

swAmi deSikan's
rahasya ratnAvali hrdayam
(Chillarai rahasyangal - amrta ranjani rahasyangal)



SrI nrsimha sevA rasikan
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(Based on the Tamizh vyAkyAnam by
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CONTENTS

| | |
|---------------------------------|-------|
| Introduction | 1 -12 |
| Commentaries for the vaakyangal | 13-65 |





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ஸ்ரீவேதாந்ததேசிகர்





॥ श्रीः ॥



॥ श्रीमते निगमान्तदेशिकाय नमः ॥

श्रीवेदान्तदेशिकैरनुगृहीतम्

रहस्यरत्नावलिहृदयम्

ஸ்வாமி தேசிகன் அருளிச்செய்த

ரஹஸ்ய ரத்நாவளி ஹ்ருதயம்

Swamy Desikan's

rahasya ratnAvaLi hrdayam

(Chillarai rahasyangal - amrta ranjani rahasyangal)

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitaArkika kesarI |

vedAntAcAravaryo me sanidhattAm sadA hrdi ||



FOREWORD

The rahasyam of ratnAvaLi has 30 aphoristic sentences like sUtrams. Out of his infinite compassion for us, SwAmy Desikan himself has blessed us with a commentary to elaborate on the meanings of these 30 vAkyams. The commentary provides the inner essence of each of these thirty vAkyams and hence this rahasyam is named hrdayam of rahasya ratnAvaLi. Swamy Desikan has strung together these 30 Vishaya vAkyams as gems (ratnams) assembled in the form of a necklace (ratna AvaLi).





Please see Srihayagrivan series e-book #18, rahasya ratnAvali for the 30 vAkyams and their meanings at: <http://www.srihayagrivan.org>

SwAmy Desikan states at the outset his goals in blessing us with His own commentary for this rahasya grantham:

तत्त्वोपायपुमर्थेषु अध्यात्मविदां विभावनीयेषु ।

स्वयमेव सूचयामो रहस्यरत्नावळीहृदयम् ॥

tattvopAya pumartheshu adhyAtmavidAm vibhAvanIyeshu |

svayameva sUcayAmo rahasya-ratnAvalI-hrdayam ||

MEANING:

We explain the inner meanings (sUkshmarthams) of rahasya ratnAvali for developing clarity about the tattvam-upAyam and phalan for Vedanta SAstra vitpannars (experts), who wish to follow them.

Swamy Desikan starts with a profound pAsuram that he himself composed and provided elaborate meanings:

ஒன்றே புகலென்று உணர்ந்தவர் காட்டத் திருவருளால்

அன்றே அடைக்கலங் கொண்ட நம்மத்திகிரித்திருமால்

இன்றேயிசையின் இணையடி சேர்ப்பரினிப் பிறவோம்

நன்றே வருவதெல்லாம் நமக்குப் பரமொன்றிலதே.

onRE pukal enRu uNarntavar kATTat-tiruvaruLAI

anRE aDaikkalam koNDa nammattigirit-tirumAI





inRE isaiyin iNaiyadi sErppar inip-piRavOm

nanRE varuvatellAm namakku param onRilatE.

WORD BY WORD MEANING:

uNarntavar - The AcAryAs who understand very well artha pancakam doctrines, SarIrAtma bhAvam and their sambandhams,

onRE pukal enRu kaTTa - know that Sriman nArAyaNan alone is the upAyam (means) for moksham and instruct us about it and place us at His sacred feet for our protection.

tiru aruLAI - with the assured protection from EmperumAn (or His PirATTi) revealed to us by or AcAryAs as the sole means for our ujjIvanam (redemption),

namakku param onRilatu - there is nothing else that we have to do for our uplift,

anRE aDaikkalam koNDa nam attigiri tirumAI - after our Bhara samarpaNam is performed by our AcAryAs, Lord of Hasti Giri accepts us immediately as the object of protection by Him.

inRE isaiyin iNaiyaDi sErppar - The Lord of Attigiri will unite us with His sacred feet today itself, if we desire Moksham right away as Artha PrapannAs.

inip-piRavOm - After that, we will never ever be born in the Karma bhUmi.

varuvatu ellAm nanRE - whatever that happens until death after the Lord's acceptance of our Prapatti, be it good or bad, are all anukUlams for us.

namakku param onRilatu - There is nothing we need to do again to protect ourselves against banishing the cycles of births and deaths. Moksham is assured.





This pAsuram describes the contented and worry-free state of a cetanan, who has performed prapatti for Moksham with the help of a sadAcAryan and has placed the total protection of himself with sarveSvaran.

This pAsuram describes sadAcAryAs as "uNarntavar" (i.e.), those who have a clear comprehension of the five tattvams of artha pancakam and the relationship between the jIvan and the ISvaran. They comprehend these tattvams through the eyes of Bhagavat SAstram. They instruct all who approach them about what they should know as Mumukshus (those who desire Moksham); they do not expect anything in return for their upadesams. They instruct us in such a comprehensive way that there is nothing left to know about MokshArtha Prapatti (Prapatti done for gaining Moksham).

Such great AcAryAs showed us the lofty upAyam (means). We have no other resort. The Lord, who is siddhopAyam should grant us Moksham. He is angry at us over the bundles of sins that we have accumulated. We have to remove His anger at us and make Him friendly towards us to receive His grace. We have to perform the sAddhyopAyam of Prapatti to influence Him. Then, He will lose His erstwhile anger and bless us with the boons of Moksham. Prapatti yogam is not arduous like Bhakti yogam, which requires demanding sAdhanA. AcAryAs revealed to us the easy-to-practice Prapatti yogam and the siddhopAyam of BhagavAn through their upadesams. They set the stage for us to perform Prapatti, where we declare to Sriman nArAyanan: "I do not have the power (wherewithal) to protect myself. Among the other gods, no body else but You have the power to protect me. I am a dhInan. I have utter faith in You. I will perform acts that please You and stay away from those that Your SAstrAs forbid". This sincere prayer in the form of utter, unconditional surrender (Prapatti) will appeal to Him, remove His anger and prepare Him to be in a frame of mind to bless us with Moksha sukham. We repeat the Prapatti Mantrams that AcAryan utters and pray to the Lord. This method of Prapatti is known as ukti nishThai. If one is highly evolved, he can perform Prapatti directly and this type of Prapatti is known as sva nishThai. There are cases in which the





AcAryAs do the Prapatti for us (AcArya nishThai) instead of following sva nishThai or ukti nishThai route. In all these kinds of Prapatti, the underlying theme is that the Lord alone is our refuge and goal (gati).

In whichever way, we perform Prapatti, the Lord develops immense mercy on behalf of us and accepts the full responsibility for our protection. His divine consort, SrI Devi, intercedes on our behalf with Her husband and makes sure that we become objects of His grace without delay. After Prapatti, our Lord does not expect anything from us. He stands on top of Hasti Giri under PuNya koTi VimAnam as pEraruLALan in the most accessible arca form for us to enjoy Him during the post-prapatti stage of our lives. He has already destroyed our PrArabda karmAs and chased away the desire for the petty joy of enjoying Kaivalyam (AtmAvalokanam). Our Lord develops in us the ruci for kaimkaryams for Him, His BhagavatAs and our AcAryAs. He gives us light punishments for any trespasses during the rest of our life on earth and at the end of this life grants us (drupta prapannAs) Moksham and leads us to His supreme abode (SrI VaikuNTham). We do not return to this karma bhUmi again and there are no more births for us.

The benefits that we received from AcAryAs to prepare us for performing Prapatti to the Lord are:

Knowledge about artha Pancakam (Five vishayams):

1. Lord, the goal to be attained
2. jIvan, the seeker who gains the Lord
3. The means of gaining the Lord
4. the fruits of attaining the Lord and
5. things that stand in the way of attaining the Lord.





THE SAMBANDHAM: THE UNIQUE RELATIONSHIP BETWEEN THE JIVAN AND PARAMATMA

We will now study briefly the five artha pancaka Vishayams and the jIva-ISvara sambandham. The details on artha Pancakam are assembled in the 12th e-book of the Sundarasimham series (<http://www.sundarasimham.org>).

The details on the svarUpam and svabhAvam of the jIvan and ISvaran and their sambandhams are covered in the 79th e-book in the Sri Hayagrivan series (<http://www.srihayagrivan.org>).

1. artha pancakam: Brahman, who is attained:

Sriman nArAyaNan is that Brahman to be attained. He is the kArANam for all kArya vastus. He is changeless, j~nAna svarUpi, embodiment of bliss that is not changed by kAlam, desam and svarUpam. He is free of heyams (defective attributes of any kind). He is the abode the six guNams such as j~nAnam, Sakti, tejas, vIryam, balam et al. He is the matchless Emperor of both leela VibhUti (samsAra MaNDalam) and nitya VibhUti (SrI VaikunTham). He is the indweller in the hearts of all cetanams. He has the five types of divya MangaLa vighrahams (Param, vyUham, Vibhavam, antaryAmi and arcai). In all these states, He is never without His PirATTi. He stays in a state for all cetanams to perform SaraNagati to Him. He discards the aparAdhams of the SaraNagata janams and has vAtsalyam for them. He is insatiable to enjoy. Sriman nArAyaNan of these kalyAna guNams is the One, who is enjoyed by mukta jIvans and nitya sUris in the Moksha dasai.

2. artha pancakam: The jIvan that attains the Lord:

The jIvan is different from SarIram and the indriyams. He is an embodiment of j~nAnam and bliss. He does not need any other j~nAnam to comprehend himself. He is self luminous and shines as "aham". He gains the phalan from his svayam-prakASam. He is atomic in size. He finds his delight in being the servant of his Lord. His svarUpam and sthiti originate from his Lord. He has the right to





reach SrI VaikuNTham and enjoy the Lord there. He stands convinced that bhagavat kaimkaryam befits his svarUpam and desires it all the time.

3. artha pancakam: The Means for attainment of the Brahmam:

SAstrAs edict that the two upAyams (means) to attain Brahmam after crossing the ocean of samsAram are: siddhopAyam and sAddhyopAyam.

siddhopAyam:

This upAyam is a sAdhanam/upAyam that is not invented by the jIvan. EmperumAn is that ever-present ancient upAyam and is therefore known as siddhopAyam. He has a svarUpam that is changeless and is full of limitless auspicious attributes. He is Omniscient (sarvaj~nan) and therefore He knows what is beneficial to the jIvans. He is Omnipotent and therefore He has the power to destroy all sufferings. He has the inherent good will towards every one and therefore is in the fore front to chase away our sorrows and sufferings. He awaits the time to save the jIvan from samsAric sufferings. He is under the power of SaraNAgati. When He wills to grant Moksham to a jIvan, He does not await anyone else's help. He is the receiver of the fruits of all His upakArams to the jIvan. He directly wills to grant Moksham. This Lord of all majestic attributes, who is never separated from PirATTi is understood as the siddhopAyam.

sAddhyopAyam:

This upAyam is to be performed by the jIvan according to the SAstrAs for gaining Moksha siddhi and is of two types:

- (a) Bhakti yogam and
- (b) Prapatti yogam.

