

Swami Desikan's rahasya traya cuLakam

(Chillarai Rahasyangal - amruta Ranjani Rahasyangal)

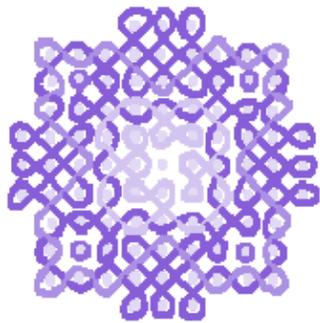


"Sri nrusimha seva rasikan"

Oppiliappan kOil Sri VaradAccAri SaThakopan



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Swami Desikan





श्रीः

श्रीमते निगमान्त महादेशिकाय नमः

rahasya traya cuLakam (sAra sankshepam)



INTRODUCTION:

For a sishyan, who has sought the sacred feet of a SadAchAryan, obtained the blessings of his merciful glances and performed SaraNAgathy, the delightful activities thereafter would be to recite Thirumantram, dhvayam and Charama sLOkam and reflect upon the deep meanings of these three mantrams. Swamy Desikan provides in this rahasya grantam the esoteric meanings of these three rahasyams, one by one for our benefit. Such a delightful experience of reflection on the deep meanings of the three rahasyams is described by Swamy Desikan as "nitya bhOgyam" for the prapannan.

EARLIER EBOOKS ON THE THREE RAHASYAMS FOR ADDITIONAL REFERENCES

In our three ebook Series, Sundara Simham, Ahobilavalli and Sri Hayagrivan, we have assembled number of Swamy SrI Desikan's upadEsams on the three rahasyams. The readers are referred to the following ebooks for further study:

Sundara Simham (<http://www.sundarasimham.org>):

Thirumantira Churukku: ebook # 24,

Dhvaya churukku: ebook# 13,

Charama SLOka Churukku: ebook# 20,

PradhAna Satakam: ebook# 27,

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Rahasya Navaneetam: ebook# 68,

Rahasya Padhavee: ebook # 69,

Srimad Rahasya Thraya Saaram: ebook# Volumes 91, 92, 93,

Sri HayagrIvan series (<http://www.srihayagrivan.org>)

Rahasya SandEsam: ebook # 2,

Rahasya SandEsa VivaraNam: ebook # 3,

Rahasya Matrukai:Ebook# 10,

Rahasya RatnAvali: ebook # 10.

STATE OF THE FORTUNATE PRAPANNAN:

Swamy Desikan describes the blessed state of the Prapannan staying firmly in the sanmArga nishtai through the krupA of Sriman NaarAyaNan thus: "NaarayaNan aruLAI nAmm neethi neRi vazhuvA niRkinROm". Swamy SrI Desikan salutes that Sriman NaarAyaNan as "pErAyiramum Thiruvum piriyaAtha NaarAyaNan". That NaarAyaNan is united always with the guNams recalled by the thousand naamAs of His and also with SrI Devi (Thiru). It is the unique grace of such a glorious Lord that maintains us in the path of sanmArgam (righteous path). Swamy uses the following sLOkam at the beginning of this rahasyam:

OthumaRai naankatanil Ongumoru moonRinuLLE

Neethi neRi vazhuvaa niRkinROm -pOthamarum

pErAyiramum Thiruvum piriyaAtha

NaaraNan aruLAI nAmm.

Here Swamy Desikan points out that the most outstanding features of the four Vedams recited by us are the three rahasyams and those who recite and



reflect on these three rahasyams stay firmly in the path of righteousness.



"pErAyiramum tiruvum piriyaTa NaaraNan"

(Thanks: SrI Murali BhaTTar)



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ThirunArAyaNa Perumal - Melkote





THE STRUCTURE OF THE FIRST OF THREE RAHASYAMS: THIRUMANTIRAM

This sacred mantram has eight aksharams and has all tatvams embedded in it. This is the most important mantram for chEtanan to learn and practice. It has three padhams and stays as one sentence.

The Form of PraNavam

The first padham of Thirumantiram is PraNavam. It is the root of all Vedams. Vedic recitation is started after invoking PraNavam (Hari: Om). Vedams and Upanishad have split the PraNavam into three letters and consider PraNavam to be made up of three aksharams (A, U and M) and give the meaning for PraNavam as one vAkyam.

The Meaning of "A" (AkArArtham)

The first letter of the three lettered PraNavam is "A" denoting the Lord, who is never separated from His PirAtti. This AkAram refers to that EmperumAn, who is:

- Jagath KaarANan (Universal cause),
- Jagath Rakshakan (Protector of All) and
- JagannAthan (Master of All, Sarva SEshi).

Let us see how AkAram covers all these three aspects. "A" is the root of all words. Alphabets start with "A". Our Lord is the moola kAraNam behind the meanings of all the words. Therefore, it becomes clear that the Lord is the Jagath kAraNam. "A" arises from the dhAthu (verb root) "av" meaning protection. This leads to the tattvam of the Lord being Jagathrakshakan. Further, the fourth (dative) case of "Aaya" stands over "A" in a hidden manner. This dative case link points to one being subservient to some one else. This means that the Jeevan protected by the Lord is His servant (adiyan or Seshan).



If Jeevan is the Seshan to the Lord, then Lord becomes the Seshi of the Jeevan. Thus the akaaram points out that the Lord is Jagath Kaaranan, Jagath Rakshakan and Jagath Seshi. The Jeevan and its Master, the Lord are linked by the Sesha-Seshi sambhandham. This relationship (sambhandham) is an eternal one. Jeevan is the sareeram and the Lord is its antraatmA and the central doctrine of Sareera-Sareeri Bhavam arises from the meaning of akAram.

The togetherness of PirAtti with Her Lord at all times

We have to reflect on the Lord, the Jagath Kaaranan, Jagath Rakshakan and Sarva Seshi as always being with His PirAtti, when we think about the meaning of Akaaram. Many PramANams declare that PirAtti as dharma pathni is always there with Her Lord, when the Yaj~nam of Prapatti is practiced by the Jeevan. She is therefore central to the practice of that important dharmam (anushtAnam) by the Jeevan. In dhvayam, the inseperable association of PirAtti with Her Lord is explicitly stated. AkAram points out the same tattvam.

The Meaning of UkAram

UkAram is the middle aksharam in PraNavam. Its meaning is given in Sanskrit language as "avatAraNam"; Tamil language gives the meaning as "tERREkAram". Both the Sanskrit and Tamil meanings point out that the significance of UkAram is "(the Jeevan) belonging exclusively to Him". When akAram joins with ukAram, it indicates the Jeevan is the eternal servant of the Lord denoted by the akAram. The derivative meaning is that the Jeevan is exclusively related to the Lord and not to anyone else.

Therefore, the Jeevan has no natural sambhandham with any other gods. The need for rejecting anya dEvathAs for protection or other anugrahams is thus emphasized. It is now clear that the Jeevan, the nitya sEshan of the Lord should also stay away from those who seek anya dEvatAs for worship.





