rAmAyaNa says:

आनृशंस्यमनुक्रोशः श्रुतं शीतलं दमश्शमः ।

राघवं शोभयन्ते षड्गुणाः पुरुषोत्तमम् ॥

AnruSamsyam-anukrOSa: Srtam Seetalam dam: Sama: |

rAghavam SObhayantE shadguNaa: purushOttamam ||

-rAmAyaNa, 2-33-12

(Benevolence, compassion, learning, integrity of character, control of the senses, and the mind -- these six qualities adorn Rama, the best of men.)

In ValmIki rAmAyaNa, Sage nArada enumerates the virtues of SrI rAma, an incarnation of the Lord:

- shaucam - Purity;
- dama - control of senses;
- arindama - subduing the internal foes;



- brahmacaryam - celibacy;
- tapas - austerity;
- vEda-vEdAnga tattvajnatA - knowledge of vEdas and auxiliaries;
- sarva shAstrArtha tattvajna - knowledge of all sciences;
- bhuddhi-mattva - intellect;
- j~nAna sampannatA - being full of wisdom;
- neetimAn - upholder of righteousness;
- vAgmitA - eloquence;
- pratibhAnam - quick wit;
- smrutimattvam - Sharp memory;
- vicakshaNatA - Shrewdness;
- nityatAtmatA - Being resolute;
- adeenAtA - Dauntless spirit;
- vaShyatA - Modesty;
- kShamA - Endurance;
- gAmbheeryata - profundity;
- AryatA - Nobility;
- yashasvitA - Reputation;
- dayA - compassion;
- dAna - Charity;
- satya - Truth;
- dharmaj~natA - Clear understanding of dharma;



- Arjavam - Guilelessness;
- krutaj~natA - sense of gratitude;
- saraNAgata rakShA - Vow of protecting those who surrender;
- vinaya sampannatA - Humility;
- dAkShinya - Impartiality;
- dakShatA - Dexterity (skill);
- sAragrAhitA - Quick grasp;
- aklishta karmatA - Non-weariness;
- ahimsA - Blemish-less vision;
- sauSheelya - amiability;
- mitratvam - Friendship;
- akArpaNyam - No self-pity-ness;
- aspruhA - Non-covetousness;
- samadruhsevA -- Serving those sages who look upon all created beings equally;
- viparya ye hekSha - Pondering on the man's activity in retrospect;
- maunam - observing silence;
- Atma vimarshanam - Examining self-conduct and visualizing at every moment the public opinion against his behaviour; (The last two concepts have been taken as one dharma by some scholars, that is, as the silence is the first step for inner study of the mind and the self ultimately.);
- AtmAdevatAbuddhi - Treating all created beings as equal to Himself;
- santOSha - contentment; and
- Astikatva - Belief in Scriptures.



During the incarnation as SrI rAma, the Lord exhibited these aspects of excellent conduct:

- smita poorvAbhi-bhAshI - smiles before speaking;
- poorva bhAshI - takes initiative in speaking;
- mita bhAshI - speaks less;
- madhura bhAshI - speaks sweetly;
- priyamvada - speaks kind words;
- mrudu poorvantu bhAshate - gentle in speech;
- ucyamanopi parusham nOttharam pratipadyate -- even if anyone speaks harshly, He will not retort in the same manner;
- nityam praShAntAtmA - ever tranquil of mind;
- vruddhAnAm paripoojakah -- shows utmost regard for elders;
- bahusrAnAm vruddhAnAm brAhmaNanAm upAsitA -- adores the aged and - adores VEdic scholars;
- krutEnaikEna upakArENa tushyati - feels gratified even for one good thing done for him casually;
- na vighruhya kathAruchih - never interested in quarrel-prone talks;
- na viruddhakathA ruchih - never interested in unrighteous discourse;
- na krudhyatyabhiShaptOpi - does not lose temper even when He is slandered;
- krOdthaneeyAni varjayan - avoids provoking words;
- kruddhAn prasAdayan sarvAn - pacifies all who are angry;
- na ca vismitah-svEna veeryEna mahatA - never elated for His extraordinary prowess;
- na cAnrutakathah - never utters a lie;





- vruddhAnAm prtipoojatakah - worships elders;
- prajAsca anurajyatE - loves people;
- kalyanAbhijanah - associates with good;
- anasooyakah - never jealous;
- nAsadgrAhee - gives no quarter to the evil-minded;
- na durvacAh - never utters a foul word;
- na druptah - free from pride;
- na matsaree - free from envy;
- nAshrEyasi ratah - never interested in activity which is not beneficial;
- sAnukraOshah - compassionate;
- deenAnukampee - takes pity on the distressed;
- nityam kushalam pariprucchti - enquires about the welfare of the people regularly;
- sama duhkhah -- shares sorrow of others;
- pitEva parituShyati - feels happy like a father if any prosperity comes to others;
- na alasah - not lazy;
- nistandree - not indolent;
- apramattah - ever vigilant;
- caranau vavande - bows with reverence touching the feet of parents and gurus and sages;
- prAnjali abhipretya - approaches elders with folded hands;
- praNathah antikE - bends the body near elders while speaking;
- nibhrutah - modest; and



- **sadA bhavyah** - ever auspicious.

These form part of the qualities of the Lord from which no one can escape from being captivated by Him. These are also witnessed in the archa forms of the Lord (idols) in various temples by the AzhvArs and our poorvAchAryas and recorded their experiences in their works. Both the aspects of His physical beauty and His conduct are inexhaustible.

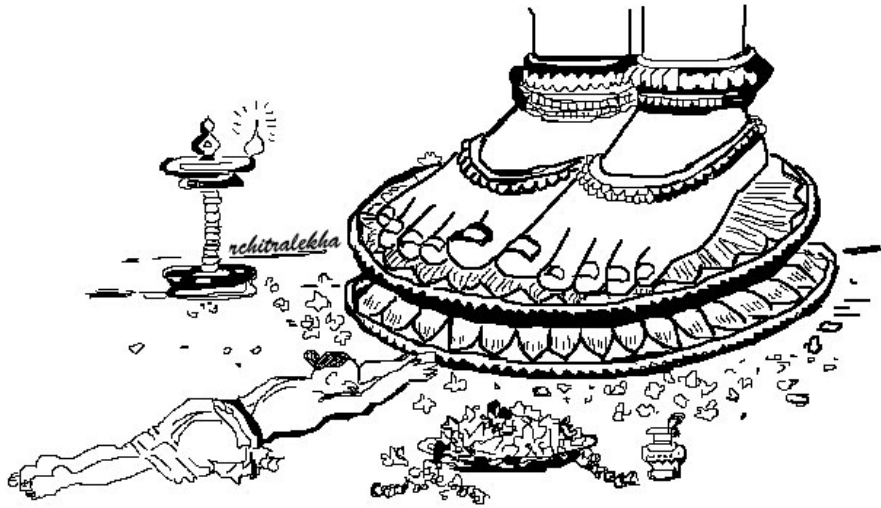
This is yet another favour conferred by the Lord, says SwAmi Desikan.

## SECTION 5(9) ONWARDS CONTINUED ON PART 1 - VOL 2

**SrImate nigamAnta mahAdesikAya namah**

**SrImate SrI lakshmiInrsimha divyapAdukAsevaka SrI vaN SaThakopa**

**SrI nArAyana yateendra mahAdesikAya Namah**



dAsan

Anbil S. SrinivAsan





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