Bhakti yogam:

It is a dhyAna rUpa yogam to be done by the mind. The mind must be pure and





unsullied. To attain that level of purity, one should have completed successfully the Karma and j~nAna yogams. This bhakti yogam has eight angams:

1. yamam
2. niyamam
3. Asanam
4. PrANAyAmam
5. PratyAhAram
6. dhAraNam
7. dhyAnam and
8. samAdhi.

The first seven are the angams and the 8th one is the angi known as Bhakti yogam. Our predecessors are used to count angams and angi together. For practicing Bhakti yogam, there are restrictions like jAti. This yogam is not easy to practice. The dhyAnam of the tirumEni of the Lord has to be without break like the flow of oil (tila taila dhAravat). Every day one has to enhance that concentration in dhyAnam. It must be done until the end of one's life. The successful practice of the Bhakti yogam will destroy all the bundles of pApams and puNyams except prArabdha karmams, which have begun to give the fruits. The one practicing Bhakti yogam must have antima smrti (remembrance) of the Lord during his last moments. The cetanan has to persevere to have that antima cintanai of the Lord through rigorous practice. Bhakti yogam has thus such difficult requirements to succeed and it takes a long time to give fruits.

Prapatti yogam:

This sAddhyopAyam of Prapatti is done with one's mind. That mind must have attained the perfection of MahA viSvAsam or utter faith in the Lord as its





protector. This Prapatti yogam is known as shaDanga yogam or the yogam with six angams/parts:

1. AnukUlya sankalpam
2. prAtikUya Varjanam
3. MahA viSvAsam
4. goptrtva VaraNam
5. kArpaNyam and
6. the angi of Prapatti.

Any one can perform this Prapatti yogam (four varNams, four ASramams, men, women or child). The only restriction for the practitioners of this Prapatti yogam is not seek other upAyams. This yogam has only the above -mentioned five angams. It is easy to practice.

Praying to the Lord and seeking His protection is the essence of Prapatti yogam. This has to be done only once to gain Moksham (MokshArtha prapatti). No other accessories are needed to make the Prapatti fruitful. Even prArabdha karmAs that have begun to bear fruit are destroyed by Prapatti. antima smrti of the Lord is not essential at the time of death. BhagavAn Himself will initiate such an antima smrti for the jIvan at such a time. It is done in a trice (kshaNa kartavyam).

4. artha pancakam: The phalan from the practice of one of the two upAyams:

The jIvan that has performed Prapatti reaches SrI VaikuNTham and enjoys SrI VaikuNTha nAtham fully. He engages in nitya kaimkaryams there and derives ParipUrNa BrahmAnandam there. There is no deSa-kALA limit to the mukta jIvan's kaimkaryam at SrI VaikuNTham. The Bliss derived from the performance of such blemishless kaimkaryams to Paramapada nAtham is the mukhya phalan of Prapatti.





5. The Virodhis for the attainment of the Lord:

There are always questions in the world as to which one comes first - the seed or the sprout? It is difficult to answer this question. There is a similar question with respect to the sins accumulated by the cetanams and the Lord's anger over them. Cetanams abandon the karmAs prescribed by Bhagavat SAstrams and also engage in karmAs that are prohibited by the same SAstrams. These akrya karaNam and the tyajanam (abandonment) of prescribed karmAs provoke the anger of the Lord. In the mood of nigraham/sIRRam, our Lord condemns the cetanams to suffer in ferocious narakams. The nigraham of the Lord unsettles the mind of the cetanam and he does more forbidden acts and invokes additional anger of the Lord. This cycle continues and it is hard to settle on which one came first. This cyclic action-reaction continues like a big flood until the cetanam breaks this cycle by performing one of the two sAddhyoAyams with the help of the sadAcAryans and qualifies for Moksham. The continuation of the anger of the Lord over the trespasses and the consequent birth with different sarIrams, which in turn leads to more sins continue like a rapidly rotating wheel. These are the enemies that stand in the way of attaining the lotus feet of the Lord.

6. sambandham between the jIvan and ParamAtmA:

The relationships between the jIvan and the Lord are of various kinds. These are:

आधेयत्व Adheyatvam: jIvan's svarUpam can be sustained only if the Lord's svarUpam is there. Therefore the Lord is the substratum for the jIvan. The relationship of Adheyatvam is demonstrated here.

विधेयत्व vidheyatvam: jIvan's svarUpam and sthiti can be sustained only if BhagavAn's sankalpam is there. The sambandham here is vidheyatvam.





अपृथक्सिद्धत्व **aprthaksiddhatvam**: Here the relationship is one of inseparability from the Lord.

शेषत्व **Seshatvam**: jIvan existing exclusively for the use of the Lord, His Master.

शरीरत्व **SarIratvam**: Being the SarIram of the Lord because of Adheyatvam, vidheyatvam, aprthaksiddhatvam and Seshatvam.

व्याप्यत्व **vyApyatvam**: Being the space for the Lord to stay united with him.

रक्ष्यत्व **rakshyatvam**: Being an object of protection by the Lord.

किंकरत्व **kimkaratvam**: Being a servant for the Lord and performing kaimkaryams.

भोग्यत्व **bhogyatvam**: Being an object of enjoyment for their Lord.

भोक्तृत्व **bhoktrtvam**: the quality of Enjoyment of the phalans.

Thus there are many relationships between the jIvan and the ParamAtmA.

The commentaries on the 30 vAkyams commence now.





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ஸ்ரீவேதாந்தகேசர்





Commentaries for the vaakyams





தொண்டருகக்கும் துணையடி வாழி, நின் தூமுறுவல்
கொண்ட முகம் வாழி, வாழி வியாக்கியா முத்திரைக்கை
வண் திருநாமமும் வாழி, மணிவட முப்புரிநூல்
கொண்டசீர்த் தூப்புல் குலமணியே - வாழி நின் வடிவே
- பிள்ளையந்தாதி 19





SrI:



ekAsana sevai - SrI hayagrIvar and Swami deSikan
Thiruvendipuram (Thanks: SrI SriVallabhan Rajagopalan)

1. ஒரு ஜீவனுக்கு ஒரு ஜீவன் தஞ்சமல்லன்

1. oru jIvanukku oru jIvan tancamallan

One cetanan cannot protect another cetanan.

All the cetanams/jIvans are under the control of EmperumAn. Since they are all lieges to Him, they are all equal. In view of this, it is hard to accept that one cetanam can protect the other. SAstrAs support this view. jIvan is like a ball of clay (mrt piNDam) and is a para tantran (not a svatantran) and therefore he cannot even protect himself on his own. How can he venture then to think of protecting others? Those with discriminating intellect (vivekis/PratibuddhAs) will not even pay attention to Brahma, Sivan and other devatAs, who can only bless one with alpa (insignificant) phalans. They are karma vasyAls (under the

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influence of their karmAs) and are deeply immersed in the ocean of samsAram. They get their vivekam from the grace of EmperumAn Himself. Therefore, it is absurd to worship them for gaining the supreme purushArtham of Moksham. All the cetanams are bound to the sport of the Lord. None but the Lord has the power to release these bhaddha jIvans (jIvans tied to samsAram) from their shackles. When this is the truth, how can one consider that one cetanam can protect himself or protect others without the assistance of the EmperumAn?

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Kanchi SrI Varadar with ubhaya nAccimArs (Thanks: SrI Kausik Sarathy)

2. ஸ்ரீமானான நாராயணன் ஒருவனே ஸர்வ ஜீவர்களுக்கும் தஞ்சம்





2. SrImAnAna nArAyaNan oruvanE sarva jIvarkaLukkum tancam

SrIman nArAyaNan is inseparable from Periya PirATTi. He has the most beautiful and divine body (divya mangaLa vighram). He alone can protect all the jIvans. He never discards the recommendations of Periya PirATTi (His consort, MahA Lakshmi). Further, PirATTi has equal rights to protect the jIvans. EmperumAn also has a special relationship to the jIvan as Master-servant. This sambandham can never ever be severed (ozhikka ozhiyAtu). His guNAs like dayA are svAbhAvikam (innate). All these vaibhavams of the EmperumAn make Him the unique rakshakan (protector) of all jIva rAsis.

The baddha jIvans do not have the skills and tenacity to pursue Bhakti yogam to gain Moksha phalan. Without such capital (qualifications and endurance), the jIvans stay away from the strenuous bhakti yogam and choose Prapatti yogam (SaraNagati) instead as their upAyam for realizing Moksha siddhi. There are however a microscopic minority, who have the wherewithal to practice Bhakti yogam and succeed. For both these two categories of sAdhakAs, SrIman nArAyaNan removes all obstacles and grants them the supreme phalan of enjoying the bliss of Moksham. For granting the parama purushArtham of Moksham to the jIvans, EmperumAn does not need any sahakARis (assistors). He uses His sankalpam alone to confer this supreme boon.

No one can harm those, who have sought the protection of the Lord. HiraNyakaSipu tried in so many ways to harm PrahlAdan, the dearest bhaktan of the Lord. HiraNyakaSipu failed in all his attempts. Our Lord protected PrahlAdan in every way. Similarly, GaruDan could not harm the serpent Sumukhan, when latter was under the protection of the Lord. At the same time no other gods can hope to protect anyone who has committed despicable apacAras to the bhAgavatAs of the Lord. By nature, our Lord treats every one as equal and therefore deserving His protection and yet He is bound to punish those, who trespass His commands (Bhagavat SAstrams). The crow (KaakAsuran) that offended SitA PirATTi could not gain protection from any one in all the three worlds including his father, Indran. RaavaNan with his





mighty army and the shield of boons granted by other devAs could not protect himself against the wrath of the Lord for committing unpardonable offenses. Therefore, no one can protect those, who commit grave apacArams to the Lord and stay as Bhagavat dveshis (like HiraNyan, SiSupAlan and RaavaNan).



sadAchAryA - HH SrImat azhagiya singars (Thanks: SrI Mukund Srinivasan)

3. இஜ்ஜீவன் அநாதிகாலம் அநுபவிக்கப் பெறாத ஸ்ரீய:பதியைப் பெறுகைக்கு ஹேதுவான உபாயத்தை ரஹஸ்யத்ரய முகத்தாலே உபதேசித்து அவ்வழியாலே ஆசார்யன் இவனுக்கு தஞ்சமாகிறான்

3. ijjIvan anAtikAlam anubhaavikkap-peRAta Sriya:patiyai peRukaikku hEtuvAna upAyattai rahasya traya mukhattAIE upadEsitthu avvazhiyAIE AcAryan ivanukku tancam AkiRAn.