The Meaning of MakAram

The third letter of PraNavam is **makAram**. This aksharam is a vowel (**meyyezhutthu**) unmixed with consonants (**uyirezhutthu**). MakAram stands for the Jeevan. There are two reasons for this conclusion:

- (1) In Sanskrit, the verb (vinai pahuthi), "**mann**" refers to one with cognitive power (sentient being). The makAram derives according to vyAkaraNa sAstram from the root "**mann**". Thus makAram points out to the Jeevan, the embodiment of Jn~Anam.
- (2) another derivation: There is a word in Sanskrit language called "**asmat**". In ordinary grammar, it means "ours" (tanmai poruL). According to Vedic grammar, which is unique, "**asmat**" shrinks to "**m**", which is the result of removal of "**as**" at the beginning of the word "**asmat**" and "**at**" at the end of asmat. Only "**m**" is left. The meaning of "**asmat**" and "**m**" are the same in Vedic grammar (Viz.), "I" (**naann** in Tamil); this refers to the Jeevan. Thus MakAram is about the Jeevan. From the verb "**mann**", JeevAtma has been identified as Jn~Anam incarnate. Similarly, one can show that "**mann**" also stands for Jeevan as the embodiment of bliss principle (**Aanandamayam**). In total, Jeevan is Jn~Ana, Aananda Mayam and is the eternal servant of the Lord.

The Full Meaning of PraNavam

PraNavam is made up of "**A**", "**U**" and "**M**". When we look for the integrated meaning of PraNavam, we conclude that Jeevan is a self luminous entity, who cognizes other entities without any external help and is different from all the other 24 tattvams (**Prakruti-mahAn-ahankAram** - five Jn~AnEndhriyams, five KarmEndhriyams, Manas, five TanmAtrams and five bhUtams). He is the 25th tattvam and is the natural servant of the Lord, who is the cause, protector and Master of the universe. The Jeevan is the seshan and the Jeevan as well as all that belongs to it are sesham for the Lord. All are also sesham to PirAtti



If "A" of PraNavam represents the Lord and "M" denotes the Jeevan, the letter "U" stands for PirAtti. Sruti states that "U" stands for PirAtti. Since the wife has equal rights over all that her husband owns, the Jeevan is sesham (nitya dhAsan/eternal servant) for both the Lord and His divine consort. Both of them alone are "the Masters" of the Jeevan.

The Meaning of Nama: sabdham

In AshtAkshara Mantram (Thirumantiram), the middle word is "Nama:". Based on Niruktam (the Vedic glossary for the meaning of Veda Mantrams), the nama: sabdham is split into "na" and "ma" and the subtle meaning for the word is given. "ma" means for me. "im" derived from "ma" refers to Jeevan. The thought of me and mine are virOdhams (incompatible) for the intrinsic nature (svaroopam) of the Jeevan. Therefore the words, me (ahankAram) and mine (MamakAram) do not fit with the Jeevan's svaroopam. The concept of SvAtantryam for the Jeevan is also not valid.

The combination of na+ma points out that the Jeevan is not an independent entity and has no ownership of anything. It is just a total servant of the Lord and PirAtti. "Na" is a rejecting word. "ma" is a word denoting virOdhi amsam (enemy component). Together na+ma means rejection of independence. Jeevan says here that it has no rights of its own and nothing is owned by it. I am the dhAsan of the Lord thru and thru. I, the Jeevan and what is considered as mine do not belong to me. Others do not have any rights over me or mine. Both are sEsham to the Lord alone. AhankAra, MamakArams are rejected by the Jeevan this way thru the Nama: sabdham according to niruktam. The resulting meaning for nama: sabdham is that the Jeevan is always a servant of the Lord and has no independence to act outside its Lord's wish and command. Our Lord makes the Jeevans as sesham for the BhaagavathAs also.

Nama: sabdham standing for Prapatti

Nama: sabdham indicates the MokshOpAyam of Prapatti directly and indirectly.





In MahA BhAratam and PaancharAtra Samhitas, it is clearly indicated that nama: sabdham stands for Prapatti with its angams.

Nama: sabdham indirectly refers to the MokshOpAyam of Prapatti. For gaining Moksham, the Jeevan has to bring the Lord under his influence. For that the Jeevan has to observe an act (UpAyam) that pleases the ThiruvuLLam of His Lord. Bhakti and Prapatti are the two upAyams for Moksha siddhi. Jeevan does not have the wherewithal (Jn~Anam and sakti) to practice the rigorous Bhakti yOgam. Therefore, the Jeevan is left with prapatti yOgam alone. Our Lord wills that the Jeevan performs prapatti to Him. That prapatti observed by the Jeevan endears the Jeevan to the Lord. The Jeevan understands the meaning of Nama: sabdham, the lack of svatantram for itself and follows the way shown by the Lord and places the burden of protection of itself at the sacred feet of the Lord thru the enactment of BharanyAsam. Therefore, nama: sabdham is understood to denote Prapatti indirectly.

The Meaning of NaarAyaNa sabdham

The aforementioned Prapatti is to be directed to Sriman NaarAyaNan. He has all the attributes of a Protector (**Rakshakan**). Since He gains the fruits of such rakshaNam, He is the Master (Seshi). NaarAyaNa sabdham also reveals the attributes of the Jeevan, which is being protected. The Jeevan has all auspicious traits to be protected by Sriman NaarAyaNan. Since the Jeevan understands that the fruits of his rakshaNam belong to Sriman NaarAyaNan, the Jeevan becomes the Seshan for the Seshi (the Lord).

The two samaasams for the NaarAyaNa Sabdham

NaarYaNa sabdham is made up of **Naara** and **ayana**. This can be looked at in two ways:

- **Bahuvreehi samAsam** and
- **Tatpurusha samAsam**



Bahuvreehi SamAsam: Naara sabdha artham

"Naaraa: ayanam yasya ithi NaarAyaNa"; is how Bahuvreehi SamAsam reveals the meaning. Our Lord has Naarams as His ayanam. Naara is made up of two aksharams: na and ra. The aksharam ra is derived from the verb ree meaning one that is not permanent. When na is added to ra, it refers to an entity that is permanent and eternally existing. That which undergoes transformation and is permanent is achEtanam.

The one that does not undergo transformation and remains eternal is Jeevan. In this context, Naara sabdham is defined as narANAm samUha: (assembly of Jeevans). Our Lord is also changeless and is eternal like the Jeevan. Hence, Nara sabdham can be also understood as representing Iswaran. Thus SarvEswaran becomes Naran. Further, Nara sabdham is derived from the verb Nru (neru-nayE) or one who leads us. He directs the sentient and the insentient and hence it is fine to understand Nara sabdham referring to Iswaran.

Bahuvreehi—Ayana sabdhArtham

Ayanam means abode or that which envelops a vasthu. Sriman NaarAyaNan has the Naarams as ayanam. He is the aathmA of the chEtanAchEtanams. He is inside them (antar vyApti) and surrounds them also (Bahir vyApti). The eternal sambhandham between the Lord and the sentient as well as the insentient are revealed by the ayana sabdham here.

