

CHILLARAI RAHASIYANGAL SWAMI DESIKA SAHASRA NAMAS 721-769



ANNOTATED COMMENTARY IN ENGLISH BY:
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN



sadagopan.org





॥ श्रीः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

श्रीमद्रोपालर्य महादेशिकैः अनुगृहीतम्

॥ श्रीमन्निगमान्तदेशिक दिव्यसहस्रनामावलिः ॥

**SRI THIRUKKUDANTHAI DESIKAN'S
SRI DESIKA SAHASRA NAMAMS RELATING TO
SWAMY DESIKAN'S CHILLARAI RAHASYANGAL
NAMAMS 721-769**

INTRODUCTION:

The three Rahasyams (Moola Manthram, Dhvayam and Charama SIOkam) and their meanings have to be understood from AchAryan. The Sri Sookthis explaining the Manthrams and the meanings of the Manthras are known as Rahasya granthams.

The biggest and most profound Rahasya Grantham blessed to us by Swamy Desikan is known as "Srimath Rahasya thraya Saaram". Out of His ripe Jn~Anam, Swamy Desikan created Srimath Rahasya thraya Saaram (SRTS) late in his life. In this SRTS, Swamy Desikan blessed us with the entire range of meanings of the three rahasyams. Prior to the composition of SRTS, Swamy Desikan composed smaller Sri Sookthis on the three rahasyams that would meet the needs of different adhikAris. Swamy Desikan provided rare insights into the meanings of the three rahasyams at different levels for easy absorption. These Sri Sookthis are collectively known as ChillaRai Rahasyams.

Here are the Sri Desika Sahasra Naamams relating to ChillaRai Rahasyams. Let us start with the first of the ChillaRai Rahasyams: SampradhAya Parisuddhi.

(721) संप्रदायपरिशुद्धि स्थापिताचार्यसत्पथाय नमः

sampradAya parisuddhi sTApitaachArya satpaTAya nama:

MEANING:

Salutations to Swamy Desikan, who established through SampradhAya Parisuddhi that the auspicious way (SampradhAya) of our AchAryAs starting from the Omniscient Lord to prakrutham AchAryAs is the best way to understand correctly the VedAnthas arthams.

"SampradhAya Parisuddhi" is a small ChillaRai Rahasyam, where Swamy Desikan establishes





resoundingly that our AchArya SampradAyam starting from Sriman NaarAyaNan to present day AchAryAs is pure and is free from any blemishes. Swamy clears all the doubts that might arise in one's mind on this matter. Hence this chillaRai rahasyam was named "SampradAya Parisuddhi".

Thirukkudanthai Desikan constructed this NaamA from Swamy Desikan's own statement: "Aasarvajn~Ath asmathAchArya pankthE aprathyUham saTpadham sthApayanthee".

(722) सत्संप्रदायरहित शास्त्रानादर बोधकाय (साधकाय) नमः

sathsampradAya-rahita saasthrAnAdara bOdhakAya (sadhakaya) nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that we should not accept the SaasthrAs that did not originate from Sath-sampradAyam.

Vedams and PurANams inform us that the VedAnthic meanings should be understood only through SathAchArya SampradAyam. One should not learn these SaasthrAs by themselves (self-taught mode) and they have to be learnt only from an AchAryan belonging to Sath-SampradAyam. If some one tries to teach himself, he cannot comprehend the correct meanings. Even if that person is a genius and can understand the meanings correctly, that knowledge will not benefit him. There will be no clarity in that Jn~Anam obtained in this way. It will not resurrect him from SamsAram. Therefore, Swamy Desikan instructs us that the plain Saasthram without the backing of Sath-SampradAyam should be discarded. He established that the Saasthra Jn~Anam available to us through the SadAchArya ParamparA alone is superior.

(723) सच्छास्त्र मूलान्य संप्रदायानादर बोधकाय नमः

sacchAsthra moolAnyA sampradAyAnAdara bOdhakAya nama:

MEANING:

Salutations to Swamy Desikan, who taught us that we should not relate to any sampradAyam other than the Sath-SampradAyam.

Swamy Desikan advocated the view that VedAnthi arthams should be learnt only with the help of Sath SampradAyam. Some people may unite and create a new sampradAyam without the backing of Bhagavath Saasthrams or those which are antithetical to those Saasthrams. Those kinds of new sampradAyams will have the defects of misinterpretations of Saasthrams and the dhOsham of deceit to mislead aasthikAs. Therefore these new sampradAyams outside of the Sath SampradAyam should be avoided. On matters relating to Iswaran and Moksham, it is not possible for your sensory organs to experience them. On these matters, Saasthrams alone are





our pramANams (valid means of knowledge). Sath SampradAyam is rooted in Bhagavath Saastrhrams and hence Iswaran MOksham and other related concepts cannot be understood through other SampradAyams.

(724) कल्यादि निगमान्त प्रवर्तकावधृतिक्षमाय नमः

kalpAdi nigamAnta pravartakA-vadhritikshamAya nama:

MEANING:

Salutations to Swamy Desikan, who had the scholarship to establish firmly the AchAryAs, who were engaged in the propagation of the VedAntha sampradAyam at the beginning of Kali Yugam.

Our VisishtAdhviatha SiddhAntham is timeless. Sages VyAsaa, BhOdhAyana were the initial AchAryAs, who instructed us (PravartakAs) on the VedAnthic doctrines and their meanings. They were followed by Dankar (Brahma Nandhi), DhramidAcchAryar et al. When the Kali yugam started (43rd day after the birth of kali yugam), Swamy NammAzhwAr became the Pravarthakar. From Him our NigamAntha Pravartaka paramparai started in Kali yugam.

(725) शठकोपाचार्य भावस्थापनैक विचक्षणाय नमः

SaThakOpAchArya bhAva sTapanaiika vichakshaNAya nama:

MEANING:

Salutations to Swamy Desikan, who was skilled in establishing Swamy NammAzhwAr as the First AchAryan for us in Kali Yugam from a Paramapara that reaches all the way up to Sriman NaarAyaNa. Madhura Kavi AzhwAr was the sishyar of Swamy NammAzhwAr, when latter's avathAram took place at AzhwAr Thirunagari. After a few centuries, Swamy NammAzhwAr became the AchAryan for Swamy Naatha Muni in two ways:

Swamy Naatha Muni had links to Madhura Kavi through his sishya Paramaparai Paraankusa Daasar, who initiated Swamy Naatha Muni in to KaNNinuNN SiRutthAmpu Dhivya Prabhandham for latter to gain siddhi) and Swamy NammAzhwAr appearing directly before Swamy Naathamuni to initiate him into Yoga Rahasyam and Dhivya Prabhandhams (Tamizh MaRaikaL).

(726) अनुकूलाचार्य वंश्य विद्यादान सुपात्रविदे नमः

anukoolAchArya vamsya vidhyAdAna supAthravidhE nama:



**MEANING:**

Salutations to Swamy Desikan, who clearly understood that the anukoola Purushars are appropriate authorities for the transmission of Brahma Vidhya (Vidhya dhAnam).

Swamy AlavanthAr is the grandson of Swamy Naatha Muni. If Swamy Naatha Muni had chosen to initiate his grandson, he would have become the direct AchAryan for Swamy AlavanthAr. Swamy Naatha Muni asked instead his direct sishyar, UyyakkoNDAR to be his grandson's Acharyan and said: "When my grandson develops a ruchi (taste) for VedAntham, then instruct him and accept him as your sishyan".

