

SwAmy Desikan's Rahasya sandeSam

(Chillarai Rahasyangal - amruta Ranjani Rahasyangal)



Sri nrusimha sEvA rasikan

Oppiliappan kOil Sri VaradAcAri SaThakopan



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Swami Desikan - Thiruvaheendrapuram





॥ श्रीः ॥



श्रीमते निगमान्तदेशिकाया नमः

श्रीवेदान्तदेशिकैरनुग्रहीतम्

रहस्यसंदेशः

ஸ்வாமி தேலிகன் அருளிச்செய்த

ஸ்ரீ ரஹஸ்ய ஸந்தேஸம்

Swamy Desikan's

SrI Rahasya SandESam

(Chillarai Rahasyangal)



INTRODUCTION:

Swamy Desikan named this SrI Sookti "SrI Rahasya SandESam" since it is an upadESam on the three rahasyams. In this Chillarai Rahasya grantham, Swamy has given the meanings of Thirumantiram or ashTAKsharam based on a special slOkam:

अहमात्मा न देहोऽस्मि विष्णुशेषोऽपरिग्रहः ।

तमेव शरणं प्राप्तः तत्कैङ्कर्यचिकीर्षया ॥

ahamAtmA na dehOasmi VishNuSeshOaparigraha: |

tameva SaraNam prApta: tatKaimkarya cikIrshaya ||

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Word by Word Meaning:

aham = Myself

AtmA = is the Jeevan

deha: na asmi = I am not the body; I am different from the Body.

(aham) VishNu Sesha: = Myself, the Jeevan is the eternal daasan of VishNu.

aparigraha: = I am one, who does not claim any thing as mine.

tat kaimkarya cikIrshaya = desirous of performing Kaimkaryam to that Lord

tameva SaraNam prApta: = adiyEn has sought the Lord's sacred feet as my protection.

This is the status of the Jeevan.

BHADDHA JEEVAN AND THE NITYA SURI JEEVANS:

Adhi SEshan, GarudaN and VishvaksEnar are the nityasUris and as such are not touched ever with the influence of KarmAs (without ajn~Ana vaasana). They perform limitless Kaimkaryams eternally to the divya dampathis and enjoy ParipoorNa BrahmaNandam. The individual Bhaddha Jeevans have every right to become Mukta Jeevans (liberated souls) and enjoy the bhOgam of the nitya Suris in SrI VaikuNTham. If that were so, why do these Bhaddha Jeevans suffer in SamsAram? For the bound (Bhaddha) jeevan, Prakruti sambandham (triguNams) dull their Jn~Anam about themselves. Hence, they are stuck in the mud of samsAram. They suffer and take many births in different yOnis. For some due to bhAgya VisEsham, SadAchArya sambandham is realized. That SadAchAryan with high standards performs upadEsam to the Bhaddha Jeevan about the inner meanings of Thirumantiram and points out that the three rahsyams (Thirumantiram, dvayam and Carama sLOkam) are closely related. Among the three rahsyams, Carama sLOkam commands one to perform Prapatti., dvayam teaches us about the svaroopam of that Prapatti. The Thirumantiram





briefly summarizes the meanings of dvaya mantram and the requisite amsams needed to understand the purport of dvayam.

CARAMA SLOKAM:

The Lord who is the refuge for all, addresses the cEtanam and says: "Oh Jeevan bound to SamsAram! You are swirling around in this samsAra MaNDalam and are experiencing sorrowful births and deaths. To get out of your misery, You do not need to practice hard upAyams. I am powerful to destroy all of Your sins that bind you in the SamsAra MaNDalam. I am waiting for a time when you will approach Me and seek Me as upAyam."

DVAYAM:

The Prapatti described above is available as a upAyam to one and all. dvayam reveals:

1. Who is that Prapatti for?
2. What is the uniqueness of that object of Prapatti?
3. What is the roopam of that Prapatti?
4. What is its significance?
5. What are its angams?
6. What are the unique aspects of these angams?
7. What is the Phalan that arises from performing Prapatti?
8. What are the unique aspects of the Phalan arising from the performance of the Prapatti ?

