

**SWAMI DESIKAN'S
PRADHAANA SATAKAM**



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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

PRADHAANA SHATHAKAM

INTRODUCTION

Among all the Rahasya granthams created by Swami Desikan to instruct us, three stand out in their loftiness to help us develop the clearest understanding of the sacred tenets of Sri VaishNavism. These are: (1) His Magnum Opus, Sri Rahasya Traya Saaram (2) VirOdha ParihAram and (3) PradhAna shathakam. In the latter two rahasya granthams, Swami Desikan out of his compassion for us as a ParamAchArya takes us by hand as it were and removes the doubts and confusions that may arise in our mandha mathis (dull minds) in comprehending the esoteric meanings of these rahasyams and other tattvams. He flags the most important Tattvams among the peer groups of Tattvams.

SCOPE OF MY COVERAGE

In this series of postings, adiyEn will cover the PradhAna sathakam, which deals with hundred essential items that one who desires Moksham should know precisely. At the outset, I will steer clear of explaining the deeper meanings of rahasyams and PraNavams that are reserved for proper upadEsam by one's own AchAryA. I will therefore NOT comment on the esoteric meanings of RahasyAs and will point out their most general meanings.

SANSKRIT TANIYAN FOR THE GRANTHAM

The Taniyan for the PradhAna Sathakam salutes Swami Desikan as the chief one among the prapannAs, and the leader among those who interpreted Sri Bhagavadh RaamAnuja SiddhAnthAm. This Taniyan is as follows:

ya: pradhAna: prapannAnAm pradhAna sathakam vyadhAth |
tam noumi VenkatAchAryam dhuryam maargE yathIsithu: ||

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GREATNESS OF THE TOPIC OF THE GRANTHAM

Swami Desikan himself gives us a perspective on the scope of this grantham, which he named as PradhAna sathakam this way:

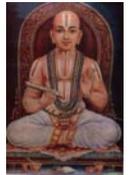
paravith upadasitham na: pradhAna Sathakam pramANa siddham |
bhajathi satha kOti bhAvam para pakshE cha prayOjanE cha sathAm ||

Swami proudly identifies with this rahasya grantham as “na: idham pradhAna Sathakam”. THIS rahasyam of OURS named pradhAna sathakam is the way he describes it WITH GREAT AFFECTION. What is the reason for his untypical emotion? This unusual display of emotion arises from the nature of the subject matter and its provenance. The subject matter was the one shown by those who understood the nature of para Brahmam (paravith upadarsitham). The subject matter is tightly interwoven with pramANams dealing with the Para Brahmam (pramANA siddham). He goes on to point out that this rahasya grantham of his achieves two goals:

- (1) It will multiply hundred fold in showering auspiciousness on the righteous (sathAm prayOjanE cha satha Bhaavam); it will grow one hundred crore fold in strength to put down mathams that do not have the inherent beauty and power of Sri Bhagavadh RaamAnuja SiddhAntham (Para PakshE satha KOti Bhavam bhajathi). That is the personal assessment of our AchArya Saarvabhoushan.

TAMIL SALUTATION TO THE GREATNESS OF THE GRANTHAM:

After composing the above sLOkam in Sanskrit, Our Swami continued in Tamil to elaborate upon the Paravith Upadarsitham pramANam (the PramANams revealed to us by those Brahma Jn~Anis such as AzhwArs). He salutes the AzhwArs as the Prapanna kula pathis (Emperors of the kulam of PrapannAs). He characterizes the auspicious words of these Brahma jn~Anis as “nall vArthaikaL” (Clear and benevolent upadEsams. He acknowledges that those sacred upadEsams pointed out by his kulapathis as the superior ones that serve as the guiding stars for his conduct as a Prapanna and reveals that he follows that path shown by them scrupulously (YengaL kulapathigaL ivai mElAm yenRE yeNNiya nall varthaigaL naam isaihinrOmE). “IsaihinrOmE” indicates that he accepts them whole heartedly and follows them thoroughly.





SUPERIOR STATUS OF THESE NALL VAARTHAIGAL:

He compares those nall vArthaigal to the sacred Ganga river that flowed from the sacred feet of the ParamAthmA, who measured the entire universe with them. He points out that the river GangA is the most sacred among all rivers just as the upadEsams of His Kula pathis are supreme among all other upadEsams (pongu punal aaRuhaLil bhuvanamellAm ponn kazhalAI aLanthavan tann tALAI vantha Gangai yennum nathi pOla).

He equates the superiority of the Nall varthaigaL of his kulapathis to the Milky ocean, which is the most sacred among all the seven kinds of oceans (kadalkaL yEzhil Kamalai piranthu avan uhantha kadale pOla). He puts the Milky ocean (KsheerAbshi) on top of the seven, because it is the Ocean that was the place of avathAram of MahA Lakshmi, who is dear to our Lord.

He compares the superiority of the upadEsa vaarthais of the Kula pathis to the superiority of Paanchajanyam among other conches (sankuhaLil AvanEnthum Sanke pole). Finally, Swami Desikan equates the supermacy of these nall vaarthaigaL to the supermacy of ThirutthuzhAi garland worn by the Lord over all the other flower garlands adorning His thirumEni (thAriL Avan taNN tulavat thArE pola).

This is why he concludes assertively that his PradhAna Sathaka Rahasyam is able to confer auspiciousness to the righteous people many fold compared to other upadEsams and is able to win over para mathams with extreme effectiveness (One crore fold superior effectiveness) compared to other nall vaarthaigaL. Therefore, this Rahasyam is Swami DesikanE Uhantha Rahasyam and is to be revered by us as such.

BROAD TOPICS OF COVERAGE BY PRADHAANA SATHAKAM:

The major topics that a Mumukshu should know are dealt with in PradhAna dasakam by Swami Desikan. They fall into the following broad categories: (1) The PramANams that point to BhagavAn, (2) The special meanings of the three rahasyams, (3) The svarUpam of SaraNAgathi, the code of conduct of a prapannAs, (4) the items to be followed by the PrapannAs and the items to be jettisoned by them, (5) the ways for prapannAs to avoid apachArams during their post-prapatthi period, (6) the counter-measures once any apachAram happens, (7) the methods of serving Bhagavan, His BhAgavathAs and AchAryAs and (8) Moksha Sukham. In each of these EIGHT broad categories, Swami Desikan uses his sharp intellect and lists the three important items in each of these categories and then rank orders them for our benefit. Altogether, there are 100 items in this rahasya grantham as Swami Desikan's upadEsam to us.





From here on, we will list and comment on the 100 Pradhaanams that Swami Sri Desikan instructed us on. The most prominent among PramaaNams revealing Bhagavaan.

1/100: There are four pramaanams for gaining the correct knowledge about the fruits of Moksham and the means to realize the blessings of Moksham. These four pramaanams for gaining the correct knowledge on the above two subjects are: (1) Prathyaksham (2) Anumaanam and (3) Saasthram (4) Vedham.

Prathyaksham method is to see, touch and hear about things and get convinced about their reality or otherwise.

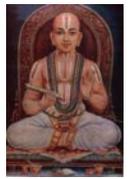
Anumaanam is the method by which the reasoning power is used to arrive at conclusions about subjects that do not permit the deductions based exclusively on prathyaksham associated with the sensory perceptions.

Saasthram is that pramaanam that instructs us on the fruits of Moksham and the means to attain it, when the routes of Prathyaksham and anumaanam are not useful or competent. Thus Saasthram is superior to both Prathyaksham and anumaanam.

Far superior (pradhaanam) to all of the above three is Vedam since it describes exactly the fruits gained by the jeevan in parama padham and shows the correct means to attain moksha siddhi. There is no saasthram that is superior to Vedam (vEdaath saasthram param naasthi na dhaivam kesavaath param -- Naaradheeya Puraanam 8.32). Sage Naaradhaa as a Naaraayana Paaraayana raises his hands and swears about Vedam being the pradhanam among all the saasthraas (Sathyam sathyam puna: sathyam uddhhruthya bhujam uchyathe: Vedaath saasthram param naasthi na dhaivam kesavaath param).



Swami Sri Desikan sums it up this way: paara-loukikapurushaatha -





tadhupaayangalai yatha-vasthithamaaha kaatuhira Vedam pradhaanam. He says that VEDAM IS THE PRADHAANAM among the PRAMAANAMS since it alone precisely describes the fruits of Moksham and the means to attain that supreme blessing (parama purushartham).

WHAT IS PRADHAANAM AMONG VEDAAS ?

2/100: VEDHAANTHAM IS PRADHAANAM TO VEDAM. Sriman Naarayanan is the superior Tattvam. The lower tattvams are chethanam and achethanam. The means shown by Vedam are Bhakthi and Prapatthi. The fruit resulting from these means is Moksham.

Many pramaanams confuse one by mixing up the above true means to attain moksham and the superiority of Sriman Naarayanaa as the supreme most tattvam. We can always dismiss these false pramaanams by proving that they are wrong through tarkam or by not paying attention to them. One is of course confused by the prolific nature of these incorrect pramaanams. When one is confused about Pramaanams and their correctness, the entity that resolves all doubts is the siras of Vedam revered as Vedaantham. **THUS VEDAANTHAM IS THE PRADHAANAM AMONG THE PRAMAANAM OF VEDAM.**

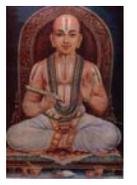
Swami Sri Desikan declares the superiority of Vedaantham, the Upanishadic part of the Vedams, as “para-apara-tattva -hitha -purusharthangalil anyathaa siddha pramaanaantharangalaal varum kalakkangalai yellaam theerkka valla VEDHAANTHAM PRADHAANAM”.