Swamy Desikan explains the two reasons why Swamy Naatha Muni did not initiate his grandson directly during his lifetime:

When a sishyan receives initiation from an AchAryan, he is obligated to initiate the son or grandson of the AchAryan, who become fit persons to receive VedAnth Vidhya through this route. Swamy Naatha Muni had this practice in mind, when he asked UyyakkoNDAR to initiate his grandson. Jn~Ana Santhathi is protected this way. Further, the son or the grandson of the AchAryan should not look down on the AchAryan's sishyan as an insignificant one.

The adhikAri (Swamy AlavanthAr in this case) should be ready to receive the upadEsam. They should be anukoolars to receive the upadEsam. If they are disinterested, upadEsam should not take place. There was a time, when AlavanthAr had no special desire for learning about the VedAntham. Therefore, Swamy Naathamuni did not initiate his grandson directly.

(727) मुख्यप्रधानाचार्यत्व स्थापनैक विचक्षणाय नमः

mukhya-pradhAnAchAryathva sTApanaika vichakshaNAya nama:

MEANING:

Salutations to Swamy Desikan, who had the intellectual rigor to establish that the most important criteria in vidhya grahaNam is the unique qualifications of the AchAryan, who instructs a sishyan on the cardinal doctrines and their meanings of our SampradAyam. Such an AchAryan becomes then the Mukhya or PradhAna AchAryan for the Sishyan.

For some sishyAs, they receive all the instructions on the Rahasyams and VedAnthArTams from a single AchAryan. Example is Swamy AppuLLAr alone. For AchArya RaamAnujA, there were 5 AchAryAs, who initiated him on different VedAnthic aspects. Question may arise as to who among the multiple AchAryAs (as in the case of Sri RaamAnujA) is the Mukhya AchArya (PradhAna AchAryan). One who instructs the sishyan on Moksha upAyam, ManthrArTams and clear doubts on one's Svaroopam and thereby develops the ruchi for Moksham is the MukyAchAryan. Periya Nambi in this context is the PradhAnAcharyan. Those who clear the doubts on the Manthrams or instruct a sishyan on the angams of say, Prapatthi, are apradhAna AchAryan (ThuNai AchAryan). Both the PradhAna and apradhAna AchAryans should be





equally respected in our sadh-sampradAyam.

(728) श्रीमद्रामानुजाचार्यसंप्रदाय विरोधघ्ने (विराधिघ्ने) नमः

SrImadh RaamAnujAchArya sampradAya virOdhagnE (virOdhighnE) nama:

MEANING:

Salutations to Swamy Desikan, who removed the virOdhams among Sishya SampradAyams of those, who belong to the RaamAnuja AchArya Paramparai.

Our AchArya Paramparai is the same up to AchArya RaamAnujA. After his time, the SampradAyams spread in to different branches through the sishya paramparai of AchArya RaamAnujA. Even if they grew as separate branches, there is no disagreement in the key matters of the SampradAyam. It is however possible that there are some differences in interpreting the meaning of Rahasyams as a result of different padha anvayam. There will be abhiprAya VidhyAsams in these areas but not in mukhya vishayams.

(729) रहस्यतत्त्वत्रितय पदवीकृति भासुराय नमः

rahasya tattva tritaya padaveekruthi bhAsurAya nama:

MEANING:

Salutations to Swamy Desikan, who is resplendent from his Sri Sookthis of Rahasya thraya Padhavee and tattva thraya Padhavee.

Swamy Desikan blessed us with two chillaRai rahasyams named Rahasya Padhavee and tattva Padhavee. The name "Padhavee" means the way to attain some thing specific. In this case, tattva Padhavee deals with the ways to comprehend the three tattvams of ChEtanam, achEtanam and Iswaran. Rahasya Padhavee shows the ways to comprehend the true meanings of the three rahasyams: Moola Mantram, Dhvayam and Charama sIOkam.

Detailed coverage of the individual ChillaRai rahasyams like the above two Padhavees (Thattva Padavee and Rahasya Padhavees) are covered in the following ebooks:

<http://www.sundarasimham.org/ebooks/Tatthvpadavee.pdf>

<http://www.sundarasimham.org/ebooks/Rahasyapadhavee.pdf>

(730) रहस्यतत्त्व रत्नावल्यलङ्कृतसुहृन्मनसे नमः

rahasya tattva rathnAvalyalankrutha suhrunmanasE nama:



**MEANING:**

Salutations to Swamy Desikan, who decorated the hearts of the aasthikAs with his two Sri Sookthis of Rahasya RathnAvaLi and tattva RathnAvaLi.

Just as one uses precious gems to create a necklace, Swamy Desikan used 30 gems like topics to compose a Sri Sookthi known as Rahasya RatnAvaLi. There are 30 separate sentences in Rahasya RatnAvaLi. Each of these sentences contains in themselves deep meanings. Hence, Swamy Desikan created an elaborate commentary on Rahasya RatnAvaLi known as “Rahasya RatnAvaLi Hrudhayam”.

In Rahasya RatnAvaLi, Swamy Desikan crisply covers the topics of the three rahasyams: Parama tattvam, Parama Hitham and Parama PurushArTam. Swamy Desikan himself states that this chillaRai Rahasyam has superior lustre of Jn~Anam just like a precious gem necklace possesses lustre that pleases the eye.

Tattva RathnAvaLi is also a small chillaRai Rahasyam with 30 vaakyams dealing with the three tattvams (ChEtanam, achEtyanam and Iswaran). Swamy devotes 10 Vaakyams for each of these three tattvams.

Swamy states that these Sri Sookthis like a good RatnAvaLis (necklaces) may be small in size but immense in value (lagheeyaseemapi Gareeyaseem, Mahathee ParamArTa:). Swamy feels that these two gem necklaces (Rahasya RatnaavaLi and tattva RathnAvaLi) adorn the minds of aastikAs just as the precious gem necklaces adorn the necks of the people, who appreciate material wealth.

(731) तत्त्व रत्नावली प्रतिपाद्य सङ्ग्रह कारकाय नमः

tattva rathnAvaLee prathipAdhya-sangraha-kArakAya nama:

MEANING:

Salutations to Swamy Desikan, who blessed us with the Sri Sookthi of tattva RathnAvaLee PrathipAdhya Sangraham. Literally, this ChillaRai Rahasyam is the abbreviated summary (Sangraham) of the 30 Vaakyams of tattva RathnAvaLi.

(732) तत्त्व रत्नावलीगम्य ज्ञानपर्याप्ति बोधकाय नमः

tattva ratnAvaLee-gamya jn~Ana paryApti bOdhakAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that the Jn~Anam resulting from the understanding of the ChillaRai Rahasyam of “tattva RathnAvaLi” is sufficient for gaining





upAya Siddhi and Phala Siddhi (means for attaining Moksham and the Phalan of realizing Moksham).

(733) रहस्यरत्नवल्याख्य रहस्यव्याकृतिप्रियाय नमः

rahasya rathnAvalyAkhya rahasya vyAkruthi priyAya nama:

MEANING:

Salutations to Swamy Desikan, who created a detailed commentary dear to him known as “Rahasya RatnAvaLi Hrudhayam”.

Rahasya RatnAvaLi, the aforesaid ChillaRai Rahasyam, is a brief Sri Sookthi with 30 small sentences, which are deep in meanings. Swamy Desikan was so fond of this Sri Sookthi that he created a detailed commentary dear to him known as “Rahasya RatnAvaLi Hrudhayam”. VyAkruthi means VyAkhyAnam or commentary. Swamy Desikan identifies himself as the Priyan (fond) of this VyAkruthi.

