Swamy Desikan’s Paramapada Sopanam

Annotated Commentary in English By Oppiliappan Koil
Sri VaradAchAri SathakOpan
## CONTENTS

| Introduction | 1 |
| Taniyans for Paramapada Sopanam | 3 |
| Pothu Paasuram: The path taken by our Sath Sampradhayam | 9 |
| Vivekam | 11 |
| (A): The First step of the ladder to Moksham | |
| (B): The paramount importance of knowing about Emperuman | 12 |
| The second step of the Sopanam, Nirveda Paravam | 13 |
| (A): Sorrow over the wasted time chasing worldly pleasures. | |
| (B): The insignificance and triviality of Samsara Sukham | 14 |
| Third step of the Sopanam, Virakthi Paravam | 16 |
| (A): Samsara Virakthi (detachment & disinterest in Samsaram) | |
| (B): Svargam becoming like Narakam for Vivekis | 17 |
| The Fourth step in the ladder to Parama Padham, Bheethi Parvam | 18 |
| (A): Fear about the fruits of Karmas | |
| (B): Upaya anushtanam driven by the fear about the Karmas | 19 |
| Fifth step - The Paasurams of PrasAdhana Parvam | 21 |
| (A): Performance of the Anushtanam/observance of Prapatthi | |
| (B): All sins leaving because of Prapatthi | 22 |
CONTENTS

(B) ALL SINS LEAVING BECAUSE OF PRAPATTHI  22

THE SIXTH STEP - THE PAASURAMS OF UTHKRANTHI PARVAM:
THE EXIT OF THE JEEVAN FROM THE BODY  24

(B) THE PROCESS BY WHICH THE JEEVAN IS RELEASED FROM
THE BODY  25

SEVENTH STEP - THE PAASURAMS OF ARCHIRADHI PARVAM:
THE TRAVEL BY THE JEEVAN ON THE PATH OF LIGHT  27

(B) DELIGHT OF THE JEEVAN ON FINDING THE PATH TO
MOKSHAM  29

EIGHTH STEP --THE PAASURAMS OF THE DHIVYA DESA PRAPTHI
PARVAM
THE LIBERATED JEEVAN ARRIVES AT SRI VAIKUNTA DHIVYA
DESAM OR REACHING PARAMA PADHAM  31

(B) THE DESCRIPTION OF THE LORD AT SRI VAIKUNTAM  32

NINTH AND FINAL STEP THE PRABHANDHA PASURAMS OF
PRAPTHI PARVAM
(A): PARIPOORNA BRAHMANUBHAVAM  34

(B) THE SIX COMPARISONS FOR THE MUKTHA JEEVAN  35

(C) THE SUMMARY OF ALL THE NINE STEPS IN ONE PAASURAM  37

(C) WHY ARE WE HERE IN KARMA BHUMI AFTER OUR
PRAPATTHI?  39
PARAMAPADA SOPANAM

INTRODUCTION

This is one of the rahasya granthAs given to us by our AchAryA, Swami Desikan. At this time,
when Sri Vaikunta EkAdasi is approaching, it is an appropriate grantham to meditate upon in
conjunction with Sri Vaikunta Gadhyam of our ParamAchAryA, Sri RaamAnujA.

THE ORGANIZATION OF THIS GRANTHAM

The nine steps in the ladder to reach Para ma Padham, the divine abode of Sriman
NaarAyaNA (Sri Vaikuntam), is covered here through nine chapters:

1. VivEka Parvam
2. NirvEdha Parvam
3. Virakthi Parvam
4. Bheethi parvam
5. PrasAdhana Parvam
6. UthkramaNa parvam
7. ArchirAdhi Parvam
8. Divya Desa PrApthi parvam
9. PrApthi parvam

Swami Desikan states at the outset that these nine steps have been designed by Sarva Loka
SaraNyan Himself for leading one to His divine abode in a step-wise manner:

sEyam sOpAna padhavee SrimathA vihithA svayam |
suddha sathva mayam bhruthyAn svasoudham nEthumicchathA ||

(MEANING):

Our Lord desirous of inviting His adiyArs to His upper chambers (Sri Vaikuntam),
constituted entirely of Suddha Satthvam has constructed out of His own sankalpam, the nine-
stepped path to get His adiyArs there.

These steps have to be ascended one by one (kramENa) and there is no way to jump over
them in a inconsequential manner. The order among the nine steps leading to the side of Sri VaikuntanAthan is summarized in another slOkam:

vivEka nirvEdha virakthi bheethaya:
prasAdhahEthUthkramaNaarchirAdhaya : |
prakruthyathikrAntha padhAdhirOhaNam
parApthirithyathra thu parvaNAm krama : ||

The first step is VivEka is the discriminatory knowledge that one has to attain regarding Chith (Sentients), Achith (insentient) and Isvaran (the supreme Lord).

The second step is NirvEdham, one develops a sense of self-depreciation due to the awareness of having lost so much time chasing sensory pleasures and performing activities that are svarUpa Viruddham (activities at variance with the natural disposition of the Jeevan).

The third step is virakthi, where one develops VairAghyam. One turns away from the chasing of svarUpa Viruddha BhOgams.

The fourth step is Bheethi or fear, nay terror over the thought that this samsAra anubhavam may recur.

The fifth step is PrasAdha Hethu: where the chEthanA practises one or the other UpAyams (Prapatthi or Bhakthi).

The sixth step is uthkramaNam, where the Jeevan leaves the bodily cage through he special naadi (nerve center in the head).

The seventh step is ArchirAdhi maarga prayANam, where the journeying jeevan is greeted and sped on its way by the different adhikAris lining the way to Sri Vaikuntam.

The Eighth step is the Prakruthi-athikrAntha -padha -adhirOhaNam. Here, the Jeevan arrives at the end station of Sri Vaikuntam, which is beyond the prakruthi mandalam.

The ninth and concluding step is ParApthi, where the Jeevan that has been transformed to Suddha Saththa Mayam meets the Supreme Brahman, SrIman NaarAyaNan, converses with Him and enjoys Him as the sarvalOka SamaNyan.

PAAsurAMs AND COMMENTARY

PAsurAMs AND COMMENTARY
TANIYANS FOR PARAMA PADHA SOPANAM
There are two Sanskrit Taniyans and one Tamil Taniyan for this Desika Prabhandham.