In the above passage quoted, “para -apara-tattva-hithapurushartham” refers to the four items: superior tattvam, the not so superior tattvams, the means for the fruit of Moksham and the fruit of Moksham itself. “Anyathaa siddha pramaanaantharams” refer to the other pramaanams that deal with fruits other than moksham and the irrelevant means to attain the most sought after phalanx (fruit) of Moksham. Purusha Sooktham is pradhaanam among Vedaanthaas.

3/100: There are four Vedas. Purusha Sooktham is enshrined in every one of these four Vedaas. Purusha Sooktham salutes Sriya: Pathi Purushoththaman as the root cause of this Universe and as the means for Moksham, the liberation from the cycles of births and deaths. **THEREFORE, PURUSHA SOOKTHAM IS THE PRADHAANAM AND IS SUPERIOR (PRADHAANAM) EVEN among VEDAANTHAMS.**

4/100: Manthraas have been recommended for the proper aaradhanam (worship) of





this Purushotthaman celebrated by the Purusha Sooktham. Among the sets of manthraas, **THE SET OF VYAAPAKA MANTHRAAS IS PRADHAANAM** to perform aaraadhanam to our Lord.

Vyaapaka Manthraas are Ashtaakshari, Dhvaadasaakshari and Sahadakshari dealing with Sriman Naaraayana, Vaasudevaa and Vishhnu. The best (PradhAnam) among the vyApaka Manthraas is next identified.

5/100: AMONG THE SET OF VYAAPAKA MANTHRAMS, ASHTAAKSHARAM IS PRADHAANAM. All Achaaryaas are agreed upon its pradhaanyam (sarva aachaarya parigraha adhisayam) with relish. Its praadhaanyam is also asserted by the fact that it is the only manthram that unambiguously establishes seshha-seshi relationship between the Sarva seshi, the Purushotthaman and the seshis, chethanams and achethanams. That is why the following slokam from Ashtaakshara Brahma Vidhyai salutes it as the pradhaana manthram this way:

yathaa sarveshu deveshu naasthi Naarayanaath para:

tathaa sarveshu manthreshu na manthro Ashtaaksharaath para:

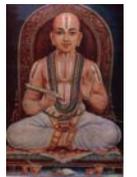
6/100: THE BEST AMONG DIFFERENT KINDS OF BIRTHS (PIRAVIS):

There are many kinds of births. One is birth associated with the residence in the Mother's womb. The other is the birth resulting from manthropadesam from one's father to be recognized as dhvija Janmam.

PRADHAANAM AMONG DIFFERENT KINDS OF BIRTHS IS THE ONE WHERE THIRUMANTHIRAM (ASHTAAKSHARAM) STANDS AS THE MOTHER AND ACHAARYAN TAKES ON THE ROLE OF THE FATHER. That is the Jn~anap piRavi, which is the pradhaanam among the different kinds of births.

From the seventh to the thirty second upadesams, Swami Sri Desikan establishes the PraadhAnyam of the different aspects of the sacred moola manthram. We will cover these twenty six instructions on AshtAksharam here. We will not go into the details about the deeper meanings of the PraNavam, Nama: Sabdham and the NaarAyaNa sabdham that constitute the moola manthram. This step is in respectful remembrance of the guidelines of our elders that such instructions have to come from KaalakshEpams on Srimadh Rahasyaa Thraya Saaram under the sacred feet of one's AchArya.

The first fifteen of the twenty six instructions on the moola manthram are associated with the PraNavam. The next nine instructions relate to the nama: Sabdham. The subsequent two instructions deal respectively with NaarayaNa sabdham and the





dominant meaning of the moola mathram itself among the ten meanings given to it.

7/100: Among the three parts that constitute the moola- manthram --praNavam, Nama: and NaarAyaNaya-- the most prominent is the PraNavam that is on the siras of the VedAs. Bhagavaan Himself has revealed to us in His GithOpanishad that He is PraNavam among the VedAs: “girAmasmi yEkamaksharam” (Gita:10.25)

8/100: The sacred PraNavam is thrayyakshara Brahmam or Para Brahmam made up of the three aksharAs (letters): A, U and M. Sruthi has revealed this three-fold combination of the constituent aksharAs. NaarAyAtharvOpanishad and ChAndhOgya upanishad teach us this trifold division of PraNavam.

The first Upanishad states: “prathyag aanandham Brahma Purusham PraNava svarUpam, akAra ukAra makAra ithi, thaa anEkadhA samabhavath, tadhEthadhOmithi”. Here the Upanishad says: PraNavam is the Para Brahma SvarUpam that creates joy in the heart of the Jeevan. It is constituted by the union of the three aksharams: A, U and M. ChandhOgya manthram states that the three vyAhruthis (bhU: bhuvA: and Suva:) arose out of Rg, Yajus and Saama VedAs respectively as the essence of these three VedAs. They united to form the sacred PraNavam according to ChAndhOgyam.

Swami Desikan evaluates the three aksharams that make up the PraNavam and remembers in this context, the statement of GeethAchAryan.

Swami Desikan reminds us that the first letter “A” is pradhAnam among the three letters (aksharams). He points out further that the “Sarva-Vaachaka prakruthi” aksharam “A” is PradhAnam among the three aksharams. Sarva Vaachaka prakruthi



means that “A” is the basis of all the doctrines described by words constituted by letters. The PramANam cited by Swami Desikan is “aksharANAm akArOsmi”, the





direct upadEsam of Sri PaarthasArathy to His disciple, ArjunA (Gita:10.33).

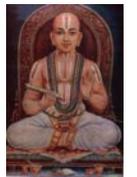
9/100: The first letter of PraNavam is “A”, behind which is hidden the fourth Case “aaya”. Because it is not prominently seen, the fourth vibhakthi (case) is called “luptha Vibhakthi”. The first letter of PraNavam is therefore to be recognized as being made up of “A” and the hidden “aaya” with which it is intimately associated. The PrathamAksharam is really “A+aaya”. “A” represents the Lord, who is the origin of the meaning of all the vasthus described by words. He is also Sarvarakshakan. This meaning of “A” as the protector of all arises from the root, “av”. In view of the greatness of Our Lord's Sarvarakshakthvam, the word “A” has prAdhAnyam over the hidden fourth vibhakthi (aaya) with which it is associated.

10/100: There are many meanings for the root (dhAthu) “av” from which the letter “A” arose. One of them is the meaning that the Lord is Sarvarakshakan. Since this



aspect of the Lord's protection (Rakshakathvam) is the most important one for the Jeevan, the choice of the meaning of “protection” (kaatthal) takes precedence (PraadhAnyam) over all the other meanings assigned for the prathamaakshaksharam (A). Swami Desikan points out that this meaning of rakshakathvam is “upayuktham” (most purposeful and useful for the Jeevan). Therefore it is PraadhAnyam over all the other meanings for “A”.

11/100: The first part of the sacred AshtAkshara manthram is the PraNavam made up of the three letters (A, U, M). The first letter “A” refers to the Lord, who protects us. There are many auspicious attributes (VisEshaNams) that are unique to Him in the context of His role as a protector. Some of them are His Consort, His DayA guNam and His auspicious body (Subha Tanu). The second Rahasya manthram sacred to Sri VishNavAs (Dhvayam) is the elaboration of the first Rahasyam, Thiru Manthiram





(AshtAksharam). This Dhvayam starts appropriately with the invocation of the “Sri” sabdham. This is due to the fact that the chEthanAs can not be protected without the participation of Sri Devi, the Lord's consort. Therefore, among all the auspicious attributes contributing to the success of the Lord as the protector, the primary (PradhAnam) role is that of the Lord's consort, Sri Devi.

12/100: There are many Veda mantrams and passages that help us to understand clearly as to who is the primordial divinity. Among all these Veda pramANams, NaarAyaNAnuvAkam is the primary pramANam. This sacred anuvAkam establishes for us that the AkAra Vaachyan (One who is denoted by the first letter of PraNavam), who is never separated from His divine consort, Sri Devi, and who is approached only through the observance of the two Brahma VidyAs (Prapatthi and Bhakthi) is the ONE to meditate upon and to worship. Therefore among all the Veda pramANams in the form of anuvAKams, NaarAyaNAnuvAkam is pradhAnam for us.

13/100: That which is ruled is called the VibhUthi. There are two kingdoms that are ruled by the dhivya dampathis. One is recognized as the LeelA VibhUthi (this samsAra mandalam); the other is the nithya VibhUthi (Sri Vaikuntam or parama padham). The undisputed rulers of these two kingdoms are the Lord and His divine consort. Therefore, the most central entities are (1) the two vibhUthis and (2) the rulers of these two vibhUthis, the dhivya dampathis.

14/100: Among the two co-equals, the Lord and His divine consort, the Lord is praadhAnam as a result of the ancient traditions of the dharma pathni revering the husband as the one to be obeyed. For instance, in Yaj~nams, there are many observances that treat the husband and his wife as equal and yet there are some unique rites for the husband alone as the yajamaanan. This doctrine extends even to the dhivya dampathis and therefore the Lord is prathi-prAdhAnyam over His consort. Thus, the Lord of all is by tradition, the sarva pradhAnan.

15/100: LOKA PRADHANAM OF THE LORD IN EVERY WAY:

(1) There are many entities in the world that are gigantic in scope and size. For instance, the Sky (AakAsam) envelops huge areas and hence we call it Bruhath. Our Lord is larger than the sky in terms of His pervasiveness (vyApthi). There is no entity in His Universe, which is larger than Him in either size (Bruhathvam) or auspicious attributes (BrahmaNathvam). He enters all the creations (Chethanams and achEthanams) and serves as their aadhAram and commands / directs them. BrahmA engages in Vyashti srushti, but it is the Lord, who sets the stage for BrahmA through His Samashti Srushti. BrahmA enlarges the size of the insentients and shrinks or expands the dharma bhUtha Jn~Anam of the sentients. We concede therefore that





BrahmA is some what engaged in Srushti vyApAram. But, the power behind BrahmA is Sriman NaarAyaNan, our Lord, who empowers BrahmA. Therefore, He is saluted as PARA BRAHMAM.