The cetanan has the fitness and rights to reside in SrI VaikuNTham and enjoy SrI VaikunThanAtham at His supreme abode like the nitya sUris. Is it not





so that the son has a right to acquire a portion of his father's wealth? That condition exists here also. The cetanan however roams aimlessly in the samsAra maNDalam and forfeits what is due to him. Why is he in this sad state? It is because of the sins that he has accumulated until then. Those sins stand in the way of gaining moksham.

A sadAcAryan performs a special upadesam on an upAyam to chase away the obstacles to gain moksham and helps the cetanan. This upAyam is Prapatti. The AcAryan instructs the cetanan on the three redeeming mantrams, which are the essence of VedAntams --tirumantiram, dvayam and carama Slokam -- and their meanings. From those upadesams, the cetanan is convinced that the pursuit of Prapatti yogam will not fail to bless him with moksham.

SAstrAs say that EmperumAn Himself appears in the form of AcAryan and gives the hand of SAstram to lift up the cetanan wallowing in samsAram. Because of his mahopakAram to the jIvan to gain moksham, the AcAryan becomes the part of the j~nAna updesa Paramparai. The Slokam below celebrates the AcArya Paramparai and their magnificent role in uplifting samsAris.

पापिष्ठः क्षत्रबन्धुश्च पुण्डरीकश्च पुण्यकृत् ।

आचार्यवत्तया मुक्तौ तस्मादाचार्यवान् भवेत् ॥

pApishTha: kshatrabandhuSca puNDarIkaSca puNyakrt |

AcAryavattayA muktau tasmAdAcAryavAn bhavet ||

MEANING:

Kshatrabandhu, who was a great sinner and PuNDarIkan, who had earned so much puNyam, gained moksham through the access to sadAcAryAs. Therefore, every one must seek and attain a sadAcAryan.





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Sarva swAmi - SrI Perundevi tAyAr, Kanchi (Thanks: SrI Kausik Sarathy)





4 . ஸர்வ ஸ்வாமிநியாய், ஸர்வேச்வரனுக்கு சேஷபூதையாய் ஸஹதர்மசாரிணியான பெரிய பிராட்டியார், இத்தலையில் வாத்ஸல்ய அதிசயத்தாலும், அத்தலையில் வால்மீய-அதிசயத்தாலும் புருஷாகாரமாய்க் கொண்டு இஜ்ஜீவர்களுக்குத் தஞ்சமாகிறாள்

4. sarva svAminiyAi, sarvESvaranaukku SeshabhUdaiyAi sahadharmacArINiyAna periya pirATTiyAr, ittalaiyil vAtsalya adisayattAlum, attalaiyil vAllabhya adisayattAlum purushakAramAi koNDu ijjIvarkaLukku tancamAkirAL

sarveSvaran stays as the Lord of all. After Him, Periya PirATTi stays as the head of all jIvarAsis. She is however subservient to Her Lord. She is pleasantly disposed towards every one and never shows any anger at the jIvans. She stands with Her Lord and practices the dharmam of SaraNAgata rakshaNam. She remains as the Mother of all. Her Lord however is disposed to punish those, who commit aparAdhams. That comes from His playing the role of a Father in the family. This will make the jIvans afraid of Him and they will hesitate to approach Him as an anukUlan. PirATTi will intervene and change the hesitation of the cetanams to approach Her Lord. How does She do it? She will choose the right words and ask Her Lord: "Why is this anger at this poor cetanam? Is there anyone, who has not committed an apacAram in this world?" Listening to Her, our Lord will change His attitude of anger towards the erring cetanams. Thus, PirATTi facilitates the jIvans to approach Her Lord and unites the cetanam with Her Lord's sacred Feet.

Her merciful act of interceding on behalf of cetanams arises from Her deep love for them and the special privileges that She has with Her Lord. She ignores the mistakes of the cetanams and takes the liberty of recommending them to Her Lord. She demonstrates Her PurushakAram through Her successful pleading with Her Lord on our behalf.





After uniting Her Lord with the cetanams, PirATTi's love for them overflows and She wants to test Her Lord's love for the cetanams. She refers to some of the faults of the cetanams to Her Lord. Her Lord would not pay attention to Her list of complaints and will vouch that His aDiyArs will not engage in such acts. If She persists on this theme, He will tell Her that whatever they do will only end up as good deeds. When PirATTi hears this, She is elated to note that Her Lord has enduring love for the cetanams and that Her efforts have borne fruit. She becomes thus the rakshaki (protector) of the cetanams.

5. இவளை புருஷாகாரமாக்க வேண்டுவது ஈச்வரன் ட்ளடீர்னாகையாலே

5. ivaLai purushAkAramAkka vENDuvatu ISvaran daNDadharanAkaiyAIE

There is no limit to the independence (svatantram) of sarveSvaran. His svatantram has no blocks. He has blessed the world with His SAstrams from time immemorial. SAstram has served as the handbook and foundation for what the cetanam could do and should not do. Meanwhile, the flood of karmAs flows continuously like the flood waters. The jIvans are influenced by these karmAs and that makes them transgress the commands of the Lord coded in His SAstrams. The Lord gets angry over this behavior of the erring cetanams and pushes them again and again into the fierce ocean of



SrI Alamelumanga tAyAr, tiruccAnUr





samsAram. There, the unhappy cetanams sorrow over their sins and fear the punishments that the Lord is going to order for them. At that time, they long for some one to intercede on their behalf and reduce the severity of the anticipated punishments to be meted out by their Lord. Reflecting deeply, they come to the conclusion that PirATTi, the consort of their Lord is the appropriate One to take on that role. They reason that the Lord will not reject Her appeal and that PirATTi in Her role as their Mother will overlook their erroneous behaviors.

The cetanAs recognize further that many pUrvALs have approached the Lord through PirATTi. It is well known in the lokam that the King forgives the offensive acts of the servants of his queen once they express their regrets. Swamy NammAzhvAr has recorded in His Prabandhams that He performed His SaraNAgati to the Lord through PirATTi. The VedAs also eulogize the Lord with PirATTi in the front. The smrtis linking their birth to the VedAs also state that any one who wishes to gain the grace of the Lord would have to reach out to PirATTi first. They point out that PirATTi will intercede on our behalf, plead with Her Lord and demonstrate Her attribute of PurushakAram.

6. இத் த் த்-காரணம் அநாடியான அஜ்-அதிலங்கம்

6. it-daNDakAraNam anAdiyAna Ajn~A-atilanghanam

EmperumAn has openly declared that He will treat every one equally. Such a Lord will be accused of displaying partiality, if He punishes some cetanam arbitrarily and fails to punish others, who deserve to be punished. If He chooses to punish all, He will be considered as merciless. Such blemishes should not come His way. There is also another reason for the selective punishment of some cetanams. That reason is connected to the continuous trespasses of the Lord's SAstrams by the cetanams like a rapid torrent of flood flowing towards the ocean. These willful and repeated trespasses against Bhagavat SAstrams provoke the anger of the Lord and that leads to the cetanams landing in hell.





7. இப்படி அபரா஢- அநுரூபமாக ஢்ட஢ரனாய்ப் போருகின்ற சரண்யனுடைய
வசீகரணங்களில் ஢ுதானம் சர்வ-அகிஞ்ஞ-அ஢ிகாரமான ஆத்ம-ரக்ஷா-஢ர-ஸமர்ப்பணம்

7. ippaDi aparAdha anurUpamAka daNDadharanAip pOrukinRa SaraNyanuDaiya
vasIkaraNangaLil pradhAnam sarva-akincana-adhikAramAna Atma-rakshA-
bhara samarpaNam

EmperumAn punishes individual jIvans in proportion to their pApams. There are only two ways to deflect His anger and to enchant Him and thereby escape His punishments (daNDanais). One is the pursuit of Bhakti yogam and the other is the performance of Prapatti at His sacred feet. SAstrAs state that performance of one of them would cool down His anger and help us receive His anugraham.

Among these two choices, Prapatti becomes prominent for many reasons. There are no restrictions on who can perform Prapatti. Even



Gajendran performs SaraNAGati
(Thanks;www.exoticindiaart.com)





those, who are totally unfit to pursue Bhakti yogam can practice Prapatti. All desired phalans can be realized including moksham. It is done in a trice (**kshaNa kartavyam**). For those who sincerely long for immediate moksham, prapatti can bless them to enjoy moksha sukham right away. For the drpta PrapannAs, who desire to have moksham at the end of their lives on earth, prapatti can bless them with that phalan as well. There are some sections in Bhakti yogam, which are impossible for most of the sAdhakans to handle. When one does perform prapatti to overcome the difficulties in completion of these sections, such a prapatti known as anga prapatti will complete the bhakti yogam and yield them the fruit of moksham.

Prapatti has the power to destroy the previous pApams that have begun to yield their results. Prapatti is easy to perform unlike the pursuit of Bhakti yogam. There are no arduous steps associated with prapatti. There are only **FIVE** easy angams (auxillaries). This prapatti has to be done only once. The key upAyam (means) for quick realization of freedom from the cycles of births and deaths is prapatti. The heart of prapatti anushThAnam is the samarpaNam of the burden of protection of oneself (bhara samarpaNam) to our EmperumAn.

During the act of Bhara samarpaNam, one should not have the base thought of performing it just for the sake of protecting oneself. One should have unwavering faith (MahA viSvAsam) in the Lord as the sole protector and it should be accompanied by the sincere prayer to stay with Him as the sole upAyam (goptrtva varaNam).

8. इत्तु सपरकिरलरक सकृत्-कर्तव्यम्

8. itu saparikAramAka sakrt kartavyam

This prapatti has to be done with its five auxiliaries only once. There is a general rule in SAstrAs that the prescribed procedure for gaining the desired phalan has to be done only once. There are occasionally exceptions to this general rule. One such case is provided in the case of the Bhakti yogam. One





has to engage in Bhakti yogam until it is fulfilled. There are no such special injunctions for prapatti. Lord Raamacandran has stated that He will provide abhayam for anyone who seeks His rakshaNam once. SAstrAs and AcAryAs following the SAstrams like Swamy ALavanthAr and SrI RaamAnujA reiterate this sufficiency of performing Prapatti once. When one studies the vruttAntams of Draupati, VibhIshaNan, Gajendran, Sumukhan, Kaakam and the dove, it is clear that they performed their Prapattis only once. It is therefore consistent with SAstram that we perform Prapatti once with the five auxillaries of AnukUlya sankalpam, prAtikUlya varjanam, kArpaNyam, Maha viSvAsam and goptrtva varaNam.