THIRUMANTIRAM:

dvayam is the KaraNa mantram for Prapatti. One should reflect on the many

meanings of dvayam. It is to be stated however that dvayam does not reveal explicitly its svaroopam (inherent nature) and SvabhAvam. Thirumantiram steps into this vacuum and succinctly as well as briefly states its Svaroopam and SvabhAvam (relationship with its Master, the Lord). A SadAchAryan performs upadEsam on the meanings of Thiru Mantiram.

Cetanan gets a clear understanding from those upadEsams:

1. He recognizes that the deham (body) and the limbs are different from the Jeevan.
2. He recognizes that the Jeevan and Iswaran are different tattvams.
3. He recognizes that his natural disposition (Svaroopam) is that of being an unconditional servant (SEshan) of Iswaran, the Sarva Seshi.
4. He comprehends the special relationship between him and the Lord that is undestroyable.
5. The jeevan begins to show distaste in the body, wealth et al which resulted from the Karma sambandham.
6. He gains VivEkam and recognizes that Moksham is the supreme fruit for the Jeevan should seek.
7. The Jeevan performs the easy to perform Prapatthi yOgam for gaining Moksha sukham.
8. Afterwards, He stays in a state of expectancy awaiting Kaimkarya PrApthi in SrI VaikuNTham during the post-prapatti period on earth.

These are the fruits arising from the understanding of the meanings of Thirumantiram. The "ahamAtmA" sLOkam quoted at the beginning explains these meanings of Thirumantiram or ashtAksharam.



ashtAksharan - namperumAl - SrIrangam

Thanks: SrI Murali BhaTTar

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DETAILED STUDY OF THE "AHAMATMA" SLOKAM:

aham AtmA - aham + AtmA are the two words here. aham is myself, the JeevAtmA, who is different from the body. These two words describe the meaning of "m" in the ashTAKsharam. How? The **makAram** (the letter "m") is the 25th letter in Sanskrit meyyezhutthu (Vowels). It is different than the 24 acEtana tattvams. The meaning of makAram is the Jeevan. Further, the root "man" denotes Jn~Aanam and being the abode of that Jn~Aanam.

na deha asmi - Sareeram is made up of the different limbs and is therefore different from Jeevan. The 25th jeeva tattvam is distinctly different from body and all the other 24 tattvams that precede it.


VishNu Seshha: (ayam AtmA VishNu Seshha:) - After clarifying dehAtma Brahman (confusing body with the Jeevan), the attributes of Jeevan are covered now. Jeevan is the servant of VishNu (EmperumAn) alone. This group of two words (**VishNu Seshha:**) is linked to the **akAram** in PraNavam - (अ + उ + म - a + u + m) and the fourth case is hidden behind it ("a"), (the **Aya sabdham**). We have to give the meaning for "a" combined with the hidden fourth (dative) case. "Aya" refers to the Jeevan being as the Phalan for the Lord and indicates the Seshatvam of the Jeevan. The combination of "a" and "Aya" indicate that the jeevan is Seshha BhUtan and BhOgya Vasthu for the Lord.

The word "**VishNu Seshha:**" also points to **nama:** sabdham in ashTAKsharam. "**nama:**" sabdham means that the Jeevan is the servant of VishNu alone and not for anyone else. "**VishNO: eva Seshha:**". The specific mention of the word VishNu along with Seshha: emphasizes VishNu Seshatvam.

aparigraha: - Jeevan is the one who has nothing to claim as his own (makAram). He is not a Seshi of anyone. When nama: is combined with Kinchit, it points out that the Jeevan has aparigraham and has no claim over anything as its own.

tamEva SaraNam prApta: - adiyEn has resorted to Him alone as my object of





surrender. The nama: sabdham has the meaning, SaraNAgati. The implication is that the jeevan has performed SaraNAgati at the feet of the Lord on command from Him.

tat kaimkarya cikIrshaya - This group of words is connected to the third padam in ashTAKsharam: "nArAyaNAya". tath refers to For Him (For that nArAyaNan). The word "nArAyaNAya" has the fourth case over nArAyaNa sabdham. That shows the Jeevan's Kaimkaryam to the Lord as a natural SeshabhUtan. "Aya" sabdham stands for Kaimkaryam. After the two words, "tath nArAyaNAya", there is a "shyAm" in "cikIrshaya". That verb "shyAm" indicates the Jeevan's desire to perform that Kaimkaryam for the Lord.