(2) Our Lord is the support or substrate (AadhAram) for ALL entities in this Universe. He does not however need any AdhAram Himself for His functioning. Hence, He is revered as PARA TATTVAM.

(3) Since He is the supreme effulgence from whom all the radiant entities like the Sun and the Stars derive their JyOthi, He is recognized as PARAM JYOTHI.

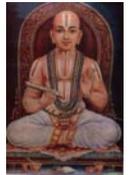
(4) Since He intermingles with all AathmAs and stays as their indweller, He is called PARAMAATHMAA.

(5) Since He is worshipped by all the Devathais, He is known as PARA DEVATHAI.

(6) Since He is the principal fruit of the Mukthi enjoyed by the muktha jeevans, He is recognized as PARAA GATHI.

(7) For MumukshUs (those desirous of Moksham), the Upanishads spell out the items that have to be gained for realizing Moksham. The same Upanishads rank order these items that have to be brought into one's fold for gaining moksham. First, the Indriyams and then the senses followed by the Manas, AathmA and sarIram. The last item in the list is Our Lord. He is the ultimate boundary that one has to reach and gain. Beyond Him, there is nothing to be gained for Moksha Siddhi. Hence, Our Lord is correctly understood as PARAA KAASHTAI.

(8) Those, who seek some fruits (phalan) from the Lord observe specific rites as the means, please our Lord and gain what they seek from Him. He stays as SiddhOpAyan (means to attain that siddhi) and thus permits Himself to be pleased by a variety of means and hence, He is called PARAAYANAM.





(9) One can attain kaarya siddhi by Tapas. Since Our Lord can bless one with all types of siddhis, He is revered as PARAMA TAPAS.

(10) A Pavithra Vasthu is understood as that which purifies other Vasthus of their blemishes. Our Lord empowers such pavithra vasthus to have their sanctifying power. Therefore, He is recognized as the purest among the pure (PAVTHRAANAAM PAVITHRAM).

(11) We recognize some vasthus as auspicious (MangaLam). That Mangalathvam arises from their auspicious attributes. Our Lord is again the One, who confers that auspiciousness on them. Therefore, He is rightfully recognized as MANGALAANAAM CHA MANGALAM.

In view of His role as the supreme being in every way as referred to above, all the PramANams recognize Him as the PARAMA PRADHAANAM.

16/100: Sarveswaran is the Pradhana Seshi: In this world, there are number of important people (pramukhAs). They are important because many obey their commands and accept them as their leaders. In reality, they can not be considered as THE SUPREME LORD. The fully qualified ONE is THE SUPREME LORD, who is the Lord of all these pramukAs. These PramukhAs accept Him and Obey Him as their ONE AND ONLY LORD. All those, who look important because of others obeying them are to be recognized as DhwaAra sEshis. They have no lasting superiority compared to Sriman NaarAyaNan as the most natural sEshi (nirupAdhika sEshi).

17/100: Jivan may appear pradhAnam in view of juxtaposition: Sriman NaarAyaNan is Visva-sEshi, where as the Jivan is His sEsha bhUthan. In Arjuna's chariot, Lord KrishNa sat in the front as his Saarathy (Charioteer). Arjuna sat in the back. Thus Visva sEshi was in the front and the sEsha bhUthan was in the back just as the akAram is in the front and the Makaram trails it in PraNavam. Akaram represents the Lord, the Visva sEshi and Makaaram, the Jivan in PraNavam.

In Arjuna's chariot, Arjuna appears important in a superficial sense, since he is sitting where the pradhAna purushan normally sits. One can guess as to who is PradhAnam by taking the example of PraNavam and the juxtaposition of the aksharams that make up the PraNavam. Akaram comes first and MakAram comes last indicating that Jivan is sEshan to the AkAra Vaachyan, the Lord. Due to sabdha vatthi (the order of construction of words or juxtaposition of the words), Jivan appears pradhAnam as in the case of Arjuna Ratham, where Arjuna (the Jivan)





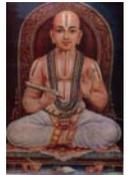
appears as though he is the PradhAnan. One has only to look at the PraNavam to establish, who really is the PradhAnan.

18/100: Artha SvabhAvam revealing that the Lord is PradhAnan: When we state LakshmaNan is RaamAnujan, it may appear that LakshmaNan is pradhAnan, but when we look at the sequence of the words making the compound word, RaamAnujan, it is clear that the PradhAnyathvam rests with RaamA. LakshmaNA's relationship gets defined by RaamA. Hence Raaman is PradhAnam. When we examine the artha SvAbhAvam, it becomes clear that the Lord is sEshi and the Jivan is sEshan to Him, even if it may appear superficially that Jivan is PradhAnam as in the case of Arjuna Ratham.

19/100: Athyantha Paaratanriyam of the Jivan: Many times, we use the same case for the sEshan and the sEshi. For instance, we say, “EmperumanE Brahman; EmperumAnE Sivan etc. How can EmperumAn be Brahman or Sivan? Such statements arise from the usage under SamaanAdhikaraNa sabdham, where the same case (vibhakthi) is used to describe the sEshi and the sEshan. When we recognize that the adjectives and the noun are inseparable (apruthak-siddha - visEshaNa - vaachi -sabdham), then we get to the true, the ultimate meaning (nishkarsha paryavasAyi), then we get to understand the importance of recognizing and reflecting on the total dependence of Jivan on the Lord, the akAra Vaachyan.



SamaanAdhikaraNa sabdham is used because the sEshan (jivan) is the body of the Sarva sEshi (the Lord) and is inseparable from Him. Therefore, it is logical to speak about the both together. Upanishads also declare all the dEvAs as NaarAyaNA. All of them also are inseparable from Him, since, they serve as His body as well. That is why, when we say, “EmperumAnE Brahman”, we mean that it is the EmperumAn, who has Brahman as His body. Inside that body of the Jivan called Brahman or Sivan presides the Lord, the Visva sEshi, who directs them. They are therefore sEshans to





the sarva sEshi. These Jivans from BrahmA onwards are inseparable from the Lord because of their status as His body (Sarira-SaarIrI relation) and do not have any independent existence or freedom of their own and are completely under the control of the Sarva sEshi. It is important to understand this relationship between the Jivan and the Isvaran as PradhAnam.

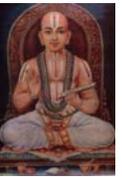
20/100: Differences in Vibhakthis pointing to prime differences between the Isvaran as sEshi and the Jivan as sEshan: In PraNavam, the first aksharam, “A” has the fourth vibhakthi associated in a hidden manner with it ; the third aksharam, “M” has the first vibhakthi associated with it. The occurrence of these different vibhakthis (cases) associated with the First aksharam and the last aksharam of PraNavam points out that the AkAra Vachya EmperumAn is the sEshi (Lord) of the MakAra Vaachya Jivan, the sEshi (Liege). These different cases of the two aksharams reveal that the



AkAra Vaachya EmperumAn is the One, who protects and is omnipresent, whereas the Makara Vaachya Jivan is the one, who is the object of that protection and is infinitesimal (Rakshakathva-Rakshyathva relation as well as the Vibhuthva-aNuthva relation). Thus, the different vibhakthis of these two aksharams of PraNavam reveal the differences between the Visva sEshi, the Lord and the sEshan, the Jivan. This understanding is pradhAnam.

21/100: PradhAanam among the Jn~Anams (Knowledge): The tattva Jn~Anam born out of the clear understanding of the meaning of PraNavam reveals to us that Bhakthi and Prapatthi are the upAyams for Moksham. Among all possible Tattva Jn~Anams, the Jn~Anam that “the Jivan is liege to Sriman NaarAyaNA and NaarAyaNA is the Lord of the Jivan” is PradhAnam. This Jn~Anam can only arise from a true understanding of the meaning of PraNavam.

Through the past 15 upadEsams (7-21), The PraNavam part of the AshtAkshara





Manthram and the primary aspects of the rahasyArthams were covered by the most merciful Swami Desikan for our benefit. Next, he takes up the Nama: sabdham of the AshtAksharam and covers the important concepts through nine upadEsams (22-30),



THE IMPORTANT ASPECTS OF NAMA: SABDHAM (22-30)

22/100: The connection of Nama: sabdham to Prapatthi: The acquisition of the knowledge that the Jeevan is subservient to the Lord and that Lord is its Swami is the prerequisite to perform Bhakthi and Prapatthi yOgams that lead to the realization of Moksham. The middle word in AshtAksharam, “Nama:” succinctly refers to Praaptthi with its angAs. This act of Prapatthi (saanga-prapadhanam) is more important (prAdhAnyam) than Bhakthi as UpAya - anushtAnam for Moksham.

23/100: PrAdhanyam (Superiority) of the angi over angAs in Prapatthi:

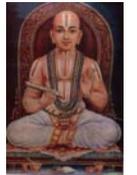
This prapatthi as an upAya-anushtAnam has five limbs (angAs) such as aanukUlya sankalpam et al. Even more important than the 5 angAs is the angi, which is the act of samarpaNam of the aathmA at the Lord's lotus feet as His property. Angi is thus prAdhAnyam over the angAs.

24/100: The Importance of BharanyAsam over the other two:

Prapatthi consists of three samarpaNams or offerings at the sacred feet of our Lord:

(1) samarpaNam of the aathmA to the Lord: SvarUpa SamarpaNam (the “aham” part of the first verse of NyAsa dasakam and the “yOsmyaham sakalam” part of AlavandhAr's sthOthra rathna slOkam). Here the one performing prapatthi gives up the thought that he is the doer and that anything belongs to him.

(2) SamarpaNam of the responsibilities of protection of the aathmA and the granting of Moksham to the Lord (Bhara SamarpaNam, BharanyAsam, Aathma





nikshEpaNam).