One might have a doubt from SaraNAgati mantrams like dvayam, where the verb is placed in the present tense (nikazh kAlam): "prapadye". From a literal reading, one may generate the doubt whether one should be performing Prapatti continuously. It is not necessary. The choice of present tense is to indicate the method of performing Prapatti and does not to suggest that one must be repeatedly performing it.

9. இஸ்ஸமர்ப்பணத்தைத் தான் அநுஷ்டிக்கவுமாம், தனக்காக आचार्यादிகள்

அநுஷ்டிக்கவுமாம்

9. issamarpaNattait-tAn anushThikkavumAm; tanakkAKa AcAryAdikaL anushThikkavumAm

This Prapatti can be done by one directly if they have the fitness to do so. That cetanan performs the prapatti by himself and for himself to the EmperumAn. This type of Prapatti is known as sva-nishThai. An AcAryan can perform the prapatti on behalf of the sishyan. This type of Prapatti is known as AcArya nishThai. There are instances in which the dvaya mantram is recited by the AcAryan and the sishyan repeats it after the AcAryan. This type of Prapatti is recognized as ukti nishThai. The fourth of the categories of Prapatti is known as BhAgavatha nishThai, where a BhAgavata who is not an AcAryan, performs





the prapatti for the cetanan.



SrI MAIOla pAdukaI-s
(Thanks: SrI Diwakar Kannan)

A question may arise here -- SAstrAs say that any one who performs a karma ordained by the SAstrAs reaps the fruits of that karma. If an AcAryan does the Prapatti for the sishyan, should not the fruits go to the AcAryan? The answer is: **No**. It is like the case of a father doing Ayush homam, jAta karma and other Vaidika karmAs for his child. The fruits go to the child and this is accepted by the SAstrams.

When one looks at the anushThAna kramams and the sampradAyams, it is clear that the jIvan gets the phalan of Prapatti, when AcAryAs or a BhAgavata does it for the jIvan. Examples are: PrahlAdan's Prapatti to the Lord to correct the ways of his father; VibhIshaNan's prapatti to Lord Raamacandran on behalf of the four asurAs that accompanied him; Draupati's SaraNagati to KaNNan on behalf of Her husbands. King DaSaratha's SaraNagati to ParaSurAmar to save his sons.

10. இதற்குக் கோரின ஫லத்தைப் பற்ற புன:ப்ரபுதி முதலான கர்தவ்யசேஷம் இல்லை

10. itaRku kOrina phalattaip paRRa puna:prapatti mudalAna kartavya Sesham illai

The cetanan has to do prapatti only once for the desired goal. To gain the same phalan, he does not need to do it again. SAstrAs recognize the one who has completed the yAGam of prapatti as a puNyavAn (**krtina:**). If the cetanan has done mokshArtha Prapatti with five angams, he does not need to repeat it





again. There are no auxiliaries beyond the prescribed five. The prapatti done once does not expect anything else and will bear fruit.

Although the Prapannan does not need to any other prapatti, he will be performing some kaimkaryams as long as he is on this earth. EmperumAn will be happy with these kaimkaryams. The prapannan will be doing these kaimkaryams in an nishkAmya mode. His return on these kaimkaryams to the Lord is the pleasure that EmperumAn experiences over them.

The Prapannan who has done mokshArtha prapatti can do additional prapatti for any one of the following reasons:

1. Enhancement of his bhagavat Bhakti
2. growth in tattva j~nAnam
3. growth in the vibhUti of the Lord in divya desams
4. enhancement of the well being of the bhAgavatAs
5. prAyaScitta prapatti at the end of life for removal of consciously done akarmAs after performing Prapatti.

These prapattis do not clash with the first and only Prapatti done for moksham.

11. இப்படி கृतகृत्यனான ப்ரபந்நனுக்கு வர்ண-ஆश्रमादि-धर्मங்கள் स्वतन्त्र-आज्ञा-
सिद्धங்களான कैङ्कर्यविशेषங்கள்

11. ippaDi krtakrtyanAna prapannanukku varNASramAdi dharmangal svatantra-
Aj~nA-siddhangalAna kainkary viSeshangal

The one who has completed Prapatti is known as **krta krtyan** (i.e.), one who has completed what ought to be done. After that, he has to follow the dharmAs ordained by SAstrAs befitting his varNam (BrahmaNan, Kshatriyan et al) and ASramam (Brahmacaryam, grhastan et al). Why should he continue to do





them? It is because SAstrams are Lord's commands and they cannot be ignored. One has to avoid incurring the anger of the Lord. These karmAs are done without expecting any phalan in a nishkAmya mode. He will please the Lord this way. VarNSrama dharmams cannot be abandoned even after Prapatti. Prapannan should not do pApa karmAs. He should not do karmAs expecting some phalan. The nitya karmAs like sandhya vandanam, naimittika karmAs like srAddham should be done. AcArya RaamAnujA has stressed the need for the observance of the Vaidika karmAs appropriate to the VarNASrama dharmams in his nitya grantham.

12. இவனுக்கு அज्ञா-அனுஜா-சிद्धங்களான கைங்கர்யங்களெல்லாம் ஸ்வயம்
ப்ரயோஜநங்கள்

12. ivanukku Aj~nA -anuj~nA siddhangaLAna kaimkaryangaL ellAm svayam
prayOjanangaL

After Prapatti until the last breath of his life, the Prapannan will be engaged in the two kinds of kaimkaryams:

- (1) Aj~nA kaimkaryam
- (2) anujn~A kaimkaryam.

AJ~NA KAIMKARYAMS ARE:

Those prescribed by the SAstrAs for different jAtis (VarNams) and ASramams, consumption of suddha AhAram, AcAram, staying away from committing of sins et al. By doing these Aj~nA kaimkaryams, there are no rewards (phalans) but pApam accumulates if one does not do them.

ANUJN~A KAIMKARYAMS ARE:

Those performed outside the Aj~nA kaimkaryams such as recital of the Lord's names, eulogizing Him, cleaning His sannidhis, lighting lamps in His sannidhis, making flower garlands al. These can be done according to their desire. No pApam will accumulate by not doing these anuj~nA kaimkaryams.





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The Aj~nA and anuj~nA kaimkaryams please the Lord very much!
SrI Varadhar, Kanchi (Thanks: SrI Kausik Sarathy)





Both the Aj~nA and the anuj~nA kaimkaryams please the Lord very much. Just as a chaste woman (pativrata) performs kaimkaryams to please her husband, Prapannan does kaimkaryams for BhagavAn to please Him both in this world and in SrI VaikuNTham. The prapannan/mukta jIvan does not expect anything in return. These kaimkaryams give him great joy.

13. करण-अकरणरूपङ्कगलान अपचारङ्कगलं पुकुन्तलुडुडु प्रपन्ननुकुकु

नरकादिकुगलिल्लै

13. karaNa-akaraNarUpangaLAna apacArangaL pukuntAlum prapannanukku narakAdikaL illai.

The one who practices Bhakti yogam uses prapatti as the angam of that sAdhanA. This is called anga prapatti. Another one performs prapatti as a direct means for moksham. This kind of Prapatti is known as svatantra prapatti. For both of them, prapatti performed at the Lord's sacred Feet is their wealth. These cetanams performing prapatti in the anga or svatantra mode do not seek any phalan other than moksham and do not go near any other "gods". They are called ParamaikAntis.

Even such a ParamaikAnti ends up doing karmAs that transgress Bhagavat SAstrams. This happens because the old karma that is beginning to yield phalans gets very strong. This leads him to do things that are prohibited or not doing required karmAs. He has SAstra ullanghanam on both counts.

We have seen lofty maharshis doing dharma virodha kAryams and such offenses not touching them because of their tapo balam. We, who are not that great should not follow those instances and discard dharmams. We will end up with suffering only. For the trespassing Maha rshis their puNyam diminishes. Therefore, Prapannan should not break the rules of SAstram consciously. A Prapannan will not experience severe punishments but will suffer some what. This is because one that has performed Prapatti is very dear to the Lord. He





should repent (prAyaScittam) to get rid of these sins acquired consciously. He might be struck with minor illnesses. One way or the other, the pApams will leave the Prapannan prior to his departure from this samsAra MaNDalam.

14. ராஜகுமாரனுக்கும் அவதானம் பண்ணி நடக்க வேண்டுமாப்போலே லघु-
प्रत्यवायமும் வாராமைக்காக अपचारங்கள் दूरपरिहरणीयங்கள்

14. rAjakumAranukkum avadhAnam paNNI naDakka vENDumAppOIE, laghu
pratyavAyamum vArAmaikkAha apacArangAL dUrapariharaNIyankaL

Prapannan through the performance of Prapatti has become very dear to the Lord. Yet, the Prapannan has to conduct his life carefully that no pApam is acquired by him consciously. The Lord displays special affection for the Prapannan and treats him like a dear son. Even the crown prince has to conduct himself carefully and try not to incur the displeasure of the king. If the crown prince commits an unjust act, then the king has no option except to punish him for his trespasses. Similarly, the Lord in spite of His special fondness for the Prapannan has no option except to mete out some daNDanais. The anguished Prapannan should do appropriate prAyaScittam to show his repentance over sins acquired deliberately. If the Prapannan does not do the needed prAyaScittams, EmperumAn makes him suffer in this world itself through minor diseases or the like.

To avoid all these traumas, the Prapannan has to conduct himself during his remaining days on earth with great care. He should make special effort to chase away pApams from him as he waits for the Moksha sukham. He has to control four limbs of his body for this purpose:

1. the limb that seeks carnal pleasures
2. Stomach
3. hands and





4. speech

When one displays exquisite care and controls these organs from straying into tempting paths, he can avoid the punishments from the Lord that He has to mete out reluctantly. Great care (*avadhAnam*) would be needed in the post-prapatti stage of life to avoid the nigrAhm (anger) of the Lord through deliberate acts of omission and commission. Swamy Desikan instructs us to be on the vigil against the entry of *apacArAmS* "*aparAdhangaL pukAtu vartikka prAptam*". He continues with his upadesam:

In matters that should be done/*avasya kartavyam* (*krtyAnAm karaNam*), one should do them (*pravrtti*). In *karmAs* that should be avoided (*pariharaNIyam*), one should seek avoidance (*nivrtti*).

15. प्रपत्तिக்குக் கோரின ஫லத்துக்கு ஒன்றாலும் प्रतिबन्धம் இல்லை

15. prapattikku kOrina phalattukku onRALum pratibandham illai

EmperumAn is sarva saktan. Cetanan performs prapatti at His Feet with a phalan in mind. It is sure that such a prapatti will yield that kind of phalan at the desired time. A prapannan might have committed some sins consciously. He could have performed some *kAmya karmAs*. All of these will not interfere with the gaining of Moksham that he had sought through his prapatti. The *pApams* can be chased away with sincere repentance (*prAyaScittam*). If the Prapannan takes a dim view of such *prAyaScittams* and does not do them, EmperumAn will mete out some punishments in this life itself and cleanse him. The mukhya phalan of Moksham is not ruined for the Prapannan. One can now cite nine reasons for the surety of Moksham for one who has done MokshArta Prapatti (*SaraNAgati* done seeking moksha phalan):

1. When one reflects on the frame of mind of the Lord during His Raama, KrshNa *avatArAmS*, it becomes clear that sinner/offender of any magnitude will be protected, if he seeks the Lord's protection.





2. SAstrAs state that Prapatti is the loftiest of all tapas and point out that its vaibhavam is limitless.
3. Geetopanishad states that karmAs done without expectation of any fruits will not lead to pApams. Even a small measure of attempt to perform these dharmams will save one from experiencing major catastrophies. When this is so for simple dharmams, one can understand the powerful effect of the performance of Prapatti for moksham. Such an act will not go to waste.
4. There is a PramANam (valid knowledge) stating that the advantageous state of Prapatti gained by the Prapannan will be nullified by doing nishiddha kAryams (forbidden acts) and kAMya kAryams (those done with a phalan in mind). There is no reason to fear from this pramANam that there will be danger for the surety of the Prapannan's moksham. The PramANam only points out the need to stay from the engagement in these two kinds of karmAs and the need to stay in the middle space of Prapatti safely. There will be no harm to moksham.
5. The importance of MahA viSvAsam: The rAkshasAs in LankA tied up HanumAn with ropes, when he was already bound by the power of BrahmAstram. This powerful astram cannot co-exist with others and as a result, HanumAn got free and the asurA's lack of faith in the power of BrahmAstram ended up in the opposite of what the rAkshasAs wanted. They could not tie HanumAn down. Similarly, there is a view that says the moksham will be impossible unless one has MahA viSvAsam in the Lord as a Prapanna jana rakshakan. Such a failure will nullify the performed prapatti and will harm the gaining of moksham. This view has nothing to do with moksham slipping away from one with lack of faith after his Prapatti has been accepted by the Lord. This view is intended to remind the prapannan at the time of his performance of his Prapatti about MahA viSvAsam and thereby stress the need for having total MahA viSvAsam.

There are lot of familiar injunctions:





1. The performer of a yAgam should not tell a lie. If he does, the power of the yAgam will be diminished
2. The one doing penance should not have haughtiness. If he develops haughtiness, the power of penance will be lost
3. Insulting a Brahmin will lead to reduction in one's life span
4. If one is pompous about any gift giving, the fruits of that dAnam will be gone.

Thus there are so many injunctions that one finds in SAstrams. There is however no injunction to be found anywhere in SAstrams about the nullification of Prapatti that has been accepted by the Lord.

1. There is no instance in the world, where Prapatti done by one to a person with mercy and power becomes fruitless. Veda mantrams also do not cite any such cases about nullification of the fruits of Prapatti due to one thing or the other.
2. Bharatan performed SaraNAGati at the feet of his elder brother at citrakUTam and sought the boon of RaamA's return to Ayodhya to take over the reins of the Kosala desam. Our Lord presented Bharatan with His pADUKAs instead to rule over the land. Bharatan's prapatti was only half fulfilled. After fulfilling His avatAra kAryam, Raamacandran returned to AyodhyA and granted the full phalan of SaraNAGati to Bharatan. Thus, at the right time, Prapatti gets fulfilled. It is never lost.
3. PramAnam states that as an Arta prapannan, one can gain the desired boon from the Lord including moksham at the time of Prapatti itself.

For all these reasons, there will not be any interference at all in gaining the fruits of Prapatti by a Prapannan.

16. बुद्धिपूर्व-अपचारங்கள் புகுந்தாலும் प्रायश्चित्त-विशेषम् अधिकारि-विशेष-नियतम्





16. buddhi pUrva apacArangaL pukuntAlum prAyaScitta viSesham adhikAri viSesha niyatam

Those who have committed consciously sins (buddhi pUrvaka pApams) have to approach an expert in dharma SAstrams and ask him to identify the right kind of prAyaScittam for the sins. The expert will take into account the health, physical ability, level of wealth, the magnitude of the sins and propose the appropriate prAyaScittam.

Even if many people have committed the same kind of sin, the prAyaScittam will vary depending on their individual situation, jAti, ASramam and whether he has performed prapatti or not. For instance, the prAyaScittam by a Brahmin for the pApams acquired will be severe compared to those for other jAtis. The prAyaScittam recommended for the one who has performed Prapatti will be lighter than for the one who has not. BrahmachAri's and the married man's prAyaScittam for the same pApam will differ. The general rule is that one who has more strength and wealth will get severe prAyaScittam. Thus prAyaScittam varies.

When one who has done Prapatti and is not strong to observe harsh prAyaScittam, the recommendation is for the performance of Prapatti itself as prAyaScittam. Some of the harsh prAyaScittams are krcchram and SAndrAyaNam. Those who cannot handle this because of their physical inability will have to do the Prapatti again. MokshArtha Prapatti is done only once. The prAyaScitta Prapatti can be done again for other kinds of repentences.

There may be a question about the saying that consciously acquired pApams do not stick to a Prapannan. This is not entirely correct. This opinion came into usage to exaggerate the mahimai of Prapatti. The pApams acquired unconsciously does not stick to a prapannan. For consciously acquired pApams, certain prAyaScittams are required to expatiate the sins.

17. இப்படி प्रायश्चित्तத்திலே மூட்டுகிறதும் कठिन-प्रकृतिकளுக்குக் கசை





காட்டுவாரைப்போலே அவன் பண்ணுகிற சிசைஷகளுக்கெல்லாம் शरण्य-
प्रसाद-फलम्

17. ippaDi prAyascittattilE mUTTukiratum, kaThina-prakrtikaLukku kasai
kATTuvAraippolE avan paNNukiRa sikshaikaL ellAm SaraNya prasAda phalam

The devAs like Brahma, Indra, SiVA have a general rule. When they wish to save some one, then they give them good j~nAnam. This should correct the cetanan. This is something they are empowered by BhagavAn to do. When it comes to BhagavAn Himself, He has a special and particular rule. He protects His bhaktAs like His own body. Combining these two rules, the blessings of BhagavAn flows towards us directly or indirectly.

After Prapatti, some prapannAs acquire sins through conscious engagement in forbidden acts. BhagavAn reacts in number of ways to come to their help:

1. He generates interest in them to perform prAyaScittams just as a father would wish the well being of his son,
2. Next He quenches the desire for engaging in such acts,
3. He makes them understand the appropriate prAyaScittam for such pApams,
4. He takes the initiative for the Prapannan to perform the prAyaScittam and makes him pure.

There is another way BhagavAn handles the repeat performers of forbidden acts, who do not regret over their behavior. Just like threatening an unruly person with a whip, He creates some sufferings for them like illness. They go through these punishments and get cleansed. They will also be chastised not to engage in such acts again.

We should be grateful to the sarva loka rakshakan acting compassionately to correct us in more than one way.





18. இங்கு இருந்த காலம் ஧ர்ம-அநுபந்நியான ப்ராவண்யம் பிறந்ததாகில் இது தன் அதிகார அநுரூபமான கௌரீ-அமர்த-ரஸத்துக்குத் தண்ணீர்த் துரும்பு

18. ingu irunta kAlam dharma anubandhiyAna bhogattilum, bhoga buddhiyAIE prAvaNyam piRantatAkil, itu tan adhikAra anurUpamAna kainkarya amrta rasattukku-taNNIr turumpu

For the growth of VairAgyam, j~nAnam and Bhakti, a Prapanna grhastan awaiting moksham should enjoy the house holder's bhogams - consistent with dharmam - that come his way. He should enjoy them just like he is taking some medicine without losing his head over them. He should not relate to them as delectable bhogyam and develop addiction to them. If he develops such attachment to them, he will lose his head over them and cut down the kaimkaryams to BhagavAn, AcAryan and BhAgavatAs. There will however be no impact for this Prapannan to gain moksham. The enjoyment of loka bhogams will be like the situation of a small twig in the water that interferes with the sukham of drinking that water. Therefore the prapannan should exercise control over the enjoyment of vishaya sukhams.

19. இப்படி நிஷித்-ப்ராவண்யம் கைங்கர்ய அம்ருத ரஸ விருத்-மாக்கையாலே விஷம்ப்ராவே தூர்பரிஹரணியம்

19. ippaDi nishiddha bhoga prAvaNyam kainkarya amrutarasa viruddhamAkaiyAIE visham pOIE dUrapariharaNIyam

The one who has performed prapatti and awaiting moksham should be rooted in sattva guNam. He should banish matters that are not pleasing to the Lord. This is his duty but in the daily hurly burly, it is not easy to practice. Even the sages with severe control over their minds get tempted and slip from their





sattva base. If this happens and the prapannan strays, he must cleanse himself with appropriate prAyaScittam. If he is a tough one, who does not carry out the needed prAyaScittam, he will receive some punishments in this world itself. This involvement in the forbidden sukhams will interfere with the enjoyment of the nectar of Kaimkaryam to BhagavAn, AcAryAs and BhAgavatAs. Therefore a prapannan should reject these bhogams like they are poison. These tempting vishams are worse than poison; latter can only kill the SarIram but these nishiddha bhogams will destroy the soul inside. The prapannan should seek residence in places, where such bhogams do not exist. It is like a man staying away from places, where dangerous animals roam.

pApam destroys the buddhi. When that happens, the prapannan tries to engage in more sinful activities. In that case, the prapannan should perform prAyaScittam for the first pApam so that the next pApam won't arise. This is his duty and BhagavAn would be very pleased with such action taken by the prapannan.

SAstrAs say that devAs celebrate the ekAnta Seelan and vairAgya sAli, who stays away from the crowds like avoiding a bunch of snakes, who considers the honors given by others as death itself and who views the wives of others as repelling corpses. Similarly, the prapannan who is blind to the other's faults, who is dumb when it comes to criticizing other's faults, who stays like an eunuch regarding other's wives is very dear to the Lord. Such prapanna bhAgavtAs, who dedicate themselves totally to the Lord and stay away from perishable loka sukhams are very dear to the Lord and the Lord cannot bear their separation even for a second.

20. कैङ्कर्यमावतु- ஸ்வாமி உகந்த ஏவல் தொழில் செய்கையாகையாலே

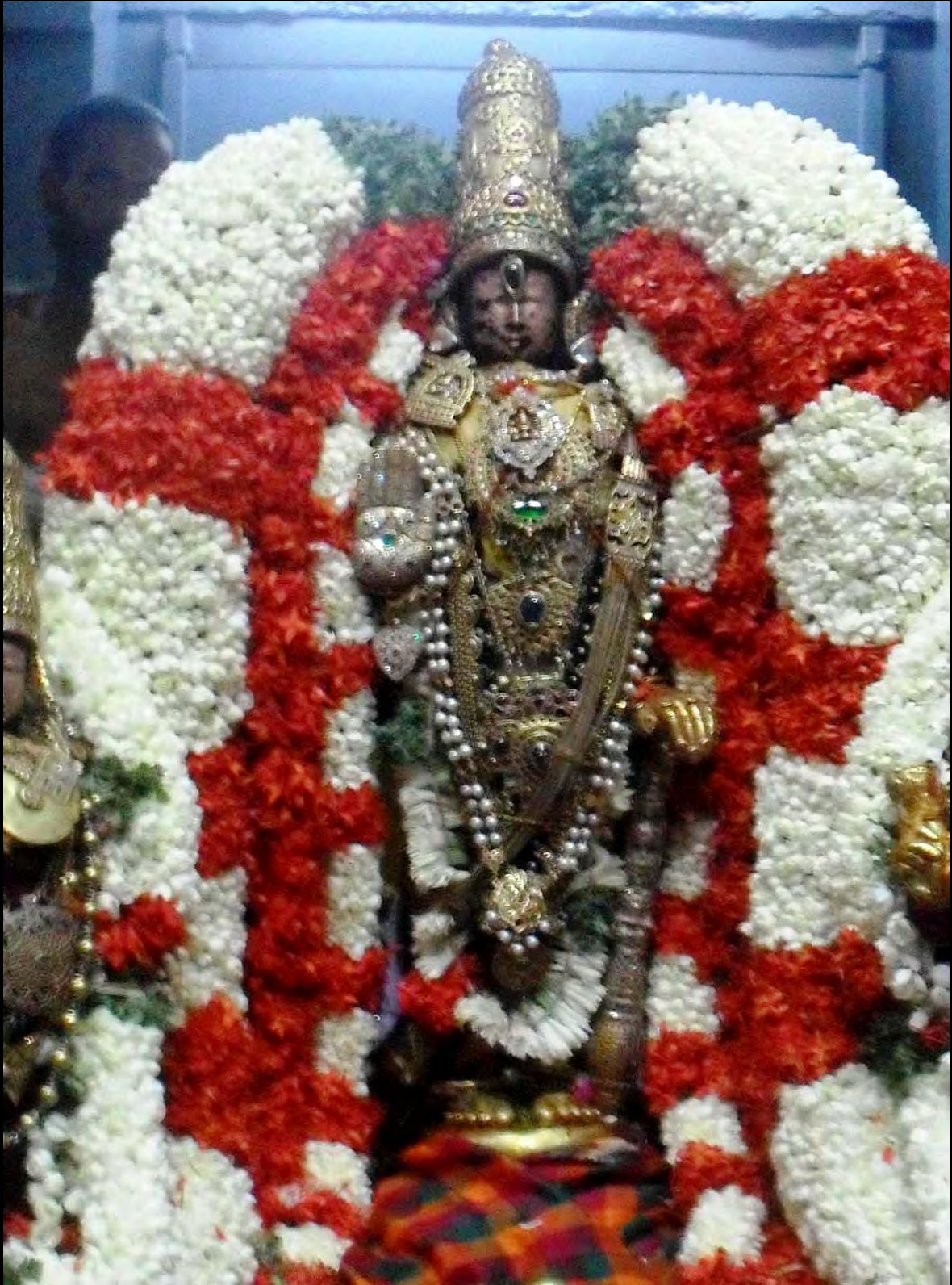
இது யथाशास्त्रம் பண்ணினால் உகப்பாம்

20. kaimkaryamAvatu svAmi ukanta Eval tozhil sey kaiyAIE, itu yathASastram paNNinAI ukappam





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Perform kaimkaryams that please the Lord - Kanchi SrI Varadar
(Thanks: SrI Kausik Sarathy)





What is Kaimkaryam? It is serving one's Lord with acts that please the Lord. This kaimkaryam should be done as prescribed by the Bhagavat SAstrams to please the Lord. The nitya sUris and the mukta jIvans perform kaimkaryam for the Lord in SrI VaikuNTham. The prapannAs perform ucita kaimkaryams in this samsAra maNDalam. There is a difference between the kaimkaryams done by these two groups.

The nityAs and muktAs see the Lord directly and through their j~nAnam are able to relate to the matters that makes the Lord pleased. Their j~nAnam does not depend on the aids of indriyams as in our case in samsAra maNDalam.

The prapnnAs depend on their indriyams for their cognition and when indriyams fail, they do not have the cognition. They need SAstrams to see some thing that their eyes cannot directly see. SAstrams is their hand lamp to see. Therefore they have to perform kaimkaryams following the rules of Bhagavat SAstram. When they transgress SAstrams, they do not get any phalans either here or in the other world. In fact such acts will cause harm to them. The acts outside the SAstrams are classified as demoniac acts (asura ceyalkaL). Therefore prapannAs should adhere strictly to SAstrAs. It is with these facts in mind, AcArya RaamAnuja has instructed in His nitya grantham that the vastus that we present to our Lord should be the ones that are recommended by SAstrAs instead of some thing we like. We can understand our EmperumAn's (svAmi's) mind (tiruvuLLam) only through His SAstrams and perform the kaimkaryams accordingly. Then, He will be immensely pleased and welcome such Kaimkaryams. The prapannan should perform kaimkaryams that please his svAmi until the end of his life.

21. भगवत्- क्कैங்கर्यम्, भागवत- क्कैங்கर्यम् श्रे अणुशुद्धिक्क

अरितानपोतु परम-पुरुषार्थ-कौश्याना भागवत- क्कैङ्कर्यमे उपादेय-तमम्

21. bhagavat kaimkaryamum, bhAgavata kaimkaryamum sEra ansushTTika aritAnapOtu parama purushArtha kAshThaiyAna bhAgavata kaimkaryamE





upAdeyatamam.

The prapannan has to understand from his kAlakshepams on ashTAKsharam that

1. PraNavam denotes his svarUpam (true nature) as the servant of the Lord
2. He recognizes that the Aya (आय) sabdam in the fourth case points out to his duties to perform Bhagavat kaimkaryams
3. From nama: (नमः) sabdam, he understands his total dependence on the Lord and him being made the servants of the Lord's BhAgavatAs. He recognizes now the need to perform kaimkaryams for the BhAgavatAs of the Lord.

It will be magnificent if the prapannan can do Bhagavat and BhAgavata Kaimkaryams at the same time. There may be difficult occasions, when he has to abandon one in favor of the other. Doubts may arise as to which one to abandon. The answer is BhAgavata kaimkaryam has to be chosen over Bhagavat kaimkaryam. This is because BhagavAn becomes happy when His bhAgavatAs are honored. Among all the ArAdhanams, Bhagavat ArAdhanam is the best; even better in importance according to SAstrAs is the BhAgavata ArAdhanam. Further, if one does kaimkaryams to BhAgavatAs, the Bhagavat ArAdhanam is contained inside the BhAgavata ArAdhanam. What indeed is Bhagavat kaimkaryam? It is the one which pleases the Lord. BhAgavata kaimkaryam is very dear to the Lord and hence through BhAgavata kaimkaryam, we do Bhagavat kaimkaryam as well. BhAgavata kaimkaryam is the boundary of Bhagavat kaimkaryam.

22. இவை இரண்டிலும் प्रधानம் आचार्य-கைங்கர்யம்

22. ivai iraNDilum pradhAnam AcArya kaimkaryam

Vedam instructs us that we should worship AcAryans the same way as worship BhagavAn. It does not stop there. Other PramANams say that here is no one





greater than one's AcAryan. One should not think of anyone other than one's AcAryan. His words and vaibhavams should be celebrated. His taniyans and nAmAs should be recited always. AcAryan is the para Brahman. He is the best fruit of one's tapas. He is the best of VidyAs. He is the one to be approached as ASrayam. The importance of kaimkaryam to AcAryan is revealed through all these pramANams.

Further, kaimkaryams to BhagavAn or BhAgavatAs can be commenced only after obtaining the permission of AcAryAs. EmperumAn's SAstrAs point out that AcArya kaimkaryam is itself kaimkaryam performed for BhagavAn. Why? It is because AcAryan is also a BhAgavatan. Therefore kaimkaryam done for AcAryan takes the form of Bhagavat and BhAgavata kaimkaryam. One should not leave out AcArya kaimkaryam in favor of Bhagavat or BhAgavata kaimkaryam. SAstrAs also put down one who fails to perform kaimkaryam for the directly visible AcAryan over the kaimkaryams for BhagavAn who cannot be seen only through His SAstrams and not with the physical eye. The SAstrAs say the behavior of the prapannan in this matter is like some one who throws away the water in his folded palms for the rain water to arrive. It is like one who throws away the wealth at hand and seeks the hidden wealth under ground. Madhura Kavi AzhvAr has demonstrated through his prabandham that his AcAryan's kaimkaryam is the most important one for him. He says in this prabandham that he is offering his salutations to BhagavAn because it would please his AcAryan, Swamy NammAzhvAr. Hence, every prapannan should place primary emphasis on AcArya kaimkaryam and in the remaining time attend to Bhagavat, BhAgavata kaimkaryam.