THE FIRST SANSKRIT TANIYAN

vyAjikruthya vimukthi-soudha-padahvaI - sOpAna-sadhvarNanam
SarIrArNava-rathnajAtham-ya: prAchIkasath sarvasa:
Tasmin thishtathi VenkatEswara-kavou SrIbhAshyakArOpamE
yamm kanchith purusham hyAupAsithumayE mAgA mana: svasthi tE

(MEANING): Oh My Mind! When the great poet and logician, SrI VenkatEsa Kavi resembling SrI BhAshyakArar shines with all his glories, why would you need to worship simple souls of inconsequential achievements? Please do not go anywhere else. May all auspiciousness come your way! Swamy Desikan used as an excuse, the description of the nine steps to ascend Parama Padham, to bless us on this earth with the entire assembly of gems from the ocean of VedAntha Saaram. Oh My Mind! “SeerAr ThUppul ThiruvEngadamudayAn ThiruvadakalE SaraNam” yena ninai.

COMMENTS ON THE TANIYAN
Swamy Desikan’s creation of this Prabhandham is saluted as Sadh-varNanam (the Description of the auspicious subject) of the steps to climb to reach SrI Vaikuntam. The author of the Taniyan states that Swamy Desikan used that Sadh-varNanam as an excuse (vyAjeekruthya) to shed the light on the splendor of the assembly of gems collected from the ocean-like, vast VedAntha Saasthrams for the benefit of the residents of BhUlOkam (iha SareerArNava-rathna-jAtham sarvasa: prAchIkasath). The author salutes Swamy Desikan as equivalent to SrI BhAshyakArar in his MahOpakAram to chEthanams (Tasmin BhAshyakArOpamE VenkatEsa Kavou). While this MahA Desikan is available, Oh my mind, do not seek any insubstantial people for adoration (VenkatEsa Kavou thishtathi, yamm kanchith purusham hi upAsithum maa gaa:). If you were to follow this suggestion, all auspiciousness will come your way (tE Svasthi:).
THE SECOND SANSKRIT TANIYAN

Tasmai NamOastu GuravE thAdhrusa-vibhavAya VenkatEsAya
prAvarthayath janAnAm Bhoomou Paramapadha-harmya-sOpAnam

(MEANING):
May our salutations be to SrI VenkatEsa Guru of such well known Vaibhavam! He is the compassionate one, who revealed the nine steps to ascend to the upper lokam of SrI Vaikuntam to enjoy ParipoorNa BrahmAnandham there by us.

THE TAMIL TANIYAN

tEn yERu thAmaRayAL ThirumArbhan-tann
thiNN aruLAl Avan adiyil vivEham peRRu
inghu oonERu bhavakkuzhiyai veRuthathaR-pin
oor viratthiyudan vinayin thiraLukku anjik-
koon yERu piRai iRayOn sApam theerththAn
kurai kazhalE saraN adainthu kurambai vittu
vAnERum vazhip-padikaL adaivE kaNda
VaNN pukazh ThUppul VaLlal aruL peRRoMEn
(MEANING):
Due to the never failing and powerful grace of the Lord With the lotus-abode divine Consort, MahA Lakshmi on His VakshasTalam, we attained the discriminating intellect (vivEkam) about the auspiciousness of His Sacred feet. We gained true Jn~Anam and VairAgyam to empower us to reject the deep and dangerous ditch of SamsAram. After that, we trembled with fear about the limitless bundles of sins that were weighing us down and sought the protective Thiruvadi of our Lord, who removed the curse attached to His grand son with crescent Moon on His Jatai, Lord Sivan. Next we became the object of mercy of SrI VenkatEsa Kavi of illustrious fame and boundless generosity, born in ThUppul agrahAram, who revealed to us the nine steps climbed by a Jeevan step by step to reach our Lord's Supreme abode and to eternally serve Him there as a Muktha Jeevan.

COMMENTS ON THE TAMIL TANIYAN
The choice of words and assembly of those chosen words by the author of this Taniyan in to beautiful passages are resonant with deep tatthvArTams covered in Swamy Desikan's Prabhandhams. Here are some examples of the skills of the poet, who composed this Taniyan to pay his tribute to Swamy Desikan's Prabhandham:

(1) Mahaa Lakshmi is saluted here as “tEn yERu ThAmarayAL” (the auspicious lady with AakAra Thrayam having the beautiful lotus flower as her chosen abode. That lotus flower is dripping with honey and sampath due to her association (Sambhandham). Wherever she looks the assemblies of wealth compete with each other to take their positions according to Swamy Desikan's SrI Sthuthi slOkam. The Veda Manthram of SrI Sooktam also echoes in our mind with this visualization of the Lotus Lady as “ThAmarayAL”:

“Padhma-PriyE Padhmini Padhma HasthE
PadhmaaLaye Padhma-dhaLAyathAkshi
VisvapriyE VishNumanOanukoolE Thvath
Paadha Padhamam mayi sannidhathsva”

(2) The next salutation is to the Lord as SrInivAsan:

“ThAmarayAL Thiru-mArbhan” SrInivAsa Tathvam of the Lord with MahA Lakshmi residing on His vast chest reminds us of the Salutation of AchArya RaamAnuja to SrInivAsan at the beginning of His SrI BhAshyam. His rakshA dheekshai (vow to protect us) is made possible by her proximate presence on His chest:

“akhila bhuvana jannya-sTEma-bhangAdhileelE
vinatha-vividha-bhUtha-rrAtha-rakshiaka dheekshE
Sruthi sirasi vidheepthe brahmaNi srinivase
bhavathu mama parasmin sEmushi bhakthiroopA”
“ThUppul VaLLa!”
In offering their salutations to Lord SrInivAsan, the ArchakAs at Thirumalai recite the VakhshasTala Lakshmi Sthothram to remind us about the Lord's lakshaNam as SrInivAsan. The author of this Taniyan follows this tradition here and addresses the Lord as “ThAmarayAL ThirumArbhan”.

3) “ThAmarayAL tann tiNN aruLAI Avan adiyil vivEkam peRRoM” says the author of the Taniyan in the first two lines. The powerful and firm (Unwavering) KrupA of the Lord is recognized here as the primary cause for the birth of VivEkam (discriminative intellect about sAram /essence and asAram/insignificant ) to develop bhakthi at the SarvalOka SaraNyan's sacred feet.