(734) न्यास्युत्तरैः प्रतिपदोक्तनिष्कृति साधकाय नमः

nyAsyuttharaina: prathipadOkta nishkruti saadhakAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that a Prapannan (one who has performed Prapatthi) should perform Puna:Prapatthi (PrAyascchittha Prapatthi) as a form of PrAyascchittham to negate the sins acquired knowingly after Prapatthi.

Vedam states that the sins and puNyams will not stick to one, who has performed Prapatthi according to the way laid out by the SaasthrAs. AchArya RaamAnujA explained this Vedic statement this way: Those PuNya-Paapams alone acquired unknowingly will not stick to the Jeevan, who has performed Prapatthi (upAya anushtAnam). If the Prapannan acquires the sins knowingly, then he or she has to perform the appropriate PrAyscchittham. Smruthis describe the various PrAscchitthams that need to be done for the negation of specific sins. Some of these PrAyascchitthams are harsh to practice based on one’s age, health etc. In those cases, Swamy Desikan states authoritatively that the Prapannan can perform Praayascchittha Prapatthi. This elaboration is for the Rahasya RatnAvaLi Vaakyam: “budhdi-poorva apachArangaL puhunthAlum, PrAyascchittha visEsham, adhikAri visEsha niyatham” (i.e.), if trespasses of Bhagavath Saasthrams result after Prapatthi deliberately, then the specific fitness of the adhikAri determines the nature of the PrAyscchittham, be it hard ones or Puna:Prapatthi). This Sahasra Naamam is to clarify the meaning of the above Rahasya RatnAvaLi Vaakyam.

(735) श्रीतत्त्ववनीत प्रीत हस्तिगिरि नायकाय नमः



**SrI tattva-navaneetha-preetha Hasthigiri-naayakAya nama:****MEANING:**

Salutations to the AchAryan, who delighted the Lord of Hasthigiri by the composition of the ChillaRai Grantham entitled tattva Navaneetham.

“Sadh-sampradAya dhadnatha:” is the reference in the moola grantham. Swamy states that he churned the curd of Sath-sampradAyam to create the navaneetham of this chillaRai rahasyam. At the end of this rahasyam, Swamy Desikan dedicates this rahasyam for the pleasure of Lord VaradarAjan: “Varadha viracha tvam”. This samarpaNam is echoed in the “Preethi Hasthigiri NaayakAya”” section of this nAmam.

This is also a rahasyam for the benefit of those, who seek Moksham (Mumukshu) by a clear understanding of the three rahasyams.

(736) रहस्यनवनीतोक्ति हृष्ट वेङ्कटनायकाय नमः

rahasya-navaneethOkthi hrushtha-VenkatanAyakAya nama:**MEANING:**

Salutations to the AchAryan, who blessed us with the ChillaRai Rahasyam of “Rahasya Navaneetham” and through that Kaimkaryam delighted ThiruvEngadamudayan.

This rahasyam has been covered in a separate ebook available at

<http://www.sundarasimham.org/ebooks/Rahasyanavaneetham.pdf>

The name for this Sri Sookthi (Navaneetham - new VeNNai) came from the following sIOkam at the end of this Sri Sookthi:

गुरुभजननेत्रभाजा मथितरहस्येन वेङ्कटेशेन ।

नवनीतमिव गृहितं नवकमिदं नित्यमास्वाद्यम् ॥

Guru-bhajana-nEthrabhAjA maTitha-rahasyEna VenkatEsEna |

navaneethamiva gruheetham navakamidham nithyam aasvAdhyam | |

MEANING:

The VedAnthAchAryan with the name of VenkatEсан used the rope called AchArya Vandhanam to churn the curd named the three rahasyams to realize this Rahasya Navaneetham, the new VeNNai. The nine topics housed in this ChillaRai Rahasyam are delectable for everyday enjoyment.

The dedication to Sri VenkatEсан is housed in another sIOkam at the end, which starts with:





“Prasamitha kali dhOshAm” and ending up with prayer to SrinivAsan to bless us with and grow that Kaimkarya Sri:

श्रितजनबहुमान्यां श्रेयसीं वेङ्गटाद्रौ

श्रियमुपचिनु नित्यं श्रीनिवास त्वमेव ॥

Srithajana bahumAnyam srEyaseem VenkaDAdhrou

Sriyamupachinu nithyam SrinivAsa tvamEva ||

(737) काल तामसभावादि निबन्धन विचारकाय नमः

kaala tAmasa bhAvAdi nibandhana vichArakAya nama:

MEANING:

Salutations to that AchAryan, who looked in to the three kinds of Kaala tatthvam (Saaththvika, Raajasa and taamasa Kaalams).

One may say that there is only one Kaala tatthvam and how can one conceive three kinds of variations of that Kaalam. Swamy Desikan answers this question in tatthva Navaneetham.

(738) भगवत् त्रिस्थलावासक्रिया व्याकृति दक्षिणाय नमः

bhagavath thrisTalAvAsa kriyA vyAkruthi dakshiNAya nama:

MEANING:

Salutations to that AchAryan, who can comment on the three places of permanent residence of the Lord.

In tatthva Navaneetham, Swamy Desikan refers to the Lord having three places of eternal residence (Sri Vaikuntam, Milky Ocean and inside the Soorya MaNDalam).

(739) युगभेदाधीन वर्ण भगवद्देह दर्शनाय नमः

yugabhEdAdheena varNa bhagavath dEha darsanAya nama:

MEANING:

Salutations to that AchAryan, who knew and described the four different colors that the Lord’s divine body has during the four different yugams.

The four VyUha Moorthys are: VaasudEvan, SankarshaNan, Pradhyumnan and Aniruddhan.





In every one of the four contiguous yugams, the hue of the divine body of the VyUha Moorthys rotates. For instance, VaasudEvan has white hue in Krutha yugam, red in TrEthA yugam, yellow in dhvApara yugam and black in Kali yugam. SankarshaNA has red, yellow, black and white hues in Krutha to Kali yugams. Pradhyumnan has yellow, black, white and red in these four yugAs. Aniruddhan has black, white, red and yellow hues in these four yugAs.

Swamy Desikan elaborates on these specific hues revealed by the VyUha Moorthys in each yugA following the AzhwaAr's anubhavams in his tattva Navaneetham.

(740) श्रीतत्त्वमातृकाहृष्ट भगवद्भक्त मानसाय नमः

SrItatthva maathrukA hrushta bhagavath-bhaktha mAnasAya nama:

MEANING:

Salutations to the AchAryan, who delighted the minds of Bhagavath-BhakthAs.

In Sanskrit, there are 51 letters from "A" to Ksha" (अ to क्ष). These letters (aksharams) are known as "MaathrukAs". Since the Padhams and their PrayOgams are based on the stitching of the various combination of the aksharams, these Maathurkais are the Moolam for the Saasthrams. Swamy Desikan has distilled the SaasthrArTams in 51 Vaakyams in this ChillaRai Rahasyam and hence it is called tattva Maathrukaa.

Towards the end of this chillaRai Rahasyam, Swamy prays to the Bhagavath-BhakthAs that he may be blessed to compose such Sri Sookthis that would be the nectar for their ears (Bhagavath-Bhaktha maanasa hrushtA).

(741) रहस्यमातृकादत्त प्रपन्नान्वह तोषकाय नमः

rahasya maatrukA dattha prapannAnvaha thOshakaaya nama :

MEANING :

Salutations to that AchAryan, who delighted the hearts of Prapanna Janams through the Sri Sookthi of Rahasya Maathrukaa.

In a short set of 51 Vaakyams, Swamy Desikan housed the essence of the three rahasyams and named it Rahasya Maathrukai. This chillaRai Rahasyam is the Moolam (Maathrukai) for the meanings of the three rahasyams and hence it is named "Rahasya Maathrukai". At the end of Rahasya Maathrukai, Swamy Desikan explains how the PrapannAs derive maximum delight by reflecting upon the brief summary of the three rahasyams in fifty one Vaakyams:





बहुश्रुतैरियमधुना मितप्रियैः अनुक्रमादनुदिनभोकलालसैः ।

रमापतौ निहितभरैरुदीरिता रसावहा भवति रहस्यमातृका ॥

bausruthai: iyam adhuna mithapriyai: anukramAth anudhina-bhOgalAlasai: |

ramaa-pathou nihitha bhara: udheerithA rasAvahA bhavati rahasyamAthrukA | |

MEANING:

There are many aasthikAs, who have developed the correct SampradAya Jn~Anam through hearing about the VedArthams many times. They are the ones, who have completed their Prapatthi at the sacred feet of the Divine Couple. They long to reflect upon the meanings of the Rahasyams and enjoy them daily. At the same time, they want to enjoy these meanings in an abbreviated manner. Swamy says that these PrapannAs with such wishes will gain maximum aanandham through this brief text of Rahasya Maathrukai.

(742) सारसङ्ग्रहकृते नमः

saara sangraha kruthE nama:

MEANING:

Salutations to the AchAryan, who blessed us with the chillaRai rahasyam of Saara Sangraham. The essence of vishayams that the Mumukshus should know are covered in this chillaRai rahasyam.

(743) न्यासिग्राह्याग्राह्य विभागविदे नमः

nyAsigrAhyaagrAhya vibhAga vidhE nama:

MEANING:

Salutations to the AchAryan, who knew the things to be practiced and the things to be rejected by a Prapannan and recorded it in Saara Sangraham for our benefit.

These “dos and don’ts” relate to the topics covered in Saara Sangraham under the chapter of thyAjya upAdhEya vibhAgam. For instance, some of the Bhagavath-BhakthAs will not abandon dEvathAnthara- sambhandhams because of their desire for insignificant phalans. Swamy Desikan instructed ParamaikAnthis to stay away from such people with dEvathAnthara Sambhandhams. There are others, who might wait to be blessed with kshudhra phalans but will approach BhagavAn only for the same. One such person is King Ambhareeshan. Such bhakthAs will reject dEvathAntharams. Even BhagavAn celebrates such bhakthAs. One thing





is clear. There will be no harm to Moksham by seeking alpa phalans from the Lord. Such effort only blocks Bhagavath anubhava rasam. Further, Prapannan's code of conduct for pravrutthi (engagement) and nivrutthi (abandonment) acts by Manas, Vaak and Sareeram and should have the following features:

The svaroopam of Manas, Vaak and Sareeram (three KaraNams) are unconditional servants (sEsham) to the Lord (Sarva Seshi). They are under the total control of the Lord. Any fruits arising from their activities belong only to the Lord.

(744) प्रपन्नस्वीकृति कृत पूर्त्यपूर्ति विचराकाया नमः

prapanna sveekruti krutha poorthyapoorti vichArakAya nama:

MEANING:

Salutations to the AchAryan, who assessed the plus and minuses that Bhagavan experiences, when He accepts the Prapatthi of a jeevan.

These are covered in the ChillaRai rahasyam of Saara Sangraham. For the Jeevan, who has performed Bhara SamarpaNam, there are no more activities to initiate for his own protection. It is all the Lord's responsibilities. Jeevan has no want or worry in this matter. The Jeevan has only one factor that is missing. As long as it stays in the embodied state in this world before arrival at Sri Vaikuntam, it cannot experience ParipoorNa BrahmAnandham. Hence for the jeevan, there is a diminution in BhOgam, while here.

For Iswaran, there is no diminution on BhOgam. His anubhavam based on the ownership of ubhaya VibhUthi is full and perfect. Iswaran however has a diminution in the act that He has to perform. He has the duty to grant Moksham to Prapannan. Until that duty is fulfilled, He is deficient in His act.

The Prapanna Jeevan should show both happiness and sorrow over his blessings and deficiencies. When will the Jeevan's want be addressed by the Lord? When the Lord grants the Jeevan Moksham and brings the Jeevan to His Supreme Abode, then only this deficiency will be removed. At that time, the Jeevan will experience ParipoorNa BrahmAnubhavam and wipe out this deficiency of not having the full bhOgam. After that Jeevan will possess eternal bliss. There will be no leftover blemish whatsoever.

(745) मानादि दशकालंबि विवेकफल बोधकाय नमः

mAnAdi dasakAlambi vivEka phala bOdhakAya nama:

MEANING:

Salutations to the AchAryan, who instructed us about the Phalans arising from the vivEkam





(clear knowledge) about the ten vishayams (subjects) like PramANam.

In Saara Sangraham, Swamy Desikan elaborates on these ten kinds of vivEkams associated with the ascendance of Sathva guNam due to Bhagavath KatAksham. These ten vivEkams are:

The PramANa vivEkam: It makes the chEtanan reject Naasthikaas and Kudhrushti mathams. The one with this vivEkam develops fitness for upAya anushtAnam and gains AchArya Sambhandham.

Rahasya thraya vivEkam: This chEtanan understands that his aathma svaroopam is sEsham for the Lord alone. The chEtanan now recognizes that the key thing is the Lord's acceptance of his rakshaNam; he comes to know that the Lord's acceptance is pradhAnam and his upAya anushtAnam is only a vyAjam (excuse).

Tatthva thraya vivEkam: This chEtanan banishes SareerAthma Brahman. The ChEtanan gets rid of the thought that he is an independent entity (AathmA Svatantran). He understands that aathmA is the body for ParamAthmaa.

ThriguNa (Sathva, Raajasa, tamO) vivEkam: The chEtanan banishes misra (mixed) sathvam and the phalan arising from it (viz), alpa (non-lasting and insignificant) sukham. The gaining of the thriguNa vivEkam produces unalloyed sathvam and as a result, he enjoys paripoorNa bhagavath anubhavam.

Aathma GuNa vivEkam: Until this vivEkam was gained, the chEtanan did not engage in Bhagavath kaimkaryam. After gaining this vivEkam, the ChEtanan gets fully engaged (Pravrutthi) in Bhagavath kaimkaryam.

VivEkam arising from the full awareness of Bhagavath GuNams: The chEtanan develops the knowledge that when we surrender ourselves through Prapatthi, the Lord gives Himself and the Kaimkarya selvam (the wealth of Kaimkaryam to Him and His BhaagavathAs and AchAryAs) in return. Our Lord considers the laabham that we gain from Prapatthi as His own gain (laabham). The chEtanan gains the comprehension that the Lord will fulfill all of our desires, if we follow the Lord's commands.

VivEkam arising from the knowledge of the Sambhandham between the Lord and the chEtanan: The chEtanan becomes aware that as the unconditional servant of the Lord, he cannot act against the Lord's wishes. He will give up the attachment to other karma-vasya jeevans including the devatAntarams and will become attached only to the Lord, who has sarva-vidha sambhandham with him.

VivEkam from knowledge of VirOdhis for successful Prapatthi: The fruits of such a vivEkam is that the chEtanan is convinced that he should not go against the wishes of his Master (PrAthikoolya varjanam). The chEtanan will not initiate activities that will please Him on his own without the Lord's command. When the ChEtanan gives up samsAram, this vivEkam will make him realize that it is the Lord and not him, who is behind his abandonment of the SamsAram. Svatantra Brahman will be gone.

VivEkam from the clear knowledge about the two upAyams: The chEtanan will choose





Prapatthi over Bhakthi yOgam since latter is arduous and long to yield fruit.

PurushArTa VivEkam: The chEtanan gaining this vivEkam will abandon desire for alpa phalans and develop the ruchi and long for the limitless and lasting Phalan/ PurushArTam of Moksham and Bhagavath anubhavam.

The gaining of the above ten kinds of vivEkam leads to Moksha Phalan. While the chEtanan is in this world, he will do karmAs for pleasing the Lord (for Bhagavath preethi) and wait for the dropping of the physical body to commence his journey to Sri Vaikuntam via archirAdhi Maargam to enjoy ParipoorNa BrahmAnandham there.

(746) मानप्रमेयविदे नमः

maana pramEya vidhE nama:

MEANING:

Salutations to the AchAryan, who instructed us about the PramANams (means of valid knowledge) and the things to be learned through the PramANams.

This item (PramANa PramEya sangraham) is also covered by Saara Sangraham. The ChEtanan who gains a clear knowledge about PramANa-PramEyam is blessed with:

From Moola Manthram, he becomes aware that he is the unconditional servant of the Lord. The chEtanan rejects the idea that he has svAtantryam over his acts. The chEtanan understands fully Parama PurushArTa and upAya sambhandhams. He abandons the VirOdhi sambhandham through arTa panchaka Jn~Anam. The chEtanan overcomes his sorrows and engages in sEsha vrutthi (the occupation of being the servant of the Lord and His BhAgavathAs). The chEtanan loses interest in insignificant Phalans (alpa phalans). The chEtanan pushes away aathmAnubhavam (Kaivalyam) and chooses Saayujya Moksham instead. He recognizes that Kaivalyam will never ever come anywhere near ParipoorNa BrahmAnubhavam and will therefore reject Kaivalyam without a second thought. Even if the ChEtanan enjoys only a small portion of Bhagavadhanubhavam during the upAya anushtAnam occasion (upAya dasai), he spends his assigned time in leelA vibhUthi occupied with Bhagavath-BhAgavatha Kaimkaryam and gains moksham thereafter. ParamAthmA enjoys the Muktha jeevan in Nithya vibhUthi (SrIvaikuntam). The mukta Jeevan is overjoyed about this and engages in Bhagavath Kaimkaryam with delight.

(747) शिष्य आचार्यकृत्यादिसारविदे नमः

shishya AchArya kruthyAdi saaravidhE nama:





MEANING:

Salutation to the Acharyan, who was fully aware of the essence of the duties of Iswaran, Acharyan and his sishyan.

This is also a topic covered in Saara Sangraham.

The AchAryan's duties: To provide upadEsams for a good sishyan on subjects that are pertinent to gaining Moksham.

Iswaran's duties: Granting Moksham to such a good sishyan by directing him away from the path that are against His saasthrams and turning him to travel on the auspicious paths consistent with His Saasthrams.

Sishyan's duties: Comprehending the AchArya upadEsams and following the auspicious path laid out for him by Iswaran.

(748) व्यक्तीकृताखिलोत्कर्ष श्रीरहस्य शिखामणये नमः

vyaktheekrutha akhilOthkarsha SrIrahasya SikhAmanayE nama:

MEANING:

Salutations to the AchAryan, who blessed us with the highest among all rahasyams, Sri Rahasya SikhAmaNi dealing with the two charama sIOkams of VarAha perumAL.

The name given to this Rahasyam by Swamy Desikan is Rahasya SikhAmaNi or the most superior (leader) among the rahasyams. Swamy Desikan gave this distinguished name of Rahasya SikhAmaNi to this rahasyam since these two sIOkams arose from BhagavAn as the essence of Vedams. The commentary on these two charama sIOkams is the subject matter of Rahasya SikhAmaNi.

(749) श्रीमद्वराहावतार सर्वाधिक्याभिधायकाय नमः

Srimath VarAhaavathAra sarvAdhikyAbhidhAyakAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that VarAhAvathaaram is superior to BhagavAn's Para, Vyuha states as well as the other avathArams.

This is along the lines of Swamy NammAzhwAr's statement in Thiruviruttham: "Jn~Anap-PirAnai allAl illai naann kaNDa nallathuvE" (other than VarAha Moorthy / Jn~Ana PirAn, adiyEn has not come across anything more auspicious and benevolent).





COMMENTS:

Para Roopam: In this roopam, the Lord lives happily with the Muktha Jeevans, who have crossed over to the other shore of SamsAram through upAya anushtAnam. There is no effort in protecting them. In contrast, VarAhAvathAram lifts up those Bhaddha Jeevans tossed about in SamsAric Ocean.

Vyuha Roopam: The BhakthAs in superior lokams have to go to the lOkam of Vyuha roopis and seek protection. VarAha Moorthy in contrast will descend down and embrace the suffering SamsAris.

MathsyAvathAram: The fish will protect the young ones with nayana dheekshai. Thus, MathsyA roopi will cast its auspicious glances on those roaming in SamsAric Ocean. In contrast, VarAha PirAn states that He blesses those during their last moments, when they stay unconscious like a fallen log.

KoormAvathAram: Here, the Lord carried on His back the Mandara mountain and places it inside the ocean for churning it. Bhumi and the mountain were agitated by that churning process. VarAhAvathAram bore on its tusk the BhUmi, which was sunk in the ocean and made both mountains and BhUmi free from violent shaking.

NarasimhAvathAram: Immediately after the avathAram, the one that was right in front was split (the pillar and HiraNyan) in to two and destroyed. VarAhavathAram in contrast held BhUmi tightly together and stabilized it.

VaamanaavathAram: This is an avathAram, where the Lord begged for the BhUmi that was His property from Bali and gave it to Indhran. In VarAha avathAram, VarAha Moorthy did not ask HiraNyAkshan for anything, destroyed the asuran and received BhUmi Devi majestically for His own pleasure.

ParasurAman: In ancient times, those who gave witness carried a weapon (axe). ParasurAman held an axe in His hand as though to destroy His enemies with the presence of a witness. VarAhar on the other hand did not possess any weapons and destroyed His enemy with His own tusk. Without external weapon, He restored BhUmi, while She served as the witness for the avathAra Kaaryam.

Sri Ramachandran: He took with Him all the sentient and insentient at the time of departure for His supreme abode. Varaaha Moorthy carried however BhUmi PirAtti on His own body.

BalarAmAvathAram: He had the plough as His weapon. In VarAha avathAram, the Lord had no weapons. He used His own canine tusk for avathAra Kaaryam without any harm to BhUmi Devi.

KrishNAvathAram: Arjunan sought upadEsam from the Lord. Our Lord instructed Arjuna on Karma, Jn~Ana and Bhakthi yOgams first and then concluded His upadEsam with Prapatthi yOgam. In VarAhAvathAram, BhUmi PirAtti prayed for an upadEsam for the benefit of the suffering SamsAric Jeevans. VarAha PerumAL responded quickly with the srEshta (easy to practice and quick yielding) upAyam of SaraNAGathy to redeem the Jeevans lost in SamsAric





struggles.

Kalki avathAram: It is a future avathAram for helping those suffering from the travails of SamsAram. VarAha avathAram has already taken place and the upakAram has been done in contrast to the yet-to-happen Kalki avathAram.

The superiority of VarAhAvathAram is extolled in this manner by Swamy Desikan in this rahasyam.

(750) वराहाख्य पुराणातिशय वर्णन दक्षिणाय नमः

varAhAkhyA purANAtishaya varNana dakshiNAya nama:

MEANING:

Salutations to that AchAryan, who had the skills to establish the superiority of VarAha PurANam over the other PurANams.

PurANams are of four kinds:

(1) SankeerNam (2) Raajasam (3) taamasam (4) Saathveekam.

The creators of the first three kinds of PurANams have blemishes and as a result, the meanings of these PurANams have defects. They have been refused by the PramANams.

Among the Saathveeka PurANams, VarAha PurANam holds a lofty status. Some of the reasons are:

It provides unassailable explanations for tattva-Hitha-PurushArTams. The unassailability of the VarAha Charama sLOkams has been endorsed by ANDAL: “pEsiruppanahaL pErkkavum pErAvE”.

VarAha PerumAn is known as “Sarvaj~nan, Jn~Ana PirAn, Sarva Sakthan and Parama KaaruNeekan”. Therefore, He has no dhOshams like saying some thing for deceiving people. As a result, His words are superior. The composers of Dharma Saasthrams (Manu et al) take particular pride in enlisting VarAha PerumAn among those who were authorities on Dharma Saasthrams.

For any word, there is glory for it because of the speaker. Similarly, there is glory for any word because of the listener. BhUmi Devi is the listener of this PurANam from VarAha PerumAn. BhUmi Devi is praised by Vedams as the Empress of all the worlds. In the guNam of forbearance, she excels both BhagavAn and Periya PirAtti.

Many among the rest of the PurANams are told by Karma Vasyars for Karma Vasyars and for latter’s own benefits. There are no bonds between the reciter and the listener. When it comes to VarAha PurANam, the narrator and the listener are outside the influence of karmAs (akarma VasyarhaL). The listener (BhUmi PirAtti) did not hear it for Her benefit. She heard it for the





benefit of the world. Therefore, VarAha PurANam is superior among the PurANams.

MahA BhAratham is superior among the dharmAs because of the many VaishNava dharmams that it contains. VarAha PurAnam focuses on many of these VaishNava dharmams described in MahA BhAratham and is therefore superior to all the other purANams.

(751) प्रपत्तिपर वराहचरमश्लोक बोधकाय नमः

prapatthipara VaarAha charama sIOka bOdhakAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that the VarAha Charama SIOkams deal with the MokshOpAyam of Prapatthi.

BhUmi PirAtti asked Her Lord a boon: Our children, the chEtanams do not have the power to perform Bhakthi yOgam. Further, there may not have the power to perform anthima smruthi, an important angam of Prapatthi. She begged Her Lord to bless such suffering chEtanams with an easy to practice upAyam to remove their burden.

BhagavAn responded to BhUmi Devi's prayer with two sIOkams containing Prapatthi as an UpAyam for their upliftment.

The first sIOkam deals with the time to do Prapatthi, fitness, the method to do it and the target person of that Prapatthi.

The Second sIOkam states that the Prapannan need not depend on anthima smruthi through his own effort. BhagavAn reveals that He will accept all responsibilities at the helpless time of death on behalf of the Prapannan and bless the Prapannan with MokshAnubhavam.

(752) यामुनोक्तिपरिष्कार्यञ्जलि (परिष्कार्याञ्जलि) वैभवकारकाय नमः

yamunOkthi parishkaryanjali (parishkaryAnjali) vaibhava kArakAya nama:

MEANING:

Salutations to the AchAryan, who blessed us with the Sri Sookthi named "Anjali Vaibhavam" examining in detail the Vaibhavam of Anjali Mudhrai mentioned in Swamy AlavanthAr's SthOthra Rathnam.

(753) प्रपन्नविषय श्रीमदधिक प्रीति साधकाय नमः

prapanna vishaya Srimadadhika preethi saadhakAya nama:





MEANING:

Salutations to Swamy Desikan, who stated that Bhagavan has special affection for PrapannAs.

EmperumAn is inherently merciful. He is pleased with the practitioners of Bhakthi or Prapatthi yOgam and grants them Moksham. He has KaruNai and PrasAdham (anugraham done with Preethi) for persons, who follow one or the other upAya anushtAnam. Among the two categories of saadhakars, BhagavAn has little extra preethi (adhikamAna PrasAdham) for the Prapannan. How do we know this? We know it from Iswaran's practice to grant Moksha Phalan without delay at the time desired to Prapannan. One who practices Bhakthi yOgam has significant delays in gaining Moksham. That is why the Lord, who has special love for Prapannan is called "KrupA Visishtan-Moksha Pradhan".

Thirukkudanthai Desikan uses "Srimath adhika" in this Sri Desika Sahasra Naamam to indicate that the Dhivya Dampathis jointly bless the Prapannan with their KrupA (Azhwar vachanam is PramANam here: Ninn ThiruvuruLum PankayathAL ThiruvuruLum koNDu).

(754) श्रीमद्दास्यानन्यदैवत्व अनन्यार्थत्वचिह्नदृशे नमः

SrimaddhAsyAnanya-daivathva anyanArTathva chihna-drusE nama:

MEANING:

Salutations to Swamy Desikan, who knew the lakshaNams of Srimath daasathvam, anyana daivathvam, anyana PrayOjanathvam and nirbharathvam.

For one desiring Moksham (Mumukshu), who holds anjali mudharai as a Prapannan, there are four attributes. Swamy Desikan outlines them so that the Prapannan can recognize them as resident in him:

anayArha Seshathvam: He will not become daasan for anyone except the Lord (AzhwAr Vachana PramANam: "KaNNapuram onrudayAnukku adiyEn; oruvarukku uriyEno?"). He would prefer to be called/recognized as Bhagavath Daasan alone.

ananya daivathvam: This is a state of not approaching any Dhaivam other than Sriman NaarAyaNan for anything at all times and states.

ananyArTathvam: This is a state of not desiring any alpa sukhams or engaging in them. vERu payanai naadAthu irutthal.

nirbharathvam: This is a state of freedom from any concerns about one's protection because of the samarpaNam of the burden of one's protection to the Lord. The sign of that lakshaNam is when Prapannan does not engage anymore in seeking any upAyam for his protection.

For such adhikAris, the Dhivya dampathis alone are Seshi, daivatham and upEyam. nirbhathvam follows suit.





(755) प्रधानशतकव्यक्तीकृत मुख्यार्थसञ्चयाय नमः

pradhAna Sathaka vyaktheekrutha mukhyArTa sanchayAya nama:

MEANING:

Salutations to the AchAryan, who blessed us with the chillaRai rahasyam of “PradhAna Sathakam”.

This Sri Sookthi has 100 PradhAna (most important) matters regarding PramANams, rahasyArTams, things to be practiced, things to be rejected by PrapannAs, apachArams, ParihArams for apachArams, the ways to perform kaimkaryams et al. Among the choices, Swamy Desikan has indicated as to what is PradhAnam (the most important).

(756) सदानुसन्धेयार्थ उपकारसङ्ग्रह कारकाय नमः

sadAnusandhEyArTa upakAra sangraha kArakAya nama:

MEANING:

Salutations to Swamy Desikan, who blessed us with the ChillaRai Rahasyam of “upakAra Sangraham” for daily reflections on meanings of rahasyams.

Detailed coverage of upakAra Sangraham is archived in: <http://www.srivaishnava.org/sgati>

(757) महोपकारविदे नमः

mahOpakAra vidhE nama:

MEANING:

Salutations to Swamy Desikan, who knew about the great upakArams done by the Lord for our benefit and instructed us on them in upakAra Sangraham.

Swamy’s own statement in this context in his Tamil Prabhandham is: “azhiyAtha aruLALA PerumAn seyyum, anthamilaa udhavi yellAm aLappAr aarO?” Swamy Desikan states at another place: “In Kali Yugam, the men’s minds are polluted. The most merciful Lord has released through adiyEn the many great upakArams of His. That itself is a MahOpakAram”.

(758) सारसाराख्यान कृतिप्रियाय नमः





sArasArAkhyAna kruthipriyAya nama:

MEANING:

Salutations to Swamy Desikan for blessing us with the ChillaRai Rahasyam of “Saara Saaram”. This Sri Sookthis has three adhikArams and addresses the quintessential meanings of the three rahasyams.

(759) पराङ्कुशादि निर्व्याज रक्षणोक्ति विरोधघ्ने नमः

parAnkusAdi nirvyAja-rakshaNOkthi virOdthaghnE nama:

MEANING:

Salutations to Swamy Desikan, who removed the controversy about Swamy NammAzhwAr’s paasuram passages stating that BhagavAn grants protection without any reason (nirvyAjam) to every one out of His abundant compassion.

EmperumAn is Svatantran. He can do what he wishes according to His sankalpam. Similarly, He is filled with inherent mercy (Kaarunyam). In spite of these, He does not protect one and all without any cause. He grants Moksham through the small act of Prapatthi, which is accomplished in a trice. This is the Lord’s disposition and all the Saasthrams agree on this. If He grants Moksham without Prapatthi in an independent manner to some, then He is exposed to the accusation that he has PakshapAdha dhOsham (partiality and arbitrariness). If He does not grant moksham to others, he will be considered to be devoid of Mercy. All the Saasthrams dealing with Prapatthi will then become meaningless.

In this context comes a question arising from Swamy NammAzhwAr’s statement: “veRithE aruL seyvAr”. The literal meaning is that the Lord grants Moksham even if one does not do anything to deserve it. This leads to the conclusion that there is no need for Prapatthi anushtAnam. This will be inconsistent with SaasthrArTams. There is another paasuram passage of Swamy NammAzhwAr that says: “Ohr yeNNthAnum anRiyE vanthu iyalamARu” (I did not think about phalan even a bit and yet BhagavAn granted the Phalans). It also implies that the express act of Prapatthi is not needed.

Swamy resolves all these apparent contradictions and establishes that the extended Paasuram passage of Swamy NammAzhwAr is: “veRithE aruL seybhavar seyvaarkatkku”. BhagavAn has the rakshaNa sankalpam to bless a select few; for those, who does “veRithE aruL seyvAr”. He becomes SiddhOpayan to those, who have performed (seythavar) Prapatthi or Bhakthi yOgam and to them, He grants Moksham without any other upAyam and becomes the SiddhOpAyan. Therefore, one should not interpret the AzhwAr Paasuram passage as saying that no Prapatthi is needed. Prapatthi is not the reason for Moksham but is only a vyAjam. Now, there is no virOdham with Saasthrams that establish Prapatthi as one of the two upAyams for Moksham.





(760) रहस्य तत्त्वत्रितय चुलकास्वादिताश्रिताय नमः

rahasya tattvathrithaya chulakAsvAdithAsrithAya nama:

MEANING:

Salutations to the AchAryan, who blessed his sisHyAs with rasAnubhavam through the creation of the two ChillaRai Rahasyams of tattva thraya ChuLakam and Rahasya thraya ChuLakam.

ChuLakam means the area of the folded inner palm. When the DevAs received the chuLakam of amrutham from the Lord, they became deathless. Similarly, Swamy Desikan churned the ocean of tattvams and the three rahasyams to produce the nectar, the chuLakam measurement of which, when consumed granted amarathvam (Moksham) to chEtanams. ChEtanams enjoyed these chuLakams with great rasanai (Connoisseurship).

(761) अभयप्रदानसार स्पष्ट रामायणान्तराय नमः

abhaya-pradAna saara spashta RaamAyaNAntharAya nama:

MEANING:

Salutations to that AchAryan, who made the inner meanings of Srimath RaamAyaNam crystal clear.

The rahasya grantham of Abhaya PradAna Saaram establishes that it is the SaraNAgathy Vedam discovered by Sage VaalmIki. It has ten chapters on SaraNAgathy starting with VibhIshaNa SaraNAgathy. Swamy Desikan provided extensive commentary on Srimath RaamAyaNa sIOkams to elaborate on SaraNAgathy tattvam.

(762) श्रीश अपचार रसिकवैष्णवानादरोक्तिमते नमः

SrIsha apachAra rasika vaishNavAnAdarOkthimathE nama:

MEANING:

Salutations to the AchAryan, who instructed us to stay away from those VaishNavaas, who committ apachAram to BhagavAn.

Even if that VaishNavan is a Bhagavath bhakthan, when he commits apachAram to the Lord and His adiyArs (BhAgavathAs), ParamaikAnthis will stay away from that kind of offender.





(763) श्रीश अपचार भक्तानादर क्षामण कालविदे नमः

SrIsa apachAra bhakthAnAdara kshAmaNa kaalavidhE nama:

MEANING:

Salutations to Swamy Desikan, who knew about the time to seek the pardon of the one who had committed apachArams to the Lord and later corrected himself from such trespasses.

Swamy Desikan instructed us that ViashNavAs committing apachArams to the Lord should be abandoned during the aparAdha dasai (duration of committing such offenses). Once they regret and do PrAyascchitham, then the ParamikAnthi will seek their pardon for ignoring them.

(764) न्यासापेक्षित सर्वार्थव्यञ्जकादिम काव्यविदे नमः

nyAsApEkshitha sarvArTa vyanjakaadima kAvya vidhE nama:

MEANING:

Salutations to the AchAryan, who established that the Utthama Kaavyam of SrImath RaamAyaNam reveals all the meanings needed for comprehending and performing Prapatthi.

Swamy Desikan used examples like VibhIshaNa SaraNagathy, ThrijaDai SaraNagathy of RaamAyaNam et. al to reveal that Sriman NaarAyaNan is the Supreme Being, SaraNagatha rakshaNam is a dharmam, the limbs (angams) of SaraNagathy, ananyOpAyathvam (not seeking anyone except the Lord as the Rakshakan). These are all the meanings of SaraNagathy found in Srimath RaamAyaNam.

(765) श्रीमत्कृपापरिणत सोपानपदवीप्रियाय नमः

SrImathkrupA pariNatha sOpAna padhavee priyAya nama:

MEANING:

Salutations to the AchAryan, who revealed to us the nine steps leading to Moksham through his chillaRai rahasyam of Parama Padha sOpAnam.

These nine steps are:

VivEkam (clear Jn~Anam)

nirvEdham (sorrow over one's state in SamsAram)

Virakthi (detachment from all phalans except Moksham)





Bheethi (fear over the phalans arising from one's karmas)

PrasAdhanam (gaining the Lord's grace and seeking Him as AasrayaNam)

uthkramaNam (the exit of the Muktha Jeevan from the body)

archirAdhi Maargam (travel by the path of light to Vaikuntam)

Dhivya dEsa PrApthi (crossing the river VirajA, arriving at Parama Padham and worshipping the Lord there)

ParApthi (enjoyment of ParipoorNa BrahmAnandham there).

(766) अर्चिरादि महामार्ग विरोधशमन प्रियाया नमः

archirAdi mahAmArga virOdha Samana priyAya nama:

MEANING:

Salutations to the AchAryan, who reconciled the different statements by PramANams about the way stations of the path of light (archirAdhi mArgam).

Swamy Desikan provided parihArams to these virOdhams and established correctly the progressive way stations as the Muktha Jeevan travels via the path of light to Sri Vaikuntam.

(767) माधवात्मजभूपार्थ तत्त्वसन्देशकारकाय नमः

mAdhavAthmaja bhUpArTa tatthvasandhEsa kArakAya nama:

MEANING:

Salutations to the merciful AchAryan, who created the chillaRai rahasyam of tatthva SandhEsam for the pleasure of the son of king Maadhavan (Sarvaj~na Singappan of Venkata Giri kingdom, who was Swamy Desikan's dear sishyan).

The Svaroopam and the SvabhAvam of the three tatthvams (ChEtanam, achEtanam and Iswaran) are explained in this rahasyam by Swamy Desikan.

(768) रहस्यसन्देश कृतिप्रीत माधवपुत्रकाय नमः

rahasya sandEsa kruthipreetha maadhava-puthrakAya nama :

MEANING:

Salutations to the AchAryan, who was pleased to create the additional chillaRai rahasyam of





“Rahasya SandhEsam” at the request of his sishyan, Singappan, the son of king Madhavan.

Here, Swamy gives the essence of the three rahasyams and ends the Sri Sookthi with an instruction to reflect on the MahA Vaakyam of “aham aathmA”.

(769) रहस्यसन्देश विवराणाख्य कृतितोषकाय नमः

rahasya sandEsa vivaraNAkhya kruthithOshakAya nama:

MEANING:

Salutations to that AchAryan, who created a commentary for the selected passages of the chillaRai rahasyam of “Rahasya SandhEsam”.

With these 49 nAmAs (721-769), Sri Desika Sahasra nAmaas relating to ChillaRai Rahasyams are concluded.

நானிலமுந்தான் வாழ நான்மறைகள் தாம்வாழ
மாநகரின் மாறன்மறை வாழ-ஞானியர்கள்
சென்னியணிசேர் தூப்புல் வேதாந்ததேசிகளே
இன்னுமொரு நூற்றாண்டிரும்.

வாழியணி தூப்புல் வரு நிகமாந்தாசிரியன்
வாழியவன் பாதாரவிந்தமலர்-வாழியவன்
கோதிலாத் தாண்மலரைக் கொண்டாடிக் கொண்டிருக்கும்
தீதிலா நல்லோர் திரள்.

Swamy Desikan ThiruvadigaLE SaraNam

Daasan, Oppiliappan Koil VaradAchAri Sadagopan

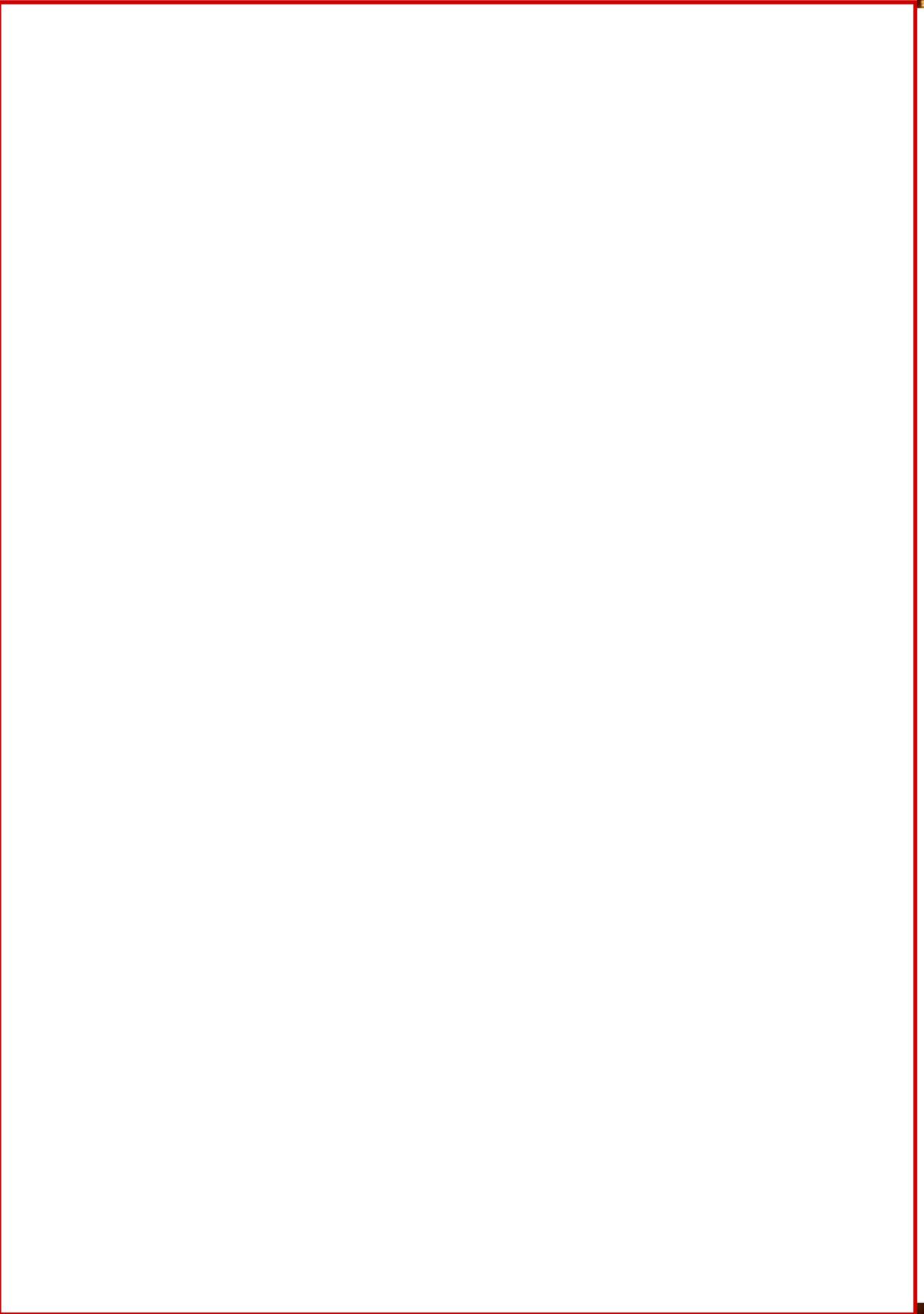
Sri MalOla PaadhukA Sevaka Sri VaNN saThakOpa NaarAyaNa Yattheendhra MahA DesikAya Nama:





sadagopan.org





sadagopan.org