23. இக் கௌர்யபரனுக்கு பரமௌகாந்திகள ஁கந்த இடமே ஁சித ஁தானம்

23. ik kaimkaryaparanukkup paramaikAntikaL ukanta iDamE ucita sthAnam

SAstrAs have identified selected places as the fit places for the residence of the sAtvikAs sworn to follow the dharmic path. Unfortunately, we are now in Kali yugam. mlecchars have taken over number of puNya sthalams. Hence we





cannot live in such places anymore because the SAstrAs recommend them; hence, these places have to be abandoned. Further, there are a lot of definitions (lakshaNams) for identifying PuNya sthalams that are fit for residence. It is unfortunate that these definitions are not accurate enough to identify the true puNya sthalams. Hence these definitions have to be considered with great care while choosing a place for the residence by a kaimkaryaparan. One cannot independently choose a place because one likes it. Human intellect is not always error free and hence one cannot use this for choosing the appropriate sthalams for residence. Other people's advice may not be good because those will be admixed with their rajo and tamo guNams. How does one pick an appropriate place of residence among all these complexities? The best place is the place where mahAns with abundant sAtvika guNams reside. These mahAns will not consider any one except BhagavAn as their Lord. They wont seek any upAyam other than Prapatti as hitam for them. They won't seek any gain other than moksham. The places they have chosen to reside even if that place is not in AryA Vartam is the best places for residence for Bhagavat - BhAgavata -AcArya kaimkaryaparALs. Similarly, places where BhAgavatAs of the Lord reside are also preferable places of residence.

24. இப்படித் துல்யசீலரைக் கிடையாதபோது விபரித சம்சர்தம் ஁காந்த-வாச-
பரி஁ரியம்

24. ippaDi tulyasIlaraik kiDaiyAtapOtu viparIta samsargam ekAnta vAsa
parihAryam

When such sAtvika BhAgavatAs and their places of residences are scarce to be identified, one should stay in places that are free from dushTa janams. It is to be preferred even if it may be isolated from the population centers. Such ekAnta pradesams are the best choices.





Reside at places where bhAgavatAs live - Veda pArAyaNa goshTi at Kanchi
(Thanks: SrI Kausik Sarathy)

25. இவனுக்கு गतिचिन्तनादिकள் चित्त-संतोष-हेतुवाण काल-यापनम्

25. ivanukku gaticintanAdikaL cita-santosha-hetuvAna kAla-yApanam

Bhakti yogam is known as brahma vidyA so also Prapatti. Both of them are means (sAdhanam) for moksham. SAstrAs have laid out several angams for those who observes bhakti yogam.

It is very important for the practitioner of bhakti yogam to think often about some of its key elements. SAstrams say that failure to reflect on these amsams of Bhakti yogam makes its 8 angams and angi fruitless. What indeed are these amsams to reflect constantly?





1. The disappearance of the sins before the start of the bhakti yogam and the non attachments of unconsciously accumulated pApams thereafter
2. The way in which the jIvan exits the body
3. The banishment of pApa-puNyams at the time of release from the body and their joining the friends and enemies. The puNyams reach their friends and the pApams end up with their enemies
4. The way and the kramam in which Agni devan and the other AdhivAhikars help him (the mukta jIvan) travel on the path of light (arcirAdi mArgam)
5. The eternal bliss (ParipUrNa brahmAnandam) attained at SrI VaikuNTham with their nitya niravadya kaimkaryams to the divya dampatis.

These amsams have to be thought about while we are continuing our life here during the post-prapatti stage of our lives. These five types of thoughts are not angams of mokshArtha prapatti, which has only the five angams of AnukUlya sankalpam, prAtikUlya varjanam, MahA viSvAsam, kArpaNyam and goptrtva varaNam. One may ask why think about these five, if they are not angams of prapatti. The reason is to spend one time reflecting on the forthcoming bliss like a dear wife awaiting her husband's return from a far off land and thinking bout him in a spirit of anticipation. Azhvars state often in their pAsurams about their state of happiness reflecting on the SrI VaikuNTha PrApti and the bhogam to be enjoyed there. It is like SitA PirATTi thinking constantly about Her Lord, while She suffered in the prison of RaavaNan at aSoka vanam. It is a way of spending the days here reflecting on the good fortune to happen, even if these five items are not angams of prapatti. Such reflections are equivalent to performing Bhagavat ArAdhanam, recitation of the dvaya mantram and vAsam in divya desams to spend time joyously, while waiting for travel to SrI VaikuNTham.

26. चातक-वृत्तिर्याना इवनुक्त्वा अन्तिम-प्रत्ययम् स्व-यत्न-साध्यमन्तु





26. cAtaka vrttiyAna ivanukku antima pratyayam svayatna saadhyamanRu

In the 8th chapter of His Geetopadesam, KaNNan referred to an important matter to Arjuna. He said that the residual thought at the time of death will yield the phalan linked to that cintanai. According to PurANams, JaDa Bharata muni thought about the deer he was raising at the time of his death and ended up being born as a deer in his next birth. When PrapannAs think about the utterance of GeetAchAryan, they can develop a worry. What will happen, if we do not have the cintanai of the Lord in the ultimate moments on earth (antima cintanai). We have to make a huge effort to make that happen. Will we be in a state to make a conscious effort? VarAha PerumAn refers to that state as equivalent to that of a stone or a piece of wood.



Lord Krishna gives upadeSam to Arjuna

Swamy Desikan responds to this concern of PrapannAs and assures the PrapannAs that they do not need to worry about this as long as they have done MokshArtha Prapatti quoting the words of VarAha PerumAn (rahasya SikhAmaNi, <http://www.srihayagrivan.org> 80th e-book in this series). VarAha carama Slokam emanating from the sacred lips of VarAha BhagavAn says: "When Prapatti is done, when the SarIram and indriyams are in good state, then the cintanai at the last moments will be facilitated by Him and He Himself





will lead the jIvan to His supreme abode". SAstrAs also say the prapannan gains moksham, whether his place of residence at the end of his life happens to be a PuNya Kshetram or not. PeriyAzhvAr also refers to his inability to think of the Lord during His last moments and tells the Lord that He is mentioning this at this time so He will come to his rescue (எம்பென்னை வந்து நலியும் போதங்கேதும் நான் உன்னை நினைக்கமாட்டேன், அப்போதைகிப்போதே சொல்லிவைத்தேன் அரங்கத்து அரவணை பள்ளியானே eypennai vantu naliyum pOtangEtum nAn unnai ninaikkamATTEn, appOtaikippOtE sollivaittEn arangattu aravaNai paLLiyAnE --PeriyAzhvAr tirumozhi: 4.10.1).

AcArya RaamAnujA records the Lord's words in His SaraNAgati gadyam that a Prapannan will through the Lord's sankalpam maintain his pUrNa j~nAnam and his previous thoughts and deeds will not be altered or rendered ineffective (SaraNAgati gadyam e-book #30 in <http://www.Srihayagrivan.org>):

शरीरपातसमये तु केवलं मदीयैव दयया अतिप्रबुद्धः मामेवावलोकयन् अप्रच्युत
पूर्वसंस्कारमनोरथः

SarIra-pAtasamaye tu kevalam madIyaiva dayayA atiprabuddha: mAmeva avalokayan apracyuta pUrva samskAra manoratha:

As PrapannAs, we have already handed over the responsibility to protect us and therefore we are staying in a worry-free state regarding gaining Moksham. It is for these reasons, we do not also worry about securing antima smrti about the Lord as an essential step at the time of leaving this world. It is only for those practicing bhakti yogam, the possession of antima smrti about the Lord is essential. The state that the Prapannan should be in during the post-prapatti period is: staying like the cAtaka bird anticipating the water from the rainy clouds; we should wait likewise for the delectable water of dayA of the dark rainy season cloud (kALa megham), the Lord. During that time, we should as prapannAs perform acts that will please the sAtvikAs. We should follow the





acts of such sAtvikAs. We should fear committing apacArAmS to the Brahma vits. We should stay away from those, who chase after dharma-arthakAmams instead of moksham as their purpose for living. We should lay every burden of protection at the sacred feet of the Lord and stay like a cAtaka bird awaiting the rain from the sky.



Lay your burdens at the Lord's sacred feet

27. இப்படி க்ஷண க்ருத்யமான ஆத்ம ஸமர்ப்பண யாகத்திற்கு ப்ஶத்-
சङ्கல்ப-சாஶ்யமான தேஹ அவஸாநம் அவஶ்ரதம்

27. ippaDi kshaNa krtyamAna Atma samarpaNa yAgattiRku bhagavat sankalpa
sAdhyamAna dehAvasAnam avabhrtham

Upanishads compare prapatti as a yaj~nam. Here AtmA is the havis (offering). Presentation of that havis is the yaj~nam. This is done in a second's time (kshaNa kartavyam). For this prapannan, who has completed prapatti, the dissolution of the body is considered as the avabhrtam, the snAnam done at the end of any yaj~nam. The death occurring after prapatti is the completion of that avabhrtam. Doubts might arise about comparing the death to avabhrtam and a prapannan doing it as the concluding part of the prapatti yaj~nam. The samAdhAnam for this doubt is: For this unique yaj~nam of prapatti, there is no other special avabhrtam as in ordinary yaj~nAs. The jIVan can reach SrI VaikuNTha lokam after the dissolution of the body.





sadAchArya instructs on the way to reach bhagavAn
tUppul kulamaNi swAmi deSikan (Thanks: SrI Mukund Srinivasan)

28. सदाचार्य परिग्रहत्तिर्कु मुन्पुल्ला अनातिकालमेल्लाम् ஒரு காளராத்திரி

28. sadAcArya parigrahattiRku munpuLLa anAdiKAlamellAm oru kALarAtri

The cetanan (bhaddha jIvan) takes on many births. Until he gains moksham through prapatti, there is a curtain of prakrti (made up of three guNams of sattva-rajās-tamas) that hides all the good vishayams. Prapannan lives in the big land, which generates aj~nAnam (nescience). aj~nAnam and karma follow each other in an endless manner. The jIvan caught up in this land of aj~nAnam has no chance to learn about the three rahasyams or their meanings. Therefore, this jIvan does not have an opportunity to learn about his svarUpam (inherent nature). When this jIvan cannot understand its own svarUpam, how can he aspire to understand ParamAtmA and His svarUpam as well as His svabhAvam.





The jIvan cannot understand the rich treasure inside him dwelling as antarAtma either. The jIvan does not make even an iota of effort to acquire good j~nAnam. He sleeps away under the influence of the samsAric links and his time here is like a dark night (kALa rAtri). The jIvan is deeply immersed in the dark night of aj~nAnam. Through some good deeds (sukrta viSesham), the jIvan has a chance to see the light of the day. This is like the dawn for the big and bright day the jIvan is going to experience later. A sadAcAryan enters the picture now due to bhagavat anugraham and instructs the jIvan about the tattva trayams and rahasya trayams. The AcAryan establishes the cetanam in good AcAram and through his own anushThAnam teaches the jIvan as how to conduct himself. The AcAryan blesses the cetanam with lamp of j~nAnam to find his way. The blessed jIvan reveres his AcAryan for the mahopakAram received both in this earth and in SrI VaikuNTham thereafter and considers his AcAryan's sacred feet as his refuge and protection.