Thus, the "ahamAtmA" sLOkam covers the meaning of ashTAKsharam with its three Padams (PraNavam + nama: + nArAyaNAya).

THE INTEGRATED MEANING OF THIS SLOKAM INSTEAD OF BY THE CONSTITUENT PADAMS:

The jeevan is distinctly different from the body or its limbs (Sareeram and indriyams). I (the Jeevan) is the abode of Jn~Anam. I am of the form of Jn~Anam. Being of the form of Jn~Anam, adiyEn derives the fruits of that Jn~Anam by its shining. Without the benefit of Dharma BhUta Jn~Anam, the Jeevan shines on his own since it is the form of Jn~Anam. Therefore Jeevan is called "pratyak". Jeevan is servant of the Lord alone. Due to the bonds of karma, he appears like the possessor of a few things but in reality, Jeevan has no mamakAram (the claim of Mine on any thing). Jeevan has the immense desire to perform Kaimkaryam to the Lord at SrIvaikuNTham and enjoy ParipoorNa BrahmAnandam there. For gaining that boon, the Jeevan has performed SaraNAgati to the Lord.

One who has performed SaraNAgati to the Lord and rested the burden of his protection to the Lord should reflect always on the integrated meaning of this sLOkam. Such reflections indicate the attainment of nishTai (SvanishTA



abhiijn~Anam - the auspicious signs indicated to him) after the Prapatti. Such an anusandhAnam of the integrated meaning of this sLOkam will create joy for the Jeevan. The Lord will also be pleased by such an anusandhAnam. Therefore one should reflect on the collective meaning of this sLOkam.

ADDITIONAL COMMENTS:

This Rahasyam starts with a beautiful Paasuram and concludes with another paasuram with deep meanings. Let us study the introductory Paasuram:

யானறியும் சுடராகிநின்றேன் மற்றும் யாதுமலேன்
வானமரும் திருமாலடியேன் மற்றோர் பற்றுமிலேன்
தான்முதாமவன் தன் சரணே சரணென்றடைந்தேன்
மானமிலா அடிமைப்பணி பூண்ட மனத்தினனே.

yAn aRiyum sudarAhi ninREn maRRum yAthum alEn
vAn amarum thirumAl adiyEn maRROr paRRum ilEn
thAn amudham avan tan SaraNE SaraN enRu adainthEn
mAnamila adimaippaNi pooNDa manatthinanE.

Word by word Meaning:

yAn - adiyEn the JeevAtman.


aRiyum sudarAhi ninREn - adiyEn stands as Jn~Ana svaroopan, who comprehends other things.

maRRum yAathum allEn - adiyEn is totally different from acEtanams.

vAn amarum thirumAl adiyEn - adiyEn is the unconditional servant of the Lord residing in Parama Padam.

maRRa ohr paRRum ilEn - adiyEn stays without any rights to anything.





mAnam ilA adimaippaNi pooNDa manatthinEn - adiyEn has immeasurable desire to perform Kaimkaryam to the Lord and am eager to hold tightly Kaimkarya SaamrAjyam in my mind.

amudhAm avan tan SaraNE SaraN enRu adaintEn - adiyEn has performed SarNAgati to this insatiable nectar driven by adiyEn's immense desire to gain Kaimkarya SaamrAjyam.



amudhAm avan tan SaraNE SaraN enRu adaintEn

This Bhaddha Jeevan is eligible (SvaroopA YogYathai - intrinsically qualified) to enjoy the अपरिच्छिन पुरुषार्थम् - aparicchina purushArtham (immeasurable and top goal of life) of Bhagavath kaimkaryam in Sri VaikuNTham on a par with the eternally liberated souls (nitya sUris). Yet the Bhaddha Jeevan (Bhaddha KshEtraJn~an) is immersed in sadness in the abode (ocean) of many kinds of sorrow (अनन्त-क्लेश-भाजन-संसार-सागरम् - ananta kleSa bhAjana SamsAra saagaram). He is overcome by intense sorrow (अत्यन्त शोकार्त - atyanta SOkArtan) on reflection of his pitiable state.

