

**SWAMI DESIKAN'S
AMRUTA RANJANI**



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॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

अमि रुतरांशुनी

AMRUTHA RANJANI

INTRODUCTION

DESIKA PRABHANDHAM: TYPES OF TAMIL POEMS

Swamy Desikan used three kinds of poetic forms for His 405 Paasurams of His Prabhandham. These are:

1) VeNN Paa (2) Aasiryappaa (3) Kalippaa

Eighteen of the 405 Paasurams are set in VeNN Paa (4.4%).

One hundred and sixty eight of the 405 (41.5%) are set in Aasiryappaa

Majority of them (219) however are set in Kalippaa (54.1%).

The genius of Swamy Desikan as a Tamil poet and a great AchAryan is abundantly evident in these treasures of Paasurams. It would be our good fortune to study and reflect on them.

INTRODUCTION TO DESIKA PRABHANDHAM

SrIman Venkataraghavn of Bahrain has given succinct introduction to Desika Prabhandhams that would be valuable to refer to along with the darsana soubhAgyam of Swamy Desikan in His RathnAngi:

http://www.srivaishnavam.com/desikaprabhandham/dp_introduction.htm

There are 19 individual prabhandhams that house the 405 Paasurams. The first of them is Amrutha Ranjani with 39 paasurams.

AMRUTHA RANJANI: THE FIRST DESIKA PRABHANDHAM

Swamy Desikan took a lot of effort to remove much of the confusion created by other philosophies ---based on Vedic doctrines or otherwise--- in people's minds by





composing a series of SrI Sookthis revered as ChillaRai Rahasyams. They are written in MaNipravALa Format (Sanskritized Tamil). The first part of these ChillaRai Rahasyams contains 17 rahasyams (esoteric rahasya upadEsams in contrast to Sadhasyams, which are taught in public) starting from SampradhAya Parisuddhi to Saara DhIpam. The purpose of these SrI Sookthis is for us to gain a clear comprehension of the three Tatthvams and three Rahasyams and to lead a blessed life devoted to kaimkaryam for 1. SrIman NaarAyaNan, 2. The AchAryAs empowered by Him and 3. His BhaagavathAs, who are very dear to Him.

In each of these 17 rahasyams, Swamy Desikan in his typically brilliant and perceptive manner condenses the essence of each rahasyam/Tatthvam at the beginning and at the end of the Prabhandham in the form of a Paasuram. The beginning and the end Paasurams of these 17 rahasyams are assembled together in the first of the Desika Prabhandham revered by us as Amrutha Ranjani. Swamy Desikan gave this name to this Prabhandham because He believed that this would delight the heart of the SrI VaishNavaas who reflect on it and the experience of enjoying them would be more delectable than tasting Amrutham (divine nectar). Here, Swamy refers to the spiritual upliftment that He received from His AchAryAs; He expands on the three Tatthvams (ChEthanam, achEthanam and Iswaran) and reveals the true meanings of the three Rahasyams (AshtAksharam, Dhvayam and Charama SIOkam).

PAASURAMS AND COMMENTARY



Sriperumbudur Swami Desikan

श्रीमान् वेङ्कट नाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्योमे सन्निधत्तां सदा हृदि ॥

shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.

vedaantaachaarya varyo me sannidhattaaM sadaa hR^idi.





PAASURAM 1

ACHARYAN'S IRREPLACABLE HELP (UPAKARAM)

தம்பரமென்றிரங்கித் தளராமனம் தந்தருளால்
உம்பர்தொழுந்திருமால் உகந்தேற்கும் உபாயமொன்றால்
நம்பிறவித் துயர்மாற்றிய ஞானப்பெருந்தகவோர்
சம்பிரதாயம் ஒன்றிச் சதிர்க்கும் நிலை சார்ந்தனமே

thambaramenRirangith thaLaraamanantharuLaal
umbarthozhunthirumaal uganthERkumubaayamonRaal
nampiRaviththuyar maaRRIya NYaanapperunthagavOr
sambirathaayamonRich sathirkkumnNilai saarnthanamE

PROSE ORDER:

“Tamm bharam yenRu irangi, aruLAI taLarA manam tanthu, umbhar thozhum Thirumaal uhanthu yERkkum upAyam onRAI, namm piRavi tuyar mARRIya Jn~Ana Perum tahavOr sampirathAyam onRi sathirkkum nilai sArnthanam”.

The First and second Paasurams of Amrutha Ranjani belong to SampradhAya Parisuddhi Prabhandham, the First ChillaRai Rahasyam.

(MEANING):

Our AchaaryAs out of their limitless compassion for us and Jn~Anam took upon themselves the responsibility to uplift us (the suffering jeevans) from the dangerous ocean of SamsAram. They instructed us on the deep meanings of Tatthvams so that our minds will no longer be agitated by any thing. They helped us to perform Prapatthi, which delights the heart of the Lord and thereby banished rebirth for us in SamsAric world. We have become now fortunate through the links to our SampradhAyam established by AchAryAs at the behest of SrIman NaarAyaNan and are blessed to enjoy the bliss of MokshAnandham. We thus have received the loftiest of blessings of the Lord (Moksha Sukham) by observing an easy to perform upAyam (SaraNagathy) that takes very little time (KshaNa Karthavyam) to practice.





PAASURAM 2

FOLLOWING THE PATH TRAVELED BY OUR ACHARYAS: THIS PAASURAM IS ALSO FROM SAMPRADHAYA PARISUDDHI.

கடலமுதத்தைக் கடைந்து சேர்த்த திருமால்

அடிகாட்டிய நம் தேசிகர் தம்நிலை பற்றிச் சேர்ந்தோமே

kadalamuthaththaik kadainthu sErththa thirumaal

adikaattiya, nam thEsikarthamⁿ^ilaipaRRichsErnthOmE

PROSE ORDER:

“Kadal kadainthu amuthaththai sErttha Thirumaal adi kAttiya namm Desikar tamm nilai paRRi chErnthOm”.

A very long time ago, our Lord churned the milky Ocean and blessed the DevAs with the nectar that He brought out. Our AchAryAs blessed us with some thing that is even more enjoyable (bhOgyam) than the nectar (amrutham) itself (viz)., the Lord's Sacred Feet (Thiruvadi) as the means for our resurrection. We are deeply engaged and committed to that sacred anushtAnams of our AchAryAs and consider them as the most revered way.





PAASURAM 3

THE INDISPENSABILITY OF THE JN~ANAM ABOUT THE THREE TATTHVAMS: THIS PAASURAM IS FROM THE CHILLARAI RAHASYAM OF TATTHVA PADHAVI.

முத்திக்கு அருள்கூட மூன்றைத் தெளிமுன்னம்

இத் திக்கால் ஏற்கும் இதம்

muththikkaruLsooda moonRaiththeLimunnam
iththikkaalERkum itham.

PROSE ORDER:

“mukthikku aruL sooDa moonRai munnam teLi; itthikkAl itham yERkkum”.

Oh Sentient Being! The direct reason (kAraNam) for Moksham is the blessing and grace (aruL) of our Lord. To become qualified for that grace, You should gain a clear understanding of the three Tatthvams (ChEthanam, achEthanam and Iswaran) and through that knowledge practise one of the two upAyams for Moksham (Prapatthi or Bhakthi yOgam).



'moonRai munnam teLi'





PAASURAM 4

THE PATH TO BANISH THE SORROWS CAUSED BY SAMsARAM: THIS PAASURAM IS FROM THE CHILLARAI RAHASYAM OF RAHASYA PADHAVI

மூன்றில் ஒருமூன்றும் மூவிரண்டும் முந்நான்கும்
தோன்றத் தொலையும் துயர்

moonRilorumoonRum mooviraNdummunNnNaaNngum
thOnRaththolaiyunthuyar.

PROSE ORDER:

“MoonRil ohru moonRum mooviraNDum MunnAnkum thOnRa thuyar tholayum”.

Oh ChEthanam! We can chase away the sorrows and fears of SamsAram when we understand the three rahasyams (Moola Manthram, Dhvayam and Charama SIOkam) with their meanings and then perform the UpAyam for Moksha Siddhi.





PAASURAM 5

THE GLORIES OF SRI SOOKTHIS OF ACHARYAS: THIS PAASURAM IS FROM THE CHILLARAI RAHASYAM OF TATTHVA NAVANEETHAM.

உயிரும் உடலும் உடலாக வோங்கித்
தயிர்வெண்ணெய் தாரணியோடு உண்டான் பயிரில்
களைபோல் அசுரைக் காய்ந்தான் தன் கையில்
வளைபோல் எம் ஆசிரியர் வாக்கு

uyirumudalum udalaakavOngith
thayirveNNai thaaraNiyOdundaan payiril
kaLaipOl asuraraik kaaynthaan thaNnkaiyil
vaLaipOlemmaasiriyar vaakku

PROSE ORDER:

“uyirum udalum udalAha Ongi, thayir VeNNai dhAraNiyODu uNDAn. Payiril kaLai pOl asurarai kaaynthAn. Tann kaiyil vaLai pOl Yemm Aasiriyar vaaku”.



‘than kaiyil vaLai - Talakad Keerthinarayana’





The sentient and the insentient are the body (sarIram) for the Lord. He stays in there as the indweller (antharyAmi). During the time of the great deluge (praLaya kaalam), He swallows the entire Prapancham and keeps it inside a small portion of His stomach just as He swallowed curd and VeNNai during His incarnation as Lord KrishNa. Just as removing weeds for the well being of the crops, He destroys the evil-minded ones, who cause harm to His devotees. On the wrists of this glorious Lord are the Sri Sookthis (Blessed works) of our AchAryAs shining like brilliant bangles or like the conch in His hand. They are like an aabharaNams on His wrists to signify that they are trophies resulting from the victory over other mathams. They also shine like the divine conch because these Sri Sookthis grow one's Jn~Anam.

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PAASURAM 6

THE GREATNESS OF BHAAGAVATHAS: THIS PAASURAM IS ALSO FROM THE CHILLARAI RAHASYAM OF TATTHVA NAVANEETHAM.