4) That Jn~Anam about the redemptive power of those sacred feet of the Lord led to our rejection of samsAric attachments that increases our fondness for the perishable sarIram and thereby throws us in to the deep pit of SamsAram and keeps us there in a hopeless, helpless state. These thoughts are housed in the third line of the Paasuram:

“Avan adiyil vivEkam peRRu inghu oon yERu bhavak-kuzhiyai veRutthu”
All that VivEkam arose only because of the Krupai of the Lord.

5) The question arises as to what happened after developing this distaste for staying in the SamsAric pit. The composer of the Taniyan answers this question in the next line of the Paasuram: “Veruththathan pinn oor viratthiyudan vinayin tiraLukku anjinEn”. After developing disinterest in SamsAric “padhu kuzhi” (deep pit), vairAgyam (dispassion) spread and the fear about the power of the bundles of accumulated sins also grew.

6) That fear about the effect of the sins drove me (the jeevan) to the sacred feet of the Hara SApA VimOchana Moorthy, SrIman NaarAyaNan. In a fit of anger, Sivan plucked the fifth head of His father, BrahmA. The skull from that fifth head of BrahmA got stuck in the palm of Haran (Sivan) and SrIman NaarAyaNa blessed Sivan to be rid of the curse given by Brahma DEvan, when Sivan performed SaraNAgathy to Him (Sriman NaarAyaNan). Sivan is described here as “koon yERu piRai iRayOn”, the One adorning the crescent Moon on his matted locks (Chandra Sekharan). Our Lord, the anugraha Moorthy is saluted as “Koon yERu piRai iRayOn sApam theerthavan”. The author of the Taniyan says that he performed SaraNAgathy at the sacred feet of the Lord, who came to the rescue of Sivan (iRayOn sApam theerthAn kurai kazhalE saraNam adainthu). “Kurai kazhal” of the Lord is the Thiruvadi, which generates the delectable nAdham from the ankle ornaments. The author of the Taniyan says that he performed SaraNAgathy at those auspicious feet.

7) Next followed the help of the Lord to exit the Jeevan via the Brahma nAdi at the end of the earthly existence and the ascent to Parama Padham by archirAdhi mArgam (kurambai vittu vAnn yERum).

8) The nine steps to ascend Parama Padham were revealed by the most compassionate and generous AchAryan, Swamy Desikan to us all. The author of this beautiful taniyan acknowledges the krupai of Swamy Desikan in revealing this upward journey through climbing the nine steps: “vann yERum vazhip-padikaL adaivE kaNDa vaNN Puhazh
ThUppul vaLLal aruL peRROm”. That Swamy Desikan saw and described the nine steps sequentially is referred to as “Vazhip-padikaL adaivE kaNDa”. Swamy Desikan is thanked for His mahOpakAram in revealing these flights of steps for our upliftment as “VaNN puhazh ThUppul VaLLal”. The Taniyan concludes in a grateful mode: “ThUppul VaLLal aruL peRROm”. We became objects for the grace of the most generous AchAryan, who incarnated in ThUppul agrahAram.

“Swamy Desikan– ThUppul”
POTHU PAASURAM:
THE PATH TAKEN BY OUR SATH SAMPRADHAYAM

அடற்(hwnd அந்தணர் மாட்HWND இன்னHWNDகடற்பள்ளி தன்னிழக்கந்தபிரான்
இைடப்பிள்ைளயாகி ᾜைரத்தᾐைரக்குெமதிவரனார்
மைடப்பள்ளி வந்த மணெமங்கள் வார்த்தᾐள் மன்னியேத
adal puLL arasinum anthaNar mAttinum inn amuthak-
kadaRpaLLi i tanninum Kaviri uLLam uhantha pirAn
idaip-piLLayAhi uraithathathu uraikkum YethivarAr
MadaippaLLi vantha MaNam YengaL vArthayuL manniyathE

(MEANING):
SarvEswaran has GarudAzhwAn as His transport and seat. He is the indweller of the Vedams, which are the eternal wealth of the Brahmans. He lives always in the Milky Ocean, where His Divine Consort arose from. In spite of all these famous places of residence, He prefers to live in choen dhivya dEsams like SrIrangam and delights His bhakthAs there. He blessed us with Bhagavath GitA, whose inner meanings were revealed to us by YathirAjar. ThirumadaipaLLI AcchAn (Kadambi AacchAn) performed personal kaimkaryam to YathirAjar and was initiated in to the esoteric meanings of our SampradhAya granthams by YathirAjar Himself. These essential meanings have come to us thus from MadaipaLLI AcchAn and their fragrance distinguishes our (Swamy Desikan's) SrI Sookthis.

ADDITIONAL NOTES
Our Lord's Five Roopams extolled in PaancharAthram (Para, VyUha, Vibhava, ArchA and AntharyAmi Roopams) are referred to in this Paasuram.

"PuLLarasilum“ refers to the Para Ropam in Vaikuntam;
"AnthaNar mAttilum“ connects to antharyAmi roopam;
"KadaRpaLLi tannilum“ links to VyUha roopam;
"Kaaviri uLLam“ is connected to the archA roopam and
"idaippiLLayAhi” links to Vibhava avathAram (of KrishNa)
Thus all the five roopams of SrIman NaarAyaNa are saluted in this Paasuram.
Acharya RamAnujA gave upadeśams to Kadaambi AacchAn on Veda-VedAntha rahasyarTams and through Kadambi AacchAn, those esoteric meanings were released to the world. Since KadAmbi AacchAn performed MadaipaLLi kaimkaryam (Kitchen Kaimakryam for Acharya RamAnujA), he came to be referred with reverence as MadaipaLLi AacchAn in our Guru Parampara. His Upadeśams are described as “MadaippaLLI vantha MaNam”, the fragrance that originated from the MadaipaLLi of Acharya RamAnujA.

“Namperumal on Vaikunta Ekadasi- kAviriyuLLam uganthapiraan”
VIVEKAM (A): THE FIRST STEP OF THE LADDER TO MOKSHAM

KaLLa manatthudan kaNDu muyanra kadu-vinayAl
naLL iruL aazhiyil iynthu nall suvai inthu yena naadiya ohr
aLLalil nALum vizhunthu azhiyA vahai AaraNa nool
VaLLal vazhangiya vAnn padiyAna vazhi ithuvE

(MEANING):
Until now, we possessed the distorted meanings of the Tathvams (viperItha Jn~Anam of the three Tatthvams) and their Svaroopams; we continued to engage in profoundly sinful acts and as a result were immersed in the darkness of nescience; we got stuck in the mud and mire of insignificant material pleasures associated with the five sensory faculties (roopam, rasam, sparsam, gandham and sabdham). On us, who were hopelessly lost, Veda-VedAnthams took pity and instructed us on VivEkam to uplift ourselves from the quagmire of SamsAram. We (Swamy Desikan) explained the first of the nine steps of the ladder to our Lord's Parama Padham (Supreme abode).