TatpuruSha SamAsam: Ayana Sabdham

Ayanam has three meanings:

1. UpAyam,
2. Phalan and
3. AadhAram.





When we define ayanam as "yeeyatE anEna", He becomes the kaaraNam (reason) for gaining some thing. Thus He becomes UpAyam. When we say "yeeyatE asou", He becomes the fruit of the effort (Phalan). When we define ayanam as "yeeyatE asmin", He becomes the foundation or AadhAram.

If we understand Nara sabdham to represent the assembly of Jeevans (jeeva Varghams), He becomes their UpAyam to reach Him. In the context of the meaning indicating Phalan, He becomes the fruit of that UpAyam. The third meaning of AadhAram arises, when we remember Naran as the eternal Lord and the chEtanams and achEtanams (Naara) arising from Him. He stays inside the chEtanams and achEtanams and supports them as their AadhAram. They become His sareeram as He is the indweller (sareeri).

NaarAyaNa Sabdham and the Brahma Sutrams

Brahma Sutrams have four chapters:

- (1) Jagath KaaraNatvam of the Lord (Emperuman being the sole kaaraNam for the universe) is covered in the first chapter
- (2) The objections against Jagath KaaraNatvam are answered and His status as Jagath KaaraNan is firmly established in the second chapter
- (3) The Lord's status as UpAyam due to Him being endeared by the Bhakthi-Prapatti yOgams adopted by the Jeevan is covered in the third chapter
- (4) The Lord's remaining as the Phalan for the above saadhanais are celebrated in the fourth chapter.

The essence of the four chapters of Brahma Sutrams are succinctly covered in NaarAyaNa sabdham:

- (1) In the first chapter dealing with Him being the Universal Cause, His status as such is revealed, when we link Nara sabdham with the Lord and the Naara sabdham with chEtanams and achEtanams that have originated from Him.



(2) The meaning of the second chapter is indicated, when we understand Nara sabdham as being connected to the Lord as the changeless and blemishless One. His attributes as the Universal cause is confirmed now

(3) When we connect to the meaning of ayanam as upAyam, we get the links to the third chapter

(4) When we connect to the meaning of ayanam as Phalan, we become linked to the meaning of the fourth chapter.

The Two VibhUthis and the Two Lingams (Ubhaya Lingams)

The two VibhUthis (Iswaryams) are: the Nitya and LeelA vibhUthis. He rules the supreme abode of Sri VaikunTham (Moksham/nitya VibhUti) and this universe as His sporting ground (Prapancham/LeelA VibhUti). The link between Naarams (ChEtanams and achEtanams) and their Lord, Naran instructs us that He is the ruler of Moksham/nitya VibhUti and the Prapancham/LeelA VibhUti. The two chinams (lingams) of blemish free nature and possessor of limitless auspicious attributes (ananta KalyANa guNams) also arise from the meaning of Nara sabdham as indestructive and changeless.

NaarAyaNan is Sarvavidha Bhandhu

When we define Naran (EmperumAn) as the Lord of Naarams (ChEtanams and achEtanams) and that He is the ayanam (UpAyam, Phalan and AadhAram) for the Jeeva Vargams, we come to the conclusion that He is the Bhandhu in every way to them.

The Meaning of "Aaya" (the Dative case)

The fourth case rides over the NaarAyaNa sabdham. Aaya means for Him (NaarAyaNan). For Him means; the Jeevans being for His sake. The Jeevan is for His pleasure and the Jeevan exists for the sake of the Lord, its Master. The Seshatvam (Being the eternal Servant) of the Jeevan to the Lord (Seshi)





is indicated here. The Jeevan prays for its existence as the Seshan of the Lord and the fruit of its seshatvam, which is kaimkaryam. The Aaya sabdham denotes the prayer for Kaimkarya prapthi arising from the Phalan linked to Seshatvam.

The Many Meanings of Thiru Mantiram (AshtAksharam)

There are ten meanings for Thiru Mantiram provided by our PoorvAchAryAs. The Magnum opus of Rahasya Thraya Saaram deals at great length discussing these ten meanings. Here we will focus on the four of the ten meanings:

- (1) We have to visualize Thirumantiram as the elaboration of the svaroopam of the JeevAtma. According to this, Jeevan identifies itself as the unconditional servant (seshan) of the Lord Sriman NarAyanan denoted by the akAra sabdham. Jeevan recognizes that it has no ownership/ svAtantryam about itself. When this relationship of the Jeevan to the Lord as Sesha-Seshi is understood, the Jeevans' svaroopam, stithi and pravrutti are clearly understood, the Jeevan's seshatvam, bliss in performing kaimkaryam to Him and being enchanted by Him become clear.
- (2) Another meaning is to consider PraNavam and Nama: sabdham as referring to the Svaroopam (inherent nature) of the Jeevan and "NaarAyaNAya" as the prayer to the Lord for the anugraham of Phalan. In this context, Jeevan's declaration of Seshatvam to the Lord alone, the Jeevan's lack of independence to act by itself or being a Master of anyone and the objective of performing Kaimakaryam to the Lord always are indicated.
- (3) PraNavam is linked here to the Svaroopam of the Lord. Nama: sabdham is understood as a prayer to remove the things that interfere with Bhagavath kaimkaryam. One has to add the kriyA padham (verb) of "syAth" after Nama: sabdham. The Jeevan's prayer here is ma: (for me), na syAth (let there be no obstacles in performing my enjoyable duties to my Lord). One can also use bhavEyam (ma: na bhavEyam). The syAth can also be added to "NaarAyaNAya" to refer to the Jeevan's prayer for performing kaimakryam



solely to NaarAyaNan.

(4) In the fourth way of interpreting the meaning of Thirumantiram, PraNavam refers to Jeevan's svaroopam; The full padham, **nama:**, refers to Prapatti; NaarAyaNAya denotes the phalan of kaimkaryam to the **AKAra Vaachyan** (The Sarva Seshi, the Lord of the Jeevan). PraNavam, Nama and NaarAyaNAya stand here for UpAyam, PurushArtham and Phalan. Jeevan declares its unconditional seshatvam and performs SaraNagati at the Lord's sacred feet and seeks blemishless kaimkaryam to Him. Jeevan asserts that it has no upAyam other than Prapatti and does not need any phalan other than kaimkaryam to Sriman NaarAyaNan.

The Jeevan gets clarity of mind about his svaroopam as being that of unconditional servant of the Lord. Thru the meaning of the NaarAyaNa sabdham, the Jeevan recognizes that the phalan fitting his svaroopam is kaimkaryam. Through the meaning of Nama: sabdham, the Jeevan performs Prapatti and understands that it is the upAyam befitting its svaroopam. **After successful completion of prapatti, all the previous sins are wiped out by the Lord and any sins accumulated without awareness will not stick to the Jeevan. Any sin accumulated consciously is destroyed by performing an appropriate PrAyascchittam.** Even if the prapanna Jeevan does not perform appropriate prAyascchittams, The Lord metes out light punishments and destroys these wanton sins. Thus the sins acquired before and after Prapatti are neutralized by The Lord out of His Vaatsalyam and Dayaa for the Prapannan.