அலையற்ற ஆரமுதக்கடல் அக்கடல் உண்ட முகில்
விலையற்ற நன்மணிவெற்பு வெயில் நிலவோங்கு பகல்
துலையுற்றன என்பர் தூமறை சூடுந்துழாய் முடியார்க்கு
இலையொத்தன அவன் பாதம் பணிந்துவர்க்கு எண்ணுதற்கே

alaiyaRRa aaramuthakkadal akkadalunDamukil
vilaiyaRRa nanmaNiveRpu veyiln^ilavOngupakal
thulaiyuRRanavenbar thoomaRaisoodunthuzhaaymudiyaarkku
ilaiyoththana avanpaatham paNinthavarkkeNNuthaRkE.

PROSE ORDER:

“ThUmaRai sooDum ThuzhAi muDiyARkku alai aRRa Aarr amudhak-kadal
akkadalunDa muhil vilai aRRa nall MaNi veRppu veyil nilavu ohngu pahal
thulayuRRana yenpar; Avan Padham paNinthavarkku otthana yeNNuthaRkkE ilai”.



‘thuzAi muDiyAr’





Gifted poets compare the Lord saluted by the apourushEya VedAnthams (the VedAnthams and VedAs not created by human beings) as: Wave less ocean of nectar, the nourishing rain-laden cloud that has absorbed the vast ocean, priceless indhraneela mountain (blue gem), the brightness of an unusual day resulting from the combined luster of the Sunshine and the radiance of the Moon and all such asambhAvitha (lofty and difficult to imagine) meanings. There is however those, who have arrived at the Lord's sacred feet (His BhaagavathAs) that are even loftier than the Lord Himself. There is nothing that the greatest poet can conceive as comparison for their glories. Therefore BhaagavathAs are greater in their Mahimai than the Lord (as He Himself admits many times).

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PAASURAM 7

THE MEANINGS OF RAHASYAMS BLESSED TO US BY THE ACHARYAS: THIS PAASURAM IS FROM THE CHILLARAI RAHASYAM OF RAHASYA NAVANEETHAM.

உத்தி திகழும் உரைமுன்றின் மும்முன்றும்
சித்தம் உணரத் தெளிவித்தார் முத்தி தரும்
மூல மறையின் முடிசேர் முகில்வண்ணன்
சீலமறிவார் சிலர்

uththithigazhum uraimoonRinmummoonRum
siththamuNaraththeLiviththaar muththitharum
moolamaRaiyinmudisEr mukilvaNNan
seelamaRivaarsilar.

PROSE ORDER:

“Mutthi tarum moola MaRayin muDi sEr Muhil VaNNan seelam aRivAr silar. (avar) uthi thihazhum urai moonRin mummUnRum chittham uNara teLivitthAr”.

The SadAchAryAs fully conversant with the inner meanings of the Lord (who grants us Moksham and who is saluted by the VedAs) instructed us on the nine meanings associated with the three rahasyams:

A) The THREE meanings of Thirumanthiram (AshtAksharam/Moola Manthram) are:

1. Presentation /offering of our Svaroopam (SamarpaNam) to the Lord
2. Offering of the burden and duty of protecting us
3. Offering of the fruits of our protection to Him.

B) The THREE meanings of Dhvayam are:

1. UpAyam





2. Phalan

3. The destruction of the enemy of avidhya/ajn~Anam

C) The THREE meanings of the CharamaSIOkam are:

1. The act to be performed by the one performing SaraNagathy (Prapannan)
2. The act performed by the Lord on behalf of the SaraNagathan
3. The way of life to be observed by SaraNagathan after performing SaraNagathy



'charamasloka-upadesam'





PAASURAM 8

THE VAIKUNTHA LIFE RIGHT HERE ON EARTH: THIS PAASURAM IS ALSO FROM THE CHILLARAI RAHASYAM OF RAHASYA NAVANEETHAM.

எனக்கு உரியன் எனதுபரம் என்பேறு என்னாது
இவையனைத்தும் இறையில்லா இறைக்கு அடைத்தோம்
தனக்கிணை ஒன்றில்லாத திருமால் பாதம்
சாதனமும் பயனுமெனச் சலங்கள் தீர்ந்தோம்
உனக்கு இதமென்று ஒருபாகன் உரைத்தது உற்றோம்
உத்தமனாம் அவன் உதவி எல்லாம் கண்டோம்
இனிக்க வருமவை கவர இகந்தோம் சோகம்
இமையவரோடு ஒன்று இனி நாம் இருக்கும் நாளே

enakkuriya NnenathuparamenRennaathu
ivaiyanaithtum iRaiyillaa iRaikkadaiththOm
thanakkiNaiyonRillaatha thirumaalpaatham
saathanamumpayanumenach salangaL theernthOm
unakku ithamenRu oru paakanuraiththathuRROm
uththamanaamava NnuthaviyellaangandOm
inikkavarumavai kavara ikanthOm sOkam
imaiyavarO denRu ininNaamirukkun^aaLE.

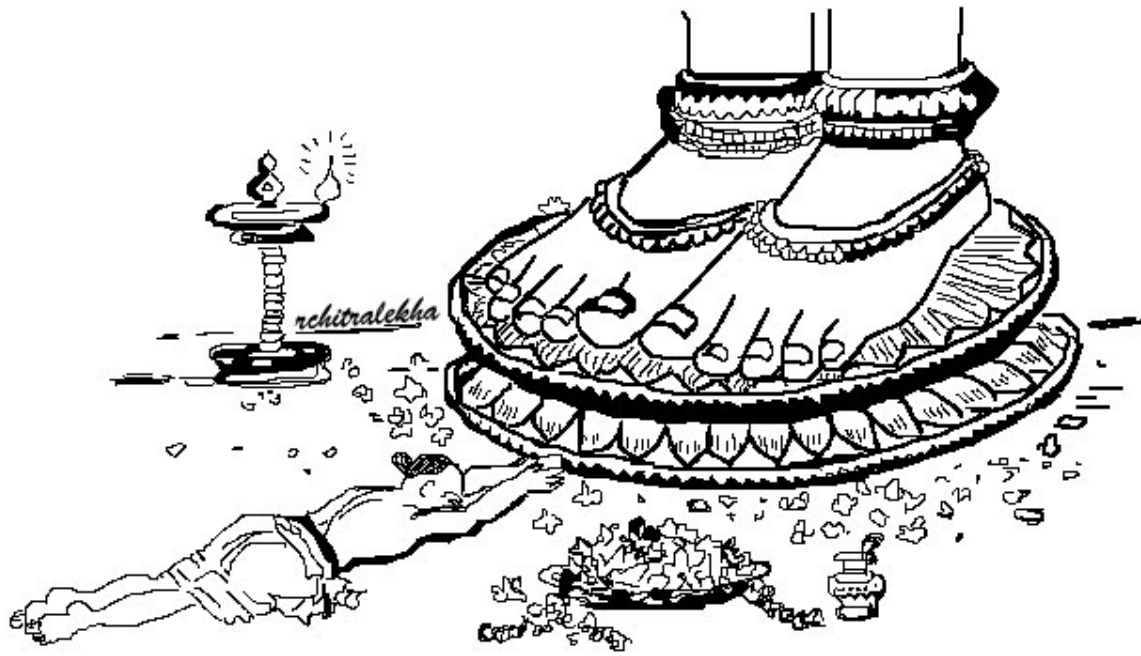
PROSE ORDER:

“Yenakku uriyan, bharam yenathu, Yenn pERu yennAthu ivai anaithtum iRai illa iRaikku adaitthOm. Tanakku iNai onRu ilAtha ThirumAl Paadham sAdhanamum payanum yena salankaL theernthOm. unakku hitham yenRu oru Paahan uraitthathu uRROm. UtthamanAm Avan udhavi yellAm kaNDOm. inikka varumavai kavara sOham izhanthOm. ini nAmm irukkum naaL imayavarOdu onRu”.





We are now freed from the vipareetha (inauspicious and erroneous) jn~Anam of believing that I am my own Master (Swamy), the responsibilities of protecting me are my own and the fruits of such protective actions belong to me. Fully understanding that all of these belong to our Lord, we have placed the duties and fruits of our protection at the sacred feet of the Lord, who is our unquestioned Lord. We have taken our Lord's sacred feet as our UpAyam and Phalan. We have performed the UpAyam of Prapatthi taught by the Lord to Arjuna. We have now received all the boons granted by the Lord to us as PrapannAs. We are staying on this earth reflecting on the great happiness of traveling by the path of light (archirAdhi maargam) to arrive at Sri Vaikuntam to perform nithya Kaimkaryam to the Lord and enjoy there ParipoorNa BrahmAnubhavam. All our worries (klEsams) are removed now. Our existence on His earth (LeelA VibhUthi) from here on is equivalent to that of the lives of the eternally liberated souls (Nithya sooris) at Sri Vaikuntam (Nithya VibhUthi).





PAASURAM 9

THE ESSENCE OF ACHARYA'S UPADESAMS: THIS PAASURAM IS FROM THE CHILLARAI RAHASYAM OF TATTHVA MAATHRUKAI.

தத்துவங்களெல்லாம் தகவால் அறிவித்து
முத்தி வழி தந்தார் மொய்கழலே அத் திவத்தில்
ஆரமுதம் ஆறாம் இருநிலத்தில் என்று உரைத்தார்
தாரம் முதல் ஓதுவித்தார் தாம்

thaththuvankaLellaam thakavaalaRiviththu
muththivazhithanthaar moykazhalE aththivaththil
aaramutham aaRaamirun^ilaththilenRuraiththaar
thaaramuthalOthuviththaar_thaam.

PROSE ORDER:

“thAram mudhal odhuvithAr thAmm tatthuvangaL yellAm tahavaal aRivitthu mutthi vazhi tanthAr moykazhalE atthivatthil Aar amudham iru nilatthil aaRu aam yenRu uraithAr”.

thAram mudhal odhuvithAr = The sadAchAryAs, who instructed us on the three rahasyams starting from Thirumanthiram with PraNavam as its first letter.

TatthuvangaL yellAm tahavAl aRivitthu mutthi vazhi tanthAr = They taught us through upadEsam the svaroopams of the three tatthvams out of their compassion for us and showed us the way for Moksham.