(3) SamarpaNam of the fruits of such protection to the Lord Himself (phala samarpaNam). Here, the fruits arising from Prapatthi is also placed at the Lotus feet of the Lord as belonging to Him.

Both SvarUpa and Phala SamarpaNam belong to the category of Tattva Jn~Anam associated with Prapatthi. Bhara samarpaNa however does not belong to this category of tattva-Jn~Anam. Therefore, Bhara SamarpaNam has pradhAnam (priority) over the other two kinds of SamarpaNams.



25/100: In the injunctions related to the performance of BharanyAsam or Bhara samarpaNam covered by charama sIOkam, the command, “SaraNam Vraja” is pradhAnam.

26/100: The Lord is PradhAnam over the upAyam of Prapatthi

Prapatthi is an act to be performed by the chEthanan and hence it is considered as SaadhyOpAyam. By this act of Prapatthi, Lord comes under the influence (vasIkaraNam) of the chEthanan. Prior to that act of prapatthi, Sriman NaarAyaNA was not accessible to the chEthanan and therefore has remained as SiddhOpAyam. Our Lord is the root cause of every thing (KaaraNathvam). He is totally independent (svatantrathvam). He stands as the direct means for granting Moksham. Therefore, compared to Prapatthi, which is only an upAyA, EmperumAn who as UpEyA receives and accepts the Bhara SamarpaNam is PradhAnam.

27/100: THE PRADHANAM OF SAADHYOPAYAM IN NAMA: SABDHAM

Ahirbhudnya Samhithai interprets the meaning of Nama: Sabdham in three different ways: sthUlam, Sookshmam and param. The interpretation along the lines of VyAkaraNa saasthram yields the SthUlam aspect of Nama: sabdham. Here, the word





Nama: is derived from “naamayathi” meaning to charm the Lord and to attract Him (VasIkaraNam). This in turn connects the Nama: sabdham to the act of prapatthi with its five limbs (SaadhyOpAyam). In the interpretation (sthUla yOjanai) along the sthUIA lines of the nama: sabdham, SaadhyOpAyam thus gains prominence.

28/100: SOOKSHMA YOJANAI & THE PRAADHANYAM OF THE UTTER DEPENDENCE OF THE JIVAN ON THE LORD:

The angam of Vedam known as Niruktham interprets words according to etymology. In this glossorial interpretation, the word “nama:” splits as “na” and “ma”. The aksharam, “ma” denotes Jeevan. “na” refers to no freedom (svathanthram) of its own for the Jeevan. Therefore the combination of “na” and “ma” leading up to nama:

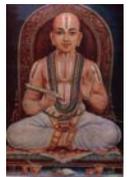


sabdham points out that there is no independent existence for the Jeevan outside the Lord, its Master. The banishment of the thought of independence of its own away from that of the Lord is the prAdhaanyam in the Sookshma Yojanai of the nama: sabdham.

29/100: IN PARA YOJANA, SAADHYOPAYAM IS PRADHANYAM

AhIrbudhnya SamhithA provides again the meaning of “nama:” sabdham according to Para YojanA. This Para YojanA deals with the meaning of words as derived from akshara nigaNdu associated with the Rahasya sAsthrams. Aksharams are the letters of the alphabet; NigaNdu is the glossary of Vedic words as explained by Yaska in his work known as NirukthA. Thus this approach has Vedic sanctions (nigamanam).

According to Para YojanA interpretation, “nama:” splits as the aksharams, “na”, “ma” and the visargam “:”.The respective rahasya meanings of “ma”, “na” and “:” are importance, upAyam (means) and EmperumAn.Thus this interpretation asserts that namanam (prapatthi) is the most important means (pradhAnyam) to attain the grace of EmperumAn and Moksha Siddhi. Since Prapatthi as SaadhyOpAyam





facilitates the vasIkaraNam of the Lord, Para YojanA points out SaraNagathi is PrAdhAnyam as SaadhyOpAyam.

30/100: SIDDHOPAYAM (EMPERUMAN) HAS PRADHANYAM OVER PRAPATTHI, THE SIDDHOPAYAM

According to the above parayOjanA interpretation, nama: sabdham has EmperumAn (Sriman NaarAyaNA) as the embedded meaning. He is ancient and exists even before the performance of prapatthi (SaadhyOpAyam) by the chEthanA. Thus Sriman NArAyaNA as SiddhOpAyam is prAdhAnyam over Prapatthi, the SaadhyOpAyam.

31/100: The Importance of Tathpurusha SamAsam in the NaarAyaNa sabdham of Moola manthram. The third padham in the Moola manthram is “NaarAyanAya”. This padham prominently salutes the Lord, who stands in as SiddhOpAyam and is therefore a glorious name that reveals His unmatched mahimA and compassion.

In Sanskrit, when two self-standing words are combined to form a new word, the effect is called “SamAsam”; when a compound word made up of two or more words is split into the individual components, the process is known as Vigraham. In Tamil, “SamAsam” is called “piNarchi”.

The padham “NaarAyanA” is a samaasam, which is made up of the two words, “naara” and “ayana”, since SamAsam by definition is made up from the union of two or more words.

In Sanskrit, there are two kinds of SamAsams to form compound words: (1) BahuvrIhi (2) tathpurusham. When we split the “naarAyaNa” sabdham into these two kinds of SamAsams, we get different meanings.

In BahuvrIhi splitting, “naarAyaNaya” splits as, “naarA:+ ayanam +yasya”. In Tathpurusha SamAsam, the same “naarAyaNaaya” splits as “naarANAm+ayanam”.

“naara” means Jeevan, which does not perish. In Sanskrit, the word “ru”, which is derived from “ra” means that which is perishable. The prefix “na” before “ra” implies that Nara is imperishable. In our siddhaantham, naara, the jeevan is eternal.

“ayanam” has three meanings: (1) a resting place/ abode /support (2) UpayA or means and (3) fruit or objective. The BahuvrIhi samaasam suggests NaarAyaNA is the one for whom the Jeevans serve as the abode or resting place. He is their antharvyApti or NaarAyaNA is the inner resident of all chethanams. The Tathpurusha SamAsam indicates that NaarAyaNA stands as the UpAyam for the Jeevans. Among the two samaasams, Tathpurusha SaamAsam is pradhAnam for the





understanding of “NaarAyaNa” sabdham, since it reveals that Sriman NaarAyaNA is the means for Prapatthi and Moksham.

32/100: What is PradhAnam among the ten meanings of the Moola Manthram? There are ten meanings for the Moola Manthram as a result of permutations and combinations of the different words that make it. These ten meanings refer to one or more of the following categories: SvarUpam, UpAyam and phalan. Some deal with either SvarUpam or UpAyam or Phalan only. Some deal with combinations of two of the above three categories (viz), the meanings alluding to upAyam and phalan. Others deal with all the three of them. In looking for the most supreme among the ten possible meanings for the Moola Manthram, one recognizes that the one with the meaning that integrates all the three (SvarUpam, UpAyam and Phalan) is of the



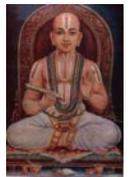
highest category. That One is PradhAnam.

33/100: THE IMPORTANCE OF DHVAYAM AMONG SARANAAGATHI MANTHRAMS:

There are a number of manthras for performing SaraNaagathi. Some of them are: PraNavam, Dhvayam and mUla manthram. Among the above triad, Dhvayam is the most important. Why? It is because the first section of Dhvayam (Sriman NaarAyaNa CharaNou) refers to the SiddhOpAyam of BhagavAn as well as the SaadhyOpAyam of Prapatthi to be done by us (SaraNam prapadhyE). The second section (utthara bhAgam) refers specifically and clearly to the great phalan of Moksham through the passage, “SrimathE NaarAyaNaaya”. Thus, Dhvayam is prAdhAnam among the prapatthi manthrams.

34/100: WHAT IS PRADHANAM AMONG THE MEANINGS OF DHVAYAM?

The Dhvaya manthram points out to the sacred feet of the Lord through the statement: “I take refuge at the sacred feet of the Lord, Sriya: Pathi (Sriman





NaarAyaNa charaNou SaraNam prapadhyE)”. The target for that prapatthi is the holy feet of the Divine Consort of MahA Lakshmi, Sriman NaaraayaNan.

Our Lord has both ThirumEni (subhAsrayam) and SvarUpam. Among these two, ThirumEni is the easier to grasp and contemplate on (easy to realize). The very thought of Thirumeni will cleanse us of all sins. Even those who do yoga, hold on to Thirumeni for their meditation. SvarUpa dhyAnam is not easy to perform. That kind of dhyAnam does not last in a durable manner in their minds. If they have difficulty, we can imagine readily the extreme difficulty that we would have to engage in SvarUpa dhyAnam about the Lord.

The dhyAnam on the subhAsrayam (Saalampana mahA yOgam) on the other hand makes it easier to maintain the dhyAnam through concentration on the divya mangaLa vigraham of the Lord, His soundharyam, weapons and bhUshaNams (asthra BhUshaNAdhis) as well as His hEyaprathanIka (blemishless with out admixture of amangaLams) kalyANa guNams.

In view of this, our Lord's SubhAsrayam (ThirumEni) becomes prominent over svarUpam. Even in the ThirumEni, the sacred feet of our Lord becomes the most prominent. When we hold firmly His sacred feet, His heart overflows with DayA for us and He can not run away from us. Therefore, Dhvayam points to us the Thiruvadi (sacred feet) of the Lord as the pradhAna upAyam (means). In this context, Swami Desikan recalls an isolated statement (mugdhakham) of Bhagavadh RaamAnujA: “anathikramaNeeyam hi CharaNa - grahaNam” (if one holds on to the feet of the Lord, He can not shake that grip off and walk away).

35/100: SRIMAN NAARAAYANAN IS HOWEVER THE PRADHANOPAAYAM

Even if we point out to the importance of the loftiness (prAdhAnyam) of our Lord's sacred feet as the means (Upayam) for saraNagathi, the possessor of those holy feet becomes the PradhAnOpAyam. He is the One, who wills (has the sankalpam) to bless us with the fruit of SaraNagathi. Hence, He becomes the most prominent as UpAyam.

36/100: UPAYA-PRAPYA EIKYAM PRADHANAM

Our Lord, Sriman NaarAyaNan is the ancient upAyam that exists before any others (SiddhOpAyam). Similarly, He is the most ancient upEyam (phalan). Hence, He is recognized as SiddhOpEyam as well. The Upanishads reveal to us that that there is unity between the UpAyam and prApyam and thus He is both SiddhOpAyam and SiddhOpEyam without any contradiction.





There may be doubts about Him serving as both UpAyam (Means) and prApyam (upEyam/Phalan). Although ordinarily, upAyam and Phalan are distinctly different entities, the uniqueness of the Lord as revealed through the Dhvaya Manthram rooted in the Upanishads is that He is the one and only Supreme being who is the amsam of both upAyam and phalan. Thus, there is nothing inconsistent in Sriman NarAyaNan being both the prApakan and the PrApyan.

PRADHANAM IN UNDERSTANDING PRAPATTHI SAASTHRAM:

37/100: There are many shAsthrAs to intrepert the meanings of Prapatthi vidhyai. For instance, the Thirumanthiram and the Dhvaya manthram explain the deeper meanings of Prapatthi. Among all these sAsthrAs, Sri pAncha rAthra shAsthram which arose out of our Lord's vAk is pradhAnam. Hence, it is revered as Bhagavath shAsthram.

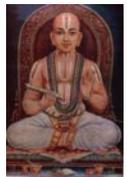
38/100: Among the many granthams that elaborate on the meanings of the prapatthi



shAsthram in an enchanting manner to the mind (Chittha ranjanam), the most delectable ones are the aruLiccheyalkaL of the AzhwArs. They serve as the nectar for the adiyArs and are absolutely free from errors and falsehoods.

39/100: Srimath RaamAyaNam and MahA BhAratham, the two IthihAsAs, elaborate on the doctrines of prapatthi. Among these two, Srimath rAmAyaNam housing the sacred utterances of the SaraNya dampathis is pradhAnam. Swami Desikan is referring here to the two important slOkams of Srimath RAmAyaNam associated with Sri RamAchandran and His divine consort, Sri SithA PirAtti:

sakruthEva prapannAya..... --- Sri Ramachandran: Yuddha KhAndham: 6.18.33
pApAnAm vA subhAnAm vaa vadhArhANam plavangama kAryam karuNamAryENa
na kascchith nAparAdhyathi --- Sri SithA Piraatti: Sundara KhAndham: 6.116.44





40/100: Among the various granthams providing the many meanings of Prapatthi and Bhakthi Yogams, the four Veda samhithAs and their upanishads (sruthis) are very important. If we place the entire sruthis on one arm of a weighing scale and place MahA Bharatham on the other arm, both arms will be at equilibrium indicating that they are of equal weight (and importance). Therefore, MahA BhAratham revered as the fifth Vedam is pradhAnam among the many granthams dealing with prapatthi shAasthram. Swami Desikan quotes the sLOkam sections from the Aadhi Parvam of MahA Bharatham as PramANam for his view (Aadhi parvam: 1.293 to 296):

**mahathvE cha guruthvE cha bhriyamANam tathOdrikam mahathvAth
bhArathvAccha MahA BhAratham uchyathE**

(Meaning): MahA BhAratham got its name, when the weighing of it against the four Vedams and Upanishads revealed its greatness (mahath) and for its passages housing the lofty and noble meanings (artha Gouravam).

41/100: Among the many sections of MahA BhAratham discoursing the four purushArthams (DharmArtha kAma mOksham), the section dealing with the AdhyAthma vidhyai (section dealing with the nature of AthmA) is principal (PradhAnam).

42/100: Among the sections on AdhyAthma shAasthram, the one known as the essence of all Upanishads, the GithOpanishad or GithA shAasthram is pradhAnam.

43/100: In that GithOpanishad, the two sLOkams singled out by Sri KrishNa BhagavAn for their sacredness and status as parama Rahasyam are pradhAnam as the essence of GithA shAasthram. These two continuous slokams (65 & 66) of Chapter 18 are:

**manmanA bhava madhbhakthO madhyAji maam namaskuru mAmEvaishyasi
sathyam thE prahtijAnE priyOsi mE**

(Meaning): “Focus your mind on Me. Be My devotee. Be My worshipper. Prostrate before Me. You shall come to Me alone. I promise you truly; for you are dear to Me”.

**sarva dharmAn parithyajya maamEkam saraNam vraja aham thvA sarva pApEpyO
mOkshayishyAmi mA sucha:**

(Meaning): “Completely relinquishing all DharmAs, seek Me alone for refuge. I will release you from all sins. Grieve not”.

44/100: Among the above two sLOkAs, the last one (Charama sLOkam), is pradhAnam. Why? It is because of the way in which this sLOkam houses in a brilliant and succinct way the powerful meanings and the diverse glorious aspects of





prapatthi: dhvayArtham, the qualifications of one for performing prapatthi, the svarUpam of prapatthi, Sriman NaarAyaNA as the object of prapatthi, the state of prapatthi that does not expect any thing in return and the fruits of prapatthi. Swami Desikan in his brilliant way sums the above meanings and the diverse aspects of prapatthi as: “adhikAri-nairapEkshya- vishaya-svarUpa-phala visEshams”.

THE IMPORTANT MEANINGS OF CHARAMA SLOKAM (45-47)

45/100: The charama sLOkam is made up of three constituent parts: (1) sarva dharmAn parithyajya mAmEkam saraNam vraja (2) aham thvA sarva pApEpyO mOkshayishyAmi (3) mA sucha:

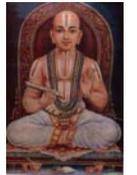
The first portion instructs one to perform SaraNAgathi. The second portion focuses on the phalan arising from such a performance. The third portion describes the status of being care-free and blissful as a result of the performance of SaraNAgathi. The second and third portions of the Charama sLOkam arose as a response to the question, “why should we perform SaraNAgathi” as commanded by the First portion of the charama sLOkam. Hence, **THE FIRST PORTION OF THE CHARAMA**

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SLOKAM IS PRADHAANAM. The first portion is recognized as pUrva vAkyam since the second and the third portions are responses to the first portion and hence are known as utthara vAkhyams. Swami Desikan points out that the Purva vAkhyam is pradhAnam over the utthara vAkhyams.

46/100: The second portion of the charama sLOkam focuses on the phalan resulting from performing SaraNAgathi. It houses our Lord's promise to free us from all karmAs that stand in the way of mOksham as obstacles (prathibhandhaka nivrutthi). When these obstacles are chased away, it is but natural to gain mOksham (svatha: prAptham), which is nothing but gaining Sri VaikuntanAtham (Swami laabham). Hence, the fruit (phalan) of the realization of the Lord of Sri VaikunTam as a result





of the removal of obstacles is pradhAnam (svatha: prAptha Swami lAbham).

47/100: In GithOpanishad, Our Lord has spoken thrice to remove the sorrow of Sri ArjunA. His sOkha - nivrthaka vaakhyams aimed at comforting His friend and Sishyan, ArjunA, are found in the second, sixteenth and the eighteenth chapters of GithA.

47.1: Second Chapter: Arjuna is overwhelmed with the sorrow over the thought of killing his AchAryAs and relatives in the battle field to gain the kingdom. This type of sorrow does not belong to a Kshathriyan and his dharmam. Our Lord explained to ArjunA that his sorrow was totally inappropriate and instructed ArjunA about the nature of the body and the self. Our Lord pointed out that the Self is eternal and is not dependent on the body for its existence, nor is it subjected to destruction on the death of the insentient body. The Lord said “You grieve for those, who should not be grieved for. Yet, you speak words of wisdom. The wise grieve neither for the dead or for the living (nAnu sOchanthi panDithA:)”. Swami Desikan comments that Lord removed the “asthAna snEhAdhi nibhandhana sOkham” (sorrow arising from misplaced affection) of ArjunA in the second chapter.

47.2: SIXTEENTH CHAPTER (ANADHIKARATHVA SANKHA NIBHANDHANA SOKHA NIVARTHANAM):

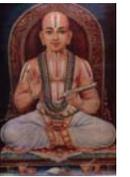
In the fifth sOkam of the 16th chapter, our Lord comforted ArjunA by explaining the differences between the divine and the demonical destinies (sura and asura sampath and points out that Arjuna is born to divine destiny and as such he has nothing to grieve:

**dhaivee sampadh vimOkshAya nibhandhayAsuri mathA mA sucha: sampadham
dhaivIm abhijAthOsi pANdava**

When Arjuna was sorrow stricken over the fear that he possessed Aasuri sampath, our Lord removed his sorrow by pointing out that he (Arjunaa) had a divine destiny and is fit to gain mOksham and thus removed his anAdhikArathva sankhA (sorrow over unfitness as a qualified one).

**47.3: EIGHTEENTH CHAPTER (VILAMBHITHA -PHALA-KRUCHRA-NIVARTTHANAM)
(SADHYA-UPAYA-UPADESA JANITHA SOKHA NIVARTHANAM): “THE INSTRUCTION
ABOUT THE SUPREMACY OF PRAPATTHI YOGAM”:**

Our Lord instructed Sri ArjunA on the Bhakthi yOgam that yields its phalan after a long and arduous practice. Sri ArjunA was sorrow-stricken over the thought of his incapacity to undertake this difficult Bhakthi yOgam. When the Lord recognized the dejection of ArjunA, out of His limitless compassion blessed Sri ArjunA with the





easy-to-perform Prapatthi yOgam and wiped away ArjunA's sOkham once and for all.

Swami Desikan takes into account the three instances, where Our Lord came to the rescue of the sorrowing Arjuna to remove his dukkham. Swami Desikan concludes



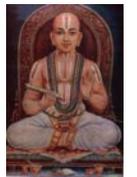
that, AMONG THE THREE UPADESAMS FOR SORROW REMOVAL, THE ONE HOUSED IN THE 18th CHAPTER IS PRADHANAM. He explains that the first two upadesams housed in the 2nd and the 16th chapters are not of much use to the suffering samsaris and the third upadesam is the most useful for all chethanas and hence attains the status of PrAdhAnyam.

THE PRINCIPALS AMONG THE PRAPANNAS (48-49)

48/100: We should perform prapatthi at the sacred feet of Sriman NArAyaNA after being initiated into the meanings of Thirumanthiram, Dhvayam and Charama SIOkam. Those, who have performed such Prapatthi are known as PrapannAs. They can be classified in to the two categories of dhruvtha prapannas and Aartha PrapannAs.

Dhruvtha PrapannAs are those, who want to eliminate the causes for future births so that they can attain the bliss of Moksham at the end of their allotted earthly life. Aartha prapannAs are those, who develop a distaste for spending additional time on earth and long intensely to attain moksha siddhi without delay and be a resident of Sriman NArAyaNA's Vaikuntam quickly. They wish to be rid of the rest of their karmas that stand between them immediately and thereby attain Moksha Siddhi right away to enjoy Sri Vaikunta VAsam as muktha prapannAs. Among the dhruvtha and Aartha prapannAs, the latter is pradhAnam.

49/100: Among Aartha prapannAs, there are those, who want to leave this worldly life at once to perform nithya Kaimkaryam to Sri Vaikuntanathan without “additional”





time. They do not want to tarry in this earth even for a moment. They have unquenchable ardor to be at the side of the Lord's feet immediately. Other Aartha prapannAs pray to Lord to shrink their time on earth by weeks, months or years and put up with their allotted life span, even if they are sorrowful over the time delay in enjoying the fruits of Moksham. Among the Aartha prapannAs, those, who would like to have their lives shrunk on earth to the minimum and have the greatest sense of urgency to enjoy the MokshAnugraham are the most important.

GATHI CHINTHANAM AND ANTHIMA PRATHYAYAM (50-51)

50/100: Among the dhruvtha prapannAs, there are two categories. The first one spends his or her time on this earth thinking about the blessings of travel by archirAdhi mArgam. Though this type of thinking is not helpful for Moksham, it would be a pleasant way to spend one's remaining time on this earth. The other category of dhruvtha prapannan will focus one's thoughts on the time, when the Lord



will bless one with Moksham. The very thought (Chinthanai Nilai) of the Archiradhi margam and the expectation of getting the Moksham would be important.

Swami Desikan quotes in this context, the pAsuram of NammAzhwAr (Thiruvaimozhi: 9.3.7), where he prays to Lord Narasimhan:

“--Vaikuntham kANpathaRkku, yen manam yEkam yeNNUm irAp pahalinRiyE”.

(Meaning): My mind will think unceasingly during night and day only about the enjoyment of Lord Narasimha at His abode of Sri Vaikuntam.

51/100: Here, Swami Desikan comments on the topic that he covered at length in the NirNayAdhikAram chapter of Srimath Rahasya Thraya Saram (Twentieth Chapter). The topic is anthima prathyayam or thoughts during the last moments of one's life on this earth. For a prapanna, the thoughts about the Lord during anthima prayANam would be the most desirable. The prapanna need not however take a





special effort in this context. Our Lord out of His infinite daya would bless the prapanna with thoughts about Him. It is important to pray for this anthima chinthanai about Him at the time of the performance of Prapatthi itself performed by a sadhAchAryan. One should not seek thereafter for the boon of anthima chinthana from the Lord as a fruit of one's prapatthi. That kind of prarthanai is a svayam prayOjana prArthanai.

Swami Desikan cites the 21st chUrNikai of SaraNagathi gadhyam of Sri RAmAnujA in this context:

“SarIrapatha samayE thu kEvala madhIyayaiva dhayayA athiprabhuddha: mAmEva avalOkayan --”

(Meaning): May the illustrious dayA of Sri RanganAthA envelop me at the time of my last, moments on His earth (leelA VibhUthi) that I am blessed with unceasing thoughts about Him due to the blossoming of Bhagavath- Thatthva jn~Anam!

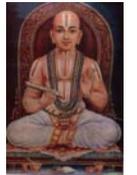
Swami Desikan's references to the sLOkam passage from VarAha PurANam, “nashta smruthirapi, parithyajyan dEham”, VarAha Charama sLOkam passage (sthithE mansi susvathE..) and PeriyAzhwAr's prayer to Sri RanganAthA “appOthaikku ippOthE



solli vaitthEn..” (PeriyAzhwAr Thirumozhi:4.10.1) on anthima smruthi are important ones for a svathanthra prapatthi nishtan. For such a prapannan, the last thoughts on BhagavAn will arise due to the Lord's sankalpam. This was also one of the six messages sent by Sri VaradarAja of KANchi to Sri RAmAnujA through Sri Thirukkacchi Nambi.

52-54/100: IMPORTANT ASPECTS RELATED TO KAIMKARYAMS

52/100: Aj~nA kaimkaryam is pradhAnam over anuj~nA kaimkaryam in our lives as PrapannAs. Aj~nA kaimkaryams are sandhyA vandhanam & other daily rituals prescribed by sAsthrAs. Our Lord is angry at those, who do not perform these





prescribed Aj~nA kaimkaryams. Those who missed doing the Aj~nA kaimkaryams are obligated to perform appropriate prAyaschitthams (expiatory rituals) to negate the sins accumulated and thereby please the Lord.

Anuj~nA kaimkaryams are those that make the Lord happy, when one performs them. They do not lead to the acquisition of sins, when one fails to perform them. In such category are kaimkaryams such as pushpa kaimkaryam, sandalwood paste samarpaNam & other anuj~nA kaimkaryams for the Lord.

53/100: The two Kind of Aj~nA kaimkaryam are classified as follows: (1) abandoning the performance of those kaimkaryams that are prohibited by



sAsthAs (2) Performance of those recommended by the sAsthAs. Among these two categories of Aj~nA kaimkaryams, It is pradhAnam to cease doing those that are prohibited by sAsthAs.

54/100: Among the Anuj~nA kaimkaryams, there are the 2 categories known as KriyAmsa and Jn~nAmsa Kaimkaryams. KriyAmsa kaimkaryams are those that involve physical involvement like making a garland for the Lord, lighting of lamps in the Lord's sannidhi, cleaning of the prAkArams of the temple et al. Jn~nAmsa kaimkaryams are those that involve one's mind such as the study of VedAnthas, Sri Sookthis of AzhwArs and AchAryALs. The study and contemplation of these Sri Sookthis in the light of the understanding bestowed by the rahasyArthams of Dhvayam also fits into the category of Jn~nAmsa Anuj~nA kaimkaryam. Among KriyAmsa & Jn~nAmsa anuj~nA kaimkaryams, latter is PradhAnam.

55/100: Which type of Sishyan has to be avoided by the AchAryan? There are many kinds of sishyAs, who need to be avoided, when the AchAryan examines their qualifications to receive spiritual instructions dealing with ubhaya VedAnthas





granthams and AchArya Sri Sookthis (Sri BhAshyam, GeethA BhAshyam, Srimadh Rahasya thraya sAram). Even if many aspiring sishyAs approach a sadAchAryan for such instructions through the route of KAlakshEpam, the Qualified teacher should reject sishyAs having the following attributes:

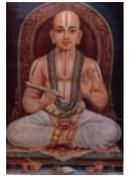
- a) those who do not believe in the sAsthrAs
- b) those who transgress the injunctions of the sAsthrAs
- c) those who absorb the knowledge without the knowledge and approval of the AchAryan
- d) those who betray his AchAryan
- e) those who do not observe the procedures learnt through the upadEsam of the AchAryan or those who do not have trust in the instructions received
- f) those who criticize the Lord and the AchAryan and speak ill about their Guru and the Lord.

There is one category of aspirant (would-be sishyan), who is worse than the above types (a-f). He is the one, who during the performance of his duties outside nithyakarmAs, associates himself with anya dEvathA sambhandham by thought or deed. For instance, during the performance of Sandhya-Vandhanam, one recites the names of Indran, Sooryan, VaruNan, Agni et al with the understanding that salutations addressed to them are not for them. On the other hand, one should understand that these salutations are for the Lord who resides as antharyAmi brahman inside them. It is also understood that it is Brahman who assigns them such allotted duties. That is the proper way. Those aspirants however, who willfully engage in the recitation of the names of the dhavams other than Sriman NArAyaNA or worship them or serve them in any way have to be summarily abandoned by the AchAryan. It is pradhAnam to avoid such aspirants, who practise anya-dEvathA upAsanam over all the others.

A sadAchAryan should not perform upadEsam of Rahasya manthrAs to such a sishyan, who engages in anya-dEvathA upAsanam by mind, body or deed. It is not appropriate for the sadAchAryan to banish them after performing upadEsam ; that type of aspiring sishyan should be rejected at all costs even at the first approach for initiation.

56-57/100: WHO IS PRADHĀNAM AMONG QUALIFIED SISHYAS ?

56/100: The one to be sought avidly is the Brahma vidh, who is of tranquil mind, who follows the sAsthrAs meticulously and instructs others to follow that noble path and





corrects them when they swerve from the injunctions of the sAsthAs. Such a sishyan is pradhAnAm among those who clamor for acceptance as a sishyan by a sadAchAryan.

