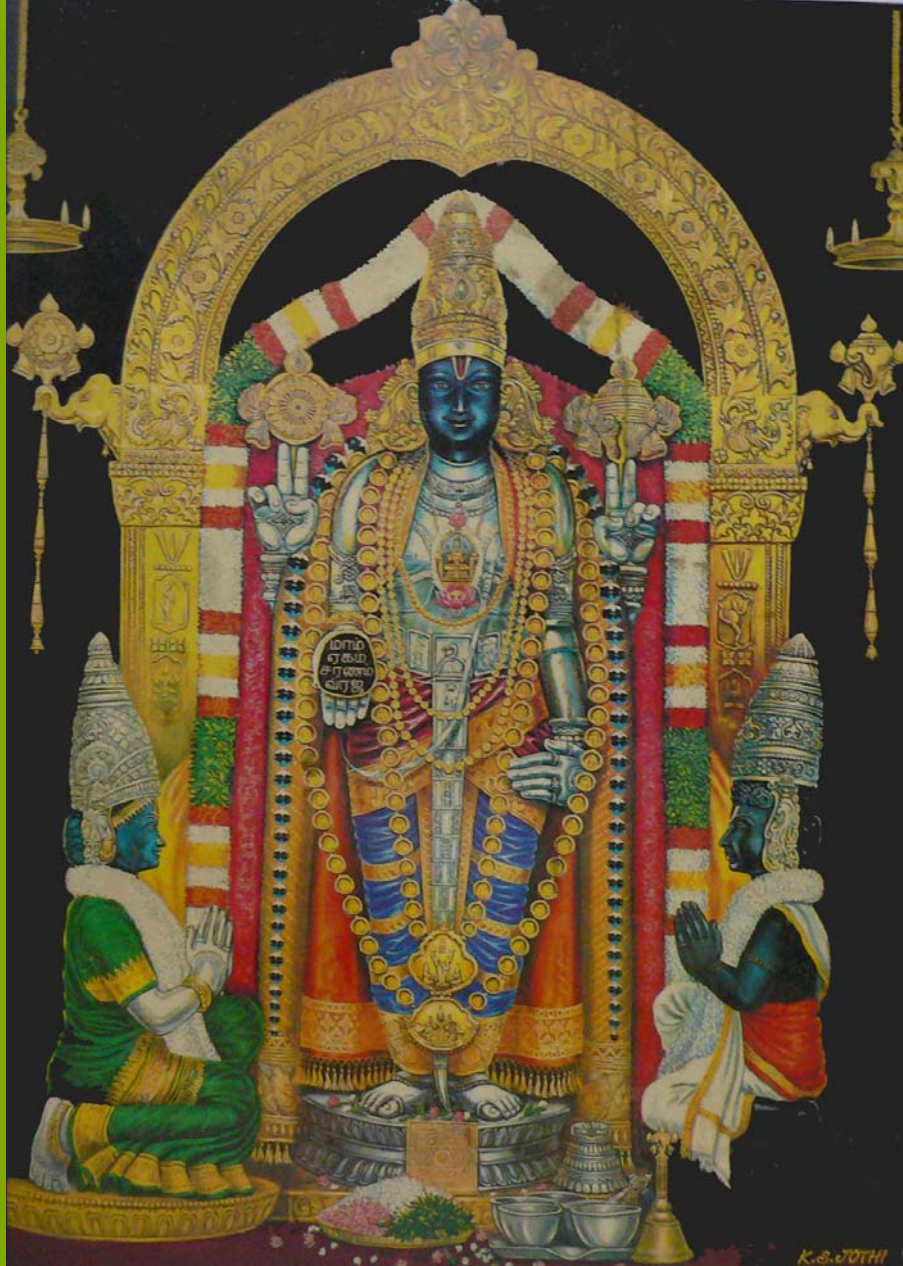


# SWAMI DESIKAN'S CHARAMA SLOKA CHURUKKU



ANNOTATED COMMENTARY IN ENGLISH BY:  
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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

CHARAMASLOKA CHURUKKU

சரமஸ்லோக சுருக்கு

#### INTRODUCTION

Prabhandham entitled: “Charama SIOka Churukku”. This Prabhandham consists of 11 Paasurams summarizing the many meanings of GeethAchAryan's Charama SIOkam. The entire Prabhandham is constructed in KattaLai KalitthuRai metre of Tamil poetry.

In the battle field of KurukshEthram, Arjuna saw in front of him the assembly of his close relatives and AchAryAs ready to engage in war. Arjuna concluded that they will be killed by him during the battle to ensue. He got discouraged over the thought of the Paapam that will be acquired by him, when he had to kill them as his enemies in the combat. He looked at His SarAthy, Bhagavan Krishna, fell at His feet and begged the Lord to instruct him on what is the right course of action for him to pursue.

Lord PaarTasArathy took pity on the confused Arjuna and performed UpadEsam through the medium of Bhagavath GeethA on the eternal svaroopam (nature) of AathmA, Karma-Jn~Ana yOgams and Bhakthi yOgam with its angams, which can directly grant MOksham. Arjunan was still disturbed about the difficulties in practicing Bhakthi yOgam as upAyam for



Swami Desikan - Thiruvahindrapuram



Moksham and the enormously long time it takes to yield the desired Phalan of Moksham.

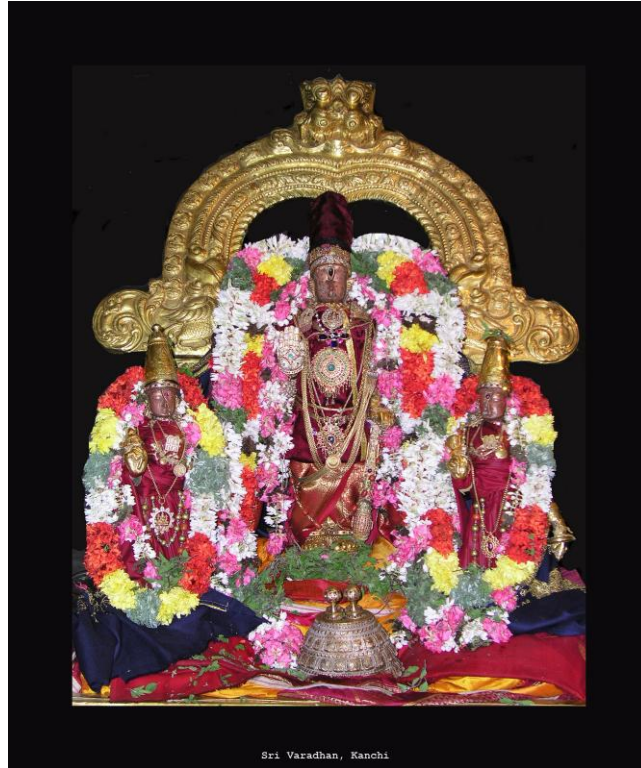
On sizing up the mental agitation of His friend Arjuna, the Lord taught him the easy to practice and swift phalan yielding Prapatthi Yogam for gaining Moksham and concluded Bhagavath GeethA. The SIOkam describing Prapatthi yOgam and its performance is called the Charama SIOkam. It has many special meanings and therefore it is included as the third and final rahasyam for VaishNavAs.