The key passage of this Paasuram is: “eiythu nall suvai yena naadiya ohr aLavil naaLum vizhunthu azhiyA vahai AaraNa nool vazhangiya vAnn padiyAna vazhi ithuvE”.

We thought that the experience derived from the five senses is parama bhOgyam and sought more and more of their ruchi and as a result got stuck in the mud of samsAram deeper and deeper; we were about to be destroyed. It is at this time that the most merciful Veda-VedAnthams came to our rescue and instructed us on the first step to Parama Padham as VivEkam and lifted us out of the mire of SamsAram.
(B) THE PARAMOUNT IMPORTANCE OF KNOWING ABOUT EMPERUMAN

Among the people of this world, some might be conversant with the knowledge about the svaroopam of chEthanams and achEthanams; there may be others, who might know about the fine points on the 64 kalais and could have the competence to instruct others on them; some might be capable to practice prescribed dharmAs and initiate others in following such observances; some of them might be qualified to teach others about the essence of the meanings of the VedAs. Even with all these multiple skills and achievements, what is the use? If they do not have the vivEkam about the Svaroopam and the SvabhAvam of Sriman naarAyaNan, who alone can lift the chEthanams out of the terrors of SamsAram, they can not hope to step on the ladder to Moksham.
THE SECOND STEP OF THE SOPANAM, NIRVEDA PARAVAM
(A)--- SORROW OVER THE WASTED TIME CHASING WORLDLY PLEASURES.

 madreerthu sadidam varipundi kizhakkan orukkum
 madreerthu sarakkum mahalanka ennath marupum
 kizhakkan pariviru eparamparukal karai karavum
 evaranne, uravun nilayum idamkum paramkum.

maRut-taar Thiruvudan mArbhil darittthavan vAchakatthai
 maRuthAr mayakkamum maRRu athanaal vantha maa narakum
 niRuththAr bhavatthil nedunALL uzhanRamai kaNDu athanAl
 veRutthu aaraNa neRiyE veLhiyODa  viraivarhaLE

(MEANING):
Our Lord adorns on His divine chest the mole known as SrIvatsam, the Forest flower garland known as Vyjayanthi and MahA Lakshmi as His LakshaNams. Those who violate His Saasthraic commands due to their own ajn~Anam end up in fearful narakams and suffer there. VivEkis think deeply about these consequences of breaking the injunctions of the Lord. They feel ashamed about the time wasted that far in SamsAric life chasing nonlasting and deceptively sweet sukhams and will rush to follow the UpAyam (SaraNAgathy or Bhakthi yOgam) prescribed by the VedAs.

The key passage in this Paasuram is: “Bhavatthil uzhanRamai kaNDu, athanAl veRutthu, veLhi, aaraNa neRiyE OhDa viraivarkaL”. (Developing disgust over life spent in chasing impermanent SamsAric pleasures until then and will now rush to practice the upAyam prescribed by the Lord’s SaasthrAs).
**THE INSIGNIFICANCE AND TRIVIALITY OF SAMSARA SUKHAM**

The second step in the ladder to Moksham is NirvEdham or contrition over his status as a Jeevan suffering in SamsAram and rushing to perform the chosen UpAyam like SaraNAgathy.

The Jeevan will reflect on four topics that lead him to great sorrow over the things that happened to him from anAdhi kaalam:

1) The Jeevan who gained VivEkam will now think about the time, when he lost his sarIram and Indhriyams and stayed united with the deep darkness (MahA Tamas) in a formless, nameless state.

2) The Jeevan will think about the myriad births that he took due to his karmAs from time immemorial in all yOnis and his being tossed about in the fierce flood of samsAram and not finding the shore to rest.

3) The Jeevan will reflect on the alpa sukhams of samSArAram that he is enjoying, which are
indeed like poison laced with honey to give the misleading impression of sweetness.

(4) The Jeevan will sorrow over all the other pains that he is experiencing due to his karmAs in this prakruthi maNDalam.

As a direct result of these reflections, the Jeevan will now feel dejected and rush to save himself through the anushtAnam (observance) of the redeeming upAyam of SaraNAgathy.

This feeling of dejection (nirvEdham) is thus the second step on the ladder to Moksham.
THIRD STEP OF THE SOPANAM, VIRAKTHI PARAVAM

(A): SAMSARA VIRAKTHI (DETACHMENT & DISINTEREST IN SAMSARAM)

ulahatthil uyarnthavar onRum payanil uRum thuyaRum
alahil padAtha abbhOgam kavarnthu yzezhum ambhuyathOn
kalahat-thozhil Madhu KaiDabarAl padum kattam yeNNil
pala kaRRa meyyadiyAr padiyAr ikkaDum bahavatthE

(MEANING):
On this karma bhUmi, the pleasures enjoyed by those, whom we think highly off, are never of
the unalloyed sukham. The sorrow is at the middle of these so called Sukhams. We think that
Brahma Devan in his Sathya lOkam is the enjoyer of limitless bliss. The pain and anxiety that
Brahma Devan experienced from the attack of the two asurAs, Madhu and KaiDabhan intent
always in engaging in Yuddham, is immeasurable. When the VivEkis reflect on these alpa
(insignificant) and asTira( nonlasting) Sukhams tinged always with inauspiciousness, they
do not develop any attachment to SamsAram and reject it as a manifestation of their virakthi
(dispersion).

The Key passage of this Paasuram is: “Pala kaRRa meyyadiyAr ikkaDum bhavatthu
padiyAr” (True BhAgavathAs conversant with the SaasthrAs of the Lord will not opt for the
terrible SamsAric way of life).
(B) SVARGAM BECOMING LIKE NARAKAM FOR VIVEKIS

Where are those mighty emperors (Manu, MaandhAthA et al) surrounded by many kings who ruled the universe with their vast armies today? All of them are dead and gone. Similarly, there will be a time, when there will be no Moon, Sun, Stars, Indhran, Sivan, and Brahma DEvan and others. That time is known as MahA PraLayam. At that time, the only abode that stays without demise is the Supreme abode of SrIman NaarAyaNan. When knowledgable and insightful scholars analyze these facts, they will equate the sukham of Svargam to the sufferings in hell (narakam) and will utterly reject SamsAra Sukhams. This feeling state is recognized as the third step in the ladder to Parama Padham (MOksham).