57/100: The sAsthAs stress on the performance of the 40 samskArams and the possession of eight Atma guNams as the two most important aspects of one's qualifications to gain acceptance as a sishyan by a sadAchAryan. The sishyan with the above two qualifications in equal measure is hard to realize. There are some, who have completed the forty samskArams, but lack the Athma guNams; there are others, who have not undergone all the forty samskArams, but are blessed with the possession of the Athma guNams as a direct result of performing Bhagavath-BhAgavatha Kaimkaryams. Since Aathma GuNams take precedence over samskArams, the sishyan who possesses Athma guNams is pradhAnam over the other, who does not possess Athma guNa poorthi inspite of being distinguished by



Samskara Poorthi.

THE IMPORTANCE OF BHAGAVATHA KAINKARYAM

58/100: BhAgavatha kainkaryam is pradhAnam over Bhagavath kainkaryam. EmperumAn's thiruvuLLam is that any one who considers Him as the sarva sEshi could even abandon the Kainkaryam to Him, when it comes to serving His BahgavathAs first.

THE CATEGORIES OF BHAGAVATHAS AND THEIR PRADHANYAMS (59-63/100)

There are five kinds of BhagavathAs: sathkAra, sallAbha, sahavAsa, bheethi and preethi yOgya BhagavathAls. Swami Desikan indicates the pradhAna purushans among these five categories in items 59-63 of PradhAna Sathakam.

59/100: SathkAra yOgya BhAgavathars: Samyak- Jn~AnadhikAran or the





BhAgavathan with superior Jn~Anam is pradhAnam over all the BhAgavathAs possessing Bhagavath bhakthi.

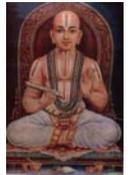
60/100: SallAbha yOgya BhAgavathAs: SallAbham means communicating with each other. Among the SallAbhayOgya BhAgavathAs, the pradhAnam is the one who is



nirvEdha adhikAran or the one, who truly suffers the pangs of pain from the sorrows caused by samsAric bonds. Among all the BhAgavathAs with whom one wants to have sallAbham (Conversations/exchanges), the one shows the utmost nirvEdham over the afflictions of samsAram is the best.

61/100: SahavAsa yOgya BhAgavathALs: Among this category of BhAgavathALs with whom one wants to dwell together, the BhAgavathan who has utter detachment from SamsAram is pradhAnam. That type of BhAgavathan is known as VairAgya adhikAran.

62/100: Bheethi yOgya BhAgavathALs: One should have fear in approaching mahAns with great qualifications. One who approaches with reverence and respect





other BhAgavathALs is known as Bheethi yOgya Bhagavathan. Among this type of Bheethi yOgya BhAgavathALs, the one, who does not boast about one's superior qualifications and underplay them is pradhAnam. Even Sriman NArAyaNan de-emphasized His sarvEsvarathvam during His avathArams as RaamA and KrishNA.

63/100: Preethi yOgya BhAgavathars: Swami Desikan evaluates the pradhAna BhAgavathar in this category of BhAgavathALs using the counsel given by a sIOkam of VishNu Tattvam, which states: That BhAgavath Bhakthan, whose eyes are filled with tears of joy, has horripilation through the Bhagavath guNANubhavam and who constantly reflects on the anantha kalyANa guNams of the Lord is the one to be seen by all (sarva dEhibhi: dhrasitavya:). His cool eyes will be filled with tears of joy arising out of the experience of the bliss of Bhagavadh anubhavam (AhlAdha seetha nEthrAmbu). His hairs are standing on end from that experience (puLakIkrutha gAthravAn).



Based on the clear guidelines given by the above Sri sookthi, Swami Desikan recommends this category of Preethi yOgya BhAgavathALs, the one, who has Bhaashpa and ROManjalis from Bhagavath guNANubhavam is PradhAnam.)

BHAGAVATH-BHAGAVATHA-ACHARYA KAIMKARYAMS

64/100: The kaimkaryam performed for a BhAgavathA, who is one's AchAryan is pradhAnam over kaimkaryam to the sAdhArana BhAgavathAs, who are not one's AchAryans.

65/100: There are in general 3 kinds of kaimkaryams. The 1st is Bhagavath kaimkaryam; in the middle is BhAgavatha kaimkaryam & the last one is the AchArya kaimkaryam. Latter is one of the most important kaimkaryams. When that gets united with the BhAgavatha kaimkaryam that type of kaimkaryam becomes





pradhAnam over the rest In other words, it is important to combine AchArya kaimkaryam with BhAgavatha kaimkaryam. This combined kaimkaryam is pradhAnataram.

66/100: When it would be possible for one to perform Bhagavath, BhAgavatha & AchArya kaimkaryams, then that would be the highest in hierarchy of kaimkaryams (pradhAnatamam /superlative category).

67/100: There are many kind of kaimkaryams that one can perform to BhagavAn, His BhagavathAs and one's AchAryan. It may not however be possible to perform all of these kaimkaryams to the above set of three. Hence, one should follow the guidance of the SAsthrAs to decide on the appropriate kaimkaryams. The pradhAnam among such kaimkaryams recommended by the SaasthrAs should however be those that please the mind of the One for whom kaimkaryam is intended.

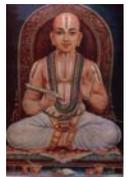
68/100: When one engages in the performance of these kaimkaryams, the bhAva visEsham is pradhAnam. Those kaimkaryams done with sincerity and relish are thus pradhAnam over those done without such attitude.

69/100: It is common knowledge that whatever a chEthanam does is for the fulfillment of a personal need and goal (sva-prayOjanArtham). One gets elated, when performing a kaimkaryam in this fashion. In reality, when one has developed the wisdom (Jn~Anam) that such a personal elation is under the control of the Lord (para sEsham), then that kind of kaimkaryam pleasing the Lord is pradhAnam over that devoid of such Jn~Anam.

PRADHANAM AMONG BHAGAVATH ROOPAMS

70/100: Sriman NArAyaNA has 5 forms. These are: Param, VyUham, Vibhavam, AntharyAmi & Archai. The Jeevans can select any one of the 5 forms to direct their kaimkaryams. Among this set of 5 forms, the ascending order of prAdhAnyam is Param, VyUham, Vibhavam, AntharyAmi & Archai. In other words, kaimkaryam to Archai is pradhAnam over AntharyAmi & the kaimkaryam to VibhavAtharams is pradhAnam over the kaimkaryam to the Lord in the AntharyAmi form. Thus the kaimkaryam to ArchA manifestation is PradhAnatamam (the highest order).

71/100: For one, who has the firmness of belief & clarity of mind that the Supreme Reality (Parabrahmam) is the indweller of all the 5 forms, he or she can select an incarnation that is dear to them for worship. That incarnation becomes PradhAnam over the others.





PRADHANAM AMONG THE VARIOUS YUGAS

72/100: There are 4 Yugams, when one classifies passage of Time. These 4 are: Krutha, ThrEthA, DhvAparam and Kali yugams. In Kali yugam, the rajO & tamO guNams dominate over Sattva guNam, which is almost nonexistent. In DhvApara Yugam, Sattva guNam becomes a little more prominent compared to Kali yugam. In the ThrEthA yugam, the rajO and the tamO guNam decrease in proportion to the sattva guNam; the latter becomes even more prominent than in the DhvApara Yugam. In the Krutha yugam, the Sattva guNam is the most dominant & the other 2 guNAs are almost nonexistent. Kaimkaryams performed in the Krutha yugam dominated by the Sattva guNam are thus pradhAnatamam (topmost) over kaimkaryams performed in any other yugam.



73/100: Kali yugam is however pradhAnam over the other 3 yugams, since, it is the yugam in which a small kaimkaryam to the Lord is rewarded by a large measure of auspicious response from HIM. For instance, VishNu purANam points out that the Lord is pleased with DhyAnam of Him in Krutha yugam, performance of Yaj~nams in ThrEthA yugam, ArAdhanam in DhvApara yugam and mere nAma-sankeerthanam in the Kali yugam. Equal measure of phalan is said to be obtained by the singing of the Lord's names in Kali yugam as one would obtain by the rigorous practice of DhyAnam over the Lord's svarUpam in the Krutha yugam. Thus Kali yugam with its least arduous route of gaining the Lord's krupA is pradhAnam over the other yugams.

THE MUKHYA AMSANGAL OF KAIMKARYA UPAKARANAMS





74/100 There are many “instruments” for Bhagavath Kaimkaryam. The mind (manas)- vAk (speech) and seyal (body and action) are the three dominant ones for such a kaimkaryam. When the mind, speech and the limbs are unified to perform Bhagavath Kaimkaryam with a pure heart, then it is pradhAnam among kaimkaryams.

75/100 When the mind, vAk and the limbs are united in purpose to serve the Lord, then the external sAmagriyais like TuLasi, water and flowers, whatever is available without difficulty, is appropriate for Bhagavath kaimkaryam.

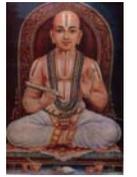
76/100 The kshEthram fit for living to perform Bhagavath- kaimkaryam is where the bhAgavathAs of the Lord reside. This should be the place of residence. This is pradhAnam. During times of emergency and danger, any place is fit however for residence to perform kaimkaryam for BhagavAn.

77/100 The four kinds of kshEthrams, where BhagavAn is present in the archA form are: (1) Svyam vyaktham, where He has manifested out of His own sankalpam (2) Saiddham, where siddhars have performed prathishtai (3) Arsham, where the Vedhic sages have initiated the prathishtai (consecration) (4) VaishNavam, where paramEkAnthis/Bhagavathars have performed prathishtai of the Lord in the sAstraic way.

78/100 When any one of the above four kshEthrams are inaccessible for residence, then the pradhAnam is Sri VaikunTam, where BhagavathAs reside permanently.

