

Swami Desikan's
rahasya ratnAvali

(Chillarai Rahasyangal - amruta Ranjani Rahasyangal)



"Sri nrusimha seva rasikan"

Oppiliappan kOil Sri VaradAccAri SaThakopan

and

MannArguDi Sri SrInivAsan NArAyaNan



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Swami Desikan - Thiruvaheendrapuram





॥ श्रीः ॥



श्रीमते निगमान्तमहादेशिकाय नमः

श्रीवेदान्तदेशिकैरनुग्रहीतम्

रहस्यरत्नावलिः

ஸ்வாமி தேஸிகன் அருளிச்செய்த

ரஹஸ்ய ரத்நாவளி

Swami Desikan's

Rahasya RatnAvaLi

(Chillarai Rahasyangal- amrta Ranjani Rahasyam 13)



श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitArkikakesarI |

vedAntAcAryavaryo me sannidhattAm sadA hrDi ||



INTRODUCTION

Rahasya RatnavaLi is the 13th rahasyam in the amruta Ranjani rahasyams. It has thirty vAkyams. Swamy Desikan has taken one vAkyam at a time and has blessed us with his own hand an elaborate commentary for each of the thirty vAkyams and a detailed commentary known as Rahasya RatnAvaLi hrdayam. We will cover first Rahasya RatnavaLi.

The name Rahasya RatnAvaLi comes from the stringing together of a gem

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necklace made up of these thirty vAkyams (gems). The next Rahasyam (RatnAvali Hrdayam) got its name from the elaborate coverage of the heart of the upadEsam of rahasya ratnAvali. Swamy Desikan was keen on us having a full understanding of the esoteric meanings of the Rahasya Ratnavali.

This chillarai rahasyam of Rahasya Ratnavali deals with:

- the state of the Mumukshu (one who is desirous of Moksham) before performing Prapatti (Pre-Prapatti period)
- state during the observance of Prapatti and
- the state during Post-Prapatti period.

The introductory pAsuram to follow is like the string that threads the necklace of tattvams relating to the three rahasyams (ratna HaarAvali). In this pAsuram, Swamy Desikan describes the state of cEtanam performing Prapatti through the AcAryan and placing the burden of its protection at the sacred feet of the Lord and being accepted by the Lord as its protector and developing the state of mind free from any worrying about any concerns about its protection.



INTRODUCTORY PASURAM

ஒன்றே புகலென் றுணர்ந்தவர்காட்டத் திருவருளால்
அன்றே யடைக்கலங் கொண்ட நம்மத்திகிரித்திருமால்
இன்றேயிசையி னிணையடி சேர்ப்பரினிப் பிறவோம்
நன்றே வருவதெல்லாம் நமக்குப் பரமொன்றிலதே.
onRE pukalenRu uNarnthavar kAtta thiruvaruLaal
anRe adaikkalam koNda nam athigirith thirumAl
inRe isaiyin iNaiyadi sErppar inip piRavOm
nanRe varuvathu ellAm namakkup param onRu ilathE.

Meaning:

The SadAcAryAs who are familiar with the relationship between artha pancakam and SareerAtma bhAvam instruct us that SrImAn nArayaNan alone is our refuge and place us at His sacred feet as protection. The Lord of Hastigiri readily and immediately accepts that burden of our protection. He joins the prapanna jeevan recommended by His AcAryans to His sacred feet. After that merciful act, we will never be born in this Prakruti MaNDalam. After He accepts our prapatti, all joys and sorrows that come our way during the post-prapatti period are just anukUlams (beneficial developments). We will have no burden on our part to carry after the Bhara SamarpaNam to the Lord.

adiyEn will now translate into English the treatise by my first AcAryan, VaikuNTha vAsi Oppliappan Koil SrI SrIrAma DesikAcchAr Swamy.

COMMENTS ON THE “ONRE PUKAL” PASURAM:

At the beginning of this rahasyam, Swamy Desikan has blessed us with a pAsuram. He has written an introduction and commentary for this pAsuram, which we shall now take up.




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"nam athigiri thirumAl"

Kanchi PerarulAlan (Thanks: SrI V.C.Govindarajan)





This pAsuram describes the happy and contented status of a Prapannan, who has placed the burden of his protection at the Lord's sacred feet as instructed by a sadAcAryan and waits for Moksham thereafter.