The key passage in this Paasuram is: “Namm ThirumAl nilai kaNDaR naakam yellAm narahu yenRu, nall padhamE nAduvArE”.

(MEANING):

Where are those mighty emperors (Manu, MaandhAthA et al) surrounded by many kings who ruled the universe with their vast armies today? All of them are dead and gone. Similarly, there will be a time, when there will be no Moon, Sun, Stars, Indhran, Sivan, and Brahma DEvan and others. That time is known as MahA PraLayam. At that time, the only abode that stays without demise is the Supreme abode of SrIman NaarAyaNan. When knowledgable and insightful scholars analyze these facts, they will equate the sukham of Svargam to the sufferings in hell (narakam) and will utterly reject SamsAra Sukhams. This feeling state is recognized as the third step in the ladder to Parama Padham (MOksham).

The key passage in this Paasuram is: “Namm ThirumAl nilai kaNDaR naakam yellAm narahu yenRu, nall padhamE nAduvArE”.
THE FOURTH STEP IN THE LADDER TO PARAMA PADHAM, BHEETHI PARVAM
(A): FEAR ABOUT THE FRUITS OF KARMAS

The superior dharmams associated with gaining freedom from SamsAric shackles are known as Nivrutthi dharmams. Those who adopt them will not mix with the ignoramus, who does not fear the terrors of SamsAram. Therefore, we mingled only with those, who desire Moksham (Mumukshus). We gained the firmness of purpose to serve the Lord, who engages joyously to graze the cattle even in SrI Va ikuntam as KaNNan. This was made possible through the glances (KADaksham) of our AchAryAs, who pull us away from traveling in the path of sin and banish our ajn~Anam.

The key section of this Paasuram is: “MaRa vazhi mARRi yemm mayyalai theerthavar mann aruLAl kaRavai uhantha PirAn kazhal soodum karutthinam” (Our Most Merciful SadAchAryas removed our ajn~Anam and pulled us out of engaging in sinful acts by casting their auspicious glances on us. Their anugraham led to our determination to perform nithya Kaimkaryam to GopAlan in His Supreme abode.)
(B) UPAYA ANUSHTANAM DRIVEN BY THE FEAR ABOUT THE KARMAS

There has been no limit to the sorrows experienced by the SamsAris. There is also no limit to what they are going to experience in the future. This immense fire of karmAs (vinaikaL) burns the jeevans by treating them as firewood. The SamsAris keep on churning in this deep pit of SamsAram undergoing all these sufferings. The people with sharp intellect reinforced by their vivEkam and virakthi develop a fear from these samsAric sorrows that would hold them under their control. They follow the command of the Lord to practice Bhakthi or Prapatthi yOgam to chase away all their karmAs and place the burden of their protection at the Lord's sacred feet.

The key passage of this Paasuram is: “PandhanamAm avai anaitthum piNikkum paaRukaikku pazha maRayin Parama neRi payiluvAr” (The wise ones break the handcuffs that tie them to SamsAram by performing the supremely auspicious act of Prapatthi recommended in the VedAs).
The power of the Lord to intervene and transform the embryo in the womb of Uttarai, which was turned into a piece of charcoal by the apANDavAsthram used by AsvatthAma, the son of DhrONAchArya during the mighty battle at KurukshEthram. Our Lord with the fragrant TuLasi Maalai transformed that totally burnt child existing as a piece of charcoal into a handsome prince known as ParIkshith through His matchless anugraha sakthi. BhagavAn is saluted as the powerful one performing mysterious deeds of anugraham for His dear ones (venthathu oru kuzhaviyai naRRk-KuamranAkkum veRit-tuLava VitthahanAr).

“Paramapadam”
FIFTH STEP - THE PAASURAMS OF PRASADHANA PARVAM:
(A): PERFORMANCE OF THE ANUSHTANAM/OBSERVANCE OF PRAPATTHI

κᾞμāைலயில் வᾞங்கட்டங் கழிக்குங் கᾞத்ᾐைடயார்
ஒᾞமாலெபᾞகும் உேயாகில் ᾲயன்ᾠம் அதன்றிᾜம் நம்
தィᾞமாᾢனியைவ தாேனெயனத் தகெவண்ᾎவேர.

karumAlayil varum kattam kazhikkum karutthudayAr
oru maal peruhum uyOgil muyanRum athu anRiyum nam
ThirumAl adiyiNai tiNN saraN aahum yena varitthum
taru Maal iniyivai tAnE yena t-tahavu yeNNuvarE

(MEANING):
The BhaagavathAs longing to destroy samsAric miseries like garbha vAsam (stay in the wombs and rebirths in this world) would practice Bhakthi yOgam; their Bhagavath-anubhava-rasam (enjoyment of the bliss of meditating on Bhagavaan) would also be enhanced. Those who are unable to undertake the arduous Bhakthi yOgam would choose Prapatthi at the Lord's sacred feet. After practicing one or the other of the above two upAyams, they will place their entire trust in the Lord's grace and protective power and will await His mercy to grant them the delectable bliss of Moksha Sukham.

Two unfailing means are suggested for those, who do not want to be born again in this samsAra manDalam full of sorrows. One is the demanding Bhathi yOgam, where the observant Bhakthi for the Lord flows without cessation. For those, who do not have the capabilities to observe Bhakthi yOgam as the UpAyam for Moksham, the option is the performance of the rites of SaraNAgathy at the powerful, protective feet of SrIman NaarAyaNa. After practicing Bhakthi or Prapatthi yOgam, the practioners -- the bhAgavathAs-- will believe that the Lord will perform His avowed duties of RakshaNam, grant them their stay at His Supreme Abode and will await His Mercy. They will have absolute faith in the infallibility of the Lord's scared feet to grant them nithya kaimkaryam at SrI Vaikuntam and will cling on to them.
(B) **ALL SINS LEAVING BECAUSE OF PRAPATTHI**

The karmAs (VinaikaL) of the Jeevan are grouped under: (1) Sanchitham and (2) PrArabdham. Sanchitham is the one, which are the huge heaps of sins that are waiting to give its phalans at a future date. Those karmAs, which are beginning to yield their fruits (phalans) already, are the PrArabdha karmAs.