The 10 meanings of AshtAksharam

Sri V.N.Gopala Desikan has summarized these 10 meanings this way:

- 1) Salutations and PraNAmaas to NArAyaNa
- 2) I surrender myself to the Lord. As my existence is only for the pleasure of the Lord, I surrender the protection of myself to the Lord. I surrender the





fruit or purushArtha to the Lord.

3) I am the servant only to the Lord and Lakshmi. I am not subservient to myself also. I do not have any independence. I am completely dependent on the Lord.

4) I surrender myself to the Lord. Even this surrender is by the grace of the Lord. The Lord alone is the protector. There is nobody else who can protect me. I can not protect myself.

5) I will do service only to the Lord and Lakshmi. I will not do anything for my pleasure. Whatever I do, is for the pleasure of the Lord.

6) I will do service to the Lord and Lakshmi, at all times. I will also do service to BhaagavaathAs.

7) I do not belong to myself. I do not have anything as mine. Nothing is mine. I belong to the Lord. Everything that I have, also belongs to the Lord.

8) I am not able to do any upAya (other than Prapatti). The Lord is the only upAya. He should bless me with salvation and permit me to do service to the Lord.

9) My protection is the responsibility of the Lord. The Lord will free me from all sins. The Lord will bless me with eternal service to Him.

10) I belong only to the Lord. I do prapatti to Him. I will do eternal service to Him.

These are the ten meanings of AshtAkshara.



SrI BhUmi devi sameta SrI Oppiliappan PerumAl - Thiruvinnagaram



DHVAYADHIKARAM

The second rahasyam is **Dhvayam**. Our AchAryAs have observed "One is born in Thirumantram and become nishtars by growing up in dhvayam". Let us examine this statement in detail.

Birth in Thirumantiram

"Being born in Thirumantiram" means the new birth one attains by gaining the blessing of instructions from the SadAchAryan about the upadEsam on Thirumantiram and its meanings. After the upadEsam, the Jeevan has a new birth as it were thru the comprehension of its svaroopam as well as that of the svaroopam of Iswaran.

Growth in Dhvayam

Dhvayam elaborates on the meanings of Dhvayam. It describes the lofty Tattvam of Iswaran, who is the Jagath Rakshakan. It covers better than Thirumantiram, the doctrine of SaraNAgati. Dhvayam also discusses in detail the phalan of kaimkaryam done to the Lord in Moksha dasai. The performance of such blemishless kaimkaryams to the Lord thru the clear understanding of the multiple and profound meanings of dhvayam is what is referred to as growth in dhvayam.

Having Nishtai in Dhvayam

Nishtai means staying intently rooted in some thing chosen. After Prapatti, the embodied Jeevan uses all available time to reflect on the meanings of Dhvayam without seeking any other upAyam or expecting any Phalan from the kaimkaryams for himself.

Structure of Dhvayam

Dhvayam has two parts: Poorva and utara bhAgams. The Poorva bhAgam deals



with the upAyam of SaraNagaty and the utara (latter) bhAgam) covers the kaimkaryam accomplished as phalan of SaraNagaty. Dhvayam has acquired this name because it deals with the twin topics of UpAyam and Phalan.

Meaning of the Poorva BhAgam (Sriman NaaraYana charaNou SaraNam PrapadhyE)

The Meaning of SrI Sabdham

The dhvayam begins with "Sriman NaarAyaNa". The first word is SrI here and refers to PirAtti, who is never ever without Her Lord and has an equal role in the protection of the Jeevans.

PirAtti exercising Her PurushakAram role

PurushakAram means intercession on behalf of some one and recommending them (SipArsu seythal). When one serves as a mediatrix, then that person should know both the parties She deals with. The Jeevans are the children of PirAtti. She overlooks their trespasses against Her Lord's saastrams and uses Her unfailing influence with Her Lord and appeals to Him to forgive the mistakes of Their children. He can not say no to Her and joins with Her to protect the Jeevans, which have performed SaraNagathy at Their sacred feet. This is the role of PurushakAram enacted by PirAtti.

Six Meanings of SrI Sabdham

Using Sanskrit grammar, our PoorvAchAryAs have given six meanings to SrI Sabdham:

1. **SreeyatE**: She is the One sought as refuge (Asrayam). The chETanams seeking sadhgati seek Her out.
2. **SrayatE**: She reaches out. Who does She reach out? Her Lord is approached by Her. He is angry over the trespasses of the Jeevans against His sAstrams. She pleads for the offending Jeevans and removes the anger of Her Lord and





induces Him to protect these Jeevans.

3. **SruNOti**: She listens. When the aparadhi Jeevans fall at Her feet and movingly appeals to Her to place them at Her lord's feet for protection, She listens intently to their Aarthi dhvani.

4. **SrAvayati**: She makes Her Lord listen and respond favorably to the moving appeal of the chEtanams.

5. **SruNAti**: She destroys Moksha VirOdhis that stood in the way of the Mumukshu Jeevans (those desirous of Moksham).

6. **SreeNAti**: She develops perfection in the Jeevans by enhancing their Jn~Anam and Bhakthi and lets them reach a level of maturation before being presented to Her Lord.

Thus the SrI Sabdham has six profound meanings explaining Her matchless role with respect to Mumukshu Jeevans performing Prapatti.

Meaning of Madhup portion in "SrImath" sabdham

SrImath has a suffix with Sri to emphasize the inseparable presence of SrI Devi with Her Lord. She never ever leaves His side. That inseparable link helps Her unfailingly to intercede on behalf of the contrite Jeevans.

Meaning of NaarAyaNa Sabdham

This sabdham refers to the Lord of limitless auspicious attributes, His multifaceted sambhandhams with the Jeevan and His role as the Jeevan's Protector.

Meaning of CharaNou

"**CharaNou**" refers to the sacred feet of the Lord, which are firmly held by a Mumukshu Jeevan for MokshAnugraham. There is no limitations on who can hold these sacred feet over their heads. The SaathvIkAs, the ones with asura svabhAvam as well as sinners are eligible to hold on to those sacred feet for



their protection. The word "CharaNou" is not confined to the sacred feet of the Lord; it goes beyond to remind us of the dhivya MangaLa vigraham (Auspicious ThirumEni) of the Lord. That suddha sattva ThirumEni blesses all those who meditate on it and destroys their sins instantly.

Meaning of SaraNam

SaraNam stands for UpAyam (Means). When a helpless Jeevan holds on to the sacred feet of the Lord as the UpAyam for his rakshaNam, those lustrous Thiruvadis chases away the sorrows of samsAric life and grants all auspiciousness. SaraNam thus points out the Lord standing as the upAyam for Moksham to the Prapannan.