79/100 Prior to performing Bhagavath kaimkaryam, one has to take bath in pure water and make themselves fit for initiating Bhagavath kaimkaryam. Based on one's physical condition, different snAna vidhis are prescribed. These are: (1) VARuNa snAnam, where one immerses fully in water and takes the bath (2) The second is mantra snAnam, when one is ill and is unable to dip in water. Here, one recites prescribed manthrAs and splashes the consecrated water on top of one's head (3) When one can not even perform mantra SnAnam, then mAnasa snAnam is recommended. Here, one contemplates on the subhAsrayam of the archA mUrthy without any doubt about the power of mAnasa snAnam qualifying one for the performance of bhagavath kaimkaryam. For people performing mAnasa snAnam, our Lord, Sriman NArAyaNan stands in place of the holy waters. He is the Supreme One seated in our heart lotus as the PuNya theertham. When one is immersed in such a roopa dhyAnam associated with MAnasa snAnam, this type of snAnam is indeed pradhAnam.

80/100 The chEthanam (sentient being) can perform bhagavath kaimkaryam in





whatever state he or she is as long as the three instruments-manas, vAk and limbs - are unified in purpose and are pure. This is the pradhAna nilai for performing Bhagavath kaimkaryam as revealed to us by sage SaaNdilyA.

DHOSHAS AND THEIR ELIMINATION

81/100 There are insufficiencies associated with the three tools that man has: Manas-VAk and Limbs. SAsthrAs have focused on these insufficiencies. The limbs and the body constituting them have the defect of causing harm to others in a physical sense. VAk has the defect of uttering untruth. Manas has the defect of longing for things that are not appropriate for sAdhanai. These defects are our enemies. We must banish these defects. The chief among these defects is the ever-increasing desire to possess things that produce no long term happiness. When some one stands in the way of fulfilling these desires, anger raises its ugly head. When anger takes over, the sins follow immediately. Therefore the most important item to control is desire. That is pradhAnam.

82/100 The relief from all these imperfections and protection against the encroachment of such dhOshams can be realized by sathsangam with BhAgavathAs rich in sathva guNam. Those noble souls will correct the offending one through their sadhupadEsams and dayA.

APACHARAMS AND THEIR PARIHARAMS

83/100 What are the reasons for the dhOshams (apachArams) to aggregate in a chEthanam? They arise from transgressions of codes established by sAsthrAs for serving BhagavAn, His BhAgavathAs and AchAryALs. BhagavathApachAram is worse than apachAram to BhagavAn and the worse than BhAgavatha apachAram is AchArya apachAram. One can perform prAyacchittham for Bhagavath and BhAgavatha apachArams, but not for AchArya apachAram. Our Lord will not tolerate AchArya apachAram. Such AchArya apachArams will push the chethanan to the deepest chambers of narakam. Therefore AchArya ApachAram is prahdAnam to avoid.

84/100 The worst of the AchArya apachAram is to forget the mahOpakAram that He performed and to have ill will towards that AchAryan.

85/100 There are a few upAyams to persuade even one, who is not inclined to forgive one's apachArams. Among these upAyams, the supreme one is the mudhrai (gesture) with folded hands known as anjali mudhrai. This anjali mudhrai will yield fruits only when the one that has committed the apachAram has genuine regret and remembers





with gratitude the help offered earlier.

86/100 If one commits apachArams to BhAgavathAs, there are some redresses to overcome those apachArams. The dominant among them is to approach the BhagavathAs themselves and seek their forgiveness.

87/100 One commits heinous sins and apachArams. To overcome them, he has to do prAyacchittham as a means of redress. If he does not do so, he will end up badly. To prevent this disaster, one has to have the mercy of the AchAryAs. Through his dayA, the AchAryan corrects the sinner and brings him back to the righteous path.

88/100 There are many ways to remove the sorrows of those suffering from the cruel afflictions of SamsAram. Sri Raamachandran stood on the shores of the ocean and declared in front of the army of monkeys and VibhIshaNan that he has taken the vow to save unfailingly any one, who sought His refuge. That vow taken by our Lord is pradhAnam for consoling those, who seek redress from samsAric illness. When one thinks of that vow, the sufferings of samsAram are banished and one lives in a state of freedom from worries.

ACHARYAN-PRACHARYAN: THE PRADHANAMS

89/100 The parents and teachers belong to the guru vargham (class). Among them, the AchAryan, who initiates one into vEdhAntha SAsthram is pradhAnam.

90/100 There may be more than one AchAryan, who instructed a disciple in vEdhAntha SAsthrams. Among them, the AchAryan, who instructed the sishyan on Thirumanthiram, Dhvayam and Charama sLOkam (the three rahasyams and their meanings) and prepared the sishyan thus for Prapatthi is pradhAnam.

91/100 When one's AchAryan and His AchAryan (PrAchAryan) are at one place, it is pradhAnam to offer the salutation to PrAchAryan. That will please the heart of the AchAryan.

THE IMPORTANCE OF KAIMKARYAM BLESSED BY THE ACHARYAN

92/100 It is pradhAnam to get the niyamanam (command) of the AchAryan to perform the kaimkaryams approved for the ParamAchAryan, EmperumAn.

THE PRADHANA APACHARAM IN BHAGAVAN'S SANNIDHI

93/100 In the sannidhi of our Lord, showing reverence to the One, who considers our Lord as Para dEvathai (Supreme Lord) is pradhAnam. Recognizing others, who do not accept our Lord as the DEvAthidEvan should be rejected.

EKANTHIS AND THEIR KAIMKARYAMS





94/100 Even among those, who revere our Lord as Para dEvathai, the one who is pradhAnam amidst them is that one, who seeks mOksham as the sole fruit and does not seek any other boon from Sarvesvaran.

95/100 Those who performed prapatthi for attaining mOksha siddhi perform kaimkaryam for our Lord until their last moment on this earth. The greatness of the kaimkaryams done by the prapannan without seeking anything in return becomes equal then in glory to that performed by the muktha jeevans in Sri VaikunTam.

96/100 The karmAs done anticipating some rewards are known as kAmya karmAs. The One, who performed prapatthi seeking only Moksham as his goal should not engage in the performance of kAmya karmAs. It is befitting for him to do karmAs, which are consistent with his svarUpam. The kAmya-karmAs permitted for the mumukshu are: Kaimkaryams to celebrate the Vaibhavam of the Lord, kaimkaryams for the well being of the BhAgavathAs serving their Lord, kaimkaryams for the growth of one's own bhakthi and tattva jn~Anam and kaimkaryams for the removal of sins that stand in the way of attaining the desired goal of mOksham. One should never pray to the devathAntharams for fulfillment of desired objectives. The Mumukshu can however pray to the Lord or to the nithyasooris dear to Him such as ThiruananthAzhwAn or Garudan (Periya Thiruvadi).

THE IMPORTANCE OF KAIMKARYAM TO THOSE RICH IN JN~ANAM

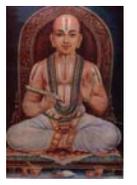
97/100 PradhAnam is the kaimkaryam to those rich in Jn~Anam and such kaimkaryams enhance our own jn~Anam.

98/100 There will always be obstacles to the bliss resulting from the enjoyment of our Lord. The mind will become agitated over these obstacles. There are many remedies to overcome these disturbing obstacles that stand in the way of paripUrNa anubhavam of our Lord. The chief remedy is to grow our Jn~Anam. That will lead to the growth of sathva guNam. The awakening of the sathva guNam from the growth of Jn~Anam is thus the pradhAnam among the cures to eliminate the obstacles in enjoying our Lord to the fullest extent.

THE CHIEF AMONG SUKHAMS FOR HUMANS

99/100 The humans derive happiness from the interplay of the three guNams: sathvam, rajas and tamas. The pradhAnam among such sukhams is the one





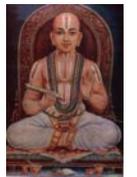
attained, when the outer and inner indriyas are controlled and when Sattva guNam dominates in the background by reining in the external and internal indhriyas.

100/100 Among all the sukham of the chEthanam, pradhAnam is the sukham attained by the one blessed with Moksha siddhi through the successful practice of Bhakthi or Prapatthi yOgam. These prapannAs spent their post-prapatthi days on this earth in contemplation of the Lord in archai or darsanam of Him at His temples or sevai to Him. There are however some obstacles to such pursuits that arise from the thought that he (the prapannan) is independently conducting all these acts in his post-prapatthi days. He should not forget that it is the Lord that has blessed him with this AnandhAnubhavam and that he is not a svathantran, when it comes to such uninterrupted enjoyment of the Lord and service to BhAgavathALs. That type of kaimkaryam infused with sAthvika thyAgam is consistent with the “Aya” root positioned over the NArAyaNa sabdham. That type of kaimkaryam is devoid of thoughts of svathanthram. only such kaimkaryams are blemishless and last in value forever. The sukham arising from such niravadhya, nithya kaimkaryams has no match in the bliss created. This sukham enjoyed by the mukthan is the greatest of all Anandhams.

101 The sukham arising from such nithya, niravadhya kaimkaryam enjoyed by the mukthan is equal to the sukham enjoyed by our Lord Himself. It is indeed



PerumAL, who blesses the mukthan to have the svathanthram to engage in such kaimkaryams. Our Lord is Mukundhan or Moksha dhAyakan. He is the antharyAmi Brahmam and has the chethanams and achethanams as His body. Thus, we (Swamy Desikan) have established the supremacy (PrAdhAnyam) of Sriman NArAyanan.





PradhAna Sathakam sampUrNam
SrimathE NigmAntha MahA DesikAya nama:

कवितार्किक सिंहाय कल्याण गुण शालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

kavitaarkika siMhaaya kalyaaNa guNa shaaline.
shrImate ve~NkaTesdaaya vedaanta gurave namaH.

Swamy Desikan ThiruvadigaLE SaraNam,
NaarAyaNa, NaarAyaNa, NaarAyaNa

Daasan,

Oppiliappan Koil VaradachAri Sadagopan

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