Our AcAryAs know from the perspective of sAstram the five topics associated with artha pancakam and the sambandham between the Jeevan and the Lord. They are adept in instructing those, who prostrate before them and seek this knowledge with humility and by performing kaimkaryams to them. These AcAryAs perform the upadEsams without expecting anything in return and teach until there is nothing new to learn.

Such AcAryAs showed us the needed upAyam (means) for our protection. We have no other recourse except the Lord, who is the siddhOpAyam to grant us the Moksham. He is however angry over our trespasses of His sAstrams. We have to remove His anger and please Him so that He can bless us. We can have Him in our control if we perform the SaadhyOpAyam of Prapatti. By this observance, His anger will be removed and will grant us the boon of Moksham that He alone can give. This prapatti is easy to perform unlike the other upAyam for Moksham, Bakti yOgam. Our AcAryAs have revealed to us the doctrines of Prapatti and BhagavAn, the SiddhOpAyan. Their upadEsams are to approach the Lord with the reverential submission: "adiyEn does not have the power to protect myself. There is no one except You, who is powerful enough to come forward to protect adiyEn from samsAric ills. You should protect adiyEn and grant me moksha sukham with out expecting anything from me". Our Lord will be pleased by such a prayer and grant this highest goal of life.

Thus one can perform Prapatti following AcArya UpadEsam. There are times in which the AcAryan does the Prapatti for us. The AcAryAs have the firm conviction that the Lord alone is the sole recourse (gati) for MokshAnugraham. They place us who sought them at the sacred feet of the Lord and perform Prapatti for us with the conviction that the Lord alone is our sole refuge.

Our Lord will be pleased with whichever way we perform Prapatti (svanishThai



or AcArya nishThai). His compassion for us grows as a result of the prapatti performed. He responds to our prayer without expecting anything in return and accepts the burden and responsibility for our protection.





***The Thirty Vaakyams
of
Rahasya RatnAvaLi***



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"Sriman nArAyaNan alone is the refuge and protector for all jeevans!!"
Kanchi Perarulalan (Thanks: SrI V.C.Govindarajan)





श्रीः ॥



श्रीमते निगमान्तमहादेशिकाय नमः



1. ஒரு ஜீவனுக்கு ஒரு ஜீவன் தஞ்சமல்லன்.

1. oru jeevanukku oru jeevan thanjamallan (not rakshakan)

One jeevan is not the protector for the other.

2. ஸ்ரீமானான நாராயணன் ஒருவனே ஸர்வ ஜீவர்களுக்கும் தஞ்சம்

2. SrImAnAna nArAyaNan oruvanE sarva jeevarkaLukkum thanjam.

Srیمان nArAyaNan alone is the refuge and protector for all jeevans.

3. இஜ்ஜீவன் அநாதிகாலம் அநுபவிக்கப் பெறாத ஸ்ரிய:பதியைப் பெறுகைக்கு ஹேதுவான உபாயத்தை ரஹஸ்ய த்ரயமுகத்தாலே உபதேசித்து அவ்வழியாலே ஆசார்யன் இவனுக்குத் தஞ்சமாகிறான்.

3. ijjeevan anAdikaAlam anubavikkap peRatha Sriya:pathiyaip peRukaikkku hEthuvAna upAyaththai rahasya trayamukhaththAle upadesiththu avvazhiyAlE AcAryan ivanukkuth thanjamAKiRaan.

This jeevan until now did not become blessed to enjoy Sriya:pati; this unfortunate jeevan becomes blessed now by the merciful SadAcAryan with J~nAnam about the three rahasyams as the means for its ujjeevanam and as a result, this SadAcAryan now becomes the rakshakan for the Jeevan. SadAcAryan unites the cEtanam with the Lord.

4. ஸர்வஸ்வாமிநியாய் ஸர்வேஸ்வரனுக்கு ஸேஷபூதையாய் சஹயம்-

चारिणियाणं பெரிய பிராட்டியார் இத்தலையில் வாத்ஸல்ய அதிஸயத்தாலும்

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அத்தலையில் வல்லுமிய-அதிசயத்தாலும் புருஷாகாரமாய்க் கொண்டு இஜ்ஜீவர்
களுக்குத் தஞ்சமாகிறான்.


4. sarvasvAminiyAy sarveSvaranukku SeshabhUtaiyAy sahadharma- cAriNiyAna
peria pirAttiyAr ith thalaiyil vAtsalya atiSayaththAlum aththalaiyil vAllabhya
atiSayaththAlum purushAkAramAik koNdu ijjeevarkaLukku thanjamAkiRan.



Empress of the Universe - Periya PirAtti
SrI Rangam (Thanks : SrI Murali BhaTTar)

The Empress of this Universe and its beings, Periya PirAtti, the





sahadharmacAriNi of the Lord and His SEshabhUtai becomes the pleading and interceding divine and merciful Mother of the cEtanam and appeals out of compassion for the erring jeevan loaded with bundles of sins. She appeals to Her Lord to overlook the trespasses of the jeevan and succeeds in gaining Her Lord's anugraham through Her influence over Her Lord. Her Vaatsalyam for the suffering Jeevan and Vaalabhyam (salukai) over Her Lord are unique. Thus, She becomes tanjam (protection) for the Jeevan.

5. இவளைப் புருஷாகாரமாக்க வேண்டுகிறது ஈசுவரன் துண்ட-தரனாகையாலே.

5. ivaLaip purushAkAramAkka vENdukiRathu Isvaran daNda-dharanAkaiyAle.

The Jeevan seeks Her PurushAkAram (intercession) because of Her Lord's role as One Who has the role to punish sinning jeevans.

6. இத் துண்டகாரணம் அநாதியான அஜ்நா-அதிலங்கனம்

6. ith daNDakAraNam anAdiyAna Aj~nA-atilanghanam.

The reason for the Lord being a daNDadharan (punishing proclivity) is linked to His anger over the cEtanams for violating His Saastrams.

7. இப்படி அபராத-அநூரூபமாக துண்டதரனாய்ப் போருகிற ரெண்யனுடைய வலிகரணங்களில் துண்டம் தர்வ-அகிஞ்சன-அதிகாரமான தாத்த-ரக்ஷா-தர்-தமர்ப்பணம்.

7. ippadi aparAdha-anUrUpamAka daNDadharanAyp pOrikiRa Saranyanudaiya vaSeekaraNankaLil pradhAnam sarva-akincana-adhikAramAna Atma-rakshA-bhara samarpaNam.

The key means to overcome the Lord's anger exercising His role as the Punisher (daNDadharan) is the act of prapatti (Atma-rakshA-bhara samarpaNam) at the sacred feet of the Lord , which is open to all who have no other recourse to



protect themselves . Here , the Lord is requested by the totally helpless cEtanam to accept the prayer for its protection .

8. இது சபரிகரமாக சக்து-கர்தவ்யம்.

8. ithu saporikaramAka sakrt-kartavyam.

This Prapatti (Atma samarpaNam) is to be done with its five angams and is to be done only once.

9. இஸ்ஸமர்ப்பணத்தைத் தான் அநுஷ்டிக்கவுமாம், தனக்காக ஆசார்யாதிகள் அநுஷ்டிக்கவுமாம்.

9. issamarpaNaththaith thAn anushtikavumAm, thanakkAka AcAryAdhikaL anushtikavumAm.

Atma raksha bhara samarpaNam can be done by the vivEki (highly evolved and knowledgeable jeevan) directly through the observance known as svanishThai. For those, who do not have that level of J~nAnam, the Prapatti is done by a SadAcAryan on behalf of the jeevan (AcArya nishThai).

10. இதற்குக் கோரின ஫லத்தைப் பற்றப் புன:஫ரபத்தி முதலான கர்தவ்ய-சேஷமில்லை.

10. ithaRkuk kOrina phalaththaip paRRap puna:prapatti muthalAna kartvaya-Seshamillai.

This prapatti for Moksham is done only once and one does not do it again for gaining the fruits of that prapatti. Thus the question of Puna:prapatti for moksham does not arise. There are also no other angams beyond the five angams of the Saanga Prapatti that need to be invoked for a successful prapatti.

11. இப்படி கृतகृत்யனான ப்ரபங்நனுக்கு வர்ண-ஆ஫்ரமாதி-஫ர்மங்கள் ஫்வதந்ந்-ஆஜ்ஜா-



सिद्धங்களான கைங்கர்ய-விசேஷங்கள்.

11. ippadi krtakrtyanAna prapannanukku varNa-ASramAdi-dharmangal svatantra-Aj~nA-siddhankaLana kainkarya viSeshangal.

Vaakyams 11 and 12 deal with the code of conduct after performing Prapatti.

One who has performed Prapatti is known as Krta Krtyan. He is understood as one, who has completed what needs to be done. He should observe all the rules of Jaati (BrahmaNan, Kshatriyan et al and aSramam (BrahmacAri, Gruhastan et al) even after Prapatti. These commands of Saastram are BhagavAn's commands. The Prapannan does not follow them expecting some thing (phalan) in return. If he violates them or abandons them, he will be committing the trespasses against the Lord's commands.

12. இவனுக்கு ஆஜ்ஞா-அநுஜ்ஞா-सिद्धங்களான கைங்கர்யங்கள் எல்லாம் ஸ்வயம் ப்ரயோஜனங்கள்.

12. ivanukku Aj~nA-anuj~nA-siddangaLana kainkaryankaLellAm svayam prayOjanankaL.

The two kinds of kaimkaryams during the post-prapatti period are either Aj~nA or anuj~nA kaimkaryams. Aj~nA kaimkaryams are those prescribed for the individual Jaati and ASramam. For example, eating the right kind of food that is prescribed, observing Brahmacyam, performing SandhyA Vandanam etc., are Aj~nA kaimkaryams for a Brahmacyam. There is no special phalan by doing these Aj~nA kaimkaryams but sins will result if they are abandoned. Anuj~nA kaimkaryams are those outside the required Aj~nA kaimkaryams like reciting sahasra nAmams of the Lord, cleaning the Lord's temple, preparing garlands for Him, lighting lamps etc.

13. करण-अकरण-रूपங்களான अपचारங்கள் புகுந்தாலும் ப்ரபந்தனுக்கு நரகாதிகள் இல்லை.



13. karaNa-akaraNa-rUpankaLaana apacArangaL pukunthAlum prapannanukku narakAdhikaL illai.

Vaakyams 13 and 14 deal with the ways to chase away the sins accumulated after one's Prapatti and the phalans resulting from them.

There are times in which a Prapannan acquires sins by doing things that he knows are to be avoided. He also accumulates sins by not doing things that he has to do as a Prapannan. He will however not be exposed to horrible punishments like naraka vAsam. Once he repents over his misdeeds and lapses and does the required expiatory acts (PrAyaScittam) and truly regrets, these sins will be removed prior to his exit from this world by the Lord. Some times, he will be exposed to some small punishments. The power of prapatti will guard him against these conscious and unintentional apacArams.

14. ராஜகுமாரனுக்கும் அவதானம் பண்ணி நடக்க வேண்டுமாபோலே லघु-
प्रत्यवायुम् வாராமைக்காக अपचारங்கள் दूरपरिहरण्यங்கள்.

14. rAjakumAranukkum avadhAnam paNNi nadakka vENdumApOIE laghu-
pratyavAyamum vArAmaikkAKa apacArankaL dUrapari-haraNeeyangaL.

The cEtanam that has done Prapatti is very dear to the Lord. Yet, the Prapannan has to be extremely careful during his post-prapatti period about his conduct with respect to the sAstram of the Lord. Just like the prince of the kingdom has some special privileges and is meted out lighter punishments in case of committing some aparAdhams against the king, the prapannan has also some privileges but he has to avoid these conscious trespasses. If this happens, he should regret over them and do prescribed Mukhya prAyaScittams. If he does not do those expiatory deeds, then the Lord will be angry and the prapannan will experience some sorrows right here.





'The Lord loves the cetanam that has done prapatti!'
NamperumAL - SrIrangam (Thanks:SrI Murali BhaTTar)

15. ப்ரபத்திக்கு கோரின ஈலத்துக்கு ஒன்றாலும் ஸ்திபந்தம் இல்லை.

15. prapaththikku kOrina phalaththukku onRaalum pratibandham illai.

Vaakyams 15 and 16 celebrate the unique glories of Prapatti.

Prapannan performed prapatti seeking the phalan of Moksha sukham. The prapannan might commit apacArams consciously during the post-prapatti period. He might do some kAryams for gaining some alpa phalans. All of these will not stand in the way of his original prayer for Moksham. Once he performs





appropriate prAyaScittams for the lapses and misdeeds, his sins will be chased away and there will be no harm to gaining Moksham to which he is entitled to as a result of the prapatti performed. There will be no pratibandhams or obstacles to Moksham. Our Lord is pleased with the PrAyaScittams performed and makes the jeevan pure again. If the Prapannan is adamant and continues to do prohibited acts and does not regret over them, Lord makes him experience some amangaLams; while he is here and at the end of his life, He would stand corrected and desist from doing additional mistakes consciously.

16. बुद्धि-पूर्व-अपचारங்கள் புகுந்தாலும் प्रायश्चित्त-विशेषम् अधिकारि-विशेष नियतम्.

16. buddhi-pUrva-apacArankaL pukunthAlum prAyaScitta-viSesham adhikAri-viSesham niyatam.

When sins are acquired through conscious deeds violating Bhagavat Saastrams, prAyaScittams are required to destroy those sins. These prAyaScittams however have different degrees of severity based on the adhikAri's unique circumstances. The prAyaScittam for a Brahmin will be severe compared to other Jaatis; the prAyaScittam for a younger person will be different in severity to an older person. Puna:prapatti for the removal of the sins is also recommended. This Puna:prapatti is not done for Moksham since one performs prapatti for Moksham ONLY ONCE.

17. இப்படி प्रायश्चित्तத்திலே முட்டுகிறதும் कठिन-प्रकृतिकளுக்கு கசை காட்டுவாரைப்போலே, அவன் பண்ணுகிற சினைகளுக்கும் எல்லாம் शरण्य-प्रसाद-फलम्

17. ippadi prAyaScittaththilE mUttukiRathum kaThina-prakrtikaLukku kAttuvAraip pOIE avan paNNukiRa sikshaikaLum ellam SaraNya-prAsada-phalam.



Vaakyams 17 and 18 instructs us about the way to conduct ourselves, when one comes across sukham or dukkham during the post-prapatti period.

EmperumAn is so compassionate that He protects the prapannAs like His own body. For those, who commit conscious misdeeds, He goads them towards the completion of prAyaScittams. For others, who persist in their ways, out of His good heartedness, He makes them suffer here (diseases, discomfort, sorrows) and let them expend these sins prior to their leaving this world to reach Him via arcirAdi mArgam.



"The compaasionate EmperumAn protects the prapannAs like His own body!"

Namperumal - SrIrangam (Thanks: SrI Murali BhaTTar)



18. இங்கு இருந்த காலம் ஧ர்ம-அநுபந்நியான ப்ராவண்யம் பிறந்ததாக்கில் இது தன் அதிகார-அநுரூபமமான கைங்கர்ய-அம்ருத-ரஸத்துக்கு தண்ணீர்த் துரும்பு

18. ingu iruntha kAlam dhArma-anubandhiyAna bhOgaththilum bhOga-buddhiyAIE prAvaNyam piRanthathAkil ithu than adhikAra-anurUpamAna kaimkarya-amrutha-rasaththukku thaNNeerth thurumpu.

When a prapannan enjoys the bhOgams prescribed by Saastrams for an Asramam like GruhastAsramam, he should enjoy them without falling head over heels in their enjoyment. He should approach them like a medicine for growing his detachment, J~nAnam and bhakti as a duty of the Prapannan. If he swerves and these bhOgams take over, it will interfere with his capacity to perform kaimkaryams during his post-prapatti period. His attainment of Moksham will not be interfered with but he will experience delays in attaining moksham since he has to live longer to destroy these sins. A Prapannan has to remember that he can not protect himself or protect others. He must cultivate the thought that all the vastus of the world for enjoyment by the Lord and not for him or others. He must accept that the bhOgams that he enjoys are under the control of Bhagavan's bhOgams.


19. இப்படி நிஷித்-ப்ராவண்யம் - கைங்கர்ய-அம்ருத-ரஸ-விருத்-மாக்கையாலே விஷம் போலே தூ-பரிஹரணியம்.

19. ippadi nishiddha-bhOga - prAvaNyam kaimkarya-amrutha-rasa-viruddhamAkaiyAIE visham pOIE dUra-pariharaNeeyam.

Vaakyams 19 and 20 deal with the ways to avoid trespasses (nishitta bhOga PrAvaNyam) against Bhagavath sAstrams.

It is the duty of a Prapannan during the post-prapatti period to stay away from





deeds that will anger the Lord. While living in this world, it is not easy to conduct such a high minded life. What is one to do? He should scrupulously avoid the causes and settings that will tempt him and totally concentrate on the kaimkaryams to the Lord and His BhAgavathAs and His AcAryans. If any unavoidable sins result, he should perform prAyaScittams all the way up to prAyaScitta Prapatti to wipe out these sins. He should cultivate the company of ParamaikAntis.

20. கைங்கர்யமாவது - ஸ்வாமி உகந்த ஏவல் தொழில் செய்கையாகையாலே இது यथा-शास्त्रம் பண்ணினால் உகப்பாம்.

20. kaimkaryamAvathu - svAmi ukantha Eval thozhil seikaiyAkaiyAIE ithu yathA-Saastram paNNinAI ukappAm.

What is Kaimkaryam? It is the deed of performing the acts ordered by the Master that pleases the Master. When the Prapannan as the unconditional servant of the Lord performs the Kaimkaryams as per bhagavt Saatrams, he pleases the Lord very much.

21. भगवत्-कैङ्कर्यम् भगवत-कैङ्कर्यम् श्रे अनुष्ठिकक अरिथान भोतु परम-पुरुषार्थ-काष्ठैयान भगवत-कैङ्कर्यमे उपादेयतमम्

21. bhagavat-kaimkaryamum bhAgavata-kaimkaryamum sEra anushThikka arithAna pOthu parama-purushartha-kAshThaiyAna bhAgavata kaimkaryamE upAdEyatamam.

Vaakyams 21 and 22 cover the differentiation among the kaimkaryams that pleases the Lord.

Through the AcArya UpadEsam on Moola Mantram, the prapannan understands the importance of Bhagavat and BhAgavata Kaimkaryam that pleases the ThiruvuLLam of the Lord. When both Bhagavat and BhAgavata Kaimkaryams



happen to come together, which is the one to be preferred? BhAgavata Kaimkaryam has to be preferred since that pleases the Lord most. BhAgavata kaimkaryam is the ultimate limit of Bhagavat Kaimkaryam.

22. இவை இரண்டிலும் प्रधानம் आचार्य-कैङ्कर्यम्.

22. ivai irandilum pradhAnam AcArya kaimkaryam.

What about the status of AcArya Kaimkaryam in comparison to Bhagavat and BhAgavata Kaimkaryam? AcArya Kaimkaryam is the top most kaimkaryam that a prapannan can do. Vedams and Saastrams glorify the special status of AcAryan over and above BhagavAn Himself. We also seek AcAryA's niyamanam to engage in Bhagavat-BhAgavata Kaimkaryams. Hence, the top most kaimkaryam is what one has to do is AcArya Kaimkaryam. The example is provided by Madhura Kavi AzhwAr, who says that he worships the Lord because it would please Swamy NammAzhwAr's ThiruvuLLam.

23. இக் கைங்கர்ய परनुக்கு பரமைகாந்திகள் உகந்த இடமே उचित स्थानम्

23. ik kaimkarya paranukku paramaikAnthikaL ukantha idamE ucita sthAnam.

Vaakyams 23 and 24 cover the fit places of residence for a Prapannan to live to perform Bhagavat-BhAgavata-AcArya Kaimkaryams.

The places where ParamaikAntis reside are the auspicious places of residence for a Prapannan to live to perform the three kinds of kaimkaryam. ParamaikAntis do not recognize any tattvam, upAyam or phalan as being superior to BhagavAn. Therefore, the places chosen by the ParamaikAntis are the recommended places for a Prapannan as a kaimkaryaparan.

24. இப்படித் துல்யசீலரைக் கிடையாதபோது विपरीत-संसर्गम् एकान्त-वास-परिहार्यम्



24. ippadi thulyaseelaraik kiAdaiyathapOthu vipareeta-samsargam EkAnata-vAsa-parihAryam.

When one cannot have the satsangam of these sAtvika janams, it is better to prefer solitude and live in places free of the dhushta janams. While residing at such places, the prapannan should reflect on his total dependence on the Lord and the time that he is going to be united with the Lord at His Supreme abode.



"Prapannan should await the Union with Lord at His Supreme Abode!"

SrI Sita thinks only of SrI Rama amidst the demons.

25. இவனுக்கு गति-चिन्तनादिकள் चित्त-संदोष-हेतुवाऱ्ण कालयापनम्.

25. ivannukku gati-cintanAdikaL citta-sandOsha-hEtuvAn kAlayApanam.

Vaakyams 25, 26 and 27 cover the thoughts about angams other than the five prescribed for performing SaraNagati (AnukUlya Sankalpam, PrAtikUlya Varjanam, MahA VisvAsam, KaarpaNyam and Goptrutva varaNam); thoughts on



the above subject and also on the arcirAdi gati (travel by the path of light) are mainly to please the mind and spend the post-prapatti time in a happy manner. Such gati cintanams however are not angams of Prapatti. We cannot and should not banish those thoughts. These are for spending time (kAla yApanam) in a pleasant anticipatory manner prior to leaving this mortal body to travel by arcirAdi mArgam to Paramapadam.

26. चातकवृत्तियांन इवन्नुक्तु अन्तिम-प्रत्ययम् स्वयत्न-साध्यमन्नु.

26. cAtakavrttiyAna ivanukku antima-pratyayam svayatna-sAdhyamanRu.

It is our duty to anticipate and wait for the down pour of the Mercy of KaNNan during the post prapatti to dehAvasAnam period for MokshAnugraham just like the cataKA bird looks upward to the sky for the down pour of rain to nourish itself. As the ones who have performed their prapattis, we do not need to worry about the thought of the lord during the final moments of life, when our faculties may not assist in such chintanais. Prapannan is assured by VarAha BhagavAn through His carama sIOkam that He will lead His Prapannan by hand to SrI VaikuNTham and create thoughts about Him even if the senses of the Prapannans are deficient to create such thoughts (antima smruti) during the final moments, when he is powerless .

27. இப்படி கூண கृत்யமான ஆத்ம-ஸமர்ப்பண-யாகத்திற்கு ப்஑வத்-சங்கல்ப -
சா஑்யமான ஡ே஑-அவஸாநம் அவ஑்ர்தம்.

27. ippadi kshaNa krtiyamAna Atma-samapaNa-yAgaththiRku bhagavat-sankalpa-sAdhyamAna dEha-avasAnam avabhrtham.

Upanishad states that the Prapatti, which places the AtmA at the Lord's sacred feet is a Yaj~nam. In this Yaj~nam, AtmA is being offered as havis. It is done within the span of a second. For this prapannan, who has performed this Yaj~nam, the release from the body is avabhrtam. avabhrta snAnam is



performed at the end of each Yaj~nam. Yaj~nam is completed with the avabharta snAnam.



"In the Prapatti yagyam Atma is offered as havis!"
Sudarshana homam at Pomona SrI RanganAthar Temple, New York

28. सदाचार्य-परिग्रहत्तिर्कु मुन्पुंन अनातिकालम् एल्लाम् ओरु कालरात्तिनि.

28. sadAcArya-parigraththiRku munpuLLa anAdhikAlam ellam oru kALarAththri.

The differences between the three categories of people and their status in time are covered here:

1. The time of the One who is in a joyous state between samsAram and Moksham
2. The time of one before Prapatti when the desire of one not seeking Prapatti is kindled



3. The time during the post-prapatti period.

The jeevan was immersed in the darkness of aj~nAnam. Due to a sukruta visEsham, an opportunity arises to see the day light of J~nAnam. A sadAcAryan appears on the horizon to guide this jeevan and chase away the darkness of aj~nAnam. The AcAryan instructs the sishyan on all essence of Saastrams. The AcAryan helps the sishyan to observe sadAcAram. The AcAryan himself demonstrates these observances through personal example. The AcAryan presents the sishyan with the lamp of J~nAnam to destroy the darkness of aj~nAnam. The sishyan recognizes now that all the time before sambandham with SadAcAryan is like the darkest night of his life.

29. பின்பு தேஹ-அவஸாநத்தளவும் நல்விடிவு.

29. pinpu dEha-avasAnaththaLavum nalvidivu.


After receiving the AcArya anugraham, the J~nAnam, VairAgyam and Bhakti of the sAdhakan blossoms. He becomes joyous over these developments. VivEkam awakens now. He shakes off the siRRinbham that kept him in a state of disillusionment. His devotion to the Lord, to enjoy Him grows. He rejects the worldly sukham. He anticipates the limitless bliss that is going to descend on him as a result of mOksha siddhi and considers the remaining time on this earth until Moksham as the auspicious dawn.

30. மேல் முழுக்க ச்வச்சந்-கைங்கர்ய-மஹோத்ஸவ-திவஸம்

30. mEl muzhukka svacchanda-kaimkarya-mahOthsava-divasam.

The mumukshu has performed prapatti and the Lord has accepted that Prapatti. After the falling of the gross (sthUla) Sareeram and as the jeevan ascends towards Paramapadam, the Prakrti still latches on to the subtle (sUkshma) Sareeram. At the time of reaching the VirajA river, the sUkshma Sareeram is also shaken off. The Lord makes now the Mukta Jeevan's J~nAnam





blossom fully. The mukta jeevan is ready now to perform the nitya, niravadya kaimkaryam to the Lord in SrI VaikuNTham. The performance of kaimkaryam in Sri VaikuNTham itself is a grand festival (MahOtsavam) for the Mukta Jeevan.

இது ஸாத்த்விக ஹ்ருதயங்கமையான ரஹஸ்ய ரத்னாவளி.

ithu sAththvika hrudhayangamaiyAna rahasys rathanAvaLi.

HrudhayangamaiyAna ratnavali means the necklace of gems (the necklace made up of the three gem-like rahasyams) that delights one to wear around one's neck. The three rahasyams are the quintessence of Moksha sAstrams. Those who ignore these three rahasyams are ignoramus (ignorant fools) who discard an emerald gem thinking that it is just a worthless pebble. Those who comprehend the vaibhavam and auspiciousness of these three rahasyams for their Moksham always adorn them in their minds just as a rasikar of gems delights in adorning his chest with a necklace made of the highest quality gems.

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NIGAMANA PASURAM 1

சிறுபயனில் படியாத தகவோரெம்மைச்

சேர்க்கவடைக்கலம் கொண்டதிருமால், தானே

மறுபிறவியறுத் தழியாவானில் வைக்கும்

மனமேநீ மகிழாதே யிருப்பதென்கொல்

உறுவதுனக்குரைக்கேன் இங்கிருக்கும் காலம்

ஒருபிழையும் புகுதாதவுணர்த்தி வேண்டிப்

பெறுவதெலா மிங்கேநாம் பெற்றுவாழ்ப்

பேரடிமையாலே தென்றிகழல் நீயே.

siRu payanil padiyAtha thakavOr emmai

sErkka adaikkalam koNda thirumAl, thAnE

maRupiRavi aruththu azhiyAvAnil vaikkum

manamE nee makizhAthE iruppathu en kol

uRuvathu unakku uraikEn ingu irukkum kAlam

oru pizhaiyum pukuthAtha uNarththi vENdip

peRuvathu elAm inge nAm peRRu vAzha

pEradimaiyAl Ethu enRu ikazhEl neeyE.

Meaning:

Our AcAryAs do not seek actions that yield insignificant phalan. They are always interested to remove the sorrows of their sishyAs. They have placed our jeevan at the sacred feet of the Lord and He has accepted the burden of protection of our soul. Oh my mind ! how come you are not joyous over this blessing? Please listen to what I am going to say, which will help you as long as



you live on this earth past your prapatti. You should seek and get tattva J~nAnam to avoid committing any errors such as BhAgavatApacAram. When you do that, you can be sure of enjoying all the bliss Here itself. Please do not have the negative attitude that the great Kaimkaryams performed here (in the leelA vibhUti) are not of much use.



"Our AchAryAs are always keen on removing sorrows of sishtyas!"
HH Prakrutham SrImad Azhagiya Singar
(Thanks: SrI Diwakar Kannan)



NIGAMANA SLOKAM 1

रक्षन्त्वनन्यरक्ष्यां लघीयसीमपि गरियसी सन्तः ।

लक्ष्मीसहायहृद्यां रहस्यरत्नावलिं रम्याम् ॥

rakshantvananyarakshyAm lagheeyaseemapi gareeyasee santa: |

lakshmee sahAya hrdyAm rahasyaratnAvalim ramyAm ||

Meaning:

This rahasya ratnAvali is small in size but it condenses all the essential meanings of the three rahasyams dear to SrIvaishNavAs. This rahasya grantham should be protected by the ParamaikAntis from upadEsam to ill qualified adhikAris.

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु रहस्यारत्नावलि सम्पूर्णम् ।

iti kavitArkika simhasya sarvatantra svatantrasya SrImad venkaTanAthasya
vedAntAcAryasya krtishu Rahasya ratnAvali sampUrNam



SrImatE nigamAnta mahA deSikAya nama:

dAsan,

Oppiliappn Koil VaradAchAri SaThakOpan

SarvadhAri ANDAL avatAra Aadi Poora Subha dinam