Meaning of PrapadhyE

This means I attain You as a means to gain liberation from samsAric ills. The verb "padh" means Jn~Anam. This Jn~Anam is nothing but the faith in the Lord that He will unfailingly protect. The prefix (upasargam), "Pra" denotes abundance. Thus abundant faith and trust can be understood as MahA ViswAsam, which is the most important of the five accessories of Prapatti. On this basis, PrapadhyE means self-surrender with MahA ViswAsam. One should perform this Prapatti (self-surrender) once for gaining a Phalan (Moksha Siddhi).

There is Uttama Purusha yEka vachanam (tanmai orumai) in the word "PrapadhyE". PrapadhyE points out to the chEtanam as the karthA of Prapatti. This karthA is identified as one who is clear about his svaroopam and fitness. What is that state of fitness? It is Aakinchanyam (inability to seek other means for Moksham such as Bhakthi yOgam). Knowing its incapability to engage in Bhakthi yOgam and knowing its svaroopam as an unconditional servant to the Lord (Seshan), This adhikAri performs prapatti and PrapadhyE stands for that anushtAnam.





The Second half of Dhvyam: SrimathE NaarAYaNaya Nama:

The second half (uttara BhAgam) of dhvayam refers to the noblest fruit of SaraNAgathy at the Lords' sacred feet and recommends its performance.

The Meaning of SrimatE

The core doctrine of our SiddhAntham is that one has to perform Prapatti to both the Lord and His divine consort. The kaimkaryams have to be done to both. Together, they are the UpAyam (Means) and Phalan (Fruit) of the SaraNAgathy performed for MokshAnugraham. SrimatE refers to the Seshi EmperumAn, who is always associated with His PirAtti during the UpAyam and Phalan stages of SaraNAgathy.

NaarAyaNa SabdhArtham

NaarAyaNa sabdham carries not only the meaning of NaarAyaNa in the Poorva bhAgam of Dhvayam but emphasizes two points relating to the Lord standing as Phalan:

- (1) Swamitvam (Master of All) and
- (2) Sarva-prAkara Niradhisaya bhOgyatvam (There is nothing more delightful for enjoyment than the Lord in all the world).

These two Factors are to be associated uniquely with the meaning of NaarAyaNa Sabdham in the second part of Dhvayam.

The Meaning of "Aaya" sabdham

"Aaya" is the fourth case (Dative case). It means for Him (i.e.) the Jeevan is Sesham (servant) for Him. We have to add here "bhavEyam" or "SyAm" to Aaya. BhavEyam and SyAm means I will become or I would like to become. The prayer here is for the Jeevan to become Sesham to The Lord. Why should the Jeevan have such a prayer since it has been blessed anyway to be an eternal servant of its Lord? This prayer has to be understood as the prayer for the



phalan of kaimkaryam to the Lord. That is the meaning of the "Aaya" sabdham.

Meaning of Nama: Sabdham

One has to provide the meaning for Nama: as is recommended for the nama: Sabdham in Thiru Mantiram. One has to split the word of nama: into two letters, na and ma and add syAm to them: " Ma: na syAm" (I am not the seshan for me). AhankAram is removed this way and the Jeevan realizes it is not its own Master but is the eternal servant of the Lord. Next, one has to add kinchith to the words, na, ma and syAth: ma kimchith na syAth. This grouping of words indicates the Jeevan recognizing the possessiveness of other objects. As a result the sense of mine (mamakAram) is removed. As a result of Now, the removal of ahankAram and mamakAram, the enemies (Kaimkarya VirOdhis/ anishtams) for Moksha Phalan are removed . What are these anishtams? These are ajn~Anam (nescience) and taste for worldly pleasures and ruchi for them that leads to samsAra bhandham. Nama: can thus be understood as a prayer for the destruction of these anishtams.

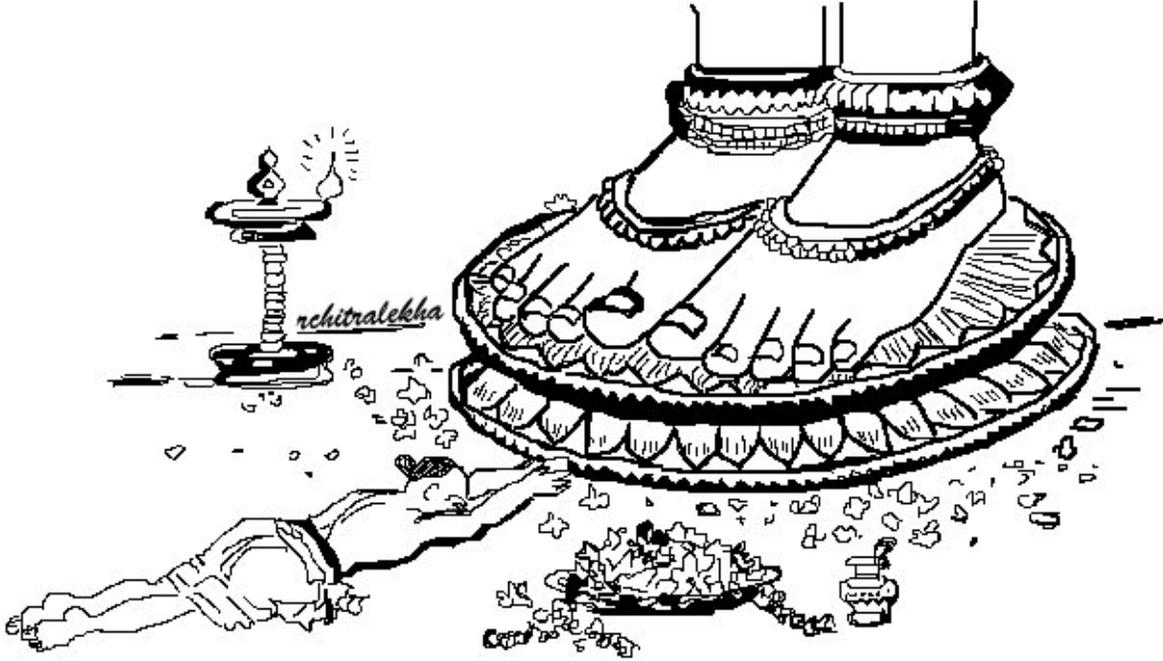
One may entertain some doubts about the emergence of ahankAra, mamakArams in the Kaimakaryams of the liberated Jeevan (Mukta Jeevan in Sri Vaikuntam). The Nama: sabdham assures us that such a possibility does not arise for the mukta Jeevan.

The Integrated Meaning of the entire Dhvaya mantram

I am the servant of the Lord alone and no one else. I do not have the wherewithall to perform Bhakti yogam to gain Moksham. My prayer is for the destruction of the dangers that overpower me in the samsAric world. adiyEn wishes to join the dhivya dampathis after successful Prapatti. Our Lord is the most delightful One to enjoy. There is nothing sweeter than Him. He is the central phalan of adiyEn's Prapatti anushtAnam. He is the unquestionable Master of all. He is the recipient of my eternal (nitya) kaimkaryams that adiyEn would perform at Sri VaikunTham. It is my ardent prayer that adiyEn performs all kinds of kaimkaryams at all times and states at SrI VaikunTham. To gain this



Phalan adiyEn believes firmly in the Thiruvadi of the Lord untied with PirAtti as my means. adiyEn begs Him to stand in the place of difficult to practice Bhakthi yOgam and bless adiyEn with the Phalan of Moksham and to place the burden of my protection (bhara nyAsam) at His sacred feet.



