

SWAMY DESIKAN'S AMRUTHA SVADHINI

அஞ்சுவை அமுதம்

PANCHAAMRUTHAM

பஞ்சாம்புதம்

GAANAAMRUTHAM



SREE RANGANATHAR
SREE RANGAM

கானாம்புதம்

ஸ்ரீரங்கநாதர்
ஸ்ரீரங்கம்

GEVAAMRUTHAM



SREE SRINIVASAR
THIRUMALAI

ஜீவாம்புதம்

ஸ்ரீ ஸ்ரீனிவாசர்
திருமலை

DEVAAMRUTHAM



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காஞ்சிபுரம்

RAAMAAMRUTHAM



SREE SAMPATHKUMARAN
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ஸ்ரீசம்பத்குமாரன்
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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

AMRUTHASVAADHINI

अमिऱुतऱुवातिनि



“Anjali Mudra Vaibhavam”

INTRODUCTION

The Amrutha SvAdhini Prabhandham of Swamy Desikan has 37 Paasurams. It is named Amrutha SvAdhini by the learned AchAryAs because it contains delectable vishayams tasting like nectar for our enjoyment. Amrutha SvAdhini covers excerpts/ summaries of ChillaRai Rahasyam paasurams from Saara Saaram to MunivAhana bhOgam.





SCOPE OF AMRUTHA SVADHINI

The brief summary of the topics of coverage of Amrutha SvAdhini can be stated as:

1. The esoteric meanings of the three rahasyams
2. SaraNagathy particulars relating to SrImath RaamAyaNam (KaakAsura, VibhIshaNa SaraNagathys)
3. The meanings of SrI VarAha Charama sIOkam,
4. The Vaibhavam of Anjali mudhrA, the glory of BhaashyakAra and the essence of AmalanAdhi PirAn of ThiruppAna AazhwAr.

COVERAGE OF INDIVIDUAL CHILLARAI RAHASYAMS

From the First to the Sixth Paasuram, the ThirumanthirAdhikAram of the ChillaRai Rahasyam of Saara Saaram is covered.

Prabhandha Paasurams (7-9) deal with DhvyAdhikAram of Saara Saaram.

Paasurams 10-12 cover the esoteric meanings of Charama SIOkam.

The next two Paasurmas (13-14) focus on the summary of the meanings of the Three Rahasyams and our most merciful AchAryA's anugrahams in initiating us on these Kula dhanams.

Paasurams 15-19 elaborate on the ChillaRai rahasyam of Abhaya PradhAna Saaram.

The next four sIOkams (20-23) cover the subtle meanings of VarAha Charama sIOkam.

The 24th sIOkam briefly touches on the greatness of the Anjali Mudhra and its impact on our Lord.

Paasurams 25-27 illustrate selected concepts outlined in PradhAna Sathakam, where Swamy Desikan clarifies for us the core doctrines of our SampradhAyam and helps us to get a firm grip on them.

Paasurams 28-30 deal with the SrI sookthi of UpakAra Sangraham, where the Lord's countless help to us are saluted.

The 31st paasuram of Amrutha SvAdhini provides the essence of ChillaRai rahasyam revered as Saara Saaram.

The three Paasurams (32-34) touch upon the topics taken up for discussion by Swamy Desikan in his magnificent SrI Sookthi of VirOdha ParihAram.

The final three Paasurams of Amrutha SvAdhini are associated with the ChillaRai Rahasyam of Muni Vaahana BhOgam linked to the nishtai of ThiruppANa AazhwAr.



SLOKAS AND COMMENTARY

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

shrImaan. h ve~NkaTa naathaaryaH kavitaarkika kesarI.
vedaantaachaaryavaryo me sannidhattaaM sadaa hR^idi.

சீரொன்று தூப்புல் திருவேங்கடமுடையான்
பாரொன்றச் சொன்ன பழமொழியுள் - ஓரொன்று
தானே அமையாதோ தாரணியில் வாழ்வார்க்கு
வானேரப் போமளவும் வாழ்வு

சீரார் தூப்புல் திருவேங்கடமுடையான் திருவடிகளே சரணம்



FIRST SIX PAASURAMS OF THIS PRABHANDHAM DEAL WITH THIRUMANTHIRAM (ASHTAKSHARAM/MOOLA MANTHRAM).

FIRST PAASURAM: THE PURPOSE OF LIFE

மூலங்கிளையென ஒன்றிரண்டான மொழியிரண்டும்
மேலொன்றிலையென நின்ற அவ்வித்தகன் தன்னுரையும்
காலங்கழிவதன் முன்னம் கருத்துறக் கண்டிடவே
ஞாலம் புகழும் நம்தேசிகர் தாம் நமை வைத்தனரே.



“nammazhvar thiruppuli azhvar thirukkalam - mUlankiLa”





moolangiLaiyena onRiraNdaanamozhiyirandum
mElonRilaiyena ninRa avviththakanRannuraiyum
kaalangazhivathan munnam karuththuRak kaNdidavE
NYaalam pugazhun^anthEsikar thaam namaivaiththanarE.

Our AchAryAs out of their DayA for us made it possible for us to learn within our life time the three rahasyams with their meanings for our salvation. These AchAryAs, who are celebrated by the world performed upadEsams on these three rahasyams (AshtAksharam, Dhvayam and Charama sIOkam) in the most effective manner for us to retain those meanings and enjoy them as well as benefit from them.

The key passage of this paasuram is: “Desikar kaalam kazhivathan munnam karutthu uRak-kaNDidavE nammai vaitthanar” (Our AchAryas before the end of our days positioned us to comprehend clearly the three rahasyams with their quintessential meanings).

Swamy Desikan comments that AshtAksharam (Thirumanthiram) teaches about our Svaroopam to permit us to practice Prapatthi through Dhvaya manthram. Both manthrams are like the root and branch of the same tree (Moolam KiLai yena onRu iraNDu aana). The third rahasyam is the Lord's Charama sIOkam, which without help of any thing else points out the unfailing means for Moksham and recommends that upAyam for securing Moksham. Since the Charama sIOkam does not seek anything else for its empowerment, it is saluted in this Paasuram as a matchless rahasyam without equal or superior (mEl onRu ilai yena ninRa av-Vitthahan tann urai).

This is the first Paasuram on the chillaRai rahasyam of Saara Saaram. Swamy Desikan gave this name of “Saara Saaram” since it deals with the essence of the three most essential subjects to be learned by us from our AchAryAs during our life time on His earth.





SECOND PAASURAM - THIRUMANANTHIRAM: THE MEANING OF PRANAVAM

காரணமுங் காவலனுமாகி என்றும்
 கமலையுடன் பிரியாத நாதனான
 நாரணனுக்கடியேனா னடிமை பூண்ட
 நல்லடியார்க் கல்லால் மற்றொருவர்க் கல்லேன்
 ஆரணங்கள் கொண்டகமும் புறமுங்கண்டால்
 அறிவாகியறிவதுமாய் அறு நான்கன்றிச்
 சீரணிந்த சுடர் போலத் திகழ்ந்து நின்றேன்
 சிலை விசயன் தேரனைய சிறு வேதத்தே.

kaaraNamungaavalanumaaki enRuNG
 kamalaiyudan piriyaatha naathanaana
 naaraNanukkadiyEnaa Nnadimai pooNda
 nalladiyaark kallaal maRRoruvark kallEn
 aaraNangaL koNdagamum puRamungandaal
 aRivaakiyaRivathu maayaRu naan kanRich
 seeraNintha sudar pOlath thigazhnthu ninREn
 silaivi sayanREranaiya siRuvEthaththE

SarvEswaran is the Prime Cause for all things. He is the Protector of all. He is never separated from His divine consort. Jeevan (ChEthanam) is of the intrinsic form of Jn~Anam (Jn~Ana Svaroopan). ChEthanam has Jn~Anam as his attribute (Dharma bhUtha Jn~Anam). ChEthanam is distinctly different from the AchEthanams (insentient). As the Jeevan, chEthanam is totally dependent on the Lord as its unconditional Master. ChEthanam is His adiyavan (liege). ChEthanam is privileged to be the servant of the Lord's dAsAs (BhagavathAs) as well. ChEthanam is not the servant of any one or anything else. This is the essential meaning of PraNavam, which is comparable to the chariot of Arjuna. This is the essence of the meaning of PraNavam pointed out by the Upanishads (VedAnthams).





The comparison of PraNavam with Arjunan's chariot is made since in that chariot, the Lord (KrishNa) sat in the front as akAra Svaroopan / Master and Arjuna, the jeevan (MakAra svaroopan/servant of the Lord) sat behind. In PraNavam, akAram is in the front and makAram follows behind similar to KrishNA's and ArjunA's respective positions in that chariot of Arjuna.

The key passage of this paasuram is: “NaaraNanukku nAnn adiyEn---aRivAhi aRivathumAy aRu nAnku anRi seer aNintha sudar pOla thihazhnthu ninREN” (I the Jeevan is the bonded servant of the Lord -- adiyEn, who is of the form of Jn~Anam and who understands the rest with Dharma BhUtha Jn~Anam stand radiant and apart (distinctly different) from the rest of the 24 tattvams defining the insentient.



“Akaara Swaroopan”





THIRD PAASURAM- THIRUMANATHIRAM: THE MEANING OF NAMA: SABDHAM

யானெனதென்பதொன்றில்லை என்செய்வதவனையல்லால்
ஆனதறிந்திடுந்தன் னடியார்க்கு எனையாட்படுத்தித்
தானெனை நல்கி நடத்துகின்றான் தன்னருள் வழியே
நானுனை வீடு செய்வேனென்ற நந்திரு நாரணனே.

yaanenathenbathonRillai enseyvathavanaiyallaal
aanathaRinthidunthan Nnadiyaarkku enaiyaatpaduththith
thaanenai nalki nadaththukinRaan thannaruL vazhiyE
naanunai veedu seyvEnenRa nanthiru naaraNanE.

SrIman NaarAyaNan assured me that He will cut asunder the bonds of SamsAram and grant me Moksham through His Charama sIOkam. Out of His vAthsaIyam for me, He made me the servant of His BhAgavathAs. Due to the power of His grace, He kindled my desire to perform Prapatthi at His sacred feet. He destroyed my ahankArams and MamakArams (Yaan yenathu yenpathu onRu illai) and made me free from the concepts of "Me and Mine". What can I do (as the totally dependent one on this Lord) without His grace?

The first line of this Paasuram reveals the banishment of ahankAra-mamakArams and the Jeevan's lack of independence (absence of Svatantram). The second line reveals the Lord's anugraham that made the Jeevan become subservient to the Lord's BhAgavathAs (TannadiyArkku yennai aatpaduththi). The third line refers to the SaraNagathy UpAya anushtAnam for Moksham and other meanings for the Nama: sabdham. The paasuram concludes with "Avanai allAl seyvathu yenn?" (What is that I can do without our Lord and His grace?).





FOURTH PAASURAM- THIRUMANTHIRAM : THE MEANING OF NAARAYANA SABDHAM

யாதாமிவை யனைத்தும் படைத்தேந்துமிறைவனுமாய்க்
கோதாம் குணங்களுடன் குறுகாத குணத்தனுமாய்
மாதா பிதாவென மன்னுறவாய்க் கதியென்ன நின்றான்
போதார் திருவுடன் பொன்னருள் பூத்த நம் புண்ணியனே

yaathaamivai yanaiththum padaiththEnthumiRaivanumaayk
kOthaanguNangaLudan kuRukaatha kuNaththanumaay
maathaa pithaavena mannuRavaayk kathiyenna ninRaan
pOthaar thiruvudan ponnaruL pooththa nam puNNiyanE

Our Lord accompanied by His Divine Consort is understood through the NaarAyaNa Sabdham as the ocean of Daya, as the embodiment of auspiciousness, as the Creator, Protector and Master of all, as one filled with blemishless guNams, as the ultimate way (ParamAm Gathi), and as the one who is related to us in every way (Sarva Vidha Bhandhu). This then is the brief meaning of the NaarAyaNa Sabdham.



“nam thirunaaranan”





FIFTH PAASURAM- THIRUMANTHIRAM: THE MEANING OF THE CHATHURTHI OVER NAARAYANA SABDHAM

இருவிலங்கு கழித்திடராம் உடலந்தன்னில்
 இலங்கு நடு நாடியினாலெம்மை வாங்கி
 ஒருவிலங்கு நெறியல்லா வழியால் மன்னும்
 உயர் வானிலேற்றி உயிர் நிலையுந்தந்து
 பெருவிலங்காம் அருள் தன்னால் தன்னடிக் கீழ்ப்
 பிரியாத வமருடன் பிணைத்துத், தன்னார்
 உருவிலங்குமிசைவிக்கும் உம்பர்போகம்
 உகந்து தருந்திரு மாலையுகந்தோம் நாமே.

iruvilangu kazhiththidaraa mudalanthannil
 ilangu nadu naadiyinaalemmai vaangi
 oruvilangun^eRiyallaa vazhiyaal mannum
 uyar vaanilERRiyuyir nilaiyunthanthu
 peruvilangAm aruL thannAl thannadikkeezhp
 piriyaatha vamararudan piNaiththuth, thannaa
 uruvilangumisaivikku mumbar_pOkam
 uganthu tharunthiru maalaiyuganthOn^aaamE.