Swamy Desikan's Prabhandham compiles the shorter version of the meanings of Charama SIOkam and therefore it is called "Churukku" compared to the Charama SIOka adhikAram housed in SrImath Rahasya Thraya Saaram, which is a more elaborate treatment of this Rahasyam.

THE CHARAMA SLOKAM IS:

सर्वं धर्मान् परित्यज्य माम् एकम् शरणम् ब्रज ।

अहम् त्वा सर्वं पापेभ्यो मोक्षयिष्यामि मा शुचः ॥



Kacchi Varadan (Maa Sucha:)



*Sarva dharmAn parithyajya Maam yEkam SaraNam vraja  
aham thvA sarva paapEbhyo mokshayishyAmi maa sucha :*

#### ARCHITECTONICS OF THIS PRABHANDHAM

In the first Paasuram, the entire meaning of Charama sLOkam is given in a condensed form.

The remaining ten Paasurams cover respectively :

- (1) Sarva DharmAn Parithyajya
- (2) Maam
- (3) yEkam
- (4) SaraNam
- (5) vraja
- (6) aham
- (7) ThvA
- (8) Sarva-PaapEya:
- (9) MokshayishyAmi
- (10) Maa Sucha:

#### SLOKAS AND COMMENTARY

श्रीमान् वेङ्कट नाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्योमि सन्निधत्तां सदा हृदि ॥

*shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.  
vedaantaachaarya varyo me sannidhattaam sadaa hR^idi.*



### THE FULL MEANING OF CHARAMA SLOKAM

கல்லார் அகலும் கருமமும் ஞானமுங் காதலும்  
 மற்றெல்லா நிலைகளுக் கேற்ப விதித்த கிரிசைகளும்  
 வல்லார் முயல்க வலியிழந்தார் என்றனைத் தொழுகென்  
 றெல்லாத் தரும முரைத்தவ னின்னடி சேர்ந்தனமே

*kallAr ahalum karumamum Jn~Anamum Kaathalum  
 maRREllA nilaihaLukku yERppa vidhittha kirisaihaLum  
 vallAr muyalha vali izhanthAr YenRanai thozhuha yenRu  
 yella dharumamum uraitthavan innadi sErnthanamE (1)*

#### (MEANING):

Only those, who have mastered SaasthrAs and acquired visEsha Jn~Anam can practice successfully Karma yOgam, Jn~Ana yOgam and Bhakthi yOgam. Others will conclude after their difficulties in practicing these yOgams that they are not for them and will drop out in their quest for MOksham. “As a result, the above three yOgams are recommended for the knowledgeable and competent ones in Saasthrams and SaasthrArTams. All the others, who are overwhelmed by their deficiencies are instructed to approach Me and surrender unto Me. I will stand in the place of all these difficult upAyams and grant them the fruits of Moksham.



Parthasarathy Perumal (“ennai thozhuga”)





There is no reason for the asakthAs (powerless) to grieve anymore after their SaraNAgathy to Me”. This is the full meaning of the Charama sIOkam blessed to us by the Lord using Arjuna as a VyAjam (excuse) for His upadEsam.

The key words here are: “VallAr Muyalha; vali izhanthAr YenRanai Thozhuha”

May the competent ones in SaasthrAs use the UpAyam of difficult Bhakthi Yogam; others, who feel disheartened over the steep path of the tardy Bhakthi yOgam and feel powerless as a result, May they perform SaraNAgathy to me and seek my protection and I will readily offer them the fruits of the difficult Bhakthi and other yOgams through the Prapatthi yOgam that they could practice so easily. There are no more worries for them). GeethAchAryan is saluted by Swamy Desikan here as:

“yellaa dharumamum uraitthavan” (KaNNan, who performed upadEsam on all the dharmams).

Swamy Desikan concludes this Paasuram by performing his own SaraNAgathy (“innadi sErnthaname”).





### THE SIX MEANINGS OF “SARVA DHARMAN PARITHYAJYA”

வெறுமை யுணர்ந்தது முன்னிட்டு வேறங்க மில்லையெனக்  
குறியவ னின்னற வெட்டக் குறித்திடுங் கோணைதுறந்து  
உறுமய னத்திர மென்னப் பொறாநிலை யோர்ந்திடவோர்  
அறநெறி யன்றுரைத் தானழி யாவற மாயினனே.

*veRumai uNarnthu munnittu vERu angam illai yena-  
kuRiyavan inn uRavu yettak-kuRitthidum kONai thuRanthu  
uRum ayan atthiram yennap-poRA nilai Ohrnthida  
Ohr aRa neRi anRu uraitthAn azhiyA aRamAyinananE (2)*

The meaning of “Sarva DharmAn Parithyajya” is the abandoning of all upAyams. Here, Dharmam is a saadhanam (dedicated effort) to gain Phalans with the help of prescribed Saasthrams. “Dharmaan” is plural and therefore it refers to the many Dharmams /UpAyams. The Sarva padham points out the nature of Dharmam with many angams ( branches, limbs). Although the Dharma Padham generally refers to an UpAyam, here it refers specifically to the UpAyam for gaining Moksham. That in this context is Bhakthi Yogam with all its angams (features).

### THE SIX MEANINGS OF “SARVA DHARMAN”

1) The reference here is to the powerlessness and consequent incapacities of the ChEthanam, who for aeons has lost tracks of the ways for his/her upliftment and recognizes his/her serious deficiencies in undertaking Bhakthi yOGam and other UpAyams and as a result stays paralyzed. The adhikAri (ChEthanam), who is unable to perform Prapatthi is indicated here as the first interpretation. The Paasuram passage, “veRumai uNarnthu” connects to this meaning. VeRumai means incapability to gain the sought after phalan of Moksham because of lack of power to pursue the upAyam of Bhakthi yOGam and the like.

2) The Paasuram passage “athu munnittu” yields the second meaning. Here the emphasis is on the aakinchanyam, the poverty of upAyam as a result of all upAyams abandoning the adhikAri. Based on the awareness of “VeRumai” and driven by that knowledge of insufficiencies is the meaning of “athu munnittu”. The word “athu” is connected to veRumai and the anushtAnam of VeRumai, the observance of no upAyam is implied. This status of the Jeevan is called “KaarpaNyam” in SaraNAgathy Saasthram.





3) The Paasuram passage, “vERangam ilai yena” develops the third meaning for “Sarva DharmAn Parithyajya”. Prapatthi has no additional angams beyond the five - aanukoolya Sankalpam, PrAthikoolya Varjanam, Gopthruva VaraNam, KaarpaNyam and Maha Viswaasam. Bhakthi yOgam in contrast has additional limiting angams such as VarNAsrama dharmam to observe. Prapatthi is not dependent therefore on other angams beyond the five. This is what is meant by “vERu angam ilai”.

4) “KuLLan inn uRavu yetta kONai thuRanthu” passage of the Paasuram: This second line of this Paasuram refers to the impossible attempt of a Dwarf jumping up and down to reach the honey comb situated at the top of a tall tree. However much he may try, it will be beyond his reach. He gets frustrated over his vain efforts. The comparison is to the ineffective efforts to the practice of Bhakthi yOgam, which is beyond the reach of most chEthanams because of the rigors involved. The condensed meaning here is the stopping of the futile effort to accomplish the impossible due to major deficiencies in one's spiritual arsenal (wherewithal).

5. The same second line of the Paasuram also has another level of meaning. This relates to the cessation of efforts to chase after the impossible. It is similar to the effort to hang on to a little blade of grass on the bank of a flooding river to save oneself from drowning. The pursuit of Bhakthi yOgam for gaining Moksham is one such impossible effort for most of us.

6. The third line of this Paasuram refers to BrahmAsthra NyAyam in the context of pursuit of the easy-to-perform Prapatthi yOgam. When one chooses the Prapatthi maargam that is done in a second (KashaNa karthavyam) very easily, there should not be any pursuit of other upAyams because of lingering doubts about the efficacy of Prapatthi yOgam in delivering the desired goal of MOksham. If such admixture takes place, then the attempted prapatthi would be laid to waste. The situation is like BrahmAsthra prayOgam. If one doubts the power of BrahmAstham and sends another asthram to reinforce it out of ignorance, the BrahmAstham will cease its protection and only harm can result.

The Sanskrit sLOkam quoted by Vaikunta Vaasi U.Ve Oppiliappan Koil SrI SrIrAma DesikAcchAr Swamy in this context is:

अतो अशक्ताधिकारत्वम् आकिञ्चन्य-पुरस्क्रिया

अनङ्गभावो धर्माणाम् अशक्यारम्भवारणम्

तत्प्रत्यासा-प्रशमनम् ब्रह्मास्त्र न्याय सूचनम्

सर्वं धर्मं परित्याग शब्दार्थाः साधु सम्मतः





*athO asakthAdhikArathvam aakinchanya-puraskriyA  
anangabhAvO dharmANAm asakyArambhavAraNam  
tathprathyAsaa-prasamanam BrahmAsthra nyAya soochanam  
Sarva dharmA parithyAga sabdhArTaa: Saadhu sammatha:*

This is the accepted list of six meanings by the pious- says this sLOkam. The SaraNAgathy Gadhyam passages of AchArya RaamAnuja dealing with KaarpaNyam, aakinchanyam have to be reflected upon in the context of this Paasuram.





### THE MEANING OF “MAAM” IN CHARAMA SLOKAM

வாரிதி விட்டு மலர்மக ளோடு மதுரைவந்து  
பாரத வெஞ்சமர் பார்மகள் பாரஞ் செகவுகந்து  
சாரதி யாய்முன்பு தூதனு மாய்த்தள ரும்விசயன்  
தேரதில் நின்றவனைத் தேற்றினான் திறமாயினமே.

*Vaarithi vittu malar mahaLOdu Mathurai vanthu  
BhAratha vemm samar PaarmahaL BhAram seha uhanthu  
SaarathiyAi munpu ThUthanumAi taLarum Visayan  
tErathil ninRu avanait-tERRinAn tiRam aayinamE (3)*

#### (MEANING):

SarvEswaran as GeethAchAryan points out His Dhivya MangaLa Vighram for us as He says “Maam”. Through that gesture, GeethAchAryan reveals four of His divine attributes: Vaathsalyam, SwAmithvam, Souseelyam and Soulabhyam.



“vijayan thEradhil ninRavan”



1. **Vaathsalyam** is the DayA (KaruNai) of the Lord, which overlooks the trespasses of the chEthanams and makes Him accept them. Lord responded to the enemies of the PaaNDavAs with this guNam first and then consoled Arjuna, who was deluded about the proper dharmam for KshathriyAs with upadEsam on Arjuna's proper conduct.

2. **SwAmithvam**: This is the GuNam revealed in the meanings of PraNavam and the relationship of ours to Him as our unconditional Lord and Swamy. This guNam was revealed by the Lord, when He instructed us that there is no one, who is equal or superior to Him.

3. **Souseelyam**: The GuNam of the great ones to mix with others of lowly and lofty attainments with an equal zest. This was revealed when the Lord volunteering as his Charioteer was asked by Arjuna to bind the horses or to bring the chariot here or there in the battle field.

4. **Soulabhyam**: This guNam is revealed when the Lord beyond the reach of even great sages like Sanaka et al making Himself visible to all janthus so that they can see Him and enjoy Him with their Maamsa Chakshus (fleshy/physical eyes). For instance, when Arjuna prayed for the Visva Roopa Darsanam, our Lord who is Soulabhyan responded and blessed Arjuna with such a sevai. When Arjuna was overwhelmed by that darsanam begged the Lord to resume His normal roopam as his friend and well wisher, our Lord accepted the request due to His Soulabhyathvam.

The word “Maam” also refers to the PirAtti, who never ever leaves His side as indicated by the usage of “Malar MahaLODu” in this Paasuram.

The three lines following the first line of this Paasuram deal with the avathAra rahasyam of the Lord, the knowledge of which is essential for our liberation. There are six aspects to the Lord's avathAra rahasyam:

अवतारस्य सत्यत्वम् अजहत्-स्व-स्वभावता

शुद्धसत्वमयत्वम् च स्वेच्छामात्र-निदानता

धर्मग्लानि समुदयः साधु-संरक्षणार्थता

इति जन्म रहस्यम् यो वेत्ति नास्य पुनर्भवः



*avathArasya Sathyathvam ajahath-sva-svabhAvathA  
Suddhasatthvamayathvam cha svEcchAmAthra-nidhAnathA  
dharmaglAni samudhaya: Saadhu-samrakshaNArTathA  
ithi janma rahasyam yO vEtthi nAsya punarbhava:*

The four aspects of the AvathAra Rahasyam are:

- 1) The truth of the avathAram of the Lord instead of thinking about it as a mere mesmerizing unreal thing /magic (Indhra Jaalam).
- 2) Him not abandoning His (Lord's) innate GuNams even during the avathAra kaalams as Raama and KrishNa.
- 3) Him having the auspicious body of the Lord even during avathAra kaalam without any admixture of RajO or TamO guNams (i.e.), keeping it Suddha Sathva Mayam.
- 4) Taking the avathAram NOT because of any karmAs but purely out of His own sankalpam (Volition).
- 5) Taking the incarnation, when the dharmA is in decline and adharmam is on the rise.
- 6) Maintaining the protection of His devotees (Saadhus) as the only phalan for the avathArams.

In this Paasuram, the first line, “Vaarithi vittu--Mathurai vanthu” covers the first four aspects of avathAra rahasyam.

The second line, “BhAratha venchamar---Seha” covers the 5th amsam of AvathAra Rahasyam and In the third line, “SaaraTiyAi --- thUthanumAi” addresses the 6th aspect of the mysteries of the Lord's incarnation amidst us.

Further, the deep meanings of the many auspicious attributes of the Lord included in the Thirumanthiram and Dhvayam are to be reflected upon in interpreting the meanings of the word “Maam”.

The mukhyArTam is that we have become the servants of this Lord, who consoled Arjuna (“tERRinAn tiRam aayinam”). We are the adimais of Lord PaarTasArathy forever.



### THE MEANING OF THE “YEKA” SABDHAM

தன்னரு ளாற்பெறுஞ் சாதனஞ் சாதக னென்றிவற்றைத்  
தன்னுட னெண்ணுதல் நீங்கத் தனித்தொரு சாதனமாய்ப்  
பொன்னரு ளோடும்ப் பூமக ளோடும் புகழ்நின்ற  
இன்னுரை யீசனையே ஏக மெண்ண விசைந்தனமே.

*tannaruLaal peRum saadhanam saadhagan yenenRivaRRaith-  
thannudan yeNNudhal neengath-thanitthoru saadhanamaayp  
ponnaruLOdum appoomagaLOdum pugazh n^inRa  
innurai yeesanaiyE yEgam eNNa visaindhanamE. (4)*

Our PoorvAchAryAs have given us six different Meanings to the yEka Sabdham found in “Maam yEkam SaraNam vraja”. These six meanings are:

1) “Maam” is singular and when yEka sabdham is attached to it then the yEka sabdham connects to a VisEshArTam (viz). SarvEswaran is the phalan enjoyed by me as the special arTam. The prapatthi upAyam performed by me is the instrument for that (PrApyasyaiva PrApakthvam) phalan.



Thiruchcherai Emperuman  
 (“PonnaruLOdum pumahaLOdum”)





It is possible not to connect Iswaran with the UpAyam observed and consider Iswaran as UpAyam and Phalan. It thus becomes clear through the yEka sabdham that UpAyam and Phalan are indeed SarvEswaran. This meaning is inferred from the Paasuram passage:

“Saadhanam Saathakan yenRivaRRai Tannudan yeNNuthal neenga”.

(2) yEka sabdham refers to the dissolution of the thought of independence by ChEthanam (svaprAdhAnyA nivAraNam). It is true that chEthanam has karmic activities. His activities however are under the influence of the Lord. The chEthanam can not perform every thing but only a limited subset. Therefore for the chEthanam to observe the UpAyam, The Lord's KadAksha anugraham is essential. ChEthanam has to be goaded by Iswaran. ChEthanam uses the limbs, body and the Indhriyam given by the Lord to perform the UpAyam instructed by Him and thereafter waits for the phalan like a ChathakA bird waiting patiently for the rays of Moon, its exclusive food. To include this limited ChEthanam with the Sarva Svathanthran, the Lord and to consider this chEthanam of limited powers as a second siddhOpAyam is not acceptable for vivEki. This thought is hinted again by the Paasuram package:

“Saadhakan yenRivaRRai tannudan yeNNuthal neenga”

3) UpAyam is of two kinds: SiddhOpAyam and SaadhyOpAyam. That upAyam, which is not performed by ChEthanam (Iswaran), exists from time immemorial. He is hence recognized as the SiddhOpAyam.

The yOgams to be observed by the ChEthanam are Bhakthi or Prapatthi yogam, these are called SaadhyOpAyams.

In this context, the yEka sabdham points out the incorrectness of linking Iswaran (SiddhOpAyam) with Prapatthi (SaadhyOpAyam). Yes, Bhakthi and Prapatthi are UpAyams. But their effect ceases after the removal of the dissatisfaction/anger of our most merciful Lord with us for trespassing His saastrAs. The direct kaaraNam (cause) behind the Phalan of MokshAnugraham after practicing the UpAyam of Prapatthi is the Omnipotent and most merciful Lord Himself and His sankalpaM. Those, who are, powerless to perform other upAyams (means ) observe Prapatthi; after that, the Lord steps in and stands in place of other difficult-to-practice upAyams in His role as Moksha-dhAyakan. He grants the fruits of Moksham for that one, who performs Prapatthi with its defined angams. He is also the One, who makes the Mumukshu (one desirous of gaining Moksham) perform Prapatthi by creating SadAchArya Sambhandham. He accepts Prapatthi as a vyAjam (Excuse/reason for acting). Therefore, it is not correct to connect the VyAjA Maathra Prapatthi with SarvEswaran. That is what is emphasized by the “yEka” sabdham. This meaning is indicated by the Paasuram passage:

“Oru SaadhanamAi PonnaruLOdum PoomahaLOdum Puhazha ninRa Isan”



4) The Prapannan has now followed the UpAyam of Prapatthi. The Lord does not want any burden to stand in between Prapatthi performed and Himself. Therefore, He stands in place of all other upAyams and bears their burden Himself. He does not expect the Prapannan to observe any more upAyams for granting him (the Prapannan) the fruit of Moksham. This attribute of our Lord is revealed by the “yEka” sabdham. The Paasuram uses the word, “Tanitthu” to refer to this aspect of the meaning of “yEka” sabdham.

5) SarvEswaran is ready to grant the phalans of Prapatthi. There is no need for any other angams beyond the 5 angams associated with Prapatthi (aanukoolya Sankalpam et al). He will not take note of any other unneeded angams beyond the above five angams. He does not expect anything else to grant us the phalan for Prapatthi yOgam practiced. He stands ready and all by Himself without any other anticipation. This is another meaning for “yEka Sabdham” indicated by the choice of the word, “Tanitthu” in the Paasuram.

6) The Mumukshu does not have the qualifications or the rigor to practice tough upAyams (Bhakthi yOgam et al) sanctioned by the Bhagavath Saasthrams. He has neither the Jn~Anam or sakthi to perform them. At the same time, the Mumukshu laments over the long time that it takes to reach the goal of Moksham through the observance of Bhakthi yOgam. The most merciful Lord says to the Prapannan that there is no need to do all kinds of UpAyams to gain their phalans and get distracted by chasing after them. He says that He stands moved by the Prapatthi performed and vows to give all the Phalan by Himself alone (“yEkan”). He stands as the yEkOpAyam and the Paasuram passage “SaadhanamAi ninRa Isan” refers to this meaning.

There are those, who interpret “yEka” sabdham to mean that SarvEswaran alone is the upAyam and His PirAtti has no sambhandham. Swamy Desikan does not accept this and refers the “yEka Seshithvam” doctrine. He avers that PirAtti has equal sambhandham with Her Lord during UpAya nilai and that does not diminish any thing for Him. Therefore Swamy Desikan refers to the combination of His golden grace (PonnaruLODum) and His PirAtti (PoomahaLODum) in this Paasuram dealing with yEka sabdham.



The Sanskrit sLOkam summing up these six meanings is:

प्राप्यस्यैव प्रापकत्वम् स्व-प्राधान्य निवारणम्

प्रपत्तेः व्याज मात्रत्वम् अन्योपायैः अनन्वयः

तदनौरप्यसम्बन्धस्-सर्व-साध्येश्वभिन्नता

इत्थम् अर्थाः षठा आचार्यैः एक शब्दस्य दर्शिताः

*PrApyasyaiva PrApakathvam sva-prAdhAnya nivAraNam*

*PrapatthE: vyAja maathrathvam anyOpAyai: ananvaya:*

*Tadhangairapyasambhandhas-sarva-saadyEshvabhinnathA*

*ittham arTaa: shaDA AchAryai: yEka sabdhasya darsithA:*



ThirukkuTanthai emperuman ("yEkaSEshitvam")



**THE MEANING OF THE “SARANA” SABDHAM:**

ஊனி லிணைத்துழல் விக்கும் வினைக்கட லுள்விழுந்த  
யானென தான குணங்க ளெனக்கிசை நல்வழியுந்  
தானுத வித்தனைத் தந்திட நின்ற தனித்தருமம்  
நானினி வேறோர் பரநணு காவகை நல்கியதே.

*Oonil iNaitthu uzhalvikkum vianik-kadaluL vizhuntha  
yaann yenathAna guNangaL yenakku isai nall vazhiyum  
thAnn udhavit-Tanai tanthida ninRa Tanit-tharumam  
nAnn ini vERu ohr bharam nANuhA vahay nalhiyathE (5)*

**(MEANING):**

The sambhandham between the SarIram (body) and the AathmA is the result of ancient KarmAs. The Lord blesses the suffering jeevans in SamsAram with Svaroopam, Jn~Anam and other auspicious guNams. He makes the Jeevans perform UpAyams befitting his capabilities and makes the blessed jeevan enjoy Him as a BhOgya vasthu. Our Lord removes all burdens from the Jeevans that have surrendered to Him and stands in place of all other upAyams like Bhakthi yOgam.

**(COMMENTS):**

The AathmA with its anAdhi karmAs is united with a physical body to keep us swirling in the fearsome SamsAric ocean ( Oonil iNaitthu uzhalvikkum vianik-kadaluL vizhuntha Yaan, Yenathu guNangaL ). For such a suffering person, Emperuman lends a helping hand to lift him out of the morass through the blessings of the upAya anushtAnam of Prapatthi or Bhakthi yOgam ( yenakku isai nall vazhiyum Thaann udhavi). Next, He gives His own self (Tanai tanthida ninRa Tani dharumam) as SiddhOpAyam. He frees the chEtanam of all concerns about his protection and accepts the role of sole protector (nAnn ini vERu ohr bharam nANuhA vahai nalhiyathu).





## THE MEANING OF “VRAJA” SABDHAM

கடுவினை நாம்பெறும் பேற்றைத் தகைந்தமை கண்டுநம்  
மேற்றொடைவில காம லிசைந்தொரு காலந் துணிவுடனே  
உடைமை யடைக்கல மாக அடைக்கு முகப்பதனால்  
அடையென வன்றுரைத் தானடை வித்தனன் றன்னடியே.

*kadu vinai nAmm peRum pERRait-tahainthamai kaNDu namm mEl  
thodai vilahAmal isaynthu oru kaalm thuNivudanE  
udaimai adaikkalamAha adaikkum uhappathanAl  
adai yena anRu uraithAn adaivithanan tannadiyE (6)*

### (MEANING):

Until now, our karmAs stood in the way of our gaining the PurushArtham of Moksham. We have understood this now. We should not stray away from the SaasthrAs from here on. We should always do the karmas that please the Lord. We should have mahA visvAsam in the Lord granting us the Phalan after performing Prapatthi. We should present the Lord, His property, our AathmA with joy. Thus, the Lord who performed upadEsam to Arjunan to seek unconditional surrender at His Thiruvadi made us attain His feet as well.

Thus, the Meaning of “Vraja” is the act of SamarpaNam of one’s Aathma to the Lord. The various words representing the different angams of Prapatthi are:

“Thodai vilahAmal” = PrAthikoolya varjanam

“isaynthu” = aanukoolya Sankalpam

“thuNivudanE” = MahA VisvAsam

The first line stands for the angam of KaarpaNyam.

“adaikkalamAha” = gOphruva VaraNam

“adai” = the angi of “aathma SamarpaNam”

“adaivithinan” = Saathvika ThyAgam.





The five angAs of Prapatthi are:

AanukUlya Sankalpam

PrAthikUlya Varjanam

mahA visvAsam

gopthruva VaraNam

kArpaNyam

Swami Desikan points out that one should perform aathma samarpaNam with its five limbs (angAs) of prapatthi. The detailed meanings of each of the angams of Prapatthi have been covered earlier under the 241st Paasuram of Desika Prabhandham (5th Aadaikkala Patthu Paasuram).





### THE MEANING OF THE SABDHAM: “AHAM”

கானென்ற வேதங்கள் காக்கும் பரனென்று காட்டநின்றோன்  
தானென் றறிய கிலார்க்கறி விக்குந் தனித்திறலோன்  
வானொன்றி னாரொடு மானிட னென்ன அவதரிப்பான்  
நானென்ற நந்திருமால் நம்மை நற்பதஞ் சேர்த்திடுமே.

*Kaan yenRa VedangaL kaakkum Paran yenRu kaatta ninROn*  
*ThAnn yenRu aRiyahilArkku aRivikkum tanittiralOn*  
*vaan onRinArodu mAnidan yenna avatarippAn*  
*nAnn yenRa namm ThirumAl nammai nall padham sErtthidumE (7)*

#### (MEANING):

The VedAs are like a dense jungle (Kaan yenRa vEdangaL) in view of our inabilities to find their meanings. Our Lord is eulogized by these VedAs as Sarva Rakshakan/ protector of all (Kaakkum Paran YenRu Kaatta ninROn). This is the upadEsam of the VedAs for all, who are ignorant of this Sarva Rakshaka tattvam of ParamAthmA. Our Lord uniquely instructs the ignorant ones that He is that Jagath Rakshakan through His VedAs (ThAnn yenRu aRiyahilArkku aRivikkum Tanit-thiralOn). He incarnates as “humans” and acts as an AchAryan in the human form during those avathArams as Raama and KrishNa (Maanidan yenna avatarippAn). Our Lord of this vaibhavam chooses the word “Aham” to reveal His glories to us and joins us to His sacred feet. Therefore, the sabdham of “Aham” in the Charama sIOkam reveals the matchless power of the Lord to banish all the sins of those, who perform Prapatthi to Him with MahA ViswAsam.

Thus, this sabdham of “Aham” points out that He as the Lord of all, incarcerated the jeevan with gigantic accumulated sins, in the prison of SamsAram and responds later with mercy to the same Jeevan, once it performed SaraNAgathy to Him. That mercy arising as response to the SaraNAgathy can not be stopped or revoked by any one. There is also no one, who can bless the Prapanna Jeevan with Moksham. That extraordinary and unmatched power is indicated by the Sabdham of “Aham”. That Lord will take us to His Supreme abode (Naann yenRa ThirumAl nalpadham sErtthidum).





### THE MEANING OF THE SABDHAM: “ThvAA”

தன்னிலை காட்டித் தனிமை யுகந்து தனித்தகவால்  
அன்னிலை தீர வடைக்கலங் கொண்டடி சேர்த்திடவே  
பன்னிலை மூல வெழுத்திலும் பாண்டவன் தேர்தனிலும்  
முன்னிலை கொண்ட பிரானெமை முன்னிலை கொண்டனனே.

*Tannilai kAtti tanimai uhanthu tanit-tahavAl  
alnilai theera adaikkalam koNDu adi sErtthidavE  
palnilai moola yezhutthilum PaaNDavan tEr tanilum  
munnilai koNDa PirAn yemai munnilaikoNDananE (8)*

#### (MEANING):

SarvEswaran instructed us about His svaroopam that is distinctly different from those of ChEthanam and achEthanam through GeethOpadEsam. He also saw our helpless state in gaining Moksha Sukham although we developed the jn~Anam from His upadEsam about the futility of evanescent goals (other than Moksham) and the insignificance of those other goals. Recognizing our intense desire to gain MOKsham and our in capabilities to pursue difficult routes such as Bhakthi yOgam, He took pity on us and accepted us as the suitable adhikAri for pursuing the easy to practise Prapatthi yOgam. That Lord of infinite grace wished to unite us at His sacred feet and placed us in the front with the choice of the word “ThvA” and performed the upadEsam for our salvation.

Bhagavan is saluted as “Munnilai koNDa PirAn” in this Paasuram for two reasons:

- (1) He is the first letter (aksharam of PraNavam) and
- (2) He sat in the front portion (munnilai) of ArjunA's chariot.

Bhagavan says here: “Oh Chethanam! I address you as “ThvA” for the following reasons:

- (1) Through my UpadEsam, You have achieved Tatthva Thraya Jn~Anam.
- (2) Your vivEkam (discriminating intellect) has awakened.
- (3) You have understood the futility of chasing impermanent wealth and alpa sukham and are disgusted with them.
- (4) You have now developed intense desire to gain the great Phalan of enjoying Me.







(5) You have recognized that you are powerless to pursue the prescribed hard upAyams to achieve that goal due to the rigors associated with such upAyams.

(6) You have come to the conclusion that I am your only goal to destroy all mOksha virOdhis and therefore have laid the burden of your protection entirely with Me and performed SaraNAgathy at My feet.

(7) As a result of performing this SaraNAgathy, You enjoy the state of Krutha Kruthyan and you have vowed not to follow the prapatthi UpAyam again for Moksham. For a chEthnam, who has rigorously followed all the above steps, I as Your Lord address you as “ThvA” with affection. This is the meaning of the “ThvA” sabdham.



Nammazhwar Moksham





## THE MEANING OF THE SABDHAM : “SARVA PAAPeBHYO”

காடுக னோநரகோ கடிதாங்கர ளத்திரளோ  
 சூடு விடாவன லோதொலை யாநிலை நள்ளிருளோ  
 சாடு படச்சர ணாலன்று சாடிய சாரதியார்  
 வீடுசெய் வித்து நமைவிடு விக்கின்ற பாவங்களே.

*KaadukaLO narahO kadithAm karaLat-tiraLO*

*Soodu vidA analO tolayA nilai naLLiruLO*

*SaaDu padac-charaNAl anRu Saadiya SaarathiyAr*

*veedu seyvitthu namai viduvikkinRa paavangaLE (9)*

### (MEANING):

There are two words here: Sarva and Paapam. Taking the latter first, Paapams are those to be understood with the help of SaasthrAs and as those causing ill effects (Theengu viLavikka SaadhanamAi iruppavai). The PuNya karmAs, which will yield non-lasting sukham like Svargam for one who desires MOksham, are also included in the Paapa sabdham. Once Svarga anubhavam is over, the jeevan has to come back to samsAram and therefore it is not desirable for a Mumukshu. The PuNyams and Paapams are considered as the golden and iron handcuffs/fetters for one who desires Moksham and hence have to be destroyed utterly. For a Mumukshu, Svargam and Narakam are one and the same. Therefore, GeethAchAryan uses the plural term of “PaapEbhyO”. The immensity of the assembly of “Paapams” are also hinted through he use of the Plural term.

The Sarva Sabdham covers the Paapams to be accumulated from the following karmAs as well:

- (1) Avidhyai: This is the kArANam and Kaaryam for Avidhyai. The path to reach BhagavAn is blocked by Avidhyai and Karma is generated. That Karma generates additional avidhyai and they feed each other cyclically and grow gigantically with time.
- (2) The Karma vaasanai arising from the enjoyment of worldly pleasures
- (3) the continued desire for those pleasures.
- (4) The Jeevan's sambhandham with prakruthi until the jeevan is separated from the gross (SthUlam) and subtle (Sookshmam) Sareeram.
- (5) All paapams accumulated before the anushtAnam of Prapatthi, after Prapatthi et al.





Swamy Desikan states that the Lord will kick away all these Paapams of Prapannan just like the infant KrishNa kicked and destroyed SakatAsuran, who came in the form of a wheel to kill Baala KrishNan resting in His cradle.

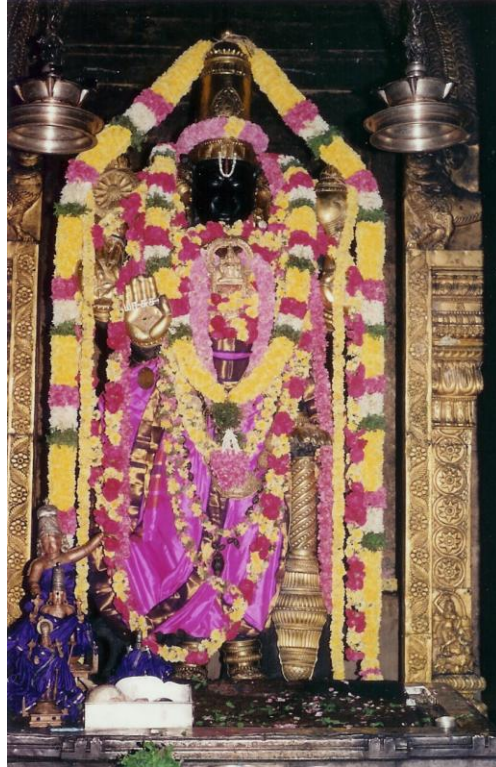
The Paapams are described as the dense forest (KaadukaL), Narakam, Visham, scorching Agni and the dark night. Paapams are like dense forest since it is difficult to look for them as finding the path in a dense, overgrown forest. Since Paapams produce unbearable sufferings, they are called as Narakams. Since these Paapams grow inside and act as poisonous cancer, they are compared to Visham. Since the very same Paapams scorch us as samsAric afflictions, they are related to Agni. The Paapams hide the Svaroopam of the Jeevan and hence they are compared to the dark night in this Paasuram dealing with all kinds of Paapams (Sarva Paapams).



### THE MEANING OF “MOKSHAYISHYAMI”

சென்றுயர் வானமர்ந் தவ்வடி யாருடன் சேர்ந்திடவே  
இன்றெனி லின்றுநா ளையெனி நாளை யினிச்செறிந்து  
நின்ற நிலைநின் னனைத்து வினையுநின் விட்டகலக்  
கன்றி விடுப்பனென் றாங்கருத் தானமைக் காத்திடுமே.

*senRu uyar vaann amarnthu avvadiyArudan sErnthidavE  
inRu yenil inRu, nALai yenil nALai, inic-cheRinthu  
ninRa nilai ninn anaitthu vinayum ninn vittahalak-  
kanRi viduppan yenRAn karutthAl namaik-kAtthidumE (10)*



Sri Perarulalan



**(MEANING):**

The Lord states here that He will release the Prapanna Jeevan from SamsAra bhandham and make him a Muktha Jeevan as and when that Jeevan wants (Boons of Dhruvtha and AarTa Prapatthi). The Lord says: “Oh Prapanna Jeevan! I will destroy all of your karmas the moment you desire to join with NithyAs (the eternally liberated) and the MukthAs (the liberated Jeevans) to perform Kaimkaryam for Me at My Supreme Abode (SrI Vaikuntam). The meaning of “MokshayishyAmi” is the Lord's promise to give Moksham to the Prapannans (AaarTa and dhruvtha Prapannans), at the time of their choice. “inRu yenil inRu, nALai yenil nALai” is the Paasuram section corresponding to this flexibility.

We will focus next on the many meanings of the most important assurance given by GeethAchAryan to lift us up from our sorrows and comfort us: “Maa Sucha:”, the two words that you see embedded in the hand of Lord VaradarAja at Kaanchi. The companion words are seen on the hand of SrI Oppiliappan: “Maam yEkam SaraNam Vraja”.





### THE MEANING OF “MAA SUCHA:”

அறிவு மனைத்து மிலாவடி யோமை யடைக்கலங்கொண்  
டுறவென நின்ற தெலாமுற வேநின்ற தானெமக்காய்  
மறுபிற வித்துயர் வாரா வகைமனங் கொண்டகலா  
இறையவ னின்னரு ளாலெங்கள் சோகந் தவிர்த்தனனே.

*aRivum anaitthum ilaa adiyOmai adaikkalam koNDu  
uRavu yena ninRa yelAm uRavE ninRa ThAnn yemakkAi  
maRu piRavit-thuyar vaarA vahai manam koNDu ahaLA  
IRaivan innaruLAIyenkaL sOham tavirtthananE (11)*

#### (MEANING):

The Lord, who stands in our minds as the foundation for all vasthus decided to protect us, who took refuge in Him. He recognized that we are powerless to practice upAyams other than the performance of Prapatthi at His Thiruvadi and therefore in place of all the other difficult-to-practice upAyams, He blessed us with the boon of freedom from the cycles of rebirth in the Karma BhUmi for performing Prapatthi and removed our sorrows once and for all.

### THE DIFFERENT MEANINGS OF “MAA SUCHA:” ACCORDING TO POORVACHARYAS

“Maa Sucha:” stands for “please do not grieve”. ChEthan is exposed to sorrow from many sources in his samsAric life. Bhagavan says here that chEthan can feel free from all those sorrows due to His intervention and protection.

These are the many ways by which these sorrows arise:

1. Bhakthi yOgam is hard to practice and there are many obstacles, which interfere with the practice of this yogam for gaining Moksham. This yogam also takes a long time to bear fruit. Lord says here to the Prapanna jeevan not to grieve over that type of sorrow. The Lord says that He will stand in place of that difficult yogam and remove the Jeevan's sorrow.
2. Oh Jeevan, after you practised the upAyam of Prapatthi, the responsibilities for your protection is mine, the fruits arising from that protection is also mine. If I fail to protect you, I will be in a terrible state of being the one, who has abandoned His duties. Please do not be





afraid that I would abandon you ever because of my independence. You can now set aside that type of fear and sorrow.

3. Prapatthi yogam can be practiced by people of all Jaathis. So do not grieve that you are born in an unqualified Jaathi. All are adhikAris. Therefore, abandon your sorrow in this regard.

4. Prapatthi is easy to perform and can be done in a trice. It does not anticipate any other angams other than the five associated with it. Hence you do not need to grieve over the thought that there are many angams that would bloat its (prapatthi's) size to that of a huge and difficult to practice upAyam.

5. Please do not grieve as a result of developing doubts that I who responds to the small and easy to practice UpAyam of Prapatthi may not be approached easily or can not be trusted or would not have compassion or be too independent to change my mind. I am easily won over by your SaraNAgathy and am aasritha sulabhan and DayALu. I stand as SiddhOpAyam (the UpAyam that exists already) and therefore cast aside your sorrows based on such doubts.



“AaSritha Sulabhan”





6. During your post-prapatthi period, please do not fear that there might be deficiencies in the nithya-naimitthika karmAs done for my preethi without expectation of any fruits. These karmAs are not part of the group of angams for SaraNagathy and therefore, any imperfections associated with them due to kaala, dEsa varthamAnams. The nithya karmAs should be done deficient or not.

7. Please do not sorrow over praayascchittha prapatthi performed during the time of Prapatthi to avoid paapams accrued after Prapatthi. It will not nullify your original prapatthi.

8. Please do not grieve over not doing Praayascchittha prapatthi for paapams accrued knowingly and as a result, you will suffer in narakam. I remove those Paapams too for a prapannan (details in the 64th Paasuram of Desika Prabhnadham dealing with AparAdha ParihAra adhikAram of AdhikAra Sangraham).

9. Oh Jeevan! Please do not sorrow over residence in your Sariram, which is like naraka vAsam after Prapatthi. If you desire to get Moksha Prapatthi due to aarTi, I will grant you release right away from your sareeram.

10. I have vowed never to abandon a Prapannan. When there is delay in MOksham as a result of adopting Dhrupttha Prapatthi, you do not need to sorrow because there is no question about the gaining fruit of MOksham. Please do not grieve that the PuNyam of Prapatthi will be neutralized by the paapams accumulated knowingly or unknowingly after the performance of Prapatthi.

11. Since You wished to have moksham at the end of this life, you may grieve that the paapams acquired during post-prapatthi period would result in your rebirth in the karmic world. You will never be reborn here and hence chase away that sorrow.

12. When you have performed unconditional Prapatthi to Me without expecting any fruits, all karmAs that stood in the way of your moksham would have been destroyed. There will be no interferences and time delays in gaining moksham due to distractions like Kaivalyam.

The sorrows that you may entertain before and after Prapatthi are not appropriate since you have received My full anugraham. Such sorrows and worries are inappropriate, given the glories of Prapatthi and My vow to protect You and your status for placing full trust in Me as your rakshakan. Therefore such acts on your part are expressions of your immaturity and ignorance (avivEkam). Abandon every one of the above sorrows and feel assured that there is no basis for these worries of yours.







### THE FULL MEANING OF THE CHARAMA SLOKAM

Oh ChEthanam! Your Jn~Anam is insignificant (alpam). Your sakthi is also limited. You live here for a limited time. You are anxious to gain Moksham without delay. It is very difficult for you to observe difficult upAyams such as Bhakthi yOgam to gain Moksham. They will also grant the phalan after considerable time delay. Therefore do not chase these frustrating upAyams. I am easily accessible to one and all. I am the protector of all the janthus of the world. I have the auspicious attributes befitting my role as Jagath Rakshakan (Sarva lOka SaraNyan). Therefore choose me alone as UpAyam (Maam yEkam SaraNam vraja). Perform the Bhara NyAsam with its five aangams. After that upAya anushtAnam, you will become krutha kruthyan (one who has performed his duty). You become then the object of my protection. You will become very dear to Me. My compassion for you is limitless. I have started to shower my grace on you. There are no restrictions to my independence. The fruits of My intervention on your behalf belongs to Me alone. My sankalpam alone is the sahakAri for my act of protection. You have a wide variety of foes. Those are limitless. You can not ever destroy them by yourself. I will destroy them down to their roots. They won't follow you anymore. I will grant Me and Mine to you and make you enjoy them on a par with me (Bhoga Saamyam). When you engage in this ParipoorNa BrahmAnubhavam, I will bless you with nithya kaimkaryam at all times and places. You do not need to grieve over anything anymore.

The 29th chapter of Swamy Desikan's SrImath Rahasya Thraya Saaram is a treasure house of the myriad subtle meanings of GeethAchAryan's Charama SIOkam.

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

*kavitaarkika siMhaaya kalyaaNa guNa shaaline.*  
*shrImate ve~NkaTesdaaya vedaanta gurave namaH.*

Swamy Desikan Thiruvadigale SaraNam,  
NaarAyaNa, NaarAyaNa, NaarAyaNa

Daasan,  
Oppiliappan Koil VaradachAri Sadagopan





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