Due to Bhagavath KaaruNyam, this Bhaddha Jeevan gains SadAchArya sambandham. Such an AchArya with ParipoorNa Jn~Anam (परिपूर्ण प्रतिबुद्धन् ParipoorNa Pratibhuddhan) performs the upadEsam and consoles this sorrowing Jeevan: "Do not roam here and there chasing difficult to practice upAyams (अतिदुष्कर धर्मम् atidhushkara dharmams). Our Lord is omnipotent (Samarthan) to destroy all your sins and is awaiting your appeal for rescue (Prateekshan). In His carama sLOkam, He has commanded you to seek Him alone for your protection (mAm ekam SaraNam vraja). SaraNAGati is accessible as a means to every one (sarvAdhikAra SaraNAGati). dvayam is the mantram that clearly instructs us on its svaroopam, parikaram and Phalan (nature, practice and fruits). Thirumanthiram is in form of the summary of the needed meanings for dvayam (अपेक्षित-अर्थसंग्रह-रूप - apEkshita arthasangraha roopam).

About the significance of the ahamAtmA sLOkam, Swamy Desikan's anugraha bhAshaNam takes the following form:

திரும்பத்தரத்திலே புகுதி-ஆத்ம-வिवेकமும் ஜீவ-ईश्वर-विवेकமும் பிறந்து स्वाभाविक-
भगवत्-संबन्धத்தை உணர்ந்து औपाधिक-देह-विभूत्यादि-संबन्धத்தை இகழ்ந்து

स्वरूप-अनुरूप-परमपुरुषार्थ-सिद्धिंक्त्तु स्व-अधिकार-अनुगुणमांन सुकर-उपाय

விசேஷத்தைப்பற்றி ஸ்வாமி-கைங்கர்ய-मनोरथனாய் நிற்கிற நிலையை अहमात्मा என்கிற श्लोकம் प्रतिपादிக் கிறது.

ThirumantratthilE prakruthi-Atma-vivEkamum, jeeva-Iswara VivEkamum piRanthu, svAbhAvika-bhagavat-sambandhattai uNarntthu oupAdhika-dEha-vibhUtyAdi-sambandhatthai ikazhntthu, svaroopaa-anuroopa-Parama PurushArtha-siddhikku, sva-adhikAra-anuguNamAna, sukara-upAya viSEshatthaip-paRRi, SwAmi-Kaimkarya ManOrthanAi niRkkiRa nilayai ahamAtmA yenkiRa sLOkam pratipAdikkiRathu.

With the help of the upadEsam from a sadAchAryan on Thirumantiram, one gains clarity on the svaroopam and SvabhAvam of sentient and the insentient, the knowledge about the natural relationship between the Jeevan and Iswaran that will lead to the de-emphasis on one's wealth, possessions et al and focus on the great boon of Moksham. A clear understanding of the meanings of Thirumantiram will lead to the adoption of the auspicious upAyam of SaraNAgati and kindle the interest during the post-prapatti period in the nithya kaimkaryam to be obtained in Sri VaikuNTham. **This is the essence of the ahamAtma sLOkam.**

Swamy Desikan proceeds now to the meaning of the individual vAkyams of the ahamAtmA sLOkam: "ahamAtmA, na dehOasmi, VishNu Sesa:, aparigraha:, tamEva SaraNam prApta:, tat-kaimkarya-cikIrshaya".