The significance of the fourth case over NaarAyaNa Sabdham is explained here.

SrIman NaarAyaNan destroys the PuNya and Paapa KarmAs of the Jeevan that has observed the upAyam of Prapatthi. Next, He lifts up the Jeevan from the body, which was the hindrance to Moksham and releases the Jeevan via the Brahma Naadi and lands that Jeevan at His Supreme abode via the path of light (archirAdhi mArgam). He blesses the jeevan with the guNAs, which were hidden until then due to Karma sambhandham. Even if the Jeevan is reluctant to receive His grace, our Lord holds it tightly with His benevolent grace and joins it to the assembly (ghOshti) of the eternally liberated Jeevans (nithya sooris) so that the liberated jeevan can enjoy paripoorNa BrahmAnandham at SrI Vaikuntam. This then is the meaning of the Chathurthi vibhakthi (Fourth case) over the NaarAyaNa Sabdham.





SIXTH PAASURAM- THE UNIFIED MEANING (THIRANDA PORUL) OF THIRUMANTHIRAM

உறவை யிசைந்திறை யில்லா ஒருவற்கென்றும்
ஒண்கடராயோ ரெழுத்திலோங்கி நின்றோம்
துறவறமும் தூமதியுந்துயரந் தீர்வும்
தூயவர்கட் கானமையும் இரண்டிலுற்றோம்
அறமுயலுமனைத் துறவாயனைத்து மேந்தும்
அம்புயத்தாள் கணவனை நாமணுகப் பெற்றோம்
பிறவியறுத் தடிசூடி அடிமையெல்லாம்
பிரியாதவமரருடன் பெற்றோம் நாமே.

uRavai yisainthiRai yillaa voruvaRkenRum
oNsudaraayOrezhuththilOngi ninROm
thuRavaRamunthoo mathiyunthuyaran theervum
thooyavar_kat kaanamaiyu miraNdiluRROm
aRamuyalumanaith thuRavaayanaiththu mEnthum
ambuyaththaaL kaNavanai naamaNukap peRROm
piRaviyaRuth thadisoodi yadimaiyellaam
piriyaathavamararudan peRRO naame

Through PraNavam, we understood with joy about our (the Jn~Ana Svaroopaa of Jeevan) and the Jeevan's permanent and unalterable relationship (niruphAdhika sEshathvam) as the eternal servant of the Lord.

Through the Nama: sabdham, we understood (1) the removal of ahankAra-MamakArams (2) the observance of SaraNAgathy upAyam (3) the removal of the thought about us (the Jeevan) being independent and (4) becoming the servant of the Lord's BhAgavathAs.

Through the NaarAyaNa Sabdham, we (the Jeevans) understood the anantha KalyANa guNams of the Lord such as His role as the Protector of all and being our Sakala Vidha Bhanthu.





Finally, through the Fourth case over NaarAyaNa Sabdham (the aaya sabdham), we understood the destruction of SamsAric afflictions, the holding of the Lord's feet on our heads and joining the assembly of Nithyasooris to enjoy total bliss at Sri Vaikuntam.

We will now enjoy the next three paasurams of Amrutha SvAdhini Prabhandham connected with the Dhvaya adhikAram of Saara Saara chillaRai Rahasyam.



“Srivaikuntam(Divyadesam) Divyadampathi”





SEVENTH PAASURAM- DHVAYAM INTERTWINED WITH SARANAGATHY

கருமமென ஞானமென அதனாற் கண்ட
 உயிர்கவருங்காதலெனக் கானிலோங்கும்
 அருமறையால் தருநிலையி லிந்நாளெல்லாம்
 அடியேனையலையாத வண்ணமெண்ணித்
 தருமமுடையாருரைக்க யானறிந்து
 தனெக்கென்னா அடிமைக்காம் வாழ்ச்சி வேண்டித்
 திருமகளோ டொருகாலும் பிரியா நாதன்
 திண்கழலே சேதுவெனச் சேர்கின்றேனே.

karumamena NYaanamena vathanaaR kaNda
 uyir_kavarungaathalenak kaanilOngum
 arumaRaiyaaRRaru nilaiyilinnaaLellaam
 adiyEnaiyalaiyaatha vaNNameNNith
 tharumamudaiyaaruraik kayaanaRinthu
 thanekkennaa vadimaikkaam vaazhchchi vENDith
 thirumakaLO dorukaalum piriya naathan
 thiNkazhalE sEthuvenach chErkinREnE

Our most merciful AchAryas knowing how difficult it would be for us to practice the difficult upAyams taught by the VedAs like Karma, Jn~Ana and Bhakthi Yogams instructed us on the easy-to-observe upAyam of Prapatthi Yogam.

Our AchAryA's intent was to save us from the difficulties and frustrations in following the arduous path of Bhakthi and other yogams. Benefiting from their UpadEsam on Prapatthi, adiyEn longed to gain life in Parama Padham to perform nithya kaimkaryam to the Dhivya Dampathis in a state of freedom from ahankAra-MamakArams. Next, adiyEn held on to the sacred feet of the Lord as protection and as the bridge across the terrible ocean of SamsAram as instructed by our AchAryans.





The key passage in this Paasuram is: “Dharumam udayAr uraikka, yAnn aRinthu, tanakku yenna adimaikkAm vAzhcchi vENDi, ThirumahaLODu orukAlum piriya NaaTan tiNN Kazhal Sethu yena sErhinREn”

“Dharmam UdayAr uraikka yAnn aRinthu” in the above section refers to the AchAryAs, who are conversant with Dharmams performing upadEsam for the Jeevan for its KshEmam. “Tanakku yenna adimaikkAm vAzhcchi vENDi” refers to the ideal life appropriate for nithya Kaimakaryam free of any blemish of Me and Mine. Where is this kaimkaryam to be performed and for whom? “ThirumahaLODu orukAlum piriya NaaTan tiNN kazhalE sEthu yena sErhinREn”. adiyEn wishes to perform that Kaimkaryam in the Parama Padham of the Lord, who is never ever separated from His beloved consort, MahA Lakshmi. For that purpose, adiyEn has dared to hold on to the Lord’s sacred feet as the aNai (dam/causeway) to cross the dangerous ocean of SamsAram to reach the other shore to arrive at Sri Vaikuntam.



“thirukkannapuram serthi (thirumagaLODorukAlum piriyanathan)”





EIGHTH PAASURAM- THE SIX MEANINGS OF SRI SABDHAM

வினைவிடுத்து வியன் குணத்தா லெம்மையாக்கி
வெருவுரைகேட்டு அவைகேட்க விளம்பி, நாளும்
தனையனைத்து மடைந்திடத் தானடைந்து நின்ற
தந்திரு மாதூடனிறையும் தனியா நாதன்
நினைவழிக்கும் வினைவழிக்கு விலக்காய் நிற்கும்
நிகரில்லா நெடுங்குணங்கள் நிலைபெறத், தன்
கனை கழற் கீழடைக்கலமாக் காட்சிதந்து
காரணனாந் தன் காவல் கவர்கின்றானே.

vinaividuththu viyan kuNaththaa lemmaiyaakki
veruvuraikEttu avaikEtka viLambi, naaLun^
thanaiyanaitththu madainthidath thaanadainthu ninRa
thanRiru maathudaniRaiyun thaniyaa naathan
n^inaivazhikkum vinaivazhikku vilakkaay niRkum
n^ikarillaa nedunguNangaL nilaipeRath, than
kanai kazhaR keezhadaikkala maakkaatchithanthu
kaaraNanaanthan kaaval kavar_kinRaanE.

In the first part of the Dhvaya Manthram, we come across the Sri Sabdham. PaancharAthra Saasthrams bless us with six complimentary and yet distinct meanings of the Sri Sabdham (SruNathi, SreeNathi, SruNOthi, SrAvayathee, SrIyathE and SrayathE). Swamy Desikan explained these six meanings in the first section of this Paasuram:

“Vinai vidutthu veyan guNatthAl yemmai aakki
veruvurai kEttu avai kEtkka viLambi nALum
tanai anaitthum adainthidat-tAnn adainthu ninRa
Tann ThirumAthudan iRayum taniyA NaaTan”

The elaborate coverage of these six meanings of the Sri Sabdham are covered in the 304th





Desika-Prabhandham named Dhvaya Churukku (13th book in the Sundarasimham series).

(Condensed meaning of Paasuram): Our Lord, who is never without His Divine Consort recognized that His anantha KalyANa guNams will be protected only if He rescues the suffering jeevans from SamsAric sorrows. Hence, He engages in motivating the Jeevans to perform Prapatthi and accepts the surrenders of Jeevans for protection and thereby stabilizes His name as SaraNAGatha Rakshakan.



“Saranagatha Rakshakan”





NINTH PAASURAM-SHOWERING HIS GRACE ON PRAPANNAS AS SRI RANGANATHAN

என்னது யான் செய்கின்றேனென்னா தாருக்கு
இன்னடிமை தந்தளிப்பான், இமையோர் வாழும்
பொன்னுலகில் திருவுடனே யமர்ந்த நாதன்
புனலாரும் பொழிலரங்கந் திகழ மன்னித்
தன்னகல மகலாத தகவாலோங்கும்
தகவுடனே தங்கருமந் தானேயெண்ணி
அன்னையென அடைக்கலங் கொண்டஞ்சல் தந்து என்
அழலாற நிழலார அளிக்கின்றானே.

ennathiyaan seykinREnennaa thaarukku
innadimai thanthaLippaan, imaiyOr vaazhum
ponnulakil thiruvudanEyamarantha naathan
punalaarum pozhilarangan thigazha mannith
thannakala makalaatha thakavaalOngum
thagavudanE thankarumanthaanEyeNNi
annaiyena vadaikkalangoN daNYchal thanthu enn
NnazhalaaRa nizhalaara vaLikkinaRaane

Lord Ranganathan receiving nithya kaimkaryam from Nithya Sooris at His Supreme abode of Sri Vaikuntam stays as ArchAvathAran at SrIrangam to bless kaimkarya soubhAgyam for those, who surrendered to Him without ahankAra-MamakArams. He rests under the PraNavAkAra vimAnam at SrIrangam for making it possible for the PrapannAs to perform Kaimkaryam to Him right here at SrIrangam. His inherent KaruNai towards the Jeevans grows further due to the presence of MahA Lakshmi on His chest. This merciful Lord stays as my birth mother and vows to accept the responsibilities of my protection and assures me freedom from fear. He has now granted me the shade of His Sacred Feet to free me from the unbearable SamsAric heat.





The key passage is: “ThiruvudanE amarnta NaaTan, tahavudanE annai yena adaikkalam koNDu anjal tanthu azhal aaRa nizhal aara aLIkkinRAn”.

We will now enjoy the five paasurams of Amrutha SvAdhini Prabhandham connected with the Charama SIOka AdhikAram of Saara Saara ChillaRai Rahasyam and our revered AchAryA's role in instructing us the three Rahasyams and their esoteric meanings.

sadagopan.org



“Lord Ranganatha”





TENTH PAASURAM- LORD KRISHNA'S UPADESAM OF CHARAMA SLOKAM

ஒண்டொடியாள் திருமகளுந் தானுமாகி
ஒருநினைவா லீன்ற வுயிரெல்லா முய்ய
வண் துவரை நகர்வாழ வாசுதேவற்காய்
மன்னவற்குத் தேர்ப்பாகனாகி நின்ற
தண் துளவமலர் மார்பன் தானே சொன்ன
தனித்தருமம் தானெமக்காய்த், தன்னையென்றும்
கண்டுகளித் தடிகூட விலக்காய் நின்ற
கண்புதையல் விளையாட்டைக் கழிக்கின்றானே.

oNdodiyaaL thirumakaLun^ thaanumaaki
orun^inaivaa leenRa vuyirellaa muyya
vaNduvarai nagarvaazha vaasuthEvaRkaay
mannavaRkuth thErppaakanaaki ninRa
thaNduLa vamalar maarban thaaneE sonna
thaniththaruman thaanemakkaayth, thannaiyenRuNG
kaNdukaLith thadisooda vilakkaay ninRa
kaNputhaiyal viLaiyaattaik kazhikkinRaane.