(avar) moykazhalE atthivatthil Aar amudham = Their strong feet is our nectar in Parama Padham;

iru nilatthil AaRu Aamm = In this broad universe, they are the Means for Mukthi.

(SUMMARY):

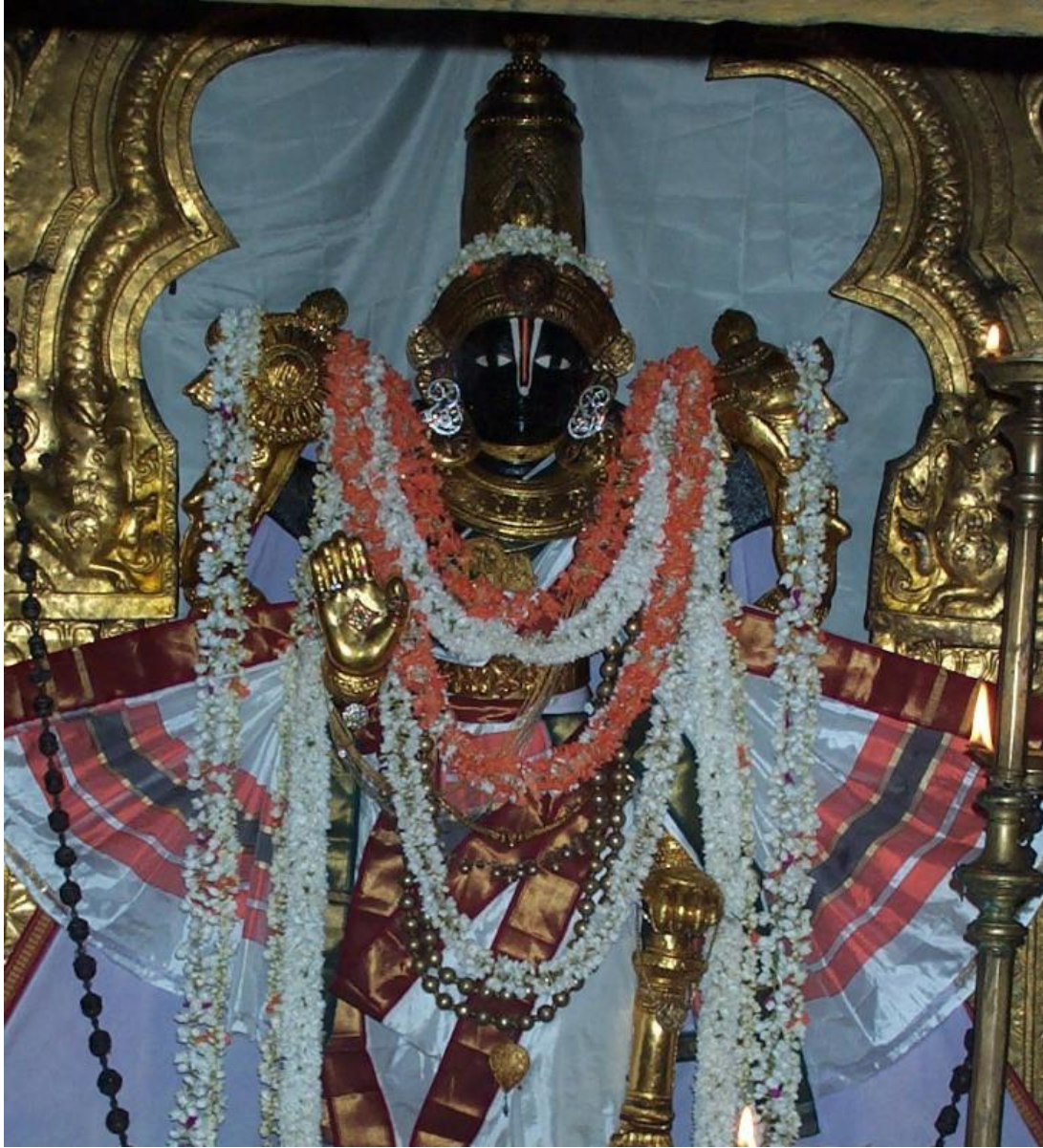
The quintessence of the UpadEsams of our AchAryAs is the instruction on the Svaroopams (Uniqueness/Dharmi) and SvabhAvams (the nirubhAdhikams) of the





three Tattvams. The sacred feet of our SadAchAryAs that revealed this MOkshOpAyam (Means for Moksham) is the refuge for us in this world and the fruits enjoyed in the other world (SrI Vaikuntam).

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ThirunaaraNan





PAASURAM 10

THE ACT OF THOSE WITH DISCRIMINATING KNOWLEDGE (VIVEKIS): THIS PAASURAM IS ALSO FROM THE CHILLARAI RAHASYAM OF TATTHVA MAATHRUKAI.

திருநாரணனெனும் தெய்வமும் சித்தும் அசித்தும் என்று
பொருநான்மறை முடிபேசிய தத்துவம் மூன்றிவை கேட்டு
ஒருநாள் உணர்ந்தவர் உய்யும் வகையன்றி ஒன்றுகவார்
இரு நாலெழுத்தின் இதயங்கள் ஓதிய எண்குணரே

thirunNaaraNanenuntheyvamum siththum asiththumenRu
perunNaaNmaRaimudipEsiya thatthuvam moonRivaikEttu
orunNaaLuNarnthavar uyyum vagaiyanRi yonRukavaar
irunNaalezhuththin ithayangaLOthiya eNkuNarE.

PROSE ORDER:

“Thiru NaaraNan yenum dhaivamum chitthum achitthum yenRu, peru nAnnmuRai mudi pEsiya ivai tatthuvam moonRu oru nAll kEttu uNarnthavar iru naalu yezhuthtin idhayankaL ohdhiya YeNN guNar uyyum vahai anRi onRu uhavAr”.

Peru nAnn maRai mudi pEsiya ivai tatthuvam moonRu = That which is spoken by the Veda Siras (Upanishads) are three tatthuvams: Iswaran, ChEthanam and achEthanam.

iru naal yezhutthu = AshtAksharam, yeNN GuNar = The MahAns with 8 Aathma guNams.

(SUMMARY):

The VivEkis learn the Svaroopams and SvabhAvams of the three tatthvams (ChEthanam, achEthanam and Iswaran) from their SadAchAryans at the time when their good fortunes ripen. They also learn and hold dear the meanings of AshtAksharam that they learnt from their revered AchAryans and as a result are totally engaged in their ujjevanam (upliftment) without any distraction whatsoever.





PAASURAM 11

THE TATTHVAMS REVEALED BY SADAACHARYANS: THIS IS THE THIRD PAASURAM FROM THE CHILLARAI RAHASYAM OF TATTHVA MAATHRUKAI.

காரணமாய் உயிராகி அனைத்தும் காக்கும்
கருணை முகில் கமலையுடன் இலங்குமாறும்
நாரணனார் வடிவான உயிர்களெல்லாம்
நாம் என்று நல் அடிமைக்கு ஏற்குமாறும்
தாரணிநீர் முதலான மாயை காலம்
தனிவான் என்றிவை உருவாம் தன்மைதானும்
கூரணிசீர் மதியுடைய குருக்கள் காட்டக்
குறிப்புடன் நாம் கண்டவகை கூறினோமே

karaNamaayuyiraaki anaith thunkaakkum
karuNaimukil kamalai yutanilankumaaRum
naaraNanaar vadivaana vuyir_kaLellaam
naamenRu nalladimaik kERkumaarum
thaaraNin^eer muthalaana maayaikkaalam
thanivaanenRivai uruvaanthanmaithaanum
kooRaNi seermathiyudaiya kurukkaL kaattak
kuRipputan naamkaNdavagai kooRinOmE

PROSE ORDER:

“KaaraNamAi uyirAhi anaitthum kaakkum karuNai muhil Kamalayudan
ilangumARum NaaraNanAr vadivAna uyirhaL yellAm nAmm yenRu nall adimaikku
yERkumARum dhAraNi neer mudhalAna mAyai kaalam tanivAnn yenRu ivai uruvam
tanmai thAnum koor aNiseer mathiyudaya gurukkaL kaatta kuRippudan nAmm
kaNDa vahai kooRinOm”.





(SUMMARY):

The indwelling Lord who protects us is the cause of every thing (Jagath KaaraNan). He shines with His Divine consort as SarvEswaran and rains the nectar of His DayA as the most merciful dark rainy cloud (KaaLa Megam). The Jeevans, who are His body, have the duty and privilege of competing with each other to perform Kaimkaryams to Him in SrI Vaikuntam without let. The achEthana doctrines like Moola Prakruthi, Kaalam and Suddha Sathvam exist in gross form (SthUla roopam) as His body as well. We are sharing these subtle meanings about the Tatthvams as revealed to us by our poorvAchAryAs.





PAASURAM 12

THE CLARITY OBTAINED FROM ACHARYA UPADESAM: THIS PAASURAM IS FROM THE CHILLARAI RAHASYAM OF RAHASYA MAATHRUKAI

அப்படி நின்ற அமலன் படியெல்லாம்
இப்படி எம்முள்ளத்து எழுதினார் எப்படியும்
ஏரார் சுருதி ஒளியால் இருள்நீக்கும்
தாராபதி அனையார் தாம்

appadinⁱⁿRa amalanpadiyellam
eppadi emmuLLath thezhuthinaar - eppadiyum
eraar suruthiyoliyaal iruLn^{ee}kkum
thaarapathi yanaiyaar thaam

PROSE ORDER:

“yErAr suruthi oLiyAl yeppadiyum iruL neekkkum TaarApathy anayAr thAmm appadi ninRa Amalan padi yellAm ippadi yemm uLLatthu yezhuthinAr”.

(SUMMARY):

In this world, the Moon chases away darkness with his rays. In a similar manner, our AchAryAs banish the darkness of our aj~nAnam through their upadEsams on VedAnthams. adiyEn is revealing those upadEsams recieved from my AchAryAs in the same way they did on the prAkArams (aspects) of EmperumAn, which are beyond our direct comprehension.





PAASURAM 13

THE POWERFUL MEANINGS, WHICH NOURISH & UPLIFT THE AATHMAA.:
THIS PAASURAM IS FROM THE CHILLARAI RAHASYAM OF RAHASYA MAATHRUKAI ALSO.

செம்பொன் கழலிணை செய்யாள் அமரும் திருவரங்கர்
அன்பர்க்கு அடியவராய் அடிகுடிய நாமுரைத்தோம்
இன்பத்தொகையென எண்ணிய மூன்றில் எழுத்தடைவே
ஐம்பத்தொருபொருள் ஆருயிர் காக்கும் அமுதெனவே

sempoRkzhaliNaich seyyaaLa marunthiruvarangar
anbarkkadiyavaraay adisoodiyanNaamuraiththOm
inbath thokaiyena eNNiya moonRilezhuththadaivE
aimbaththoru poruL aaruyir kaakumamuthenavE.



“seyyAL amarum thiruvarangar”





PROSE ORDER:

“semm ponn kazhal iNai seyyAL amarum Thiruvarangar anbaraku adiyavarAi adi soodiya nAmm inbhat-tohai yena yeNNiya moonRil yezhutthu adaivE Aar uyir kAkkum amudhu yena eimpatthoru poruL uraitthOm”.

MEANING:

We stand blessed with the sacred feet of the servants of the servants of Lord RanganAtha on our head, whose chest is the permanent abode of MahA Lakshmi (SrI RanganAyaki) with Her golden Thiruvadis. Empowered by this bhAgyam, we revealed the meanings of the three rahasyams, which are the embodiment of Aanandham (Bliss). These 51 meanings will not only protect the body (sarIram) like nectar but will also protect the uyir (aathmA).





PAASURAM 14

THE SVAROOPAM OF THE JEEVATHMA: THIS PASURAM IS FROM RAHASYA SANDESAM

யான் அறியும் சுடராகி நின்றேன் மற்றும் யாதுமல்லேன்
வான் அமரும் திருமாலடியேன் மற்றோர் பற்றுமிலேன்
தானமுதாம் அவன்தன் சரணே சரணென்றடைந்தேன்
மானமிலா அடிமைப் பணி பூண்ட மனத்தினனே

yaan aRiyuNYSudaraaki ninREn maRRum yaathumalEn
vaanamarunthirumaaladiyEn maRRor paRRumilEn
thaanamuthaa mavan_than saraNE saraNenRadainthEn
maanamilaa adimaip paNi pooNdamanaththinanE.

PROSE ORDER:

“Yaann aRiyum sudarAhi niREn, maRRum yAthum allEn. Vaann amarum ThirumAl adiyEn ; maRRu ohr paRRum ilEn. Maanam ilaa adimaip-paNi pooNDA manatthinan thAnn amudhAm Avan tann SaraNE SaraNyenRu adainthEn”.

(SUMMARY):

I, the JeevAthmA recognize other vasthus with my dharma bhUtha Jn~Anam (attributive knowledge) and do not need the help of any other Jn~Anam to know me and shine as Jn~Ana Svaroopan. I am thus different from the insentient (achEthanam). I am the servant of SrIman NaarAyaNan at all times, places and states. I do not claim proprietorship over any vasthu. I have performed SaraNAGati at the nectarine feet of the Lord propelled by my desire to serve Him at SrI Vaikuntam without interruption (Nithya kaimkaryam).





PAASURAM 15

THE GLORIES OF PRAPATTHI: SWAMY DESIKAN'S OWN COMMENTARY ON THIS RAHASYA SANDESAM PAASURAM IS HOUSED IN RAHASYA SANDESA VIVARANAM.

சீலம் கவர்ந்திடும் தேசிகர் தேசின் பெருமையினால்
தூலங்கள் அன்ன தூரிதங்கள் மாய்த்தன துஞ்சல் தரும்
கோலம் கழிந்திடக் கூறியகாலம் குறித்து நின்றோம்
மேலிங்கு நாம்பிறவோம் வேலைவண்ணனை மேவுதுமே

seelangavar nthidum thEsikar_ thEsin perumaiyinaal
thoolangaLanna thurithangaL maaynthana, thuNYchaltharuNG,
kOlangazhinthidak kooRiyakaalankuRiththun^inROm
mElingun^aam piRavOm vElaivaNNanai mEvuthumE.

PROSE ORDER:

“Seelam kavarnthidum Desikar tEsin perumainAl thUlangaL anna turithangaL maaynthana. tunjal tarum kOlam kazhinthida kooRiya kaalam kuRitthu ninROm. mEl inghu nAmm piRavOm vElai vaNNanai mEvuthum”.

(SUMMARY):

Our AchAryAs are filled with SadAchAram and auspicious attributes. With the power and glory of Prapatthi, our limitless bundles of sins have been burnt to ashes like the bales of cotton thrown into the fire. We stay waiting for the falling of this karma sarIram that grows ajn~Anam more and more until we reach Parama Padham at the time ordained by our Lord so that we can commence our nithya kaimkaryam to Him at His Supreme abode. We are convinced that we will never ever be born in this karma bhUmi again.





PAASURAM 16:

THE GAINS ARISING FROM THE UPADESAM OF OUR ACHARYAS: THIS PAASURAM IS FROM TATTHVA RATHNAVALI.

வண்மை உகந்த அருளால் வரந்தரும் மாதவனார்
உண்மை உணர்ந்தவர் ஒதுவிக்கின்ற உரைவழியே
திண்மைதரும் தெளிவொன்றால் திணியிருள் நீங்கியநாம்
தண்மை கழிந்தனம் தத்துவம் காணும் தரத்தினமே

vaNmai yukantha aruLaal varantharum maathavanaar
uNmai yuNarnthavar OthuvikkinRa uraivazhiyE
thiNmaitharuntheLivonRaal thiNiyiruL neengiyan^aam
thaNmaikazhinthanam thaththuvangaaNuntharaththinamE.

The most merciful SarvEswaran is filled with DayA to confer on the Jeevan limitless fruits in response to our Prapatthi. We have banished our ignorance (ajn~Anam) through the upadEsam of our AchAryAs, who have clear comprehension about the Svaroopam and SvabhAvanm of our Lord. We have chased away the lowliness associated with us until the UpadEsams of AchAryAs happened and have gained now the glory of knowledge about the Tatthvams.

PROSE ORDER:

“VaNmai uhantha aruLAI varam tarum MaadhavnAr uNmai uNarnthavar OdhuvikkinRa urai vazhiyE tiNmai tarum teLivu onRAI tiNi iruL neengiya nAmm taNamai kazhinthanam, taththuvam kaaNum taratthinam”.

The unfailing glory of AchArya UpadEsam is extolled here. Swamy Desikan states the clarity and Jn~Anam that resulted from such AchArya UpadEsams removed their erstwhile lowly status and made them the proud possessors of the Tatthva Jn~Anam.





PAASURAM 17

THE ETERNAL TRUTH SPOKEN BY VEDANTHAMS: THIS PAASURAM IS ALSO FORM TATTHVA RATHNAVALI

நாராயணன் பரன் நாம் அவனுக்கு நிலையடியோம்
சோரதனைத்தும் அவன் உடம்பென்னும் சுருதிகளால்
சீரார் பெருந்தகைத் தேசிகர் எம்மைத் திருத்துதலால்
தீரா மயல் அகற்றும் திறம்பாத் தெளிவுற்றனமே

naaraayaNanparan naam avanukkun^ilaiyadiyOm
sOraathanaitthum avanudam pennunchuruthikaLaal
seeraar perunthagaithdhEsikar emmaith thiruththuthalaal
theeraamayalakaRRum thiRampaath theLivuRRanamE.

PROSE ORDER:

“Seer aahr perumtaihai Desikar NaarAyaNan Paran nAmm avanukku nilai adiyOm,
sErAthu anaitthum avan udambuyennim SruthihaLAI yemmai thiruttutalAI theera
mayal ahaRRum tiRam[At-teLivu uRRanam”.

VedAnthams declare with one voice:

- (1) SrIman NaarAyaNan is Superior to every one
- (2) We are His eternal servants
- (3) We as ChEthanams and the Prapancham as achEthanms are His body.

Our AchAryas instructed us on these enduring and unassailable truths and blessed us to lose our ajn~Anam and gain VisEsha Jn~Anam about these Tatthvams.





PAASURAM 18

THE REMOVAL OF THE BURDEN (BHARAM) FROM PRAPANNAN: THIS PAASURAM IS FROM RAHASYA RATHNAVALI.

ஒன்றே புகலென்று உணர்ந்தவர் காட்டத் திருவருளால்
அன்றே அடைக்கலங்கொண்ட நம்மத்திகிரித் திருமால்
இன்றே இசையின் இணையடிசேர்ப்பார் இனிப் பிறவோம்
நன்றே வருவதெல்லாம் நமக்குப் பரமொன்றிலதே

onREpukalenRu uNarnthavar kaattath thiruvuruLaal
anREyadaik kalangoNda nammaththigirith thirumaal
enREisaiyin inaiyadisErppar inippiRavOm
nanREvaruvathellaam namakkup paramonRilathE



“aththigiri thirumal”





PROSE ORDER:

“uNarnthavar onRE puhal yenRu kaatta, Thiru aruLAI anRE adaikkalam koNDA namm Atthigiri ThirumaalinRE isayin iNai adi sErppAr.ini piRavOm. varuvathu yellAm nanRE namakku bharamonRu ilathu”.

Our AchAryAs, who clearly understand the doctrines of ArTa Panchakam, SareerAthma BhAvam and the knowledge about SrIman NaarAyaNan being the sole means (upAyam) for our protection instructed us on these doctrines and placed our AathmAs at His sacred feet. Our Lord out of His infinite compassion responding to the recommendation of His Divine consort accepted immediately the responsibilities for protecting us. If we want to gain Moksham today, He is willing to bless us with that boon. We will never have another birth. There is nothing for us to do anymore for upliftment (We will only continue to do our nithya karmas assigned to us by our SaasthrAs; beyond that there is nothing to be done for our upliftment). All the happiness and sorrows that come our way during the post-prapatthi days are for our benefit (anukoolam).

ArTa Panchakam represents the five meanings about: (1) EmperumAn (2) Jeevan (3) UpAyam for Moksham (4) Phalan of Moksham and (5) the enemy of that Phalan.

SareerAthmabhAva Sambhandham: The relationship between the Bhagavan as the indweller (AathmA) for the ChEthanams and AchEthanams and the latter two serving the SarIram (body) for the Lord.





PAASURAM 19

PRAPANNAN COMFORTING HIS MIND: THIS PAASURAM IS ALSO FROM RAHASYA RATHNAVALI.

சிறுபயனில் படியாத தகவோர் எம்மைச்
சேர்க்க அடைக்கலங்கொண்ட திருமால் தானே
மறுபிறவி அறுத்து அழியா வானில் வைக்கும்
மனமே நீ மகிழாதே இருப்பதென் கொல்?
உறுவது உனக்குரைக்கேன் இங்கு இருக்குங்காலம்
ஒரு பிழையும் புகுதாத உணர்த்தி வேண்டிப்
பெறுவதெல்லாம் இங்கே நாம் பெற்றுவாழப்
பேரடிமையால் ஏதென்று இகழேல் நீயே

siRupayaniR padiyaatha thakavOremmaich
sErkka adaikkalangoNda thirumaal, thanE
maRupiRaviyaRuththu azhiyaavaanil vaikkum
manamE nee makizhaa thEyiruppathen_kol
uRuvathunakkuraikkEn ingirukkunkaalam
orupizhaiyum pukuthaatha vuNarththivENDip
peruvathelaamingE naam peRRuvaazhap
pEradimaiyaalE thenRikazhEl neeyE

PROSE ORDER:

“siRu payanil padiyAtha thahavOr yemmai chErkka adaikkalam koNda Thirumaal thAnE maRu piRavi aRutthu azhiyA vaanil vaikkum. ManmE nee mahizhAthu iruppathu yenn kol? ingu iruppathu kAlam unakku uRaivathu uraikkEn.oru pizhayum puhuthAtha uNarththi vENDi ingE nAmm peRRU Vaazha pEradimayAl yethu yenRu ihazhEl”.





Oh My Mind! Our AchAryAs do not seek insignificant fruits (alpa Phalan). They can not bear with the sufferings of others and rush to erase those sorrows. They have placed our AthmAs at the sacred feet of our Lord for protection. He has responded speedily and accepted that plea. He will prevent us from rebirths in the karma bhUmi and assure our stay in His eternal abode of SrI Vaikuntam. Oh My Mind! While all these good fortunes are coming your way, why are you not happy? Please listen carefully what I am going to say to you that is good for you as long as you are going to be here on this karma bhUmi. If you cultivate the thinking that all the kaimkaryams done until your body falls down is not in waste, then you will gain the fruits of kaimakryams in Parama padham will be enjoyed right here. If you perform these kaimakryams prescribed by SaasthrAs with sraddhai, then you will not be exposed to trespasses like Bhaagavatha apachAram. VisEsha Jn~Anam will also grow.

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PAASURAM 20

CRITICISM OF THE OTHER SIDDHANTHAMS: THIS PAASURAM IS FROM RAHASYA RATHNAVALI HRUDHAYAM.

சாக்கியர் சைனர்கள் சார்வாகர் சாங்கியர் சைவர் மற்றும்
தாக்கிய நூல்கள் சிதையத் தனிமறையின் கருத்தை
வாக்கியம் முப்பதினால் வகை செய்து வியாகரித்தோம்
தேக்கி மனத்துள் இதனைத் திணியிருள் நீங்குமினே

saakkiyarsainar_kaL saarvaakar saangiyarsaivar, maRRunN
thaakkiyarn^oolkaL sithaiyath thanimaRaiyin karuththai
vaakiyammuppathinaal vakaiseythu viyaakariththOm
thEkki manaththuL ithanaith thiNiyiruL neenguminE.

PROSE ORDER:

sAkkiyar sainarhaL charvAkar saangiyar saivar marrum tAkkiyar noolkaL sithaya
tani maRayin karutthia vaakiyam muppathinAl vahai seythuviyAkaritthOm. ithanai
manathuL tEkki, tiNi iruL neengumin.

In this rahasyam with 30 sentences, we have described the essence of all VedAnthams. From here on, the distortions caused by other incorrect philosophies associated with BhouddhAs, JainAs, ChArvAkAs, SaankyAs, SaivAs, TaarkikAs will not raise their ugly head. Please incorporate this rahasyam firmly in your minds and banish your aj~nAnam.





PAASURAM 21

DESTRUCTION OF THE OTHER (VEDA-BAAHYA) MATHAMS: THIS PAASURAM IS ALSO FROM RAHASYA RATHNAVALI HRUDHAYAM.

தள்ளத் துணியினும் தாய்போல் இரங்கும் தனித்தகவால்
உள்ளத்து உறைகின்ற உத்தமன் தன்மை உணர்ந்து உரைத்தோம்
முள்ளொத்த வாதியர் முன்னேவரின் எங்கள் முக்கியர்பால்
வெள்ளத்திடையில் நரிபோல் விழிக்கின்ற வீணர்களே

thaLLaththuNiyinum thaayOlirangunthanithagavaal
uLLaththuRaikinRa uththaman thanmai yunarnthuraiththOm
muLLOththavaathiyar munnEvarinengaL mukkiyar_paal
veLLaththidaiyil naripOl vizhikkinRaveeNarkaLE

PROSE ORDER:

“taLLat-tthuNiyinim thaay pOl irangum tani tahavaaluLLatthu uraihinRa utthaman
tanmai uNarnthu uraitthOm. muLL ottha vaadhiyar yengaL mukkiyar paal munne
varin veLLatthu idayil nari pOl vizhikkinra veeNarhaL”.

In this world, a mother would only seek the well being of her son, even if the son hates her. She won't abandon her child. Similarly, our Lord protects us out of His sahaja (natural) kARuNyam even if we push Him away. He takes His abode in our hearts and protects us from there. We have released in this rahasya grantham the svaroopam and SvabhAvam of SarvEswaran as we heard them from our AchAryAs. If any one like the annoying thorn in the flesh wish to contest our siddhAntham with our AchAryAs, then they will be defeated and will be helpless to defend themselves like the helpless fox caught in the middle of a great flood.





PAASURAM 22

THE TRANQUILITY OF THE MIND THAT HAS RECEIVED ACHARYAN'S UPADESAM: THIS PAASURAM IS ALSO FROM RAHASYA RATHNAVALI HRUDHAYAM.

செய்யேல் மறமென்று தேசிகன் தாதை அவனுரைத்த
மெய்யே அரும் பொருள் சூடிய எண்மதி காதலியாம்
பொய்யே பகைபுலன் ஐயிரண்டொன்று பொருங்கருவி
கையேறு சக்கரக் காவலன் காவல் அடைந்தவர்க்கே

seyyEnmaRamenRa thEsikan thaathaiyavanuraittha
meyyEyarul porul soodiya veNmathikaathaliyaam
poyyEpakaippulan yiraNdonRu porungaruvi
kaiyERusakkarak kaavalan kaavaladainthavarkkE



"kaiyERu Chakkara kAvalan"





PROSE ORDER:

“kai yERu chakkara kaavalan kaaval adainthavarkku maRam seyyEl yenRa Desikan taathai.avan uraittha meyyE arum poruL. soodiya yeNNmathi kaathali Aamm.poyyE pahai. ay iraNDu onRu pulan porum karuvi”.

Our Lord, who has accepted the responsibility of destroying the enemies of His BhAgavathAs has adorned Sudarsana chakram in His hand for that purpose. For those BhagavathAs, AchAryan performs upadEsams on staying away from committing sins. That helpful AchAryan is to be recognized as the well meaning Father. The upadEsams on the rahasya arTams are like the treasures saved for the BhaagavathAs. The mind of the Bhaagvathan housing the eight guNams based on the meanings of these rahasyams is like his caring, beloved wife. The enemies for that mind are SarIrAthma Bhramam (confusion over body and soul), SvatanthrAthma Bhramam (confusion that the jeevAthmA can take care of its own protection). The 11 Indhriyams under the control of the mind are the weapons for the destruction of the above two Bramams.

The descriptions of the 8 guNams of the mind and the 11 Indriyams are given in Desika Prabhandha Paasurams 51, 84 and 145, which are found in AdhikAra Sangraham and Parama Padha sOpAnam.





PAASURAM 23

THE WAY THE ACHARYANS BLESSED US WITH VEDANTHA SAARAM: THIS PAASURAM IS FROM TATTHVA THRAYA CHULAKAM: ACHETHNADHIKARAM

அந்தமில் ஆதிதேவன் அழிசெய்தடைத்த
அலை வேலை ஓத மடையச்
செந்தமிழ் நூல் வகுத்த சிறு மாமனிச்சர்
சிறுகைச் சிறாங்கையது போல்
சந்தமெலாம் உரைப்ப இவையென்று தங்கள்
இதயத்தடக்கி அடியோம்
பந்தமெலாம் அறுக்க அருள் தந்துகந்து
பரவும் பொருள்கள் இவையே

anthamilaathi thEvanazhi seythadaiththa
alaivElai yOtha madaiyach
senthamizh noolvakuththa siRumanichchar
siRukaich siRaangaiyathu pOl
santhamela muraippa ivaiyenRu thangaL
ithayath thadakki, adiyOm
panthamelaamaRukka aruL thanthukanthu
paravum poruLkaL ivaiyE

PROSE ORDER:

“antham ill Aadhi Devan azhi seythu adaittha alai vElai Otham adaya senthamizh nool vahuttha siRu maa manicchar siRu kaicchiRAnkaithu pOl santham uraippa ivai yenRu tangaL idhayattu adakki, adiyOm bhandham yellAm aRukka, aruL tanthu uhanthu paravum poruLkaL ivayE”.

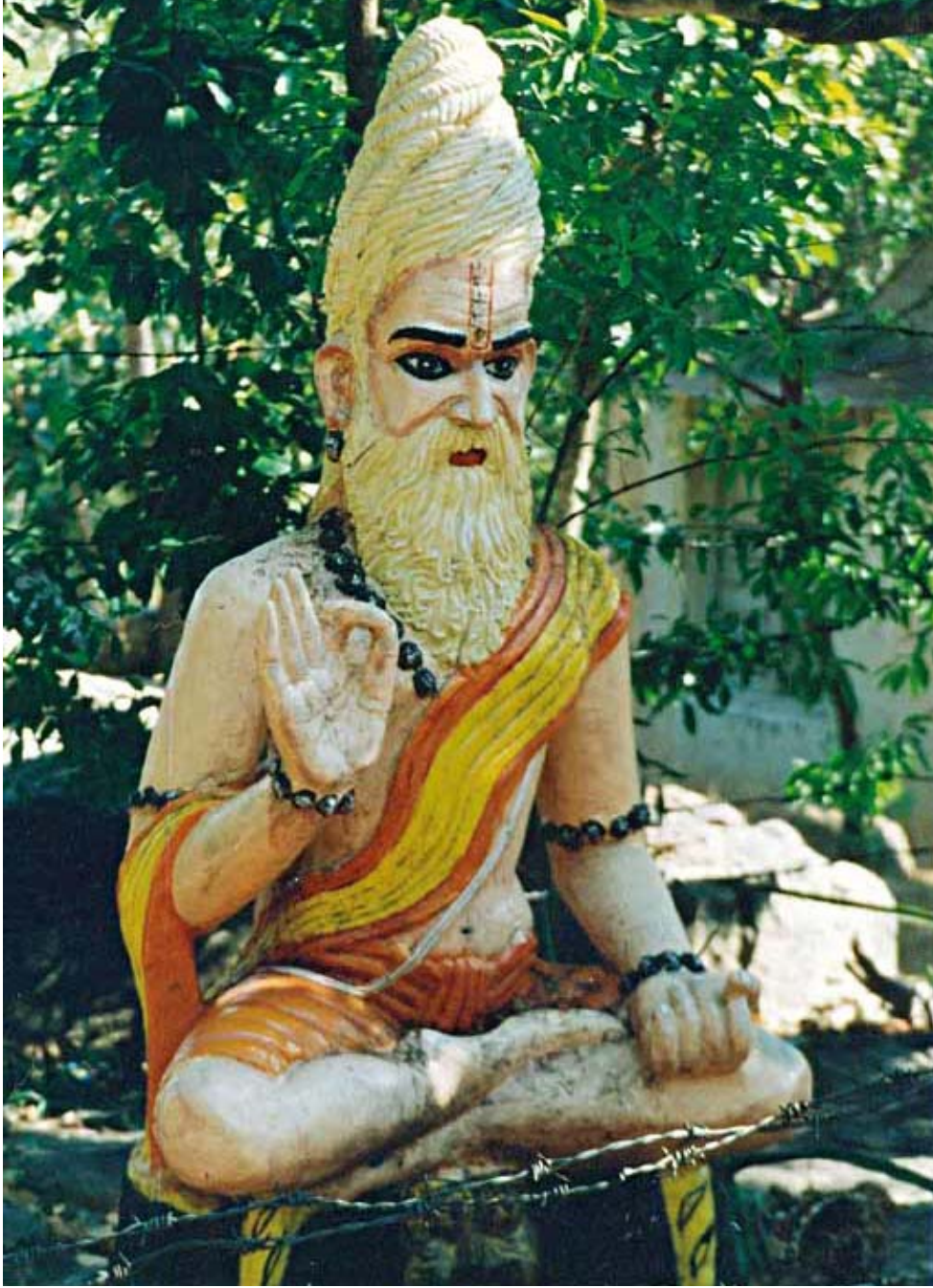
The entire body of waters destroyed by the Lord during the time of deluge and later





released by the Lord during srushti kaalam was taken up in the cupped palm of Sage Agasthya and consumed in one sip. Similarly, our AchAryAs housed all the essence of VedAnthams in their minds. They took interest in us and performed upadEsams on these VedAnthas Saarams for the removal of our bonds of KarmAs and for our upliftment through such upadEsams.

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"siRumAmanisar at thirupathi"





PAASURAM 24

DESCRIPTION OF ACHETHANAMS: THIS PAASURAM IS ALSO FROM TATTHVA THRAYA CHULAKAM: ACHETHANADHIKARAM

முக்குண மாயையின் மூவெட்டின் கீழ்வரும் மூவகையும்
இக்குணமின்றி இலங்கிய காலச் சுழி இனமும்
நற்குணம் ஒன்றுடை நாகமும் நாராயணன் உடம்பாய்ச்
சிற்குணம் அற்றவை என்று உரைத்தார் எங்கள் தேசிகரே

mukkuNamaayaiyin moovettin keezhvarumoovagaiyum
ikkuNaminRiyilangiya kaalach chuzhiyamum
naRkuNamonRudain^aagamumn^aaraayaNanudambaaych
siRkuNamaRRavaiyenRu uraiththaa rengaLthEsikarE

PROSE ORDER:

“MukkuNa maayaiyin moo yettin keezh varum moovahayum ikkuNam inRi ilangiya kaalac-chuzhi inamum naRkkuNam onRudai naakamum NaarAyaNa udambhAi siRkkuNam aRRavai yenRu yengaL Desikar uraitthAr”.

Prakruthi, Kaalam, Suddha Satthvam are the three achEthanams. In this triad, the Moola Prakruthi with its three guNams of Satthvam, Rajas and Tamas enters and subdivides them in to Prakruthi, Vikruthi and Prakruthi-Vikruthi first and then in to 24 further divisions based on the latter. Kaalam however does not possess the three guNams (Sathva, Rajas and Tamas). It splits in its own way in to many units of Time. The variations of Sudha Sathvam appear as Sri Vaikuntam and the objects found there. All these three achEthanams (insentients) are the body of the Lord and do not have Jn~Anam of their own.





PAASURAM 25

THE ACTIONS TO BE TAKEN BY THE JEEVAN FOR ITS UPLIFTMENT (SALVATION): THIS PAASURAM IS FROM TATTHVA THRAYA CHULAKAM: JEEVADHIKARAM.

எனதென்பதும் யானென்பதும் இன்றித்
தனதென்று தன்னையும் காணாது உனதென்று
மாதவத்தால் மாதவற்கே வன்பரமாய் மாய்ப்பதனில்
கைதவத்தான் கைவளரான் காண்

enathenbathum yaanenbathuminRith
thanathenRuthannaiyungaaNaathu unathenRu
maathavaththaal maathavaRkE vanparamaay maayppathanil
kaiththaan kaivaLaraan_kaaN.

PROSE ORDER:

“yenathu yenpathum yaan yenpathum inRi tannayum tanathu yenRu kaaNAthu
maatavathAI unathu yenRu MaadhavarkkE vann bharamAi mAyppathanil
kaitavathAn kaivaLarAn”.

MamakAram is the feeling state, when one identifies an object as his own. He says this is mine. The feeling state that identifies the aathmAas the same as SarIram is ahankAram. The thought that one is an independent entity with power to protect oneself is known as the delusion of SvatantrArTa Bramam. All of the above three feeling states have to be destroyed utterly, if one desires salvation. One should present the three items (One's Svaroopam, the burden of protecting oneself and the fruits of such protection) to the Lord and utterly cut asunder the relationship to the three with the jeevan for one's Moksham.





PAASURAM 26

THREE KINDS OF JEEVANS: THIS PAASURAM IS FROM TATTHVA THRAYA CHULAKAM: JEEVADHIKARAM.

பல் வினை வன்கயிற்றால் பந்தமுற்று உழல்கின்றனரும்
நல்வினை மூட்டிய நாரணனார் பதம் பெற்றவரும்
தொல்வினை என்றும் இல்லாச் சோதி வானவரும் சுருதிச்
செல்வினை ஓர்ந்தவர் சீவர் என்றோதச் சிறந்தனமே

palvinaivan_kayiRRaal pantha muRRuzhalkinRanarum
nalvinaimoottiyana^aaraNanaarpatham peRRavarum
tholvinaiyenRumillaach sOthivaanavarum, suruthi
selvinaiyOrnthavar seevarenROthach chiRanthanamE

PROSE ORDER:

“Sruthi sel vinai Ohrnthavar pall vinai vann kayiRRAl bhandham uRRu
uzhalhinranarum nalvinai moottiya NaaraNanAr padham peRRavarum toll vinai
yenRum illa sOthi vaanavarum seevar yenRu Otha siRanthanam”.

Those who are bound to samsAram with the noose of Karmaas are the Bhaddha Jeevans (bound ones). Those jeevans who performed the anushtAnam of Bhakthi or Prapatthi yOgam and attained MOksham as a result are the Muktha Jeevans (liberated ones). Those who do not have any links to karmAs ever and who stand as the Lord in many ways and enjoy Him are the nithyAs (eternally liberated ones). These are the three kinds of Jeevans as revealed to us by our AchAryAs, who are fully conversant with the doctrines of VedAs and the SaasthrAs.





PAASURAM 27

THE UPAKARAM OF THE LORD: THIS PAASURAM IS FROM TATTHVA THRAYA
CHULAKAM: ISVARADHIKARAM

ஆரணங்கள் எல்லாம் அடிகூட மேல் நிற்ற
காரணமாய் ஒன்றால் கலங்காதான் நாரணனே
நம்மேல் வினை கடியும் நல் வழியில் தான் நின்று
தன்மேனி தந்தருளும் தான்

AraNangaLellaam adisoodamEninRa
kaaraNamaay onRaal kalangaathan naaraNanE
nammElvinaikadiyum nalvazhiyil thaann^inRu
thanmEni thantharuLum thaan.

PROSE ORDER:

“AaraNangaL yellAm adi sooda mEl ninRa kaaraNamAi onRAI kalangAthAn
NaaraNanE. namm mEl vinai kaDiyum nall vazhiyil thAnn ninRu tann mEni thAnn
tantharuLum”.

All the VedAs eulogize the sacred feet of the Lord, who is SarvEsvaran. He is Superior to all Gods. He is the Jagath KaaraNan. Yet, no blemishes associated with kaarya vasthus touch Him and defile Him. When we perform Prapatthi yOgam at His sacred feet, He stands in place of the difficult-to-perform Bhakthi yOgam and destroys totally all our karmAs accumulated prior to Prapatthi.





PAASURAM 28

THE COMPARISON OF THE THREE TATTHVAMS: THIS PAASURAM IS ALSO FROM TATTHVA THRAYA CHULAKAM: ISWARADHIKARAM.

குடல்மிசை ஒன்றியும் கூடியும் நின்ற கொடுந்துயரும்
உடல்மிசைத் தோன்றும் உயிரும் உயிர்க்கு உயிராம் இறையும்
கடல்மிசை கண்ட தரளத்திரள் அவை கோத்த பொன்னூல்
மடல்மிசை வார்த்தை அதன் பொருளென்ன வகுத்தனமே

kudalmisaiyonRiyum koodiyum ninRa kodunthuyarum
udalmisaith thOnRumuyirum uyirkkuyirumiRaiyum
kadalmisaik kaNdatharaLaththiraL avaikOththa ponnool
madal misaivaarththaiyathan porulenna vakuththanamE

PROSE ORDER:

“kudal misai onRiyum koodiyum ninRa kodum tuyarum, udal misai thOnRum uyirum, uyirkku uyirAm iRayum, kadal misai kaNDa tALat-thiraL avai kOththa ponnool. madal misaim”

The achEthanam recognized as Prakruthi unites with our sarIram and creates all the sorrows of SamsAric life. Inside this sarIram, JeevAthmA enters /resides and experiences the karmAs. Our Lord stays inside the JeevAthmA as its indweller. Among these three Tatthvams, Prakruthi is like the Ocean. JeevAthmAs are like the pearls found in that Ocean. Our Lord, who stands as the support for both the SarIram and JeevAthmA is like the golden thread that is used to string those pearls (SoothrE MaNigaNA iva). We explained these esoteric matters as explained to us by our AchAryAs.





PAASURAM 29

FREEDOM FROM NOT BEING CAUGHT IN THE NET OF OTHER MATHAMS: THIS PAASURAM IS ALSO FROM THE TATTHVA THRAYA CHULAKAM: ISVARADHIKARAM

தத்துவம் தன்னில் விரித்திடத் தோன்றும் இரண்டுதனில்
பத்தி விலக்கிய பாசண்டர் வீசறும் பாசமுறார்
எத்திசையும் தொழுதேத்திய கீர்த்தியர் எண் திசையார்
சுத்தர் உரைத்த சுளகம் அருந்திய தூயவரே

thaththuvanthannil viriththidaththORumiraNduthanil
paththivilakkiya paasaNdar veesuRum paasamuRaar
eththisaiyunthozhuthEththiya keerththiyar, eNdisaiyaar
suruththaruraiththa suLakamarunthiya thooyavarE

PROSE ORDER:

“Yetthisayum tozhuthu yEtthiya keertthiyar yeNN tisai Aar sutthar uraittha suLakam arunthiya thUyavar tatthuvum tannil viriththidat-thOnRum iraNDu tanil batthi vilakkiya pAsaNDar veesuRum paasam uRAR”.

The entire world celebrates and eulogizes the glories of our most sacred AchAryAs. We composed this rahasyam of Tatthva Thraya ChuLakam based on the upadEsams of those sacred AchAryAs. Those who comprehend the true meanings of the Svaroopams and SvabhAvams of ChEthanam, achEthanam and Isvaran will not fall inside the net of PaashaNDis linked to other Mathams that either misinterpret VedAs or do not accept VedAs as Moola PramAnam.





PAASURAM 30

THE SACRED FEET OF THE LORD (MAADHAVAN) IS BOTH MEANS AND GOAL (UPAYAM & PHALAN): THIS PAASURAM IS ALSO FROM ISVARADHIKARAM OF TATTHVA THRAYA CHULAKAM.

வினைத்திரள் மாற்றிய வேதியர் தந்த நல் வாசகத்தால்
அனைத்தும் அறிந்தபின் ஆறும் பயனுமென அடைந்தோம்
மனத்திலிருந்து மருத்து அமுதாகிய மாதவனார்
நினைத்தல் மறத்தல் அரிதாய நன்னிழல் நீள்கழலே

vinaiththiraL maaRRiya vEthiyar_thantha nalvaasakaththaal
anaiththumaRinthapin aarumpayanumenavadainthOm
manaththilirunthu maruththamuthaakiyamaathavanaar
ninaiththal maRaththal arithaaya nannizhaneL kazhalE

PROSE ORDER:

“vinai tiraL mARRiya vEdhiyar tantha nall vaachakathAl anaitthum aRintha pinn
manatthil irunthu marunthu amudhAhiya MaadhavanAr ninaiththal maRatthal arithAya
nizhal nall neeL kazhalE AaRum payanum yena adainthOm”.

Our Lord resides in our hearts permanently and blesses us both as the sure medicine for destroying our bonds of KarmAs and as the most delectable nectar to enjoy. When we reflect on the glories of His sacred feet, we realize how difficult it is to comprehend the full power of those holy feet. When we think about the sweetness of the enjoyment of those sacred feet, we recognize how indispensable they are to us. The shade from those sacred feet counters the cruel heat of samsAram effectively. We have been blessed by the essence of our AchAryAs' upadEsams and therefore have clung to those holy feet of our Lord both as the Means (upAyam) and Fruit (Phalan).





PAASURAM 31

THE GAINING OF THE NISHTAI (DISCIPLINE) SPOKEN BY THE RAHASYAMS: THIS PAASURAM IS FROM RAHASYA THRAYA CHULAKAM: THIRUMANTHRADHIKARAM.

ஓதுமறை நான்கதனில் ஓங்கும் ஒருமுன்றினுள்ளே
நீதிநெறி வழுவா நிற்கின்றோம் போதமரும்
பேராயிரமும் திரவும் பிரியாத
நாராயணன் அருளால் நாம்

OdhumaRai naan_kadhani lOngumoru moonRinuLLE
needhi neRivazhuvaa niRkinROm pOdhamarum
pEraa yiramun^ thiruvum piriyaadha
naaraa yaNanaruLaa Nnaam.

PROSE ORDER:

“bhOtham arum pEraayiramum pOthu amarum Thiruvum piriyaAtha NaaraNan aruLAl othum maRai nAnkathanil Ongum oru moonRinuLLE neethi neRi naamm vazhuvA(thu) niRkinROm”.

The VishNu Sahasra Naamam with its special meanings recited by us in its entirety speaks about the limitless glories of SrIman NaarAyaNa. This glorious Lord is never separated from His divine consort with the home of the red lotus. He has now blessed us. As a direct result of SrIman NaarAyaNan's anugraham, we have acquired the coveted nishtai spoken by the three rahasyams, which stand out in the VedAs.





PAASURAM 32

THE UPAKARA PARAMPARAI OF SARVESWARAN: THIS PAASURAM IS ALSO FROM RAHASYA THRAYA CHULAKAM: THIRUMANTHRADHIKARAM.

ஊன் தந்து நிலைநின்ற உயிரும் தந்து ஓர்
உயிராகி உள் ஒளியோடு உறைந்த நாதன்
தான் தந்த இன்னுயிரை எனது என்னாமல்
நல்லறிவும் தந்து அகலா நலமும் தந்து
தான் தந்த நல் வழியால் தாழ்ந்த என்னைத்
தன் தனக்கே பரமாகத் தானே எண்ணி
வான் தந்து மலரடியும் தந்து வானோர்
வாழ்ச்சிதர மன்னருளால் வரித்திட்டானே

oonRandhu nilain[^]inRa vuyirun[^] thandhO
ruyiraagi yuLLoLiyO duRaindha naathan
RaanRandha vinnuyirai yanathen Nnaama
NnallaRivun[^] thandhagalaa nalamun[^] thandhu
thaanRandha nalvazhiyaaR Raazhndha vennaith
thanRanukkE paaramaagath thanE yeNNi
vaanRandhu malaradiyun[^] thandhu vaanOr
vaazhchchidhara mannaruLaal variththit taanE.

PROSE ORDER:

“Oon tanthu nilai ninra uyirum tanthu ohr uyirAhi uLL oLiyOdu uRaintha nAthan
taann tantha innuyirai yenathu yennAmal nall aRivum tanthu ahaLA nalamum tanthu
taann tantha nal vazhiyAl thAzhnthu yennai tann tanakkE bharamAha taanE yeNNi
vaann tanthu, malar adiyum tanthu, vaanOr vaazcchi tara mann aruLAl varitthittAn”.

The UpakAram given by the Lord to the Jeevans is limitless and immeasurable. First





He gives the body (sarIram) and next blesses the body with the imperishable Jeevan and then enters both the SarIram and the Jeevan as their indweller along with His divine consort. He blesses us further with the Jn~Anam that the Jeevan is not independent (Svatanthran) and that the Jeevan is a servant (Seshan) of Him (the Seshi), which makes the Jeevan filled with bliss. Next, He points out the means of Prapatthi and makes the Jeevan practice that Prapatthi and accepts the responsibility of protecting that Jeevan. Our Lord blesses the Jeevan to reach SrI Vaikuntam at the end of the life on earth and to live with the nithya sooris there to perform eternal kaimkaryam to Him there. This is our Lord's sankalpam. How can one assess this great and incomparable upakAram of our Lord!

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PAASURAM 33

GAINING OF THE BLESSED LIFE OF NITHYA SOORIS: THIS PAASURAM IS FROM RAHASYA THRAYA CHULAKAM: DHVAYADHIKARAM.

திருமால் அடியிணையைத் திண் சரணாக் கொண்டு
திருமால் அடி யிணையே சேர்வார் ஒரு மால்
அருளால் அருளாத வானோர்கள் வாழ்ச்சி
அருளால் நமக்கு அளித்தார் ஆய்ந்து

thirumaaladaiyiNaiyE thiNsaraNaak koNDu
thirumaaladiyiNaiyE sErvaar orumaal
aruLaal aruLaatha vaanOr_kaL vaazhchchi
aruLaal namakkaLith thaaraaynthu.

PROSE ORDER:

“ThirumAl adi iNayE tiNN SaraNk-koNDu ThirumAl adi iNayE sErAr oru maal aruLAl aruLATHa vaanOrkaL vaazcchi aaynthu namakku aLitthAr”.

Our AchAryAs who are steadfast in recognizing the Lord's sacred feet as UpAyam and Phalan have shown us the path to MokshAnandham that was not attainable until now (The meaning of the two parts of Dhvaya manthram are housed in the first two lines of this Paasuram: “Thirumaal adi iNayE tiNN saraNAhak-koNDu Thirumaal aDi iNayE sErAr”).





PAASURAM 34

THE TEN MEANINGS OF DHVAYA MANTHRAM: THIS PAASURAM IS ALSO FROM RAHASYA THRAYA CHULAKAM: DHVAYADHIKARAM.

சேர்க்கும் திருமகள் சேர்த்தியில் மன்னுதல் சீர்பெரியோர்க்கு
ஏற்கும் குணங்கள் இலக்காம் வடிவில் இணை அடிகள்
பார்க்கும் சரண் அதில் பற்றுதல் நன்னிலை நாம் பெறும்பேறு
ஏற்கின்ற எல்லைகள் எல்லாக் களை அறவு எண்ணினமே

sErkkunthirumakaL sErththiyil mannuthal seerpperiyOrkku
ERkunguNangaL ilakkaam vadivi liNaiyadikaL
paarkkuncharaNathiR paRRuthanan^n^ilain^aampeRum pERu
ERkinRa vellaikaL ellaakkaLaiyaRa veNNinamE

PROSE ORDER:

“sErkkum ThirumahaL sErththiyin mannuthal seerpperyORkku yERkkum guNangaL
ilakkAm vadivil iNai adikaL pArkkum SaraN athil paRRuthal namm nilai nAmm
peRum pERu yERkkinRa yellaikaL yellak-kaLai aRavu yeNNinam”.

Our Lord is the Lord of all Gods; He is the most delectable, insatiable nectar; He is never ever separated from His Divine Consort, MahA Lakshmi; adiyEn has performed the SaraNAgathy with its five limbs at the sacred feet of SrIman NaarAyaNan, who has removed all the virOdhis (enemies) for paripoorNa kaimkaryam to Him at all places, times and states. adiyEn, who is incapable of performing any upAyam to gain mOksham has now left the full responsibilities of my protection to the Lord and eschewed all the fruits of that Prapatthi and has performed the SaraNAgathy with its pancha angams (five limbs) at His sacred feet.





PAASURAM 35

THE FUTURE LIFE AFTER PRAPATTHI: THIS IS THE FINAL PAASURAM FROM THE DHVAYADHIKARAM OF RAHASYA THRAYA CHULAKAM.

திருமால் அடியிணை சேர்ந்து திகழ்ந்த அடிமை பெறத்
திருநாரணன் சரண் திண்சரணாகத் துணிந்து அடைவோர்
ஒருநாள் உரைக்க உயிர்தரும் மந்திரம் ஓதிய நாம்
வருநாள் பழுதற்று வாழும் வகையதில் மன்னுவமே

thirumaaladiyiNai sErnthu thigazhntha adimaipE Rath
thirunNaaraNan saraN thiNsaraNaakath thuNinthadaivOr
orunNaaluRaikka uyir tharuminthira mOthiyanaam
varunNaal pazhuthaRRu vaazhum vagaiyathil mannuvamE

PROSE ORDER:

“ThirumAl adi iNai sErnthu, thigazhntha adimai peRa Thiru NaaraNan SaraN tiNN
SaraNAha tuNinthu adaivOr uyir tarum manthiram orunaaL uraikka Othiya nAmm
varum nAL pazhuthu aRRu vAzhum vahayathil mannuvam”.

Our AchAryAs committed to the sacred feet of the Lord as UpAyam and Phalan have blessed us with UpadEsam on Dhvaya manthram and as a result gained the boon of living with freedom from ahankAra-mamakArams in the coming days.





PAASURAM 36

THE HASTENING OF THE LORD TO GRANT US THE FRUIT OF PRAPATTHI: THIS PAASURAM IS FROM THE RAHSYA THRAYA CHULAKM: CHARAMA SLOKADHIKARAM.

மற்றோறு ஒரு பற்றின்றி வந்து அடைந்தார்க்கு எல்லாம்
குற்றம் அறியாத கோவலனார் முற்றும்
வினை விடுத்து விண்ணவெரோடு ஒன்ற விறைகின்றார்
நினைவு உடைத்தாய் நீ மனமே நில்லு

maRRoru paRRinRi vanthadainthaark kellaM
kuRRa maRiyaatha kOvalanaar muRRum
vinai viduththu viNNavarOdonRa viraikinRaar
nNinaivudaith thaayn^eemanamEn^illu

PROSE ORDER:

“ManamE! maRRu oru paRRu inRi vanthu adainthArkku yellAm kuRRam aRiyAtha
KOvalanAr muRRum vinai vidutthu viNNavarOdu onRa viraihinar.nee ninaivu
udaitthAi nil”.

Oh my Mind! Our Lord forgives even the mighty transgressions of ours, who fall at His feet and seek His protection in a state of utter helplessness. This most merciful Lord is now hastening towards us to destroy completely all our karmAs and to unite us with His ghOshti (assembly) of Nithya Sooris (eternally liberated Jeevans) serving Him at His Supreme abode of Sri Vaikuntam.





PAASURAM 37

THE GAINING OF THE STATE FREE FROM ALL WORRIES: THIS PAASURAM IS ALSO FROM RAHASYA THRAYA CHULAKAM: CHARAMA SLOKADHIKARAM.

எல்லா தருமமும் என்னை இகழ்ந்திடத் தான் இகழாது
எல்லாம் தனதென எல்லாம் உகந்து அருள் தந்தபிரான்
கல்லார் மதக்களிறு ஓத்த வினைத்திரள் மாய்ப்பான் என்ற
சொல்லால் இனி ஒருகால் சோகியாத் துணிவுற்றனமே

ellath tharumamum ennaiyigazhnthidath than igazhaathu
ellaanthanathena ellaamukantharuL thantha piraan
mallaar mathakkaLiRoththa vinaiththiraL maayppanenRa
sollaal iniyayorukaal sOkiyaath thuNivuRRaname.

PROSE ORDER:

“Yellat-tarumamum yennai ihazhAnthida tAnn ihazhAthu yellam tanathu yena uhanthu yellAm aruL tantha PirAn, mallAr mathak-kaLiRu ottha vinait-tiraL maayppan yenRa sollAl ini orukkAl sOhiyAt-tuNivu uRRanam”.

The upAyams like Bhakthi yOgam and others left me, who does not have the sakthi to practice them. My Lord pleased with my observance of Prapatthi to Him stood in the place of all those upAyams and hurried to bless me with the phalan of Prapatthi. adiyEn reminded myself of the firmly stated Charama sLOkam passage (maa sucha:) and developed the courage and tranquility to be free from any kind of sorrows.





PAASURAM 38

MAADHAVN IS BOTH UPAYAM AND PHALAN; THIS PAASURAM IS ALSO FROM THE RAHASYA THRAYA CHULAKAM: CHARAMA SLOKADHIKARAM.

வினைத் திரள் மாற்றிய வேதியர் தந்தருள் வாசகத்தால்
அனைத்தும் அறிந்தபின் ஆறும் பயனுமென அடைந்தோம்
மனத்திலிருந்து மருந்து அமுதாகிய மாதவனார்
நினைத்தல் மறத்தல் அரிதாகி நின்றன நீள் கழலே

vinaitthiraL maaRRiya vEthiyar thantharuL vaasakathhaal
anaiththumaRintha pin aaRum payanumena vadainthOm
manaththilirunthu maruththa muthaakiya maathavanaar
ninaiththalmanaththil arithaakininRanan^eeLkazhalE

PROSE ORDER:

“Vinai tiraL mARRiya vEdhiyar tantha nall vAchakatthAl anaitthum aRintha pinn
manatthil irunthu marunthu amudhAhiya MaadhavanAr ninaitthal maRatthal arithAya
nizhal nall neeL kazhalE AaRum payanum yena adainthOm”.

The meaning of this Paasuram is given under the 30th Desika Prabhandha Paasuram, which highlights the fact that Maadhavan is both UpAyam and Phalan for the Jeevans to attain Moksha Siddhi. The reference to the Charama sIokam is housed in the words: “TantharuL Vaachakam” (the UpadEsam performed out of the unique Mercy of the Lord).





PAASURAM 39

THE FLOOD OF THE LORD'S KARUNAI (COMPASSION): THIS PAASURAM IS ALSO FROM THE RAHASYA THRAYA CHULAKAM: CHARAMA SLOKADHIKARAM.

எட்டில் ஆறிரண்டில் ஒன்றில் எங்கும் ஆறு இயம்புவார்
விட்ட ஆறு பற்றும் ஆறு வீடு கண்டு மேவுவார்
சிட்டரான தேசு உயர்ந்த தேசிகர்க்கு உயர்ந்து மேல்
எட்டு மூன்றும் ஊடறுத்தது எந்தை மால் இரக்கமே

ettilaaRiraNdilonRil engum aaRiyumpuvaar
vitta aaRupaRRum aaRu veedukaNdumEvuvaar
sittaaraanathE suyarntha thEsikarkkuyarnthu mEl
ettumooRum oodaRuththathu enthaimaal irakkamE

PROSE ORDER:

“yenthai maal irakkam yettil, AaRu iraNDil, onRil yengum AaRu iyambhuvAr vitta AaRu, paRRum AaRu, vedu kaNDu mEvuvAr.sittarAna tEsu uyarnta Desikarkku uyarntu, mEl yettu moonRum OoDaRutthathu”.

Our AchAryas have concluded that the UpAyam is the dominant theme of all the three rahasyams and instructed us on their conclusion. They are extremely knowledgeable about the difficult-to-practice Bhakthi yOgam and the easy-to-practice Prapatthi yOgam that readily assures Moksham. Our AchAryAs, who shine with the power of Jn~Anam, VairAgyam and anushtAnam have blessed us and through the power of that anugraham, EmperumAn has granted us Moksham and cut asunder down to the root all SamsAric bonds.

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,
Daasan, Oppiliappan Koil VaradAchAri SadagOpan