1. ahamAtmA na dhOasmi

These two words cover the meaning of the third aksharam of PraNavam, "m". The padam "aham AtmA na dehOasmi" removes the delusion that the body is the same as Atman (Jeevan), the 25th tattvam. The body made up from the growth of its many limbs is shown to be different from the ageless Jeevan, which does not show these changes. The glory of this distinction between the

changeless Jeevan and the ever changing deham is revealed - -

अनात्मनि-आत्मबुद्धिये कर्म कथिकीरुतु. अनेक-अवयव-उपचय-रूप
 माने तेहत्तुर्काट्टिल वेरु एण्णु सौन्नविदु इन्तुरियङ्कणिल
 अण्यतेतुक्कुम् उडलकुणुणुमातेकयाले पञ्चविंशकनुदय तत्वान्तर-
 वैलकुणुण्यमुम् फलिकीरुतु.

anAtmani Atma buddhiyai kazhikkiRathu. anEka avayava upacaya roopamAna
 dehatthirka-kaattil vERu yenRu sonna ithu indriyangaLil anyathaikkum
 upalakshaNamaaikaiyAlE panchavimSakanudaya tattvAntara VailakshaNyamum
 phalikkiRathu.


2. VishNu SEsha:

This Padam reveals the Prakruti-pratyaya arthams. This Padam shows that the Jeevan is linked to Iswaran alone as His servant. Prakruti and Pratyaya sabdhams stand for the combination of "a" the prathamAksharam of PraNavam (Iswaran) and "Aya", the luptha cathurti over "a" standing for the meaning that the Jeevan is for the sole enjoyment of Iswaran. "avan phalanukkaAhavE irutthal". Jeevan's unconditional Seshatvam to the Lord is brought out. This VishNu Sesa vAkyam also brings out the meaning of "nama:", the second padam of Thirumantiram. "na+ma:" shows that jeevan is not a servant/slave for anyone other than Iswaran (VishNu to be specific). VishNuSEsha: is expandable into "VishNu Eva Sesa:". This again emphasizes the unique relationship between Jeevan and its VishNu -Seshatvam.

3. aparigraha:

This word reveals the meaning of "nama:", the second pAdam of Thirumantiram

இதில் விசேஷ-நிர்देश-ஸ்வாரஸ்யத்தாலும், ஸமாஸ சாமर्थ்யத்தாலும் விஷ்ணு
 வுக்கே சேஷமென்று தோற்றுக்கையாலே अन्यशेषत्वத்தைக் கழிக்கிற நமஸ்ஸின்
 அர்த்தத்தைக் காட்டுகிறது.



"ithil viSEsha nirdESa (indication) svArasyattAlum, samAsa sAmarthyatthAlum (power of samAsam) VishNuvukKE SEsham enRu tORRukaiyAIE anyaSeshatvatthai kazhikkiRa namassin arthatthaik-kAttukirathu"

(This word indicates by the power of samAsam that Jeevan is the sole servant of VishNu and VishNu alone and thru the invocation of ananya Seshatvam brings out the meaning of nama: sabdham of ashTAKsharam).

4. tamEva SaraNam prAptha: -

இந்நமஸ்ஸு தன்னிலே விவक्षितமான भगवत्-चरण-अरविन्द-शरणागतियै तत्प्रैरित
नाम्यं கொண்டு தான் பண்ணின ப்ரகாரம் तमेव-शरणं-प्राप्तः என்று
சொல்லப்படுகிறது.

innamassu tannilE vivakshitamAna (revealing) bhagavath-carana-aravinda-SaraNAgatiyai tatprEritanAik-koNDu, tAn paNNina prakAram tamEva SaraNam prApta; enRu sollappaduhiRathu.

The nama: sabdham makes it clear that it is about self-surrender performed by the Jeevan at the Lotus Feet of the Lord and "tamEva SaraNam prApta:" is linked to that "nama:" sabdham .

5. tat kaimkarya cikIrshaya: -

These vAkyams briefly touch upon the third padam of ashTAKsharam (viz.) nArAyaNaya, nArAyaNa and Aya sabdams -

तत्कैङ्कर्य-चिकीर्षया என்கிற பதம் तृतीय-पदत्तिले प्रकृति-प्रत्यय-अंस-तात्पर्यக்
संग्रहिककிறது.

tat kaimkarya cikIrshaya enkiRa padam, truteeya padattil Prakruti-pratyaya amSa tAtparyatthai sangrahikkiRatu.