{This Paasuram is the same as the 46th Paasuram of AdhikAra Sangraham that we have studied before.}

This is a Paasuram saluting joyously the UpakAram of the Lord, who used Arjuna as an excuse to instruct us on the laghu upAyAm of Prapatthi at His sacred feet to assure Moksham. Swamy Desikan salutes Prapatthi in this Paasuram as “Tani Dharumam” or a matchless UpAyam for Moksham for one and all. Here Swamy Desikan is overwhelmed by the Lord standing in place of other difficult upAyams (yemakku tAnE aay) and granting us the Phalan of Moksham as a result of our observance of Prapatthi at His sacred feet.





ELEVENTH PAASURAM-PRAYER TO THE LORD TO ACCEPT HIS PRAPATTHI

துய்யமனத்தர் துறையணுகாத துணையிலியேன்
ஐயமறுத்து உனதாணை கடத்த லகற்றினை நீ
கையமர் சக்கரக் காவல் காக்குந் திருவருளால்
வையமளந்த வடிக்சீழ் அடைக்கலம் வைத்தருளே.

thuyyamanaththar thuRaiyaNukaatha thuNaiyiliyEn
aiyamaRuththu unathaaNai kadaththalakaRRinai nee
kaiyamar sakkarak kaaval kaakkun^ thiruvuruLaal
vaiyamaLandha vadikkeezh adaikkalam vaiththaruLE.

Oh Lord standing with Sudarsanam in Your hand to remind us of your role as our Protector (Rakshakan)! You recognized adiyEn as not having the visEsha Jn~Anam and power to practice Bhakthi Yogam as UpAyam to gain MOksham. You removed the doubts from my mind about gaining the fruits of Prapatthi and made me realize that adiyEn does not have anyone else to protect me and made sure that adiyEn will not commit any aparAdham against you. You must now accept adiyEn, who observed the Prapatthi Yogam as an object worthy of protection under your sacred feet that kept the entire universe under its cool shadow during ThirvikramAvathAram.

“Kai amar Chakkarak-Kaavala!” He salutes the Lord as the One, who is immensely competent to protect the SarANAgatha Janams with His Sudarsana Chakram against their enemies. Next, Swamy Desikan describes his aakinchanyam and ananya gathithvam with two choice groups



“Thirivikramaavatharam”





of words: “**thuyya manatthAr tuRai aNUhAtha**” and “**tuNaiyiliyEn**”. He identifies himself first as not coming anywhere near the category of those distinguished adhikAris with pure minds, who are fully capable of undertaking Bhakthi yOgam as an UpAyam for gaining the phalan of Moksham (**thuyya manatthAr tuRai aNuhAthavan**). Next, Swamy Desikan describes himself without delusion as “**tuNaiiliyEn**” (One who has no other recourse except the Lord's grace).

After focusing on his pitiable status and hence as a jeevan worthy of the Lord's grace, Swamy Desikan salutes the two magnificent upakArams that the Lord blessed him with: (1) “**Iyaam aRutthAi**” (You removed all my doubts about the efficiency of Prapatthi in granting the Phalan of Moksham) (2) “**Unathu aaNai kadatthal Nee ahaRRinai**” (You made sure that adiyEn will not commit again any trespasses against Your sAsthras).

What else is left for me now? What else have you to do for me now after all these upakArams? “**Kaakkum Thiru aruLAI Vyaam aLantha adikkeezh adaikkalam VaittharuL**” (Through Your omnipotence to protect the entire world, please place me under your sacred feet that measured once the universe as an object deserving protection).





TWELFTH PAASURAM - SWAMY DESIKAN ADDRESSES THE LORD WITH ENDEARMENT:

அறியாத இடைச்சி யருமறியும் வண்ணம்
 அம்புயத்தாளுடன் அந்நா ளவதரித்த
 குறையாதுமில்லாத கோவிந்தா நின்
 குரைகழற் கீழடைக் கலமாங் குறிப்புத் தந்தாய்
 வெறியாரு மலர்மகளும் நீயும் விண்ணில்
 விண்ணவர் களடி சூடவிருக்கு மேன்மை
 குறையாத வினையகற்றி அடிமை கொள்ளக்
 குறுகவொரு நன்னாள் நீ குறித்திடாயே.

aRiyaatha vidaichchi yarumaRiyum vaNNam
 ambuyaththaaLuda Nnan^n^aa Lavathariththa
 kuRaiyaathumillaatha gOvinthaa nin
 kuraikazhaR keezhadaik kalamaanguRipputh thanthaay
 veRiyaaru malarmagaLu neeyum viNNil
 viNNavar kaLadi soodavirukku mEnmai
 kuRaiyaatha vinaiyagaRRi yadimai koLLak
 kuRukavoru nannaaL nee kuRiththidaayE

Oh Lord shining without any blemish, who incarnated with Your Divine Consort so that even the simple minded Gopis without any special Jn~Anam can enjoy your companionship soulabhyam during Your KrishNAvathAram! Oh KaNNA! You blessed me the auspicious thoughts to engage in SaraNAGathy at Your holy feet. Please grant me the release from PuNya-Paapa karmAs so that adiyEn can perform uninterrupted kaimkaryams at SrIvaikuntam to You and Your Devis like the Nithya Sooris. Please bless me with this bhAgyam as soon as possible!

Swamy Desikan addresses Lord KrishNA with great affection in this Paasuram as "ambhuyaththALudan annAl avatharittha kuRai yAthum illAtha GovindhA" (Oh Lord of





impeccable perfections, who incarnated with the Lotus lady on this earth)! You incarnated as KrishNa and your lotus lady (MahA Lakshmi) accompanied you then as RukmiNi PirAtti. What was one of the major purpose of your avathAram with Your PirAtti on this earth? You wanted even the simple folks like the gOpa Sthrees (**idaycchiyar**) know your glories and enjoy you (**aRiyAtha idaycchiyarum aRiyum VaNNam avataritthAi**). You gave me the hint that adiyEn has become an object of protection under your sacred feet generating the SunAdham from Your jingling ankle aabharaNams (**ninn kazhal keezh adaikkalam aamm kuRippu tanthAy**).

Oh **“KuRai Yaattum illAtha GovindhA!”** You are enjoying the blemishless kaimkaryams from the nithya Sooris in SrI Vaikuntam with Your Devi sitting on the fragrant lotus (**veRi aarum malar mahaLum neeyum ViNNavarhaL adi sooda viNNil irukkum mEnami uLLAY**). There at Your Supreme abode, the nithya sooris are adorning your sacred feet on their heads. Please shower your grace on us by destroying the limitless karmAs that accompany us and mark a date in the near future for us to join the ghOshti of the Muktha Jeevans and Nithya Sooris at SrI Vaikuntam and perform nithya, niravadhya kaimkaryam to You there!



“KuRai Yaadhum illAtha Govindhan Matapalli Nrusimhan”





THIRTEENTH PAASURAM- PRAYER FOR HASTENING THE ENJOYMENT OF MOKSHA SUKHAM

தத்துவமுஞ் சாதனமும் பயனுங்காட்டும்
தாராமுதலிரு நான்கும், தன்கருத்தான்
முத்திவழி நாமுயலும் வகையேகாண
முகந்தனிசைத் தருள் செய்த ஐந்நாலைந்தும்
பத்தி தனிற் படிவில்லார் பரஞ்சுமத்தப்
பார்த்தன்றேர் முன்னே தாந்தாமு நின்ற
உத்தமனாருத்தம நல்லுரை நாலெட்டும்
உணர்ந்தவர் தாமுகந்தெம்மை யுணர்வித்தாரே.

thatthuvamuny saathanamum payanunkaattun^
thaaraamuthaliru naan_gum, than_karuththaal
muththivazhi naamuyalum vagaiyEkaaNa
mukunthanisaith tharuL seythavain naalainthum
paththi thaniRpadivillaar paraNYsumaththap
paarththanREr munnE thaanthaazha ninRa
uththamanaaruth thaman^allurai naalettum
uNarnthavar thaamugantheimai yuNarviththaarE.

Thirumanthiram with its eight aksharams (AshtAkshari) will reveal Tattva Thrayams, UpAyam and PurushArTam (Tatthuvamum Saathanamum Payanum kaattum Taaram mudhal iru nAnkum). Taaram here stands for PraNavam.

Dhvayam with its Twenty five letters (aksharams) is a creation of our Lord through union of two sections found in two different areas of the VedAs. It teaches us the way to perform Praaptthi at the sacred feet of SrIman NaarAyaNan (Mutthi vazhi nAmm muyalum vahayE kaaNa Mukundhan tann karutthAl isaithu aruL seytha IynnAlainthu). Dhvayam is the outcome of the grace of the Lord out of His own sankalpam to unite two separate sections of the Vedam to show us the way to perform Prapatthi.





Charama sLOkam consisting of Thirty-Two aksharams emanated from the Lord, who showed His soulabhyam and simplicity by serving as the Charioteer for Arjuna. It reveals the fact that He stands in place of all UpAyams and accepts the burden of protecting all chEthanams, who are incapable of performing difficult-to-practise upAyams like Bhakthi yOgam (Patthi tanil padivu illAr baram sumattha, UtthamanAr Utthama nall urai nAlettum).

Our most merciful AchAryAs, who had clear awareness of the subtle meanings of these three rahasyams instructed us with affection on those meanings for releasing us from the cycles of births and deaths (uNarnthavar yemmai uhanthu uNarvitthAr).

We will now enjoy the Five Paasurams of Amrutha SvAdhini Prabhandham next. These Desika Prabhandha Paasurams (110-114) deal with the ChillaRai Rahasyam of Abhaya PradhAna Saaram.

{Previous detailed postings on this SrI Sookthi of Abhaya Pradhana Saaram by adiyEn are archived here. Please look at the e-book on "Abhaya Pradhana Saaram".





FOURTEENTH PAASURAM - THE MEANINGS HOUSED IN THE THREE RAHASYAMS

பரக்கும் புகழ்வரும் பைம்பொருள் வாய்த்திடும், பத்தர்களாய்
இரக்கின்றவர்க்கிவையீந்தால் அறமுளதென்றியம்பார்
கரக்குங் கருத்துடை தேசிகர் கன்றென நமையெண்ணிச்
சுரக்குஞ்சுரவிகள்போல் சொரிகின்றனர் சொல்லமுதே.

parakkum pugazhvarum paimporuL vaayththidum, paththar_kaLaay
irakkinRavarkkivaiyeenthaal aRamuLathenRiyambaar
karakkungaruthudai thEsigar kanRena namaiyeNNich
surakkunchuravikaLpOl sorikinRanar sollamuthE.

Our AchAryAs have stored the esoteric meanings of the three Rahasyams (RahasyArTams) without giving them away as upadEsams to the unqualified seekers. When sishyAs like us approach the AchAryAs with reverence and pray for these upadEsams, they bless us copiously with these rahasya arTams. They do this not because they want their fame to be spread or for amassing wealth for themselves but out of their compassion for us just as the mother cow KaamadhEnu gives copious milk to her calf happily.

AchAryas are saluted here as “**Karakkum karutthudai Desikar**” (AchAryAs who wish to keep rahasyArTams as Rahasyams so that they do not fall in the hands of the unfit). “**nammai kanRu yena yeNNi surakkum suravikaL pOl soll amudhu sorihinranar**” (When we approach them with earnestness and reverence, they shower us with the esoteric meanings of the rahasyams just as KaamadhEnu pours forth milk out of Her full udders for her little one). The AchAryAs do not shower these blessings for gaining money or for advancing their fame (Ivai eentAl parakkum puhazh varum, paimporuL vaayththidum yenRu iyampAr).





FIFTEENTH PAASHURAM -SRIMAN NAARAYANAN IS THE ONLY UPAYAM

சோகந்தவிர்க்கும் சுருதிப் பொருளொன்று சொல்லுகின்றோம்
நாகந்தனக் குமிராக்கதற்கும் நமக்குஞ்சரணாம்
ஆகண்டலன் மகனாகிய ஆவலிப்பேறிய, ஓர்
காகம்பிழைத்திடக் கண்ணழிவே செய்த காகுத்தனே.

sOkanthavirkkum suruthip poruLonRu sollukinROm
n^aakanthanak kumiraakkathaRkum namakkuncharaNaam
aakaNdalan makanaakiya aavalippERiya, Or
kaakampizhaiththidak kaNNazhivE seytha kaakuththanE.

We shall instruct you on the essence of Veda-VedAnthams that will chase away all kinds of your samsAric sorrows. It is: Sri Ramachandran is the upAyam (means) for Moksham for us Mumukshus, RaakshasAs and the DevAs. He is the most merciful One, who removed just one eye of the haughty KaakAsuran, the son of Indhran, who had committed a mighty apachaaram to SithA PirAttI. KaruNAkaran spared the life of KaakAsuran and removed one of the asuran's eye with His BrahmAsthran, when that KaakAsuran fell down at His feet (Surrendered) after vainly searching in all the three worlds for some one to protect him from the relentless asthran that chased him to destroy him.