"caraNou SaraNam prapadhye"

(Thanks: Sou.R.Chitralkha)



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CHARAMA SLOKADHIKARAM

In the previous sections, it was declared that Thirumantiram and dhvayam focus on the noble upAyam of Prapatti for moksham. Charama sLOkam also deals with the upAyam of Prapatti and describes it more elaborately. In addition to indicating the fitness of an adhikAri to perform Prapatti, it commands one to observe the anushtAnam of Prapatti.

The way in which Charama sLOkam was born

Arjuna grieved over his inability to perform bhakti yOgam. He recognized that it is difficult to observe the demanding angams of Bhakti yOgam. VisEsha Jn~Anam is needed by one practicing this type of yOgam; further, it needs to be practiced for a long time. Arjuna pointed out to the Lord that he did not have superior Jn~Anam and his life time was too short to complete the rigorous yogam, which is slow to yield fruits. His grief was over his total inadequacy and powerlessness to practice Bhakti yOgam. The most merciful Lord responded to Arjuna's sorrow and instructed him on Prapatti yOgam to gain the desired phalan of Moksham. He advised Arjuna that Prapatti yOgam is easy to observe and it is enough to perform Prapatti for Moksham once. He initiated Arjuna into the method of performing Prapatti thru the upadEsam on Charama sLOkam and asked him not to grieve anymore.

Brief Meaning of Charama sLOkam

Please abandon all dharmAs altogether and seek refuge in me. I will release You from all sins and hence do not grieve anymore.

Detailed Meaning of the Padhams of Charama sLOkam

Meaning of Sarva dharmAn

Abandon all dharmAs is the meaning. What is dharmam? What yields the desired phalan is dharmam. That however has to be understood with the help of



SaastrAs. Only then, it fits into the category of Dharma. Generally, the dharma sabdham indicates upAyam and in the context of the discussion between Lord KrishNa and Arjuna, the upAyam is Moksha sAdhana upAyam (viz.), Bhakti yOgam. When the Lord chooses the plural (dharmAn), He has in mind the 32 kinds of Bhakti yOgam. The question now arises, why does the Lord adds "sarvAn" (all) after using the plural of "dharmAn". Our Lord uses "SarvAn dharmAn" to instruct Arjuna that he should abandon every kind among the 32 Bhakti yOgAs. The usage of Sarva sabdham has also been explained as the abandonment of Bhakti yOgam (the angi) with all its angams (ancillaries).

Meaning of Partityajya

This means the total abandonment of all dharmAs. What is total abandonment? It is the abandonment of Bhakti yOgam once it becomes clear that the Jeevan is unfit to have the power to practice Bahkti yOgam. The total abandonment means the quenching of any desire to try Bhakti yogam for all times. The rooting out of the desire to engage in Bhakti yOgam at all times and places is indicated. The suffix "pari" before "tyajya" refers to the huge magnitude of the desire to abandon Bhakti Yogam as the most difficult yOgam to practice.

The abandonment of Dharmams: is it a general injunction to all?

The answer is No. The fortunate few, who have the power and qualifications can practice Bhakti yOgam. Hence the injunction (command) to abandon all dharmams is not applicable to them. The one who is powerless can not be asked to abandon Bhakti yOgam.

It is like asking a lame person not to run. One has to assume the reference to the fitness of the adhikAri. The fitting interpretation is to accept the command to surrender to the Lord being directed to an akinchanan, who stands helpless after abandoning all dharmAs.

Refutation of other doctrines

Some say that we should abandon the svaroopam of all dharmAs. This view does





not fit with many pramANams.

Some others say that the abandonment of all dharmams refers to the performance of Saatvika thyAgam, which is connected with the belief that all karmas should be undertaken as EmperumAn performs them for His own phalan. The correct way to view this abandonment of all dharmAs is to abandon the performance of karmas for one's own sake and for gaining fruits from them for themselves. All ahankAra-MamakArams should be abandoned and one has to cultivate the thought that the Lord makes us perform these karmas for His own pleasure. If we accept the view that the abandonment of all dharmams is same as Sattvika thyAgam, then we have to include latter as the sixth angam of Prapatti. This inclusion will contradict the siddhAntham that there are only five angams for the angi of Prapatti such as Aaanukoolya sankalpm et al.

Another objection and response to that objection

If we accept the view that prapatti can not accept any dharmam beyond the five angams prescribed by the SaastrAs, should one abandon dharmams/ KarmAs like Sandhya Vandhanam. The response is: Bhagavad sAstrams have spelled out separately that nitya karmas like sandhyaA vandhanam can not at all be abandoned by the three jaatis.

Additional Objections & SamAdhAnams

In His SaraNagaty gadhyam, AchArya RaamAnuja has instructed us to reflect always on the meaning of dhvayam. It seems to suggest that one can now abandon karmas like sandhyaA Vandhanam for dhvayam. The response to this statement is: For the samsAris (Bhaddha Jeevans), three conditions are not abandonable due to the sambhandham of the Jeevan with its Sareeram. These three conditions are:

- (1) SvabhAva PrAptam
- (2) Artha prAptam



(3) sAstra PrAptam.

SvabhAva prAptam are like sneezing, coughing and sleeping. They are natural and will always happen. They can not be banished

Artha PrAptam: we eat to quench one's hunger. One can not banish hunger. We consume food to quell the hunger. This is artha prAptam that can not be abandoned as long as we have a body.

SaastraSTRA PrAptam: These are nitya karmas like sandhyA vandhanam prescribed by Bhagavd sAstrams and these can not be abandoned either as long as we live. All the three prAptams can not be abandoned and therefore AchArya RaamAnuja's instruction to meditate always on the meaning of dhvayam is to be understood as reflection on dhvayam during the times outside the performance of nitya-naimitthika karmas.

Meaning of MaamEkam

It means the reference to the Lord standing as sole refuge for those, who are incapable of following the rigors of Bhakti yOgam.

Maam yEkam means attain me as Your sole refuge. This has to be expanded to include PirAtti as per the dhvaya mantram thru the word at the beginning of this mantram: "**Srimath**" (One who is never separated from His divine consort). "**Maam yEkam**" has therefore to be understood as "**SrI DevyA sahitam Maam**".

The reason for the Lord choosing the word "**Maam**" is to indicate that He has the auspicious guNams like **Soulabhyam**, **Souseelyam** et al for seeking Him as upAyam. He asks the Jeevan to seek Him enriched by such guNams to fulfill the role as UpAyam.

Additional Questions on Maam yEkam

Maam is yEka vachanam (singular) and refers to the Lord. Why an additional (redundant) "yEkam" is added on top of Maam? The responses for this legitimate doubt are:





(1) In this world, there are upAyams and the phalans resulting from the practice of those upAyams. These are two separate entities. In the case of the Lord serving His role as SaraNagata Rakshakan, He is both upAyam and Phalan. Here, He is one Tattvam. The additional yEka sabdham is added for this reason.

(2) Oh Jeevan! After you have performed SaraNagati, I remove any burden on your part and bear that burden without expecting anything in return and bless You with the phalan of your SaraNagaty. The use of both Maam and yEkam refers to this situation.

(3) The yEka sabdham reminds the chEtanan that he should not consider himself as a mukhya upAyam in Prapatti because he performs it. Indeed chEtanan is the doer (kartA) but his act results from Bhagavad sankalpam. Chetanan uses his sareeram and limbs and follows the upAyam shown by the Lord and has no independence (svatantram) to perform Prapatti and should not think that he is equal to the absolute Svatantran, the Lord.

(4) Moksham results as a result of performing Prapatti. One might therefore think that Prapatti is a Mukhya upAyam as well. To prevent thinking along these lines, the yEka sabdham is used. When a chEtanan accumulates sins, the Lord becomes angry over his trespasses. The performance of Prapatti quenches the anger of the Lord. The impact of Prapatti stops there. Moksham is granted by the Lord after Prapatti and by the Lord. Therefore, He alone is the mukhya upAyam and not the act of Prapatti for gaining Moksha sukham. This tattvam is emphasized by the use of yEka sabdham.

(5) the observance of each dharmam gives a specific phalan. Lord standing as the Timeless embodiment of all dharmAs and as SiddhOpAyam promises that He will give all the phalans given by the individual dharmAs. He stands on the opposite side of the scales, where all dharmAs stand and He outweighs them. That is another reason given for the use of the yEka sabdham.





The Meaning of "SaraNam Vraja"

Please attain me (vraja) thru the upAyam of SaraNam Prapatti/SaraNam is the overall meaning. Please take refuge in me alone for your rakshaNam says the Lord. Please perform SaraNagathi at my sacred feet as ananya gathi and akinchanan with the five angams of Prapatti such as Mahaa ViswAsam. When the chEtanan has forsaken all other upAyams and seeks the Lord in their place as UpAyam, then His sacred feet alone are the unfailing means for Moksham. This is the message of "SaraNam vraja".

The first and the second halves of Charama sLOkam

In the first half of Charama sLOkam, GithAchAryan instructed Arjuna to abandon hard to practice means like Bhakti yOgam and counselled him to perform the laghu upAyam of Prapatti, which is done in a trice for assured phalan.

In the second half of the charama sLOkam, GithAchAryan describes as to what He will do after Prapatti: "aham thvaa sarva paapEbhyO mokshayishyAmi maa Sucha:"

The Meaning of Aham sabdham

Our Lord uses "Aham" to His two unique acts:

- (1) I have tied the chEtanams with the handcuffs of samsAra Bhandham as my punishment against their sins. There is no one else, who can break those handcuffs and free them after their performance of Prapatti except Me
- (2) There is no one to interfere with My sankalpam to break their handcuffs. It is all due to My sankalpam and no one can brook it. These twin vaibhavams of SarwEswaran is implied in the use of the word "Aham".

The Meaning of thvaa sabdham

Thvaa points to the helpless chEtanam, which can not succeed in gaining





moksham by itself nor can other gods grant it moksham. Our Lord says to the chEtanam that it understands its helplessness and reminds the chEtanam that He is omniscient (**sarvajn~an**) and omnipotent (**Sarvasaktan**) as well as the most compassionate (**apAra karuNAkaran**). "Oh Chetanam! You have performed SaraNAgathy at my feet and I will bless You (Thvaa)" of this description

The Meaning of "Sarva PaapEbhyO"

PaapEbhyO stands as plural (Bahu vachanam) for all the sins accumulated over aeons. These are destroyed by the Lord en masse. The sarva sabdham is added to the Bahu vachanam of "**PaapEbhyO**:" to indicate every sin without exception would be destroyed by the Lord.

Inclusion of some PuNyams in the Paapa sabdham

Paapam stands for those which cause harm (theengu). Some PuNyams join the assembly of Paapams. For instance, one would have done some good deeds and accumulated PuNyam that may make him eligible for stay in svarga lOkam. One who is desirous of Moksham (Mumukshu) performs Prapatti discards these PuNyams since these PuNyams take him away from his desired phalan of Moksham and nitya kaimakryam at the Lord's Supreme abode. In this context PuNyam is grouped with Paapam as an item to be discarded since both give the phalans that one does not want as a Mumukshu. The Paapams and PuNyams have been compared to golden and steel handcuffs to be discarded by a SaraNAgathan.

The types of Paapams that are destroyed

Our Lord promises to remove the sins of

- avidhya,
- residual vaasanAs from poorva janams and
- sareera sambhandham.



There are additional sins such as those accumulated over many births. They are gigantic in size and some of them have begun to yield fruit and the others are yet to bear fruit. These paapams break into two categories:

- (1) those which were accumulated through conscious acts and
- (2) those accumulated unknowingly.

Our Lord promises to destroy both kinds of these Paapams. Our Lord destroys not only those Paapams that have begun to yield fruit but also destroys those sins, which are accumulated unconsciously after Prapatti. Some of the Paapams yielding fruit might lead to additional births. Our Lord destroys them as well and assures freedom from entering this karma bhUmi (liberation from the cycles of births and deaths).

The way in which consciously accumulated sins after Prapatti are destroyed:

Proper PrAyascchittams destroy the sins accumulated willfully. If the Prapanna after Prapatti accumulates these kind of Paapams and does not perform PrAyascchittams, then the Lord metes out some light punishments to destroy those sins during the post-prapatti period.

The good and bad deeds among the Kaamya KarmAs:

Kaamya KarmAs are those which are identified with desire for one or other transient worldly sukhams. Some of them join with the group of sins. Those which do not fall in this category are:

- (1) KarmAs for the growth of Bhagavath Bhakti
- (2) KarmAs for growth of Jn~Anam about the three tattvams
- (3) KarmAs aimed at the enhancement of the Vaibhavam of the Lord and His BhAgavathAs.

Those that are included as undesirable kaamya KarmAs are related to desire





for wealth and other perishable pleasures. PrAyascchitta prapatti has to be done to neutralize these KaamyA karma related sins. If one does not do these PrAyascchittam, there will be interference to Bhagavd anubhavam. The enmity with sAttvikAs, frustration from inability to gain the desired phalans.

Explanation on the time when the Lord grants Moksham for a Prapannan

Our most merciful Lord grants Moksham to prapannAs at the end of the dissolution of the physical body. There are some variations to this timing:

- (1) There are those, who can not spending even a minute more after Prapatti in this samsAra Mandalam and wish to join the Lord in SrI VaikunTham. These prapannAs are known as **Aartha PrapannAs**. For them, the Lord grants immediate Moksham.
- (2) There are those, who enjoy the pleasures of the world until death comes and thereafter wish to gain moksham (without being engaged anymore in the cycles of births and deaths). These PrapannAs are known as **Dhrupta PrapannAs** and they lead sin free lives by engaging in Bhagavad anubhavam and kaimkaryams to the Lord and His BhAgavathAs. At the time of Prapatti, they pray for sin free kaimkaryams during the Post-prapatti period. The power of their Prapatti would prevent them from accumulating any paapams during their time on earth after Prapatti. They might have accumulated PuNyams, which in turn would have prevented them from accumulating paapams. For these Dhrupta PrapannAs, our Lord grants Moksham at the end of their earthly lives
- (3) It is real that people during their Post-Prapatti period commit some paapams consciously. One does not need to worry whether these sins will interfere with Moksham. Appropriate Prayaschittams preceded by regret over these sins will destroy these sins. Our compassionate Lord grants these prapannAs Moksham at the time they shake off their mortal coils
- (4) For those unrepentant and hard hearted PrapannAs, who do not perform the



PrAyaschittams for their sins arising from conscious deeds, Our Lord metes out some punishments prior to their death and at the end grants them Moksham because of the Prapatti that they had done. After experiencing these light punishments during their time on earth, the Prapannan becomes the object of Mercy of the Parama KaaruNeeka Prabhu, our Lord, and secures Moksham.

The way in which the Lord removes the obstacles that stand in the way

Our Lord is by nature compassionate; further, He is with the most merciful PirAtti. Both of them are very eager to chase away the obstacles faced by chEtanams (Moksha VirOdhis). He waits for an appropriate time to confer His anugraham. He looks out for some signs that the chEtanam can exhibit (an effort or sAdhanam) to rush to their rescue. He uses that as an excuse to rush to their help. The signs that He seeks are:

(1) any PuNyam done without their awareness that could predispose them towards the possession of sattva guNam. Our Lord chases away any interference towards building of the sattva guNam and helps them to perform sathkarmAs.

(2) Besides display of sattva guNam, the chEtanams will gain the Lord's attention, if they possess tattva Jn~Anam. Vipareetha Jn~Anam interferes with the acquisition of Tattva Jn~Anam. To ward off these deleterious effects, the Lord creates sambhandham with SadAchAryAs, who in turn perform sadupadEsams and set the chEtanam on the right path to Moksham

(3) ChEtanams should gain Mukti by practice of Bhakti or Prapatti yOgam. There may be some sins that stand in the way of them performing these anushtAnams. Lord's anger grows meanwhile over their build up of sins. Piratti intercedes on behalf of the chEtanams and appeals to the Lord to forgive their sins and bring them close to Him. He accedes to His PirAtti's request and He removes the obstacles to Prapatti. EmperumAn is the One who removes the obstacles to Prapatti through His PirAtti.





(4) ChEtanams are eligible by their nature to enjoy Moksha sukham and yet struggle in SamsAram due to the accumulation of sins that interfere with their efforts to gain the Lord. They have to perform Bhakti or Prapatti yOgam to overcome the anger of the Lord. Once they complete one or other of these two yOgams, our Lord blesses them with Moksha Anugraham. All the obstacles that stood in the way of the ChEtanam are eliminated now. EmperumAn uses Bhakti or Prapatti yOgam to bless the chEtanams that erred and grants them Moksham.

The first part of Charama sLOkam instructed the adhikAri, who is unable to observe Bhakthi yOgam due to his Aakinchanyam to observe BharanyAsam (Prapatti). The second part houses the Lord's assurance to chase away all sins of the Jeevan that stood in the way of Moksham, after completion of Prapatti.

The way in which UpAyams yield the Moksha Phalan

Our Lord's anger is quenched by the observance of Bhakthi or Prapatti yOgam dear to His heart. His anger over trespasses of Saastrams by the Jeevan is removed. In that state free from anger, He is ready to grant the boon of Moksham. The Jeevan's shrunken Jn~Anam prior to Prapatti reaches a full blossom due to the sankalpam of the Lord. Our Lord becomes the target (upEyam) at that stage of full blossoming of the Jeevan's Jn~Anam.

MokshayishyAmi SabdhArtham

Our Lord states here that He will abandon His sankalpam to keep the Jeevan buffeting in the whirlpool of samsAram. MOKshayishyAmi is set in future tense. The question may arise as to when that time of mOksham is. For an Aartha prapannan, Moksha siddhi is at the moment, when he shows disgust at the samsAric way of life after Prapatti and could not wait for even one moment to reach Sri VaikunTham. For a dhrupta prapannan, Moksham is at the end of His life on earth. Both Aartha and dhrupta Prapannan have the same quality of Bhagavad anubhavam after Prapatti; the only difference is the time difference to reach Moksham after Prapatti.



Meaning of Maa Sucha:

Maa Sucha: means do not grieve. Since you are going to gain Bhagavad anubhavam/Moksha sukham, there is no reason for you to grieve anymore. Before performing Prapatti, you were sad over your unfitness to undertake Bhakthi yOgam to gain moksham. That state of mind helped you to perform Prapatti. Now that Mokshaanugraham is assured thru the performance of Prapatti, it is foolish to continue to grieve. Therefore, do not grieve anymore.

The full Meaning of Charama sLOkam

Oh chEtanam! You do not have adequate Jn~Anam and sakti to engage in Bhakti yOgam as a means to Moksham. Therefore, do not get lost in pursuit of Bhakti yOgam. I as Iswaran do not look at the superiority or otherwise of the Jaathi and GuNam of ChEtanams. I am the protector of All. You have chosen Me as UpAyam and have performed SaraNAGathy. I am like the KaRpada tree in granting the desired boons by My devotees. If I have the sankalpam to complete an act, no one can stop me in completing it. I will release you from the assembly of KarmAs that stood as virOdhis in your path to Moksham. I will unite you with the eternally liberated (nitya soori) Jeevans to perform nitya kaimakryam for Me. I will accept blemishless kaimkaryam from you. Please do not grieve anymore. The fearsome residence in Narakam is no More of concern to You. I will step on the Yama kinkarALs' head. Yaman has no business here. You must feel elated over freedom from the grip of Yama dharman and your attainment of Moksha sAmrAjyam. Just like a householder promised a tasteful meal anticipates the taste of such a banquet, please count on the number of days to arrive at My Supreme Abode of SrI VaikunTham. This is KaNNan's message thru His charama sLOkam.

The Importance of Faith in the Lord's assurance

Whatever our Lord wills can not become false. **His Vaakyam is satyam.** One should have Mahaa ViswAsam in the meaning of His charama sLOkam and chase away worries and sadness typical of a Bhaddha Jeevan's life.



The Prapannan will have utter faith in the Lord's words and will have the conviction that he will gain Moksha sAmrAjam and engage in Para VaasudEva kaimkaryam. That thought will make him very happy and contented.



"Maa Sucha:"

Sri Rahasya Traya ChuLakam sampoorNam

SrImatE nigamAnta mahA DeSikAya nama:

Daasan,

Oppiliappan Koil VaradAchAri Sadagopan