Bhakthi yOgam can eliminate only the Sanchitha karmAs. Prapatthi will not only banish all the sanchitha karmas but will also destroy PrArabdha karmAs except those we have to experience till the end of our earthly lives.

Prapatthi burns the sins quickly like the fate of the bale of cotton that is thrown in to the fire. The act of Prapatthi also prevents the sins committed unknowingly by the Prapanna Jeevan from clinging to them.

PrAyascchittha Prapatthi destroys even those sins, which were accumulated consciously due to Kaala, dEsa viparIthams and emergencies. The aparAdha parihArAdhikAram of AdhikAra
Sangraham (Desika Prabhandham: 64th Paasuram) describes the ways in which all these sins get removed from the back of the Prapannan. If the Prapannan commits sins deliberately after Prapatthi and yet does not perform PrAyascchittha Prapatthi, then he receives a light punishment from the Lord during his stay on earth and that way destroys this type of sin as well.

For those PrapannAs, who can not brook the delay in ascent to SrI Vaikuntam (AarTa PrapannAs), the Lord responds to them and grants their wish to join Him without delay.

Great indeed is the glory of Prapatthi!

Our Lord destroys every kind of sin of the Prapannan one way or the other and makes sure that the Prapannan never returns to this earth and instead stays close to Him at His Supreme Abode. Those who do not understand the most generous and merciful ThiruvuLLam (wish) of the Lord are indeed totally ignorant of the meanings of the Rahasya Thrayams.

The key passage here is: “EmperumAn yeNNam yeNNAthAr yettu iraNDum yeNNAthAr” (Those who do not comprehend the merciful mental disposition of my Master do not know anything about the deep meanings of AshtAksharam, Dhvayam and Charama slokam, the three rahasyams).

The corresponding Sanskrit slokam that summarizes the ways in which different kinds of sins of the Prapannan are destroyed is:

prArabhdhEtara poorva paapam akhilam prAmAdhikam chOttharam
   nyAsEna kshpayannanabhupagatha prArabdha khaNDam cha na:
dheerpoorvOtthara pApmAnam ajn~athEapi tannishkruthE:
kouDilyE sathi sikshayAapyanagayan krODEekarOthi Prabhu:
THE SIXTH STEP - THE PAASURAMS OF UTHKRANTHI PARVAM: (a) THE EXIT OF THE JEEVAN FROM THE BODY

The analogy of the sword in its sheath is given usually to the jeevan residing in its karma sarIram. The sword housed inside the sheath of the body will have diminished luster and will be powerless to perform its act. Similarly, the Jeevan inside the karma sarIram would find its inherent Jn~Anam shrunk and recognize that it does not have the power to perform Bhagavath Kaimkaryam to the full measure (ParipoorNa Bhagavath Kaimkaryam). Thus the jeevan under the total influence of KarmAs is granted Moksham, when that jeevan adopts the upAyam of Bhakthi or Prapatthi yOgam. Our Lord stands by with this noble intention to exit that jeevan from its bodily prison and lead it to His Supreme Abode.
(B) The Process by which the Jeevan is released from the Body

The Sanskrit equivalent of this Paasuram is:

The combined meaning of both:

At the time of death, our Lord unites the JnAna Indhriyams (Ear, faculty of speech, eyes, nose and body) as well as the Karma Indhriyams (Mouth, hands, legs, mala dhvAram and Jala dhvAram) of the Prapanna Jeevan with the mind; thereafter, our Lord unites the Mind with PrANa Vaayu (described as Mukhya PrANan by the Upanishads since it is the cause for the stable existence of the body and indhriyams). Next, the PrANa Vaayu is united with the
JeevAthmA. This jeevan combined with Mukhya PrANan gets united with the pancha bhUthams. At this stage, our most merciful Lord removes the fatigue experienced by the Jeevan from all these exertions by embracing it closely. Finally, our Lord exits the Jeevan from its bodily cage with the eleven holes (two Eye holes, two ear orifices, two nostrils, mouth, mala dhvAram, Jala dhvAram, nAbhi dhvAram and Ucchi dhvAram or Brahma randhram). Our most compassionate Lord exits the Prapanna Jeevan through the primary door of Brahma Randhram or Brahma Naadi dhvAram, which is the first stage of travel via archirAdhi Maargam (the path of Light).

The Exit from the body to enter ArchirAdhi Maargam is the sixth step in the ladder to Moksham.

adiyEn will now cover the Four Prabhandha Pasurams (146-149) associated with the two sOpAnams of ArchirAdhi and Dhivya dEsa PrApthi Parvams. These are the seventh and the eight steps in the ladder to MOksham.

Desika Prabhandha Pasurams 146 and 147 deal with the travel by the Jeevan on the path of light (archirAdhi mArgam). At the end of this travel via the archirAdhi mArgam, the Jeevan arrives at Sri Vaikuntam.

“Paramapadanathan-Parameshwara Vinnagaram”
SEVENTH STEP-THE PAASURAMS OF ARCHIRADHI PARVAM:
(a) THE TRAVEL BY THE JEEVAN ON THE PATH OF LIGHT

This paasuram set in KattaLai KalithuRai metre is an exceedingly beautiful one with bewitching imagery and dhvani. The message of hope and assurance from Swamy Desikan housed in this Paasuram alone is sufficient to chase away our Sams Aric Bheethis and make us hasten to perform SaraNAgathy at our Dhiya Dampathi's ThiruvadikaL, if we have not already done so.

We have to keep repeating the key message of this Paasuram: “teruLAr biramapuratthu iRai sErnthavar thAmm
aruLAr biramapuracchiRai theerntha pinn vanthethir koNDu
aruLAI amarar nadattha immAyai kadanathatharp-pinn
suruLAr bhava narahac-chuzhal aaRRin suzharcchiyilE”

SPECIAL COMMENTS OF SRI SRIRAMA DESIKACCHAR SWAMY:
The Prapanna Jeevans are saluted here as “Therul aar”, as those filled with Jn~Anam. They have now gotten rid of their sorrows and are resting joyously (idar theernthavar thAmm) since they are united with the Lord of the SarIram, the antharyAmi Brahman/ indweller (“biramapuratthu iRai”).

Now that they are freed from the prison of SarIram (“biramapurac-chiRai theerntha pinn”), they will cross the prakruthi maNdalam (immAyai kadantha pinn) with the grace of the Lord and assisted by the Lord's AadhivAhikAs, who come forward sequentially and welcome them to the path of light (archirAdhi mArgam) to SrI Vaikuntam (“chiRai theerntha pinn, aruLAI, amarar yethir koNDu vanthu nadattha”).