SIXTEENTH PAASURAM- THE GRANTING OF ABHAYAM BY LORD RAAMCHANDRA

ஒருக்காலே சரணாக அடைகின்றாற்கும்
உனக்கடிமை யாகின்றேனென் கின்றாற்கும்
அருக்காதே யனைவர்க்கு மனைவராலும்
அஞ்சேலென்றருள் கொடுப்பன், இதுதானோதும்
இருக்காலு மெழில் முனிவர் நினைவினாலும்
இவையறிவார் செயலுடன் என்னிசை வினாலும்
நெருக்காத நீள்விரத மெனக் கொன்றென்னும்
நெறியுரைத்தார் நிலையுணர்ந்து நிலை பெற்றோமே.

orukkaalE saraNaaka vadaikinRaaRkum
unakkadimai yaakinREnen kinRaaRkum
arukkaathE yanaivarkku manaivaraalum
anchElenRaruL koduppan, ithuthaanOthum
irukkaalu mezhin munivar ninaivinaalum
ivaiyaRivaar seyaluda nennisai vinaalum
nerukkaatha neLvirathamenak konRennum
neRiyuraitthhaar nilaiyuNarndhu nilai peRROmE.

In this Paasuram, Swamy Desikan covers the famous sIOkam found in SrImath RaamAyaNam enshrined as the direct words of Lord Raamachandra:

SakruthEva PrapannAya tavAsmeethi cha yAchathE
Abhayam sarva-bhUthEbhyO dAdhAmyEthath vratham Mama

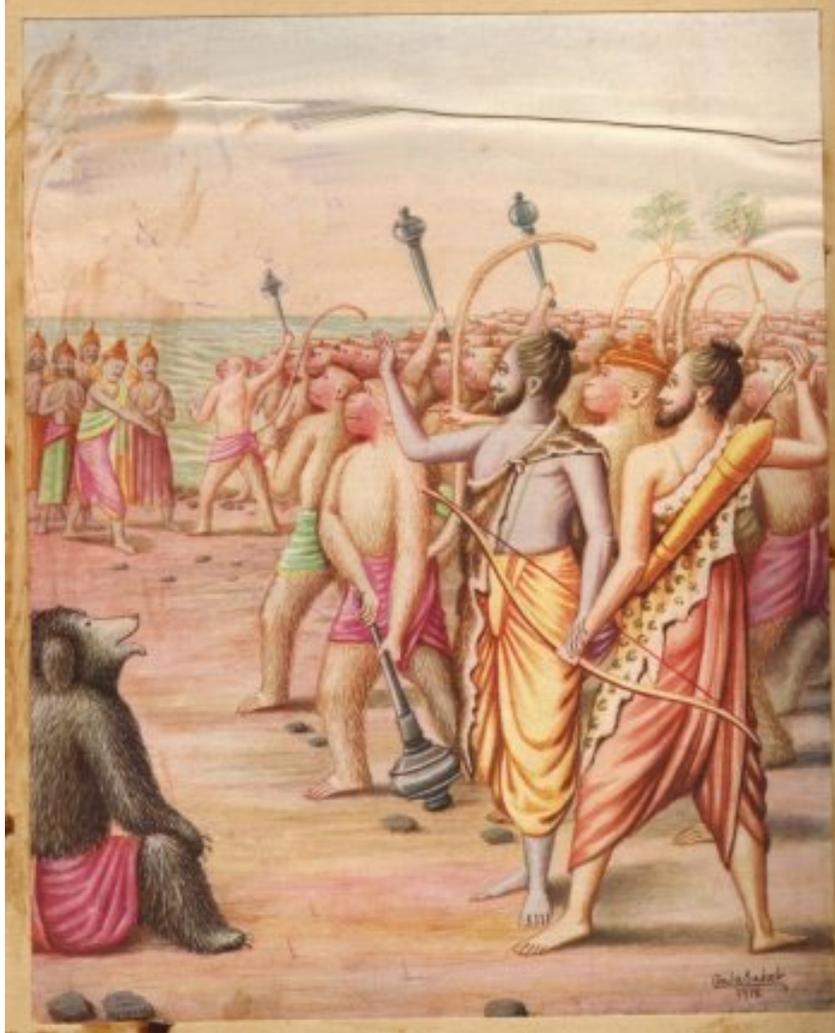
When accepting the plea for SaraNAGathy from VibhIshaNan, our Lord expressed His thoughts this way: “I will grant the boon of freedom from fear of every kind for all janthus, once they seek My protection even one time and declare that they are My Daasans. This is Vedam, Smruthi, SadaachAram and My thoughts. My offer of Abhaya PradhAnam to prapannAs is the vow that I practice at all times”. Swamy Desikan states in this Paasuram





that his mind has become tranquil as a result of the reflections over the firmness of the Lord's assurance in the charama sLOkam to grant us freedom from fear.

The key passage of this Paasuram is “NeRi uraitthAr nilai uNarnthu nilai peRRom” (Our mind is tranquil after knowing the firmness of purpose of the Lord, who instructed us on His SaraNAgatha RakshaNa vratham).



“VibhIshana Saranagathy-thanks kamat.com”





SEVENTEENTH PAASURAM- DETERMINATION NOT TO SEEK LOWER (ALPA, ASTIRA) PHALANS

பொன்னை யிகழ்ந்து விருகங்கள் புல்லிய புல்லுகந்தால்
மன்னரெடுப்பது அப்பொன்னலதே, மன்னுலகனைத்தும்
தன்னையடைந்திடத் தானருள் செய்யுந்தனிச்சிலையோன்
பொன்னடி நாமடைந்தோம் புறமாரென்கொல்செய்திடினே.

ponnai yigazhnthu virukangaL pulliya pullukanthaan
mannareduppathu apponnalathE, mannulakanaiththun^
thannaiyadainthidath thaanaruL seyyunthanichchilaiyOn
ponnadi naamadainthOm puRamaaren_kolseythidinE.

It is worldly matter for the animals to reject gold found in the fields and go after their own food (viz.), the blades of grass. On the other hand, the kings will collect that gold with relish and ignore the grass. Similarly, the insignificant people, who have no idea about the glories of the Lord's sacred feet, will run after the evanescent and valueless phalans. There is no loss to us from such behavior by the deluded. We have chosen the holy feet of the Lord for our protection. He stands to protect us all, who sought His feet for their power to provide rakshaNam and their readiness to grant us that boon of protection.

The key passage of this Paasuram is: “Tannai adainthida Taann aruL seyyum TanicchilayOn ponn adi nAmm adainthOm; aarr puRam seythidin yenn koll?” (When our Lord with His Unique bow of KodhaNdam stands there to grant us SaraNAgathy, what do we care about those, who do not seek the Lord's anugraham? We have chosen the beautiful feet of Lord Raamachandra as our protection).





EIGHTEENTH PAASURAM -PRAPATTHI'S HELP TO OTHER YOGAMS

வேதத்திரளின் விதியுணர்ந்தோர்கள் விரித்துரைத்த
காதற்கதியையும் ஞானத்தையுங் கருமங்களையும்
சாதிக்கவல்ல சரணாகதி தனிநின்ற நிலை
ஓதத்தொடங்கும் எழுத்தின் திறத்திலுணர்மின்களே.

vEthaththiraLin vithiyuNarnthOr_kaL viriththuraiththa
kaathaRkathiyaiyum NYaanaththaiyuNG karumangaLaiyum
saathikkavalla saraNaakathi thanin^inRa nilai
Othaththodangum ezhuththin thiRaththiluNarmin_kaLE

Our merciful AchAryAs, who fully understand the meanings of Veda-VedAnthams, reveal to us the Svaroopams of Karma, Jn~Ana and Bhakthi yOgams. When one follows any one of the above three yOgams and yet find it difficult to practice some of their requirements, the practice of Prapatthi would overcome those deficiencies in fulfilling the total requirements of all the other Yogams as means to Moksham. Thus Prapatthi yOgam has the power to accomplish all Phalans. Please recognize Prapatthi's unique power to stand on its own to grant all phalans through developing a clear understanding of the meaning of PraNavam.



“Our Merciful Acharyas”





NINETEENTH PAASURAM- THE LEGENDARY FORBEARANCE OF LORD RAAMACHANDRAN

முவுலகுந்தன் பிழையைத் தானே சாற்ற
முனிவர்களுந் தேவர்களு முனிந்தவந்நாள்
தாவரிதாயெங்கும் போய்த்தளர்ந்து வீழ்ந்த
தனிக்காகம் தானிரந்த உயிர்வழங்கிக்
காவலினியெமக் கெங்குங் கடனென்றெண்ணிக்
காணநிலை இலச்சினை அன்றிட்ட வள்ளல்
ஏவல் பயனிரக்கமிதற் காறென்றோதும்
எழிலுடையாரிணையடிக் கீழிருப்போம் நாமே.

moovulakunthan pizhaiyaith thaane saaRRa
munivar_kaLunthEvar_kaLu muninthavan^n^aaL
thaavari thaayengum pOyththaLarnthu veezhntha
thanikkaakan thaanirantha vuyirvazhangik
kaavaliniyemak kengunkadanenReNNik
kaaNanilaiyilach chinaiyanRitta vaLLal
Eval payanirakkamithaR kaaRenROthum
ezhiludaiyaariNaiyadik keezhiruppO naamE

Kaakusura SaraNagathy is the topic of this Paasuram.

When KaakAsuran committed a major offense against SitA PirAtti, Lord Raamachandra sent a BrahmAsthran against him to destroy him. The asuran was chased by the powerful asthran and circled the universe and begged the gods to save him from the power of that asthran. The sages and DevAs were appalled at his offense and chased him away. After circling the universe without anyone wanting to help him, the asuran was exhausted and fell at the feet of Lord Raamachandra and begged for the gift of life. Our Lord who has taken the vow to protect anyone, who sought His protection branded the asuran by taking one of his eyes away since the power of His asthran could not be diminished. The Kaimkaryam to this





most generous Lord is the Life's goal (PurushArTam). To secure that goal, the grace of the Lord that is influenced by the performance of Prapatthi on our part. The AchAryAs instructed us on the inner meanings of SaraNAgathy. May we enjoy the bliss of staying at the shade of those AchAryA's Thiruvadi!

The upadEsam from this Paasuram is that our Lord will protect us even if we are aparAdhis as long as we surrender at His feet as the helpless ones. **KaakAsura SaraNAgathy is given as an example for the Lord's forbearance.**

We will now enjoy the Four Paasurams of Amrutha SvAdhini Prabhandham. These Desika Prabhandha Paasurams (115-118) deal with the ChillaRai Rahasyam of Rahasya SikhAmaNi elaborating **VarAha Charama SIOkam.**

Previous detailed postings on this SrI Sookthi of Rahasya SikhAmaNi and Varaha PurANam by adiyEn pertinent to this posting are archived at:

<http://www.ramanuja.org/sv/bhakti/archives/july98/0166.html>

<http://www.ramanuja.org/sv/bhakti/archives/july98/0167.html>

<http://www.ibiblio.org/Sripedia/oppiliappan/archives/thiruvahindrapuram/msg00012.html>





TWENTIETH PAASURAM -THE UPADESAM OF VARAHA NAYINAR TO BHUMI DEVI

திருத்தம் பெரியவர் சேருந்துறையில் செறிவிலர்க்கு

வருத்தங்கழிந்த வழியருளென்ற நம்மண்மகளார்

கருத்தொன்ற ஆதிவராக முரைத்த கதியறிவார்

பொருத்தம் தெளிந்துரைக்கப் பொய்யிலா மதிபெற்றனமே.

thiruththam periyavar sErunthuRaiyil seRivilarkku
aruththangazhintha vazhiyaruLenRa nammaNmakaLaar
karuththonRa aathivaraaka muraiththaka thiyaRivaar
poruththantheLinthuraikkap poYyilaa mathipeRRaname.

(MEANING):

Once upon a time, Bhumi DEvi felt sad about the ordinary jeevans without Jn~Anam and sakthi being tossed about in SamsAric ocean because of their inability to practise the difficult upAyam of Bhakthi Yogam. As the most merciful Mother of these poor jeevans as well, she wanted to lift them up from their SamsAric sufferings. She begged Her Lord, Varaha NayinAr to perform an upadEsam for the benefit of these suffering Jeevans. The compassionate Lord responded and revealed the easy way of performing Prapatthi to Him through two sIOkams, which would serve as the easy upAyam for Moksham. Our AchAryAs assessed that these two VarAha Charama sIOkams are just right for us and instructed us on them. We received visEsha Jn~Anam from these two sIOkams and benefited.