In a Masterly Summary on the thought build up of this sLOkam, Swamy Desikan



observes:

இதில் அर्थக்ரமத்தைப் பார்த்தால் தேஹாதி - விலக்ஷணனாய் ஜாதிவாய் ஜானஸ்வரூப
னுமாய் இரண்டுபடியாலும் ப்ரத்யக்காய் ப்ரத்யக்காய் ப்ரத்யக்காய் ப்ரத்யக்காய் ப்ரத்யக்காய்
ரஹிதனான நான் நிர்வதிக-ப்ரத்யக்-கைய-ர-ச-லாபார்த்தமாக அவன் தன்னையே
சரணமாகப்பற்றினென்று ப்ரபன்னனுடைய ச்வநிஷ்டா-அபிஜ்ஞானம் சொல்லுகிறது.
ந்யஸ்தப்ரனுக்கும் இது ச்வ-பர-ஸந்தோஷார்த்தம் நியமம் அநுஸந்தேயம்.

ithil arthakramatthaip-pArthAI, dehAdi-vilakshaNanAi, Jn~AtAvAi, Jn~Ana
svaroopanumAi iraNDu padiyAlum pratyakkAi, bhagavadeka-Sesha bhUtanAi,
nirupAdhika SeshitvAdi rahitanAna nAn, niravadhika-bhagavat-kaimkarya-rasa-
lAbArthArthamAka, avan tannaiyE SaraNamAka paRRinEn enRu
prapannannudaiya svanishTA abhijn~Anam sollukirathu. nyastabharanukkum ithu
sva-para-santhOshArtham, nityam anusandheyam.

Swamy Desikan states here the build up of the meaning of this "ahamAtmA na
dehOasmi" sLOkam reveals the attainment of SvaroopA Jn~Anam of the
Bhaddha Jeevan. He recognizes that he is totally different from deham and is
the knower (Jn~AthA) and the embodiment of Jn~Anam (Jn~Ana Svaroopan)
and by both these means becomes empowered to be self-effulgent, having a
sole Master in VishNu and possessed with the inherent attribute of being the
Lord's servant. adiyEn, the jeevan has now performed SaraNAGati unto His
sacred feet for gaining the boon of Bhagavath Kaimkaryam. This is the
auspicious lakshaNam (svabhishTAbhijn~Anam) of a prapanna Jeevan. For one
who has completed the observance of Prapatti and laid the burden of protection
at the Lord's Thiruvadi (nyasta-bharan), this understanding about his status and
goals creates joy for him as well as to the Lord (sva-para-santOshArtham). This
should be reflected upon always (nityam anusandheyam).

Swamy concludes this rahasya sandeSa SrI Sookthi with a brilliant pAsuram,
which forms the basis of his next ChillaRai rahasyam (rahasya sandeSa



VivaraNam). VivaraNam is a commentary on this pAsuram. adiyEn will quote this pAsuram and take up Swamy Desikan's own commentary later:

சீலங் கவர்ந்திடும் தேசிகர் தேசின் பெருமையினால்
தூலங்களன்ன துரிதங்கள் மாய்ந்தன, துஞ்சல்தரும்-
கோலங்கழிந்திடக் கூறிய காலம் குறித்துநின்றோம்
மேலிங்கு நாம்பிறவோம் வேலைவண்ணனை மேவுதுமே.

Seelam kavarnthidum desikar tEsin perumayinAl
thUlangaLanna dhuritangaL mAyntana, tunjal tarum-
kOLam kazhintidak-kooRiya kALam kuRittu ninROm
mElingu nAmm piRavOm VelaivaNNanai mEvuthumE.

In parting, Swamy Desikan states that the essence of the three rahasyams was created by Him, who always thinks about the spiritual wellbeing of His sisHyAs.

adiyEn bows before my Maanaseeka AchAryan, VaikuNTha Vaasi navaneetham Sri SrIrAma DesikAcchAr Swamy, who was my AchAryan during my boyhood days. The base that he provided through his many works opened adiyEn's eyes to our great VaishNavite tradition. This e-book and the others are a direct result of His anugraham and upadEsam, which led adiyEn later to Srimad Azhagiya Singar's sacred Thiruvadi and be blessed with Prapatti.

न दैवं देशिकात् परम्

na daivam desikAt param

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan