

**SwAmy Desikan's**  
**Rahasya sandeSa VivaraNam**  
(Chillarai Rahasyangal - amruta Ranjani Rahasyangal)



**Sri nrusimha sEvA rasikan**  
**Oppiliappan kOil Sri VaradAcAri SaThakopan**

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Namperumal - SrIrangam





॥ श्रीः ॥



श्रीमते निगमान्तदेशिकाया नमः

श्रीवेदान्तदेशिकैरनुग्रहीतम्

# रहस्यसंदेशविवरणम्

ஸ்வாமி தேலிகன் அருளிச்செய்த

ஸ்ரீ ரஹஸ்ய ஸந்தேஸ விவரணம்

Swamy Desikan's

## SrI Rahasya sandESa VivaraNam

(Chillarai Rahasyangal- amrta Ranjani Rahasyangal)



### INTRODUCTION:

This is the tenth among the 16 of the amrta Ranjani rahasyams. Swamy Desikan created the Chillarai Rahasyam of Rahasya SandEsam. After completing it, he had a concern whether the sishyAs understood clearly a sentence that he used in explaining the meaning of dvayam and its four unique aspects. The main text of Rahasya sandeSam that made him worry is:

शरणागतिथिनुदय विषय-स्वरूप-परिकर-फल विषेण्यङ्कला विशदमाकम्

प्रकाशिपिक्किर द्वयत्तिर्कु என்கிற இடத்தில்

SaraNAgatiyunudaiya vishaya svarUpa-parikara-phala viSeshangaLai  
viSatamAka prakASippikkiRa dvayatthiRkku enkiRa idatthil ---



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In this VivaraNa SrI Sookti, he explained the four ViSeshams about dvayam a little more elaborately:

(1) விஷய விசேஷமாவது - शरण्यान्तरங்களுமன்றிக்கே स्वरूप-मात्रமுமன்றிக்கே  
புத்தி-சம்பந்த-குண-விஐஹ-விசிஷ்டனான ஸர்வேஸ்வரன்.

(1) "Vishaya ViSeshamAvathu" -SaraNyAnatarangaLumanrikKE, svaroopamAtramumanRikkE patnee-sambandha-guNa-vigraha-viSishTanAna sarveSvaran.

### UPADESAM ON PRAPATTI VISHAYAM:

Sarvesvaran with His unique svarUpam, PirAtti, sambhandham with jeevan and as Seshi as well as His ananta KalyANA GuNams is the Vishayam (Object) of Prapatti. All these five lakshaNams go together as Him standing as the Vishayam for Prapatti.

(2) ஸ்வரூப விசேஷமாவது-दुष्करत्व-चिरकाल-साध्यत्वादि कश्यायनदत्तानुपासनादि  
களிற்காட்டிலும் அதன் பரிகாரங்களிற் காட்டிலும் வேறுபட்ட ஹர்ந்யாசம்.

(2) svarUpa viSEshamAvathu - dushkaratva-cirakAla-sAdhyatvAdikaLai udaitthAna upAsanAdikaLiRkkAttillum, athan parikArangaLiR kAttillum vERupatta bharanyAsam.

### UPADESAM ON SVARUPAM OF PRAPATTI:

The different aspects of the svarUpam (inherent nature) of Prapatti and its differences from Bhakti as an upAyam for Moksham are clarified here.

(3) परिकर विषेष्ममாவது - यमनियमातिकलानुपासना अङ्कங்களிலும் भक्ति-  
प्रपत्तिकளிலும் காட்டில் வேறுபட்ட आनुकूल्य-सङ्कल्प-पादि-पञ्चकम्

(3) parikara viSeshamAvathu - yamaniyamAdhikaLAna upAsana angangaLilum bhakti-prapattikaLilum kAttil vERupatta AnukUlyA- sankalpAdi-pancakam.





The greatness of Prapatti - gajendra Moksham





## UPADESAM ON PARIKARAM OF PRAPATTI:

The angams of Prapatti are five in number. The anga viSeshams of Prapatti are commented upon here.

(3) पल विशेष्ममावतु - ऐश्वर्य-கைவல்ய-ரூப-प्रयोजनान्तरங்களிலும் भगवत्-सालोक्यादि-मात्रத்திலும் व्यावृत्तमायं देश-காலாदि-परिच्छेदमில்லாத கைங்கர்ய-पर्यन्त-मान परिपूर्ण-ब्रह्मानुभवम्.

(4) phala viSeshamamAvathu - Iswarya-kaivalya-rUpa-prayOjanAntarangaLilum, bhagavat-sAlOkyaAdi-mAtraththilum vyAvrttamAi deSa-kAlAdi-paricchEdam illAtha kaimkary-a-paryantamAna paripUrNa brahmAnubhavam.

Saayujya Moksham is the only phalan to be sought and this phalan is different from every other kind of Phalan such as the enjoyment of material riches or the enjoyment of kaivalyam (AtmAnubhavam) or Saameepya / SaarUpya / SaalOkya Moksha sukham.

In the second part of the Rahasya sandeSa VivraNam, Swamy Desikan elaborated further on the meanings of the "Seelam kavarnthidum" pAsuram that was positioned at the very end of the Rahasya sandeSam, the source SrI Sookti.

## SEELAM KAVARNTHIDUM PASURAM - WORD BY WORD MEANINGS:

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

Seelam kavarnthidum desikar thEsin perumayinAl







thUlanganna dhuritangaL mAynthana, thunjal tharum-

kOlam kazhinthidak-kooRiya kALam kuRiththu ninROm

mElingu nAm piRavOm VelaivaNNanai mEvuthumE.

Through this pAsuram, Swamy Desikan celebrates the gaining of the Supreme goal of Saayujya Moksham that he was blessed with through sadAcArya anugraham.

**Seelam kavarnthidum** - those (AcAryas) who possess auspicious Atma guNams and AchAram / anushTAna balam.

**desikar** - those magnanimous souls, who save one from traveling thru the labyrinths of life leading nowhere and point out the auspicious and fail-safe route to Moksham for us thru their sadupadEsams and compassion for us.

(**desikar**) **thEsin perumayinAl** - Through the prabhAvam of Prapatti administered by the SadAcAryan, which leads to SarvEswaran accepting our rakshaNam

(ஸர்வேஸ்வரன் 'இவர்களை அநுவந்திகளோடுங்கூட ரக்ஷிக்கக் கடவோம்' என்னும்படி

பண்ணின ஆத்ம-ஆத்மீய-பர்னியாச-ப்ரபாவத்தாலே என்றபடி - sarvesvaran ivarkaLai

anubandhikaLOdum kooda rakshikka kadavOm ennumpaDi paNNina Atma-Atmeeya-bharanyAsa-prabhAvattAIE enRapadi).

**thUlanganna dhuritangaL mAynthaana-** They instructed us that when we perform of our Prapatti with manas, kAYam and speech (trikaraNams), the sins accumulated before Prapatti and those accumulated unconsciously after Prapatti would be destroyed like the bales of cotton thrown into the blaze of a roaring fire ("pOyap-Pizhaiyum pukutharuvAn ninRanavum theyyinil thUsAhum" according to ANDAL). MukkaraNa Prapatti is the act of arriving at the Lord's feet with sacred flowers in hand, placing them at His feet with reverence (Kaayikam), while singing about His glories (Vaachikam) and reflecting on them with one's mind (Maanaseekam).



sadaachaaryan - Swami Desikan

thunjal tarum kOlam - This refers to the state of the jeevan suffering in SamsAram without knowledge of the relationship between the Jeevan and its Lord, the Iswaran ("अनादिमाया सुप्तः - என்கிறபடியே आत्म-परमात्मादि -ज्ञानமில்லாதபடி பண்ணுகிற प्राकृत-शरीरம் என்றபடி - anAdimAyA supta: - enkirapadiyE Atma-paramAtmAdi jn~Anam illathapadi paNNukiRa prAKruta - Sareeram enRapadi").

Kazhinthidak kUDiya kAlam - the time decided upon by the Lord to complete the SaraNAgati by the jeevan and to release the jeevan from its bodily prison that had resulted from prArabdha karmas (प्रारब्ध-शरीरमाक़ि़र सि़रैरयै स्वतन्त्र नान सव्वामि माற்றுக்கैக்கு प्रमाण-नियतमान समयம் என்றபடி - prArabdha-SareeramAkiRa siRayai svatantranAna Swami mARRukaikku pramANa niyatamAna samayam enRapaDi).

KuRitthu ninROm - the act of waiting for the boat to arrive without any special effort on one's part to ferry one across the sea of samsAram (स्वयत्न-अपेक्षैय़र ஓடம் பார்த்திருப்பார்க்கு ஓடம் வருமாப்போல இது स्वयमागतमायம் அணித்தாகப் பெற்றோம் - sva-yatna apEkshaiyaRa Odam pArtthiruppArkku Odam varumAp-pOIE ithu svayam-AgamAi aNitthAkap-peRROm).

mElingu nAm piRavOm - We will never be born again in this sorrowful prAKruti world due to the anugraham of SadAcAryan , who removed the cause of such rebirths here by placing us (the Jeevans) at the feet of the Lord and thereby destroying our PrArabdha karmas, the cause for such rebirths (सदाचार्य-प्रसादत्तलाले शरीरान्तर-हेतुवान प्रारब्ध-कर्माश्रुम कृषियपपेற்ற नलाम இருள்தருமாலுலத்துள் दुःख-हेतुवान शरीरपरिग्रहம் பண்ணோம் என்கிறது - SadAcArya prasAdattAIE SareerAntara hEtuvAna prArabdha-karmASamum





kazhiyap-peRRa nAm iruL tarum jn~AlatthuL dukkha hEtuvAna Sareera parigraham paNNOm enkiRathu).

VEIaivaNNanai mEvuthumE - We will cross the SamsAric ocean and arrive at the sacred feet of Sri VaikuNThanAtham with the ThirumEni that quenches the fires of SamsAram and arrive at SrI VaikunTham like a boat that reaches its ultimate destination.

Thus one attains the Phalan of removal of all inauspiciousness (सर्व-अनिष्ट-निवृत्ति sarva-anishTa-nivrtti) and the matchless bliss of total enjoyment of the Lord in all His splendor as a result of being united with His sacred feet (இப்படி சர்வ-

அனிஷ்ட-நிவ்ர்த்தியும் நிரதிசய-ஆனந்தரூப-பரிபூர்ண-புறவுநுபவமும் உண்டாம்படி 'கூட்டறிய திருவடிக்ங்கள் கூட்டினை நான் கண்டேன்' என்று கृतकृत्यனான தான் கृतार्थ னாகிறான் - ippadi sarva-anishTa nivrtthiyum niratiSaya Anandha rUpa paripUrNa bhagavad-anubhavamum uNDampaDi 'kooTTariya thiruvadikkaL kooTTinai nAn kaNDEn' enRu krtakrtayanAna tAn krtArthanAhirAn).

கூட்டுதிநின்குரைகழல்கள் இமையோரும் தொழாவகை செய்து

ஆட்டுதி நீ அரவணையாய் அடியேனும் அ.:தறிவேன்

வேட்கையெல்லாம் விடுத்தென்னையுன் திருவடியே சுமந்துழல

கூட்டறிய திருவடிக்ங்கள் கூட்டினை நான் கண்டேனே.

kooTTuthi nin kurai kazhalkaL imaiyOrum thozhAvakai seythu

ATTuthi nee aravaNaiyAy aDiyenum ahdharivEn

veTkaiyellAm viDuthu ennai un thiruvaDiyE sumanthu uzhal


kooTTaRiya thiruvadikkaL kooTTinai nAn kaNDEnE. --- ThiruvAimozhi: 4-4-9

Meaning:

Oh EmperumAnE ! Brahma, Rudra and all devAs could not find you through their







searches to worship You. But I know very well that You always take them to Your louts-feet when they perform SaraNAgati to You, however lowly they are. You enabled me to forsake worldly pleasures and helped me to roam around bearing Your sacred Thiruvadis on my head and united adiyEn with them. I have definitely realized this (mahOpakAram) now.

## VAIKUNTHA VAASI SRI U.VE SRI SRIRAAMA DESIKACCHAR'S SUMMARY:

SrI SrIrama DesikAcchAr Swamy has provided us one of the most lucid commentaries on Rahasya SandeSa VivaraNam, which adiyEn will highlight now:

In the Rahasya SandeSa VivaraNam, Swamy Desikan commented on the four aspects of dvayam as it relates to SaraNAgati as the KaraNa Mantram used for performing our Prapatti:

1. Vishaya ViSEsham
2. svaroopA viSEsham
3. anga ViSEshams and
4. Phala ViSEshams.

### 1. Vishaya ViSEsham:

Prapatti is done towards EmperumAn. Therefore, EmperumAn becomes the object (vishayam) for Prapatti. The other devatAs have no power to become our protectors. Since they have no adhikAri viSEsham, there is no room for thinking of performing Prapatti to them. Our Lord alone has the unique rakshaNa balam and Saamarthyam. Our Lord has a few other Vishaya lakshaNams, when we perform Prapatti to Him and seek His rakshaNam:

- We do not perform Prapatti to His divyAtma Svaroopam but we perform Prapatti to His divya MangaLa Vighram
- We do not perform Prapatti to Him alone but we seek His protection as

Lakshmi VisishTan (with PirAtti). Prapatti is for the divine couple (divya Mithunam),

- We perform Prapatti to Them remembering their yEka SEshitvam at the time of upAyam and upEyam (granting us the fruits of our Prapatti).

Thus SarveSvaran, as the Vishayam of Prapatti is visualized as the One with a divine auspicious body, ananta KalyANa GuNams and as One whom PirAtti never leaves even for a second and as the Seshi for the jeevan with indissoluble links to the jeevans.

## 2. Svaroopam ViSEsham of Prapatti:

Bhakti and Prapatti yOgams are the two direct means (upAyams) for Moksham. Among the two, Bhakti Yogam is hard to perform and tardy in yielding results. Prapatti on the other hand is easy to perform and gives results immediately after the observance; further, Prapatti is to be done only once. Thus Prapatti differs in svaroopam from Bhakti yOgam, the other upAyam for gaining Moksham. Bhakti yOgam includes Prapatti as an angam in it. That Prapatti is different from the svatantra Prapatti, which is a direct means for Moksham. These features in svaroopam differentiate Prapatti from Bhakti yOgam.

## 3. Anga ViSEshams of Prapatti:

Prapatti has 5 angams:

- Anukoolya Sankalpam
- PrAtikoolya Varjanam
- MahA ViSvAsam
- gOptrutva varaNam and
- kArpaNyam.

Bhakti yOgam has 7 angams including Yamam, niyamam. Thus the Prapatti



angams are quite different from the angams of Bhakti yOgam. This differentiates Prapatti from Bhakti yOgam.

#### 4. ViSEsham in the phalan of Prapatti:

The phalan of Prapatti is the gaining of Moksha sukham and the enjoyment of ParipoorNa brahmAnandam at SrI VaikuNTham performing nitya, niravadhya Kaimkaryam for the divya dampatis. Such a kaimkaryam at SrI VaikuNTham is not limited by time or place. This can be done at all times and places without any restrictions. This Kaimkarya prApti and the Moksha phalan attained is distinctly different from Kaivalya sukham (AtmA avalOkana anubhavam) or SaalOkya Moksham (living in a world similar to SrI VaikuNTham), Saaroopya Moksham (having the appearance similar to the Lord), Saameepya Moksham (living in a world close to SrI VaikuNTham) or the enjoyment of (perishable) wealth such as at svarga lOkam.

#### SEELAM KAVARNTHIDUM PASURA VYAKHYANAM:

This pAsuram appears at the very end of Rahasya VivaraNam. Swamy Desikan has provided detailed commentary on this pAsuram in the VivaraNa SrI Sookti.

This pAsuram celebrates the attainment of the highest PurushArtham of Moksham by a sishyan due to the anugraham of the sadAcAryan. AcAryAs are full of Atma guNams like compassion, forbearance, AcAram et al. They are role models for us. They place the burden of their and our protection (Bhara nyAsam) at the Lord's sacred feet. Sarvesvaran has made a vow to protect them and those associated with them. Due to the power of this Bhara nyAsam, all the sins accumulated over many births are destroyed by the Lord. The sins accumulated unconsciously after Prapatti do not cling to us. In the post-prapatti period, sins acquired deliberately are treated with light punishments. As a result of the Prapatti performed, there are no more births for a prapannan in this samsAric world. The Prapannan awaits release from the mortal coils to travel to SrI VaikuNTham and serve the Lord there.







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SrI VaikuNthanAthan - UlaguyyaninRa PerumAL-Thirukkadalmalai  
(Thanks: SrI B.Senthil)







PrapannAs wait for that day of release from their bodies and the travel thereafter to SrI VaikuNTham via the path of light (arcirAdi mArgam). After Prapatti, we wait for the boat that takes us across the samsAric ocean without taking any effort on our part. The boat comes on its own to take us to SrI VaikuNTham. All our worries are removed thanks to the anugraham of the Lord's AcAryans, who blessed us with Bhara NyAsam. We do not ever return to this samsAra MaNDalam after Prapatti. All our afflictions are gone once we arrive at SrI VaikuNTham and prostrate before SrI VaikunThanAthan. We consider ourselves freed from the ills of karmam, ajn~Anam and karma bandham and enjoy with nitya sUris at SrI VaikuNTham, the limitless and matchless brahmAnandam through the performance of eternal and blemishless Kaimkaryams to the divya dampatis.

Rahasya SandESa VivaraNam sampoorNam

SrImatE nigamAnta mahA deSikAya nama:

dAsan,

Oppiliappan Koil VaradAchAri SaThakOpan

**NOTE:** Swami Desikan's Rahasya Sandesam is available as eBook #2 at:

<http://www.srihayagrivan.org/html/ebooksList1.htm>