The key passage of this Paasuram is: “Aadhi VarAham uraittha gathy aRivAr poruttham teLinthu uraikka poy ilA mathi peRRanam” (We are blessed with the imperishable Jn~Anam from our AchAryAs, who knew the svaroopam of the two Charama sIOkams bequeathed to us by Aadhi VarAha PerumAL and concluded that these charama sIOkams are the best upAyam for us to gain Moksham easily).





TWENTY-ONE PAASURAM --THE MEANING OF THE VARAHA CHARAMA SLOKAM

இடம்பெற்றா ரெல்லாமென் னுடலாய் நிற்ப
இடர்ப்பிறப்பென் றிவையில்லா என்னை யன்பால்
அடம்பற்றா மவனென்று நினைந்தான் யாவன்
அவனாவி சரியும்போ தறிவு மாறி
உடம்பில் தாருபலம்போல் கிடக்க நானே
உய்யும்வகை நினைந்துயர்ந்த கதியா லென்றன்
இடம்பெற் றென்னுடன்வாழ எடுப்ப னென்ற
எம்பெருமா னருள்பெற்று மருள்செற் றோமே.

idampeRRaa rellaamen Nnudalaay niRpa
vidarpiRappen Rivaiyillaa vennai yanpaa
ladampaRRaa mavanenRu ninaindhaan yaava
Nnavanaavi sariyumpO thaRivu maaRi
yudambiRRaa roopalampOR kidakka naanE
yuyyumvagai ninaindhuyarndha gathiyaam lenRa
NnidampeRREn Nnudanvaazha veduppa NnenRa
vemperumaa NnaruLpeRRu maruLseR ROmE

The Entire Universe is my body (SarIram). I have neither birth nor death. When one performs SaraNAgathy to me with the firm belief that I am His everlasting support, I rush to his side at the time of his death even if he has no control over his senses and remains like a log or stone. I lead him them to My Supreme abode via archirAdhi mArgam (path of light) to perform nithya kaimkaryam to me there. Swamy Desikan says that his ajn~Anam was destroyed from the comprehension of the depth of assurance housed in the Lord's (Aadhi Varaahan's) Charama sIOkam.





THE TWO VARAHA CHARAMA SLOKAMS ARE:
sTithE manasi susvasTE sarIrE sati yO nara:
dhAthusAmyE sTithE smarthA visvaroopam cha mAmajam
tatastham mriyamANam thu kAshtA-pAshANa sannibham
Aham smarAmi Madhbhaktham nayAmi ParamAm gathim



“Adhi Varaahar”





TWENTY SECOND PAASURAM --THE RELEASE OF KARMAS FOR PRAPANNAN DURING THE TIME OF MUKTHI

இரண்டுரையாத நம் ஏன முரைத்த உரையிரண்டின்
திரண்ட பொருள்கள் தெளிந்தடி சூடினம் திண்ணருளால்
சுருண்ட நம் ஞானச் சுடரொளி சுற்றும் பரப்பதன் முன்
புரண்டது நம்வினை போமிடம் பார்த்தினிப் போமளவே.

iraNdurai yaathan^am mEna murraiththa vuraiyiraNdin
RiraNda poruLga deLindhadi soodinan^ thiNNaruLaaR
suruNdan^aNy NYaanach sudaroLi suRRum parappathanmun
puraNdathu namvinai pOmidam paarththinip pOmaLavE.

We clearly understood the meanings of the two Charama sOkams of Aadhi Varaaha PerumAL, whose promise never fails. Through His grace, we securely held on to His feet as UpAyam and Phalan. In this Karma lOkam, after the performance of Prapatthi to the Lord, the Jn~Anam that stayed inside us in a shrunken state has transformed and has released most of our KarmAs before it could reach its full blossom during the state of Mukthi. The residual karmAs are at the miniscule level that is just sufficient to get us to the Lord's abode at the end of this life. What a miracle this is!

In the Karma BhUmi, Dharma BhUtha Jn~Anam is in a shrunken state due to our karmAs and therefore does not comprehend every thing. Once Mukthi is attained, that Jn~Anam blossoms fully to permit the clear understanding of every thing.

Upanishads point out that in a state of Mukthi; the PuNya-Paapams of the Jeevan have to leave him. The PuNyams go to his friends and the Paapams reach his VirOdhis (enemies).





TWENTY THIRD PAASURAM---WORD OF COMFORT TO THOSE, WHO FEAR DEATH

மலையுங்குலையு மென்றெண்ணியும் வன்பெரும் புண்திரங்கித்
தலையும் வெளுத்தபின் தானேயழிய இசைகின்றிலீர்
அலையுங்கடல் கொண்ட வையமளித்தவன் மெய்யருளே
நிலையென்று நாடி நிலைநின்ற பொய்ம்மதி நீக்குமினே.

malaiyungulaiyu menReNNiyum vanperumpuNthirangith
thalaiyum veLuththapiNn thaanEyazhiya visaikinRileer
alaiyungadal koNda vaiyamaLiththavaNn meyyaruLE
n^ilaiyenRu naadi nilain^inRa poymmathi neekuminE

Oh ChEthanams! Is it not true that a large mountain that we consider as having eternal existence shatters to pieces one day? Even if you know this to be a fact, you are deluded to think that your body is permanent. You hate death even after the signs of aging (folds in skin, graying of the hair) set in. There is a way though to banish your ajn~Anam. That is the Charama sLOkam blessed by the most merciful Aadhi VarAha PerumAL dealing with Prapatthi at His feet as the UpAyam. May you all be uplifted by that thought!

The key passage of this Paasuram is: “alayum kadal koNDa vayaam aLitthavan mey aruLE nilai yenRu naadi nilai ninRa poy mathi neekumin!” (Aadhi VarAha PerumAl lifted the BhU MaNDalam from the fierce flood waters of deluge. His charama sLOkam dealing with Prapatthi as the upAyam arose out of His true KrupA. Please recognize that Prapatthi is the true UpAyam for Moksham and banish thoroughly the deep rooted ajn~Anam, which has been with you for a very long time).

We will now enjoy the next Four Paasurams of Amrutha SvAdhini Prabhandham. These Desika Prabhandha Paasurams (119-122) deal with the ChillaRai Rahasyams of Anjali Vaibhavam (Paasuram 119) and PradhAna Sathakam (Paasurams 120-122).

{Previous detailed postings on these two SrI Sookthi by adiyEn pertinent to these postings are archived at <http://www.sriviashnava.org/sgati>

PradhAna Sathakam (Volumes 1 & 2: Parts 1-15 posted over June 30, 1998 to May 7, 2000)
<http://www.Ramanuja.org/sv/bhakti/archives/oct2000/0198.html>
Separate e-books on these chillaRai rahasyams have also been released.





TWENTY FOURTH PAASURAM --THE GLORY (VAIBHAVAM) OF ANJALI TO THE LORD

கண்ணன் கழல் தொழக் கூப்பியகையின் பெருமைதனை
எண்ணங்கடக்க யமுனைத் துறைவரியும் புதலால்
திண்ணமிது வென்று தேறித்தெளிந்தபின், சின்மதியோர்
பண்ணும்பணிதிகள் பாற்றிப் பழந்தொழில் பற்றினமே.

kaNNan kazhal thozhak kooppiyagaiyiNn perumaithanai
eNNangadakka yamunaith thuRaivariyum puthalaal
thiNNamithu venRu thERitheLinthapiNn, sinmathiyOr
paNNumpaNithigaL paaRRip pazhanthozhil paRRinamE

Swamy Alavanthaar has instructed us in one of the SthOthra Rathna sIOkam that the power of Anjali to the Lord (mudhrA of Palms joined together in front of the Lord) has limitless power and glory. Such an anjali gesture offering salutations to the Lord's sacred feet melts the heart of the Lord (amm+ jalayathi) like a sugar cube dipped in water. The Lord's joy on seeing this anjali mudhrai from the chEthanam is boundless. Our Lord recognizes this anjali mudhrai as the symbol of cessation of action on the part of the Prapannan indicating that he is not going to engage in any action to protect himself anymore and that he has entrusted all that burden to the Lord in his helpless state. Swamy Desikan says he is of the firm opinion that the anjali-based sidhdAntham (Prapatthi) is the most fruitful one to gain MOksham. Therefore, he says that he defeated the incorrect disputations of all, who were against Prapatthi mArgam and is displaying his anjali mudhrA before the Lord.

The 28th SthOthra Rathna SIOkam that stimulated Swamy Desikan to create the sacred text of Anjali Vaibhavam is:

Thvadhangrim uddhisya kadhApi kEnachith
yaTA taTA vaa-api sakruth kruthOnjali:
tadhaiva mushNathi asubhAnyasEshata :
SubhAni pushNathi na jAthu heeyathE

We have to remember Swamy NammAzwaAr's upadEsam for us about the anjali to the Lord:

"DEsamAna aNikalam yenn kai koopu seychayE"





TWENTY FIFTH PAASURAM-- ADOPTING ONLY THE SUPERIOR DOCTRINES(MUKHYAMANA PORULKALAYE KOLLAL)

பொங்கு புனலாறுகளில் புவனமெல்லாம்
பொற்கழலாலளந்தவன்றன் தாளால் வந்த
கங்கையெனும் நதிபோலக் கடல்களேழில்
கமலைபிறந்த வனுகந்த கடலேபோலச்
சங்குகளில் அவனேந்துஞ் சங்கேபோலத்
தாரிலவன் தண் துளவத்தாரே போல
எங்களுக்குலபதிகளிவை மேலாமென்றே
எண்ணிய நல்வார்த்தைகள் நாமிசைக்கின்றோமே.

pongupunalaaRu kaLir_puwanamellaam
poRkazhalaaLanthavanRan thaaLaal vantha
gangaiyenu nathipOlak kadalkaLEzhil
kamalipiRantha vanukantha kadalEpOlach
sangukaLilE vanEnthunchangEpOlath
thaarilavan thaNduLavaththaarE pOla
engaLkulapathikaLivai mElaamenRE
eNNiya nalvaarththaikaL naamisaikkinROmE.

This and the next two Paasurams are a summary of the 100 upadEsams of Swamy Desikan as an AchAryan regarding what is PradhAnam among the observances and doctrines. In this set of three Paasurams, some examples are given from the source grantham (ChillaRai Rahasyam) of PradhAna Sathakam.

Among all the rivers that flow in the world, the Ganga River that flowed from the holy feet of the Lord during His incarnation as Thrivikraman is the most sacred. Among all the seven kinds of Oceans, the Milky Ocean, where the divine consort of the Lord incarnated is the





holiest one. Among all kinds of conches, the one that stays on His hand, Paanchajanyam, is the most exalted in sacredness. None of the fragrant flower garlands can approach the glory of the TuLasi Maalai adorned by the Lord with relish in holiness. Among all the Saasthrams of the world, Swamy NammAzhwAr's (the Master of the Prapanna kulam) is the most superior and therefore we follow the path laid out by him in his divine works (SrI Sookthis) with total faith in them.



“Ganga Falling at Rishikesh”





TWENTY SIXTH PAASURAM---OUR LORD HIMSELF INCARNATES AS ACHARYAN TO PROTECT US

சீர்க்கடலின் திரையென்னத் தகவால்மிக்க
தேசிகராய்த் திண்ணிருளாங்கடலை நீக்கிப்
பாற்கடலோன் திருவணையாய் நின்று பாரம்
காணாத பவக்கடலைக் கடத்துகின்றான்
ஈர்க்குமரக் கலமென்ன இறைவரின்பம்
எழுந்தழி யுங்குமிழியென இகந்தொழிந்தோம்
ஆர்க்கினி நாமென் கடவோம் நமக்குமாரென்
கடவாரென்று அடைந்தவர் கட்கறிவித் தோமே.

seerkkadaliNn thiraiyennath thakavaalmikka
thEsikaraayth thiNNaruLaankadalai neekkip
paaRkadalOn thiruvaNaiyaay ninRu paaraNG
kaaNaatha pavakkadalaik kadaththukinRaan
eerkkumarak kalamenna iRaivarinbam
ezhunthazhi yungumizhiyena vikanthozhinthOm
aarkkini naamen kadavO namakkumaaren
kadavaarenRu adainthavar katkaRivith thOmE

The most merciful SarvEswaran incarnates in the form of AchAryAs to remove our ajn~Anam and to help us cross over the ocean of SamsAram by acting as a sEthu (dam) across that ocean. Knowing therefore that the bhOgams (pleasures) offered by the short-lived dEvAs like Indhran and Brahma as perishable (evanescent), we have banished our desire for such pleasures. As PrapannAs, who are we indebted to from here on? It is only SarvEswaran to whom we are bound to. SarvEsWaran and we are bound mutually to one another forever. We instructed these truisms to all, who approached us for upadEsam.





TWENTY SEVENTH PAASURAM--THE SUPERIORITY AND INFERIORITY AMONG OBJECTS (VASTHUS)

காசினியின் மணியனைத்துங்காயா வண்ணன்
கடைந்தெடுத்த கவுத்துவத்தின் சீர்மைக்கொவ்வா
காசிமுதலாகிய நன்னகரியெல்லாம்
கார்மேனியருளாளர் கச்சிக் கொவ்வா
மாசின் மனந்தெளி முனிவர் வகுத்த வெல்லாம்
மாலுகந்த ஆசிரியர் வார்த்தைக் கொவ்வா
வாசியறிந்திவை யுரைத்தோம் வையத்துள்ளீர்
வைப்பாக இவைகொண்டு மகிழ்மினீரே.

kaasiniyin maNiyanaiththungaayaa vaNNan
kadaintheduth thagavuththuvaththin seermaikkovvaa
kaasimuthalaakiya nannakariyellaam
kaarmEniyaruLaaLar kachchik kovvaa
maasin manantheLi munivar vaguththa vellaam
maalukantha vaasiriyar vaarththaik kovvaa
vaasiyaRinthivai yuraiththOm vaiyaththuLLeer
vaippaaka vivaikoNdu magizhmineerE.

All the gems in the world can not match the glory of the Kousthubha gem that the Lord brought out the milky ocean while churning for nectar and is wearing on His chest. All the sacred places on this earth like Kaasi Will not approach the glory of Kaanchipura KshEthram, where the dark rain cloud drenching us with Mercy known as Lord VaradarAjan presides. All the Sruthis, Smruthis and PurANam made available to us through the pure-minded sages will not equal in glory the SrI Sookthis of Swamy NammAzhwAr adored by our Lord Himself. Oh AasthIkAs! Please enjoy these treasures stored and bequeathed to us by our ancestors (PoorvAchAryAs) that are the topic of PradhAna Sathakam and comprehend clearly their meanings for your upliftment and use them as your lamp for the journey to Moksham.





We will now enjoy three more Paasurams of Amrutha SvAdhini Prabhandham. These Desika Prabhandha Paasurams (123-125) deal with the 25th among the 32 ChillaRai Rahasyams (Viz), **UpakAra Sangraham**.

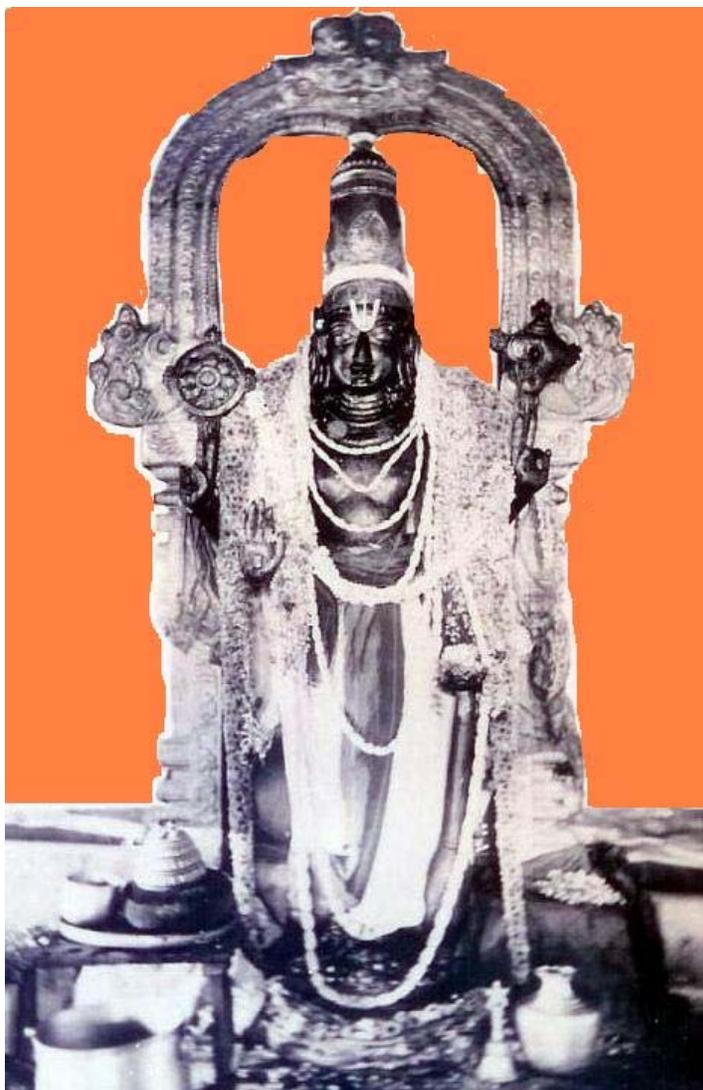
{VidvAn Dr. Ananatha NarasimhachAr Swamy of SrIrangam has brilliantly summarized this SrI Sookthi (UpakAra Sangraam) of Swamy Desikan in SaraNagathy journal in 5 separate postings:

<http://www.srivaishnava.org/sgati>

Volume 2. 3 (22 Jan 1999) to Volume 3. 01 (12 April, 2000).

Bhagavan's 40 upakArams to the JeevAthmA are covered in SrI U. Ve. Anantha NarasimAchAr Swamy's essay. Please refer to them. }

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"Kachchi AruLALar"





TWENTY EIGHTH PAASURAM ---EMPERUMAN'S MAHOPAKARAMS

அந்தமிலாப்பேரின்பம் அருந்த ஏற்கும்
அடியோமை அறிவுடனே யென்றுங்காத்து
முந்தைவினை நிரைவழியி லொழுகா தெம்மை
முன்னிலையாந் தேசிகர் தம்முன்னே சேர்த்து
மந்திரமும் மந்திரத்தின் வழியுங்காட்டி
வழிப்படுத்தி வானேற்றி யடிமை கொள்ளத்
தந்தையென நின்றதனித் திருமால் தாளில்
தலைவைத் தோஞ் சடகோபனருளினாலே

anthamilaappErinba marunthavERkum
adiyOmai yaRivudanEyenRungaaththu
munthai vinai niraivazhiyi lozhukaathemmai
munnilaiyaanthEsigar thammunnE sErththu
manthiramumanthiraththin vazhiyunkaatti
vazhippaduththi vaanERRiyadimai koLLath
thanthaiyena ninRathanith thirumaal thaaLil
thalaivaith thOnchatakOpanaruLinaalE.

As the children and adiyArs of EmperumAn, all of us have the right to enjoy Moksha Sukham. Our Lord blesses all of His children with Svaroopam and Dharma BhUtha Jn~Anam and protects us this way always. Further, He directs us towards His SadAchAryans so that we do not drown in the ocean of SamsAram due to previous karma vaasanais; further, He helps us to perform Prapatthi to Him through the SadAchAryAs after understanding rahasyArTams from them. After that, He waits impatiently for us, the PrapannAs to join Him at SrI Vaikuntam at the end of our life on earth and to perform nithya kaimkaryam for Him there. We prostrate before this Lord, who renders such great upakArams for us and stands as the protective Father. We are blessed to know about the power of the holy feet (Thiruvadi) of our Lord through the SrI Sookthis of Swamy NammAzhwAr, who is our caring Mother.





The key passage is: “Desikar tamm munnE sErtthu, Manthiramum Manthiraththin vazhiyum kAtti, vazhippadutthi, vAnn yERRi, adimai koLLa, Tanthai yena ninRa tanit-ThirumAl tALil SatakOpan aruLinAl talai vaitthOm”.

Prior to uniting us with His DesikAs (AchAryAs), our Lord renders important UpakAram to us, who are entitled to enjoy the ParamAnandham of Moksha Sukham (anthamila pErinbham aruntha yERkkum adiyOmai) as His children. He protects us next with the anugraham of Dharma bhUtha Jn~Anam (yenRum aRivudanE kAtthu). After that, He makes sure that we do not get affected by our previous karmAs and their influences (Yemmai munthai nirai vinai vazhiyil ozhuhAthu Kaatthu). After taking care of all these upakArams, He unites us with His AchAryAs to let them take over from there.

AchAryAs perform three more upakArams for us at the behest of their Lord:

1. UpadEsam on the AshtAksharam and the other two manthrams
2. Instruction on their meanings focused on Prapatthi mArgam and
3. Performance by us of that Prapatthi upAyam at the sacred feet of the Lord for ascending to SrI Vaikuntam, where He stands as our Father to receive our nithya kaimkaryams (Vaan yERRi adimai koLLa, Tanthai yena ninRa Tanit-ThirumAl tALil talai vaitthOm).

All of this happened due to the grace of the first AchAryA of the Lord on this earth, Swamy NammAzhwAr (ThirumAl tALil SatakOpan aruLinAl talai vaitthOm).

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“SaThakopan in Ther”





TWENTY NINTH PAASURAM---COMPREHENDING THE SVAROOPAM OF THE JEEVAN

தான் தனக்குத் தன்னாலே தோன்றித் தன்னோர்
ஒளியணைக்குங் குணத்தாலுந் தன்னைக்கண்டு
தான் தனக்கென்றறியாத தன் குணத்தைத்
தன் குணத்தால் தானிறையில் தானே கூட்டி
ஊன்மருத்துப் புலன் மனமானாங்காரங்கள்
ஒருமூலப் பிரகிருதி யன்றி நின்ற
நான் தனக்குத் தான் தனக்கென் றிசைவு தந்த
நாரணனை நான் மறையால் நான் கண்டேனே.

thaan thanakkuth thannaalE thOnRith thannOr
oLiyaNaikkungu Nathaaluntha NnnaikkaNdu
thaan thanakkenRaRiyaatha than_guNaththaith
than kuNaththaal thaaniRaiyil thaanE kootti
oonmaruththup pulan manamaanaangaarangaL
orumoolap pirakiruthi yanRi ninRa
n^aan thanakkuth thaan thanakken Risavuthantha
naaraNanai naan maRaiyaal naan kaNdEnE.

If JeevAthmA were to know about some thing other than itself, it can only know about it only through its GuNam of DHARMA BhUtha Jn~Anam. The Jeevan is described as DHARMI BhUtha Jn~Anam since Jeevan is also Jn~Ana Svaroopan. When JeevAthmA wishes to learn about itself, he does not need the help of DHARMA BhUtha Jn~Anam. Jeevan is appearing as a well defined entity. This nature of existence is known as Svayam PrakAsathvam. Jeevan gains for itself the phalan from its appearance. This attribute is known as PraTyakthvam. Just as the Sun's lustre does not ever part from Him, the DHARMA BhUtha Jn~Ana guNam of the Jeevan does not ever disassociate from the Jeevan. Therefore, the Jeevan can recognize itself without the help of the DHARMA BhUtha Jn~Anam. Our doctrines state that



DHARMA BhUtha Jn~Anam is essential to understand the atomic size and the eternal nature of the Jeevan. Since DHARMA BhUtha Jn~Anam does not have its own chith (aRivu), it is classified as achEthanam (insentient category). Only when DHARMA BhUtha Jn~Anam is applied towards the Lord, Jeevan can be uplifted (Ujjevanam). For that to happen, one needs Saasthra Jn~Anam. When one gains Saasthra Jn~Anam, Jeevan develops the visEsha Jn~Anam that

- (1) It is different from the achEthanams and that
- (2) It (Jeevan) is the eternal servant of the Lord. This Saasthra Jn~Anam is blessed by the Lord Himself through His AchAryAs and His SaasthrAs.

This is a difficult paasuram to understand on first reading. Swamy Desikan describes the relation between Jeevan and Dharma BhUtha Jn~Anam as being similar to that between the radiant Sun and its lustre. Dharma BhUtha Jn~Anam is a guNam of Jeevan and it is directed towards the Lord to recognize that Jeevan is totally different from the achEthana dravyams. The application of the Dharma BhUtha Jn~Ana GuNam towards the Lord also lets the Jeevan gain the visEsha Jn~Anam of its eternal dependence on the Lord as the Iswaran (Its unconditional Master).



“nAnmaRaiyil kaNDa nAraNan”



THIRTIETH PAASURAM--- THE LIMITLESSNESS OF THE UPAKARAM OF THE LORD

கழியாத கருவினையிற் படிந்த நம்மைக்
காலமிது வென்றொரு காற்காவல் செய்து
பழியாத நல்வினையிற் படிந்தார் தாளில்
பணிவித்துப் பாசங்களடைய நீக்கிச்
சுழியாத செவ்வழியில் துணைவரோடே
தொலையாத பேரின்பந்தர மேலேற்றி
அழியாத வருளாழிப் பெருமான் செய்யும்
அந்தமிலா உதவியெலா மளப்பாராரே.

kazhiyaatha karuvinaiyiR padintha nammaik
kaalamithu venRoru kaaRkaaval seythu
pazhiyaatha nalvinaiyiR padinthaar thaaLil
paNiviththup paasangaLadaiya neekkich
chuzhiyaatha sevvazhiyil thuNaivarOdE
tholaiyaatha pErinbanthara mElERRi
azhiyaatha varuLaazhip perumaan seyyum
anthamilaa vuthaviyelaa maLappaaraarE

Lord VaradarAjan intends to protect us from our sinful deeds that land us residence in many kinds of wombs; when our good fortune (Bhagyam) is ripe, He blesses us to approach the sacred feet of a SadAchAryan. Afterwards, He moves us towards the performance of SaraNAgathy as an upAyam and at the end of earthly life leads us to His Supreme abode with the help of AdhivAhikAs populating the ArchirAdhi mArgam (the path of Light). At His Supreme abode, He blesses us to enjoy ParipoorNa BrahmAnandham and perform, Nithya Kaimkaryam to Him. Who can really measure these limitless help of our Lord to us? It is impossible for anyone to succeed in such an effort.

The key passage of this Paasuram is: “AzhiyAtha AruL Aazhip-PerumAn seyyum antham ilA





udhavi Yellam alappAr Yaar?" (Who indeed can venture to count the limitless upakAram rendered to us by the Eternal and the Most Merciful Lord? Indeed any one's attempt to engage in this effort would be futile).

The details on the ArchirAdhi Maargam and AadhivAhikAs are covered in the 67th Desika Prabhandha Paasuram.

We will now enjoy four more Paasurams of Amrutha SvAdhini Prabhandham. These Desika Prabhandha Paasurams (126-129) deal with the two ChillaRai Rahasyams of Saara Sangraham (Paasuram 126) and VirOdha ParihAram (Paasurams 127-129).

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Lord Varadarajan and Sadaacharyan Desikan"





THIRTY FIRST PAASURAM -SAARA SANGRAHAM

நின்னருளாங்கதியன்றி மற்றொன்றில்லேன்
 நெடுங்காலம் பிழை செய்த நிலை கழிந்தேன்
 உன்னருளுக் கினிதான நிலையுகந்தேன்
 உன் சரணே சரணென்னுந் துணிவு பூண்டேன்
 மன்னிருளாய் நின்ற நிலையெனக்குத் தீர்த்து
 வானவர் தம் வாழ்ச்சிதர வரித்தேனுன்னை
 இன்னருளா லினியெனக்கோர் பரமேற்றாமல்
 என்திரு மாலடைக் கலங்கொ ளென்னை நீயே.

ninnaruLaangathiyari maRRonRillEn
 nedungaalam pizhai seytha nilai kazhinhEn
 unnaruLuk kinithaana nilaiyuganthEn
 un charaNE saraNenum thuNivu pooNdEn
 manniruLaay ninRa nilaiyenakkuth theerththu
 vaanavartham vaazhchcithara variththEnunnai
 innaruLaaliniyenak kOr_paramERRaamal
 en_thiru maaladaik kalangoLennai neeyE

This Rahasyam instructs us on the essential topics that a Mumukshu (One desiring Moksham) should be clear about. Some of these are:

1. The need for ParamaikAnthi to reject those who seek lesser gods for insignificant phalans
2. Three Tatthvams (ChEtanam, achEtanam and Iswaran)
3. Three Rahasyams (AshtAksharam, Dhvyam & Charama SIOkam)
4. The guNams of Prakruthi (Satthva, RajO and Tamas)
5. The anantha kalyANa guNams of BhagavAn





6. The relationship between Jeevan and BhagavAn (Unconditional Servant and Supreme Master)
7. The UpAyams of Bhakthi and Prapatthi for gaining Moksha Sukham
8. Ultimate goal of Life/ PurushArTam (Moksham)
9. The Duties of AchAryan, Iswaran and Sishyan
10. The fruits of the conviction that the Jeevan is the sEshan/ Servant /liege) for the Sarva sEshi (Master of All).

Swamy Desikan distills the essence of Saara Sangraham in one powerful Paasuram dealing with SaraNAgathy Tatthvam. This Paasuram is recited by SrI VaishNavAs daily since it is a fantastic summary of SaraNAgathy with its five angams. The 341st Desika Prabhandham describes the details about the five angams of SaraNAgathy.

LINE BY LINE MEANING OF PAASURAM

(1) The first line of the above Paasuram consisting of eight lines deals with the angam of KaarPaNyam:

“NinnaruLAm gathi anRi maRRu onRu illEn”

Oh Lord! I do not have any recourse (gathi) other than your Arul (Krupai).

(2) The second line deals with PrAthikoolya Varjanam (the vow to discard acts that go against the Saasthrams of BhagavAn):

“Nedum kAlam pizhai seytha nilai kazhinthEn”

I have now arrived at the stage of freedom from the trespasses made by me over aeons.

(3) The third line deals with Aanukoolya Sankalpam (Vow to engage only in those activities that please the Lord).

“UnnaruLukku inithAna nilai uhanthEn”

I have sought the path of Prapatthi that will lead to gaining Your Krupai.

(4) The Fourth line relates to MahA ViswAsam (the Great Faith in the Lord as the unfailing Protector).

“Un charaNE SaraNN yenum thuNivu pooNDEN”

I developed total faith in your sacred feet as my only protection.

(5 & 6) The 5th and the 6th lines cover gOpthruva VaraNam, the 4th angam of SaraNAgathy.

“ManniruLAI ninRa nilai yenakkut-teertthu
Vaanavar tamm vAzcchi tara varithEn Unnai”





I have chosen You as my Protector to banish this current state of my firm ajn~Anam and grant me the glorious life led by Nithya Sooris at Your Supreme Abode.

(7&8) The 7th and 8th lines of this Paasuram deal with the Aathma SamarpaNam.

**“Inn aruLAI ini yenakku ohr bharam yERRAmal
yenn ThirumAl adaikkalam koLL yennai NeeyE”**

Oh My Master, SrIman NaarAyaNaa! Through Your abundant and sweet Krupai, please accept me as an object to be protected by you and free me from any foolish thought of protecting myself.



“Un charaNE SaraNam”





THIRTY SECOND PAASURAM— GAINING TRANQUILITY OF MIND THROUGH BHAGAVATH KAIMKARYAM

பரவு மறைகளெலாம் பதஞ் சேர்ந்தொன்ற நின்ற பிரான்
இரவன்றிரவியின் கலத் தழைத்த எழிற்படையோன்
அரவுங்கருடனு மன்புடனேந்தும் அடியிரண்டும்
தர எந்தமக்கருளால் தளரா மனந்தந்தனனே

paravu MaRaikaLelaam pathanchErnthonRa ninRa piraan
iravanRiraviyin kalath thazhaiththa ezhiRpadaiyOn
aravungarudanuman pudanEnthum adiyiraNdum
tharaventha makkaruLaal thaLaraa mananthanthananE

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“ezhiRpadaiyOn”

Paasurams 127-129 summarize selected doctrines covered in the 27th chillaRai Rahasyam of VirOdha ParihAram dealing with the doubts that arise in the understanding of the three rahasyams by the Mumukshus. The Rahasyam is set in the form of Questions and answers to 108 doubts that cross the mind of the Mumukshus.





VirOdha ParihAram is organized along four topics: Moola ManthrAdhikAram, DhvayAdhikAram, Charama sIOkAdhikAram and NigamanAdhikAram. Swamy Desikan answers 80 possible doubts of a Mumukshu about Moola Manthram; 10 doubts on Dhvyam, 10 sandEhams about Charama sIOkam and 8 doubts about general matters are answered by Swamy Desikan in VirOdha ParihAram.

(MEANING):

The entire Vedams salute the glories of the sacred feet of the Lord. That Lord as PaarTasArathy used His Sudarsana chakram to bring in night during day time at Kuru KshEthram in the middle of BhAratha Yuddham. Periya Thiruvadi (Garudan) and ThiruvananthAzhwAn / AadhisEshan), who are natural enemies, perform Kaimkaryam to His sacred feet with great devotion. This is VirOdha ParihAram in action. Our Lord has given us the firmness of purpose to perform Kaimkaryam to His holy feet and has blessed us with His sacred feet worshipped by the Nithya sooris.





THIRTY THIRD PAASURAM (THE VAIBHAVAM OF ACHARYA RAAMANUJA: CONVERSATION BETWEEN TWO)

அலர்ந்த அம்புயத்திருந்து தேனருந்தி இன்னகல்
அல்குலார் அசைந்தடைந்த நடை கொளாத தனமெனோ
நலந்தவிர்ந்ததால் அதென்கொல் நாவின் வீறிழந்ததால்
நா அணங்கு நாதர் தந்த நாவின் வீறிழந்ததென்
சலந்தவிர்ந்து வாதுசெய்து சாடிமுண்ட மிண்டரைச்
சரிவிலே னெனக்கனைத்துறைத்த எதிராசர் தம்
வலந்தருங்கை நாயனார் வளைக்கிசைந்த கீர்த்தியால்
வாரிபாலதாம் அதென்று மாசில்வாழி வாழியே.

alarnta vampuyaththirunthu thEnarunthi innakal
alkulaarasainthadaintha nadaikoLaatha thanamenO
nalanthavirnthathaal athen_kol naavin veeRizhanthathaal
n^aavaNangu naathar thantha naavin veeRizhanthathen
salanthavirnthu vaathuseythu saadimooNdamiNdaraich
sarivilEnenakkanaitththuRaiththa vEthiraasar_tham
valantherungai naayanaar vaLaikkisaintha keerththiyaal
vaaripaala thaamathamenRu maasilvaazhivaazhiyE.

The conversion between two BhakthAs devoted to AchArya RaamAnuja sitting on the banks of a pond is the Question and answer format for this Paasuram.

(One): The Swan in this pond is sitting on the lotus flower but it does not taste the honey inside that flower. It does not imitate the gait of beautiful women, which it likes to do. It appears weak and famished. My friend! What could be the reason?

(Other): I know the answer. It is grief stricken over losing its pride.

(One): What could that be? What did it lose? Please explain.





(Other): Swans have the capacity to separate water from Milk. This Swan has lost that power, which makes it proud and hence it is sorrowful.

(One): That power was bequeathed to the Swans by Brahma Devan. Why would this Swan lose it?

(Other): I will tell you why. Many deluded ones thinking that they were experts in SaasthrAs came to debate RaamAnujA. Our AchAryan defeated them all in fair debates and roared that he will meet with any kudrushti, who wants to debate with him on the impeccable doctrines of VisishtAdvaitham. As a result of his many victories, AchArya RaamAnujA's fame spread like the white hue of conch. That fame with white color spread all over the world and made all matters that it came in to contact with a white hue. Thus all the waters of the world became white. As a result, there was no need anymore for the skills of the Swan to separate the water from the milk. This unique skill made the Swan until then proud became irrelevant. Now, the Swan is sad over loss of this fame. Blemishless indeed is the glory of RaamAnujA! Hail to Him!



“Sad Swan seeing everything White”





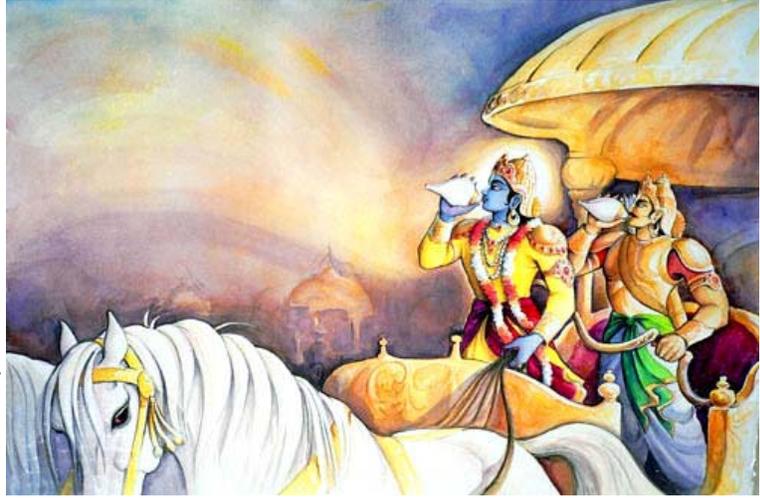
THIRTY FOURTH PAASURAM - INABILITY TO RECEIVE THE ESSENTIAL MEANINGS FROM OTHER GODS

சடையன் திறலவர்கள் பெருஞானக் கடலதனை
 இடையமிழாது கடக்கினும் ஈதளவென்றறியார்
 விடையுடன் ஏழன்றடர்த்தவன் மெய்யருள் பெற்றநல்லோர்
 அடையவறிந்துரைக்க அடியோழு மறிந்தனமே.

sadaiyan thiRalavar_kaL peruNYaanakkadalathanai
 idaiyamizhaathu kadakkinum eethaLavenRaRiyaar
 vidaiyudanEzhanRadarththavan meyyaruL peRRan^allOr
 adaiyavaRinthuraikka adiyOmumaRinthanamE.