It is the Lord's grace (Arul) that makes this amarar-assisted travel to His Supreme Abode happens. After crossing the Maayai with the Lord's anugraham, the Jeevan will never ever get tossed about in the whirlpools of the fierce river of SamsAram (maayai kadantha pinn, bhava narahaa suzhal AaRRin suzharcchiyilE suruLAr).
“AmararhaL” are AadhivAhikAs described in the 67th Paasuram of Desika Prabhandham (Gathi visEshAdhikAram Paasuram of AdhikAra Sangraham). The AadhivAhikAs like Agni greet the muktha jeevan at the boundary of their domains and take them to the other boundary of the subsequent domain ruled by the next aadhivAhika.

The sarIram is called Braham Puram (biramapuram) since the Jeevan is inside the sarIram and the Lord (Brahman) is dwelling inside that Jeevan as antharyAmi.

The SarIram of the Jeevan is made up of five bhUthams (Pancha BhUthams). In the physical body, there are three stout bones at the top of the back portion of the body (Mudhuhu). They are known as ThristhUNam. At the time of de ath, our Lord churns these three bones to squeeze out the subtle essence of Pancha bhUthams and unites that essence with the ready-to-depart Jeevan. This kind act of our Lord is known as “ThristhONa KshOpam”. The Jeevan will now experience pain as the Lord churns these bones. Our merciful Lord holds the Jeevan tight to overcome the pain. This churning is common to all jeevans at the time of departure from this world. After the churning, the muktha jeevan enters Brahama naadi with the Lord's help and leaves the body to travel in archiAdhi maargam. The bound jeevans exit the body via other nAdis to be born again in this samsAra MaNDalam. The exit routes are thus different for the Prapanna Jeevan and the baddha Jeevan bound to SamsAram.
(b) Delight of the Jeevan on finding the path to Moksham

Until now, due to our evil karmAs, we did not pay attention to the path of Moksham. Manmathan made us fall under the influence of SiRRinbham by using the eyes of the apsaras as the spear to hold us and their bodies as the bows and we thought that the sweet speech of the apsaras as nectar and were deluded by the thought that the life in Svarga IOkam is the greatest thing to happen to us. Now, thanks to the KatAksham of our SadAchAryan, we overcame this delusion. We escaped from the other mathams (darsanams) which extoll the universe instead of offering their allegiance to the cause of this universe and escaped from the nets of such misleading darsanams. The position of these confused mathams is like some one who mixes up the backwaters of the ocean with the cause of them, the Ocean itself (kazhi allaal kadal illai yepAr pOlE) and conclude that there is no ocean except the backwaters (kazhi neer). Kazhi neer are the backwaters extending from the ocean (uppam Kazhi). The foolish position taken by some mathams is that there is no ocean and there is only the backwaters. They mix up the effect (Kaaryam) with the kaaraNam (cause). We have now been blessed to be connected with the path of light leading to Parama Padham. We are...
now blessed to enjoy the pleasures of welcome offered by aadhivAhikAs in contrast to the pains that we suffered in SamsAra MaNDalam. We have arrived now at the seventh step of the ladder leading to SrI Vaikuntam, whose shining towers are now very much in sight.

“Pomona Ranganathar at Vaikuntavasal”
Eighth step --the Paasurams of the Dhivya Desam Prapthi parvam

(a) The Liberated Jeevan arrives at Sri Vaikunta dhivya Desam or Reaching Parama Padham

What indeed are the fruits (phalans) that we gained by engaging in the enjoyment of alpa sukham of the world, while we travelled on improper routes during our journey on this earth? None. Even if we had gained the status of Brahma Devan due to our puNyas, how long would that distinction have lasted? Very little time. Therefore, let us aim for MOksham through the enactment of the rites (Bhakthi or PrapathiyOgam) prescribed for us by the Lord to enjoy the eternal and incomparable pleasures of His Sri Vaikuntam. Attaining Sri Vaikuntam is the eighth step in the ladder of Parama Padha sOpAnam.
(B) THE DESCRIPTION OF THE LORD AT SRI VAIKUNTAM

From time immemorial, we as bound Jeevans have been under the influence of PuNya as well as Paapa karmAs and suffered in this samsAram. We were blessed to practice one of the UpAyams (SaraNAgathy) and became Prapanna Jeevans. We traveled by archirAdhi mArgam and at the end of that joyous journey, we arrived at the banks of VirajA River and crossed it with our sankalpam and reached the other shore of SamsAram, SRI Vaikuntam. We are truly blessed to have this visEsha bhAgyam.

The poetic skills of Swamy Desikan are extraordinarily displayed here.

ACCORDING TO SRI SRIRAMA DESIKACCHARYAAR:
In this paasuram, the Lord is compared to the dark cloud of the rainy season in the sky of Parama Padham pouring out as the rain of mercy (vaan sEr koNDal mazhai pozhiya vanthathu oppAm).
Periya PirAtti (SrI Vaikunta Naayaki) is compared to the lightning (Minnal) in that rainy season cloud (vaNdu amarum malar mAthar minnAy manna).

The Vaijayanthi garland with its many colored flowers is compared to the multi-splendored rain bow in that cloud (Vaisayanthi maNi villAy viLanga).

VirajA River marking the boundary between pruthvee maNdalam and SrI Vaikuntam is saluted as the cool nectarine river with clear waters (kuLinrthu teLinrthu amudhAya Virasai).

The Paasuram ends on an exalted note: “MeeLAlk-Karai kaNDOr gathi yellAm bhAkkiiyatthAl kathitthittOm” (We reached the other shore of Viraja river (viz), SrI Vaikuntam from where no one returns to SamsAra MaNDalam (Karma BhUmi); through our bhAgya visEsham, we are going to enjoy our life there serving the dhivya dampathis.
NINTH AND FINAL STEP THE PRABHANDHA PASURAMS OF PRAPTHI PARVAM (A): PARIPORNA BRAHMANUBHAVAM

Poo vaLarum ThirumAthu puNarntha namm PuNNuyanAr
ThAvaLamAna Tanit-thivam sErnthu TamarudanE
naa vaLarum peru nAnn maRai Odhiya geetham yelAm
paa vaLarum Tamizh pallANDu isayudan paaduvamE

(MEANING):
May we join with the nithya sooris and other muktha jeevans serving the Lord and recite the sweet music of Saama ghAnam and AzhwAr's dhivya Prabhandhams at the dhivya sTAnam of SrI Vaikuntam, where the Lord resides always with His PirAtti. May we enjoy the dhivya Dampathis and serve them without interruption always at Their Parama Padham!
(B) THE SIX COMPARISONS FOR THE MUKTHA JEEVAN

The six comparisons help us understand the immense joy and the great glory enjoyed by the muktha jevan after its release samsāric sorrows due to the power of Prapatthi. It shines with enormous radiance after arriving at the Supreme abode of the Lord.

The six comparions of the enhancement of the radiance & joy of the Muktha Jevan are:

1. It would be like the enhanced radiance of the Sun after it is swallowed by the serpent Raahu and then released. Sun is described as having higher lustre after the solar eclipse.

2. It would be like the increased brilliance of the high class pearl after it is cleaned from its impure state and is restored to its original state of lustre.

3. The Muktha Jevean's joy is like that of that of the travelers of a boat lost in the sea due to tempest, who finally reach the shore safely.
(4) The joy of the Muktha Jeevan would be similar to the elephant that escapes from a forest fire after the fire subsides due to divine will.

(5) It would be like the joy of a Naayaki, who performs the ceremony of Madal Oorthal to regain successfully her Naayakan, who spurned her.

(6) The joy of the muktha jeevan would be like the joy of a king, who is released from the Jail after being falsely accused of misbehavior and is reinstated as the king.

Swamy Desikan uses six comparisons to describe the infinite joy of the liberated Jeevan at Sri Vaikuntam as a result of its transformation from that of its erstwhile status (before Prapatthi) as a Bhaddha (bound) Jeevan to the current status as a Muktha (liberated) Jeevan. The association with prakruthi that hid its (the Jeevan's) true svaroopam is gone now and in the newly gained Mukthi state, the Jeevan experiences immense bliss of serving the Lord at Sri Vaikuntam and is radiant. This is the ninth and final Step in the ladder to Moksham.
(C) THE SUMMARY OF ALL THE NINE STEPS IN ONE PAASURAM

maNNulahil mayal theernthu manam tathumbi
mannatha payan ihanthu MaaalE anRik-
kaNN ilathu yenRu anji Avan KazhalE pooNDu
kadum siRai pOyk-karai yERum gathiE senRu
ViNNulahil viyappu yellAm viLangak-kaNDu
ViNNavar tamm kuzhAngaLadun vEdam paadip-
PaNUlahir-pdiyAtha isayAl pAdum
PallANDE PallANDuM PaaduvOmE

(MEANING):
May we enjoy the many blessings of performing the Nithya Kaimkaryam to the dhivya dampathis in Sri Vaikuntam and enjoying ParipoorNa BrahmAnandham there after climbing the following nine steps of the ladder to Moksham:

(1) Gaining VivEkam in this Karma BhUmi through the SadAchArya KatAksham

(2) Developing remorse over the time wasted in chasing the worldly pleasures and worthless pursuits

(3) Developing distaste for samsAra Sukhams

(4) Fearing the ensuing Naraka anubhavam linked to the bundles of sins accumulated

(5) Performing the Upaayam of Prapaththi or Bhakthi yOgam to gain MOksham

(6) Exiting from the SarIram with the help of the Lord via Brahma Randhram.
(7) Traveling via ArchirAdhi Maargam to SrI Vaikuntam

(8) Arriving at Parama Padham of the Lord after crossing the Viraja river

(9) Joining the Nithya and Muktha Jeevans to sing Saama GhAnam and Dhivyaa Prabhandha Paasurams of AzhwArs as divine ghAnam.

“Paramapada Vaasal”
(C) Why are we here in Karma BhUmi after our Prapatthi?

We have now performed the UpAyam of SaraNAgathy and gotten rid of the ancient karamAs that clung to us as a result of the power of the UpAyam adopted. We have recieved the anugraham of the Lord to perform nithya kaimakryam to Him and His Divine consort at SrI Vaikuntam and to sing with joy the Vedams and Prabahndhamas there. Inspite of these blessings, we are still here and are unable to enjoy those immense pleasures waiting in store for us. Why is it that we are not able to enjoy those divine pleasures right now? The reasons for us to prolong for our stay in this Karma BhUmi after Prapatthi are:

(1) SarvEswaran's sankalpam to inspire other chEthanams with our prescribed conduct during the Post-Prapatthi period.

(2) The conferral of BhAgyam to enjoy the Lord in His ArchA state at the dhivya dEsams.

(3) Sukrutha VisEsham to enjoy the beauty of the SrI Sookthis of AzhwArs (Dhivya Prabhandhamas) and AchAryAs (SrI BhAshyam).

(meaning):
We have now performed the UpAyam of Sara NAgathy and gotten rid of the ancient karamAs that clung to us as a result of the power of the UpAyam adopted. We have recieved the anugraham of the Lord to perform nithya kaimakryam to Him and His Divine consort at SrI Vaikuntam and to sing with joy the Vedams and Prabahndhamas there. Inspite of these blessings, we are still here and are unable to enjoy those immense pleasures waiting in store for us. Why is it that we are not able to enjoy those divine pleasures right now? The reasons for us to prolong for our stay in this Karma BhUmi after Prapatthi are:

(1) SarvEswaran's sankalpam to inspire other chEthanams with our prescribed conduct during the Post-Prapatthi period.

(2) The conferral of BhAgyam to enjoy the Lord in His ArchA state at the dhivya dEsams.

(3) Sukrutha VisEsham to enjoy the beauty of the SrI Sookthis of AzhwArs (Dhivya Prabhandhamas) and AchAryAs (SrI BhAshyam).
These are the reasons for stay here for a while before enjoying our destiny of serving the Lord and His Divine Consort at their Supreme Abode and experiencing ParipoornNa Brahmanandham there with Nithya and Muktha Jeevans.

PARAMA PADHA SOPAANAM SAMPOORNAM

कवितार्किकसंहिताय कल्याणगुणशालिनः ।
श्रीमते वेदंतशास्त्र वेदान्त गुरवे नमः ।

kavitaarkika siMhaaya kalyaaNa guNa shaaline
shrImate ve~NkaTeshaaya vedaanta gurave namaH

Daasan,
Oppiliappan Koil Varadachari Sadagopan