Saasthrams state that a SaamAnyA adhikAri can obtain Jn~Anam from Lord Siva by pleasing Him with worship. Even if such an adhikAri gets abundant Jn~Anam form Lord Siva, they would still not have gained the quintessential meanings (SaarArTams) of the Rahasyams. These SaarArTams can be acquired only through the UpadEsam route from SadAchAryAs, who have the BhAgyam of the auspicious glances of Lord Krishna on them. We have learnt these SaarArTams from such blessed AchAryAs.

We will now enjoy three more Paasurams of Amrutha SvAdhini Prabhandham. These Desika Prabhandha Paasurams (130-132) deal with the Chillarai Rahasyam known as Muni Vaahana BhOgam saluting the Vaibhavam of ThiruppANa AazhwAr, who blessed us with His Sri Sookthi of AmalanAdhipirAn. With the 132nd Paasuram, the Desika Prabhandham of Amrutha SvAdhini is concluded.



“meyyarul - www.glimpseofkrishna.com”





THIRTY FIFTH PAASURAM-- STATE OF NEVER BEING SEPARATED FROM OUR LORD

பாவளருந் தமிழ்மறையின் பயனே கொண்ட
பாண்பெருமாள் பாடியதோர் பாடல்பத்தில்
காவலனுங்கணவனுமாய்க் கலந்துநின்ற
காரணனைக் கருத்துற நாம்கண்ட பின்பு
கோவலனுங் கோமானுமான அந்நாள்
குரவைபிணை கோவியர் தம்குறிப்பே கொண்டு
சேவலுடன் பிரியாத பெடைபோற் சேர்ந்து
தீவினையோர் தனிமையெலாந் தீர்ந்தோம் நாமே.

paavaLarun^ thamizhmaRaiyin payanE koNda
paaNperumaaL paadiyathOr paadalpaththil
kaavalanungaNavanumaayk kalanthun^inRa
kaaraNanaik karuththuRan^aangaNdapinbu
kOvalanungOmaanumaanavan^n^aaL
kuravaipiNai KOviyar_thanguRi pEkoNdu
sEvaludan piriyaatha pedaipORsErnthu
theevinaiyOr thanimaiyelaan^ theernthOn^aamE.

It can be said that the Tamil Prabhandham of AmalanAdhipirAn blessed to us by ThiruppANazhwaAr houses the essence of Tamil Vedam (Dhivya Prabhandham) inside it. Through this celebrated SrI Sookthi, we have comprehended the Lord as the protector of ALL (Sarva Rakshakan), indweller in ALL (SarvAntharyAmi) and the Cause for ALL (Sarva KaaraNan). We have now reached the status of the Gopis, who had limitless love for the Lord and are staying like the legendary Female anRil bird, which never leaves the side of its male mate. We find ourselves in a state, where we do not need help from any one or any thing else except the Lord.

Swamy Desikan salutes the ten verses (Paadal Patthu) of ThiruppANar (PaaNN PerumAL)





as the essence of Tamizh Vedam (Tamizh maRayin payanE koNDa). We understood from reflections on these ten Paasurams of PaaNN PerumAL that the Lord is our protector (Kaavalan), Naayakan (KaNavan and antharyAmi Brahmam) and Cause for all (KaaraNan). After gaining this understanding (ithu nAmm karutthu uRak-kaNDa pinn), we united with the Lord as the female anRil bird with its male companion (sEvaludan piriyAtha pedai pOl sErnthOm). As a direct result, we got rid of the prior status of helplessness characteristic of those with bad karmAs (thee vinayOr tanimai yellAm nAmm theernthOm).

sadagopan.org



“kAraNan, kAvalan, nAyakan - thanks www.glimpseofkrishna.com”





THIRTY SIXTH PAASURAM--REACHING THE LEVEL OF VIVEKAM /NISHTAI DESCRIBED BY AMALANADHIPIRAN

ஆதிமறையென ஓங்கும் அரங்கத்துள்ளே
அருளாருங்கடலைக் கண்டவன் நம் பாணன்
ஓதியதோரிரு நான்குமிரண்டுமான
ஒருபத்தும் பற்றாக உணர்ந்துரைத்தோம்
நீதியறியாத நிலையறிவார்க்கெல்லாம்
நிலையிதுவேயென்று நிலைநாடி நின்றோம்
வேதியர்தாம் விரித்துரைக்கும் விளைவுக்கெல்லாம்
விதையாகுமிது வென்றுவிளம்பினோமே.

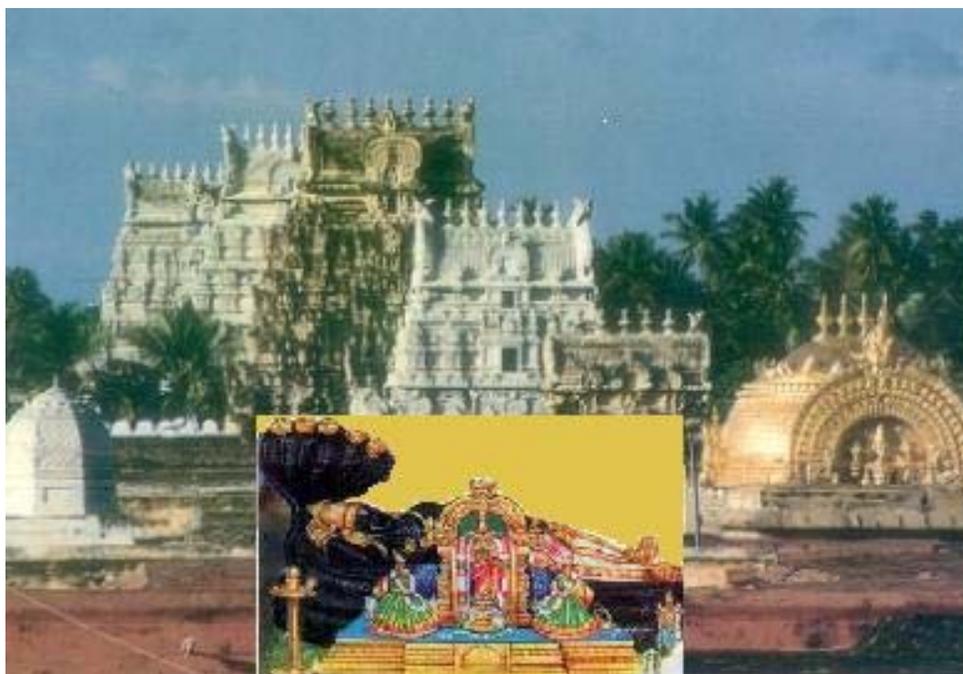
aathimaRaiyena vOngu marangaththuLLE
aruLaarungadalaik kaNdavan nambaaNaNn
OthiyathOriru naan_gumiraNdumaana
orupaththum paRRaakavuNarnthuraiththOm
n^eethiyaRiyaatha nilaiyaRivaarkkellaam
n^ilaiyithuvEyenRu nilain^aadin^inROM
vEthiyar_thaam viriththuraikkum viLaivukkellaam
vithaiyaakumithu venRuvilambinOmE

SrIranaga VimAnam has the shape of PraNavam recited first at the commencement of VedAdhyayanam (PraNavAkAra VimAnam). Inside that VimAnam is seen the dhivya mangaLa vighram of the ocean of Mercy delighting the eyes of the devotees. We have secured those ten paasurams sung about Lord RanganAtha sung by ThiruppANAZhwAr in a state of bliss as our recourse (gathi) for sustenance and support. We desired this Prabhandham as the one, which will confer on us the tranquility of mind and firmness of purpose for seeking Moksha gathi. These prabhandha pAsurams do not contain any yukthi vAdhams for critiquing the deficient darsanams but are intended for those knowledgeable about the svaroopams of the three Tatthvams. We strived to attain the nishtai celebrated in





this Prabhandham. We state in this ChillaRai Rahasyam of Muni Vaahana BhOgam that the AmalanAdhipirAn Prabhandham is the seed for all the Phalans described by the VedAnthi.



“AadhimaRai arangam”

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THIRTY SEVENTH PAASURAM-- SEEKING A SADACHARYAN FOR GAINING VIS ESA JN~ANAM

காண்பனவும் உரைப்பனவுமற்றொன்றிக்
கண்ணனையே கண்டுரைத்த கடியகாதற்
பாண்பெருமாளருள் செய்த பாடல்பத்தும்
பழமறையின் பொருளென்று பரவுகின்றோம்
வேண்பெரிய விரிதிரை நீர் வையத்துள்ளே
வேதாந்த ஆரியெனன்றியம்பநின்றோம்
நாம் பெரியோமல்லோம் நாம் நன்றுந்தீதும்
நமக்குரைப் பாருளரென்று நாடுவோமே.

kaaNbana vumuraippanavu maRRonRik
kaNNanaiyE kaNduraiththa kadiyakaathaR
paaNperumaaLaruL seytha paadalpaththum
pazhamaRaiyin poruLenRu paravukinROm
vENperiya virithirai neer vaiyaththuLLE
vEthaantha vaariyananRiyampan^inROm
n^aaNperiyOmallOm naam nanRuntheethum
n^amakkuraip paaruLarenRu naaduvOmE.

ThiruppanAzhwAr never saw any thing with his eyes or spoke any thing with his tongue EXCEPT Lord RanganAtha. We celebrate the ten paasurams arising from ThiruppanAr as the expressions of the boundless love he had for Lord RanganAtha as the essence of the timeless Vedaas. We stand with the title given to us as “VedAnthAchAryan” by the Lord Himself at this Karma BhUmi surrounded by the oceans, where we assemble to experience the phalans of our karmAs. Even if we have been the object of such a high praise and recognition by Lord RanganAtha, we have no ego and consider all these anugrahams as the direct result of the benevolent glances cast on us by our AchAryAs; we will always stay in a state of seeking SadAchAryAs for upadEsams to develop more visEsha Jn~Anam.





“KaaNbanavum Uraippanavum maRRu onRu inRi KaNNanayE kaNDu uraitthavar PaaNN PerumAL” (For ThiruppanAr, what all he saw, experienced and spoke about was nothing but KaNNan).

If we have to qualify ThiruppanAzhwAr, it will be by the title, KaNNanidam “kadiya Kaathal (koNDa) PaaNN PerumAL” (the One who had intense prEmai for KaNNan).

The Paasurams blessed by him are the quintessence of the ancient VedAs (PaaNN PerumAL Arul seytha pAdal patthum Pazha maRayin poruL).



“Paan PerumAL”

In this world surrounded by the wide oceans and desired by all (vENN periya viri thirai neer VyatthuLLE), we have been blessed to adorn the title of VedAnthAchAryan by the Lord of SrIrangam Himself (VyatthuLLE VedAnthA Aariyan yenRu iyamba ninROM). Because of this, we are not considering ourselves as great (ithanAl, Naamm nANN PeriyOm) and feel egotistic. We continue to seek the SadAchAryAs, who can perform upadEsams for us on the righteous and unrighteous matters and are convinced that they do exist to help us (nanRum theethum namakku uraippAr uLar yenRu nAduvOm).





Swamy Desikan has blessed us with a detailed MaNipravALa ChillaRai Rahasyam with the name of Parama Padha SopAnam. This Desika Prabhandham carries the same name and has 21 Paasurams set in chaste Tamizh. It summarizes the content of the larger ManipravALA ChillaRai Rahasyam. Please refer to the separate e-book on Parama Padha sOpAnam.

SopAnam means the steps of a ladder. One travels on the steps upwards to reach the rooms upstairs. Swamy Desikan has described the anubhavam of the Muktha Jevan traveling up via nine steps (sopAnams) to reach the highest sTAnam, Parama Padham of the Lord (SrI Vaikuntam) to perform nithya kaimkaryam there to the Dhivya Dampathis.

These nine steps identified by Swamy Desikan are:

- (1) Clear comprehension of the threee Tatthvams and their Svareopams
- (2) Becoming despondent over the SamsAric sorrows
- (3) Developing VairAgyam over worldly pleasures
- (4) Fearing the consequences of the sins accumulated
- (5) Performance of the Prapatthi UpAyam to gain Moksham
- (6) The Jeevan exiting from the physical body
- (7) Travel of the liberated Jeevan via archirAdhi mArgam
- (8) Reaching the dhivya IOkam of SrI Vaikuntam and
- (9) Enjoyment of ParipoorNa BrahmAnandham at SrI Vaikuntam there in the company of the Dhivya Dampathis.

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ।

kavitaarkika siMhaaya kalyaaNa guNa shaaline.

shrImate ve~NkaTshaaya vedaanta gurave namaH.

சீரார் தூப்புல் திருவேங்கடமுடையான் திருவடிகளே சரணம்

Swamy Desikan ThiruvadigaLE SaraNam,
Daasan, Oppiliappan Koil VaradAchAri SadagOpan