29. பின்பு தே அவஸாநத்தளவும் நல்விடிவு

29. pinbu dehAvasAnattaLavum nalviDivu

The gaining of phalan (moksha siddhi) starts with the gaining of a sadAcAryan. Moksham is not realized immediately once the AcAryan accepts the cetanam as a sishyan. The cetanan did not ask for instant moksham out of his utter distaste for samsAram (Arta prapatti) at the time of his prapatti. He has elected to gain moksham at the end of shaking his mortal coils. Until that time of dissolution of the body, he is still imprisoned in the cage of body (SarIram), whose pillars are the bones. Even after gaining his j~nAnam through his AcAryan, he cannot live in this samsAra maNDalam without admixture of aj~nAnam. He will have to experience the prArabdha karmAs, which have begun to yield their fruits. No big harm will come to prapannan because of this since he has already gained the viSesha anugraham of his AcAryan. His j~nAnam and vairAgyam will blossom like a budding flower. He will enjoy the results of this anubhavam.





A prapannan will gain the light of knowledge about bhagavAn from sadAchAryan SrI Varadar, Kanchi. (Thanks: SrI Kausik Sarathy)

At this stage, his vivekam will awaken him. He will wake up from the sleep induced by prakrti. He develops firmness of mind to learn about EmperumAn, see Him and enjoy Him. He will shake off vishaya sukham. He will think about the joy of moksham in store for him and engage all his indriyams in service to the Lord. He will recognize these conductance as his duties. For such an awakened prapannan, the time until the body falls down is the time of bright and promising dawn.

30. மேல் முழுக்க ஸ்வச்சந்த் கைங்கர்ய மஹோத்ஸவ திவஸம்

30. mEl muzhukka svacchanda kainkarya mahOtsava divasam.

Due to the performance of prapatti earlier, the Lord has accepted this jIvan as





an object, which He has to protect without question. The jIvan performed the prapatti spurred by the desire for moksham. He has done his kAryam and has joined the ranks of krta krtyan. The jIvan is like a gem mined from below and has the sambandham of clay and sand, which prevents its lustre from spreading truly. This is due to sambandham with the gross body (sthUla SarIram), which is made up entirely of prakrti. When the body falls down and the jIvan starts its journey to VaikuNTham, the subtle body linked still with prakrti tags along. Once the jIvan reaches VirajA nadI, takes a dip and crosses it to the other bank of SrI VaikuNTham, the jIvan gets rid of the sUkshma SarIram as well and shines now in its suddha sattva maya state. This transformation is like getting rinsed of the dirt that covered the freshly mined gem. The dharma bhUta j~nAnam of the jIvan is now in full bloom. Our Lord is pleased with this jIvan just as He is pleased with the kaustubha gem on His chest. The jIvan will please the Lord through his blemishless kaimkaryam as the mukta jIvan. There are no limits to the kaimkaryams that can be performed by the jIvan. At Paramapadam, the performance of blemishless kaimkaryams itself is a mahotsavam (grand festival). EmperumAn is the one behind the mukta jIvan's anubhavam of this BrahmAnandam of nitya, niravadhya kaimkaryam and receives all these kaimkaryams with great joy.

Summary of the purport of rahasya ratnAvaLi hridayam

Swamy Desikan has instructed us on the viSeshArthams of rahasya trayams through aphoristic statements and has provided elaborate commentary for each of these thirty vAkyams. The noble tattvams of EmperumAn, superior means for moksham through prapatti, the supreme phalan of moksham have been condensed into thirty vAkyams. Those who reject these vAkyams are like those who think of a noble gem as a useless pebble (kUzhAnkal). On the opposite side of these fools are the great ones (sAtvikAs), who understand the auspiciousness, delectable nature and vaibhavam of these vishayams and adorn the rahasya ratnAvaLi in their hearts.

The understanding of the upadesams in rahasya ratnAvaLi will make us realize





the need for following disciplines:

1. Among the three guNams, the cetanan should learn to practice sattva gunam.
2. Among the many and diverse messages of the vedams, we have to choose only those that are essential to us.
3. There is nothing that is not contained in Tirumantiram. This mantram is the loftiest among all mantrams. It yields all phalans. It points out that Sriman nArAyaNan is the Para devatai. The truly meaningful act is the act undertaken to chase away samsAra bandhams. The real eduction (sAram) is the one about gaining moksham. All the others are asAram. There is nothing greater than Bhagavad ArAdhanam. For those suffering from samsAric disease, moksham is the only curing medicine. One should not think of any "Gods" as the Supreme Being except Sriman nArAyaNan. There is no god that is equal or superior to Sriman nArAyaNan. One should meditate on the sacred feet of divya dampatis and attain salvation. These are the messages from a close study of Tirumantiram.

There is a pAsuram created by Swamy Desikan Himself, which starts with "ciRupayanil". Swamy Desikan wrote his own commentary on this pAsuram. The pAsura vAkyams are:

சிறுபயனிற் படியாத தகவோரெம்மைச்

சேர்க்கவடைக்கலங்கொண்ட திருமால், தானே

மறுபிறவியறுத்தழியா வானில் வைக்கும்

மனமே நீ மகிழாதேயிருப்பதென்கொல்

உறுவதுனக்குரைக்கேனிங்கிருக்குங்காலம்





ஒரு பிழையும் புகுதாத வுணர்த்தி வேண்டிப்

பெறுவதெலாமிங்கே நாம் பெற்று வாழப்

பேரடிமையாலேதென்றிகழேல் நீயே.

ciRupayanil paDiyAta takavOr emmaic-

cErkka aDaikkalam koNDa tirumAl, tAnE

maRu piRavi aRuttu azhiyA vAnil vaikkum

manamE nI mahizhAtE iruppatu en kol

uRuvatu unakku uraikkEn ingu irukkum kAlam

oru pizhaiyum pukutAta uNartti vENDip-

peRuvateAm ingE nAm peRRu vAzhap-

pEraDimaiyAl Etu enRu ikazhaEl nIyE.

This pAsuram is an upadesam for the mind. When one understands the meanings of the thirty vAkyams of rahasya ratnAvali hrdayam, the prapannan will have all his agitations removed and have a steady mind. The various kaimkaryams he does in the post-prapatti period without expecting any returns will gladden his mind. The indriyam known as manas is of great help to the human being. If it is not favorably disposed, no satkAryam can be completed. There is nothing closer and intimate to the jIvan than the manas. This pAsuram is constructed therefore as an upadesam for that dear manas.

Let us now study word for word, the meanings of this pAsuram:

ciRu payanil paDiyAta takavOr - The vaibhavam of our AcAryAs are profound. They do not show any interest in seeking alpa sukhams. Even if prArabdha karmAs begin to yield any puNyam related phalans, they won't get attached to





them. They will always be keen on performing the Bhagavat kaimkaryams alluded to in the second half of the dvaya mantram. These compassionate AcAryAs will test well the sishyAs who seek them and choose only those who have the required sishya lakshaNams. They will perform upadesams for them and will be keen on chasing away their moksha virodhis. They will not bear their prANan without helping such true sishyAs. They wont anticipate any rewards for such upadesams in the form of increased fame or other worldly maryAdais.

emmaic-cErkka - We, the cetanams, have no principal for gaining moksham. We are incompetent to perform Bhakti yogam. We are helpless except to seek prapatti yogam as our means for moksham. In the real world, we see a big boat caught up in the strong winds and getting blown away from its destination. We also see the onset of a favorable wind that resets it back to the desired destination. We are like that boat and are driven by huge and inauspicious karmAs and suffer in the samsAra sAgaram. Our AcAryAs are like the favorable wind, who intervene and land us at the sacred feet of the Lord.



Our Lord is the Master!

SrI Varadar, Kanchi (Thanks: SrI Kausik Sarathy)





aDaikkalam koNDa tirumAl - We are in a state, where we cannot fend for ourselves. Others cannot protect us also. We who have been stuck in this state are brought to the sacred feet of our Lord by our AcAryans and are presented to Him. The AcAryAs plead for us regarding our poor state of not being protected by anyone. How can EmperumAn refuse their appeal? PirATTi also intercedes on our behalf and pleads. EmperumAn cannot go against Her appeal. Our Lord is the Seshi (Master) to us who are His Seshans (servants). He cannot forget that undestroyable link (ozhikka ozhyaTu). He is by nature most merciful. In view of all these factors, He accepts the plea to protect us.

tAnE maRu piRavi aRuttu - Our Lord has toiled so much for us in so many ways. He gave us first the SarIram. Next, He gave us the indriyams. aRivu or j~nAnam was the next gift. He has helped us in so many other ways so far. He is our sarva vidha bandhu. He is our good fortune, who prevents us from reentering the karma bhUmi with another SarIram. He destroys all of our pApa karmAs. Once they are destroyed, there is no chance to enter in to another body (SarIram).

azhiyA vAnil vaikkum - SrI VaikuNTham is eternal in existence. We cannot measure or comprehend its vastness. It can only be understood from Bhagavat SAstrams. We do not come across any sorrows there. When we compare SrI VaikuNTham to other lokams like svargam and its bhogams, the svarga bhogams pale in to insignificance and are like the sufferings in Naraka lokam. In SrI VaikuNTham, there is no differentiation between the mukta jIvans and the eternally liberated nitya sUris. The mukta jIvan that has arrived at SrI VaikuNTham has no prospect to return to the karma bhUmi. Paramapada nAthan will not permit such a happening - reentry in to the samsAra maNDalam.

manamE nIe makizhAtE iruppatE en kol? - EmperumAn has made His sankalpam to chase away all of our blemishes and decided to grant us the moksham. No one can interfere with His sankalpam. There is no one who is equal or superior to Him. After such a magnificent One has willed to grant you moksha sukham, how come you are not elated but are staying in a state of unhappiness?





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Paramapada nAthar- SrI Varadar, Kanchi (Thanks: SrI Kausik Sarathy)





uRuvatu unakku uraiKKEn ingu irukkum kAlam - Oh my manas (mind)! I can understand the basis for your sorrow. SAstrAs speak low indeed of this body made up of the pillars of bone, the ropes of nerves, the mud formed by flesh and blood and having the durgandham of urine and solid waste matter. Further, it goes through the pain of aging. It is the home of many diseases and dirt. It has nine holes. This then is the abode and architecture of SarIram. SAstrAs say that one should get rid of this sorrow ridden body. AzhvArs also stress this point, while admitting that it is not easy to get rid of this body because of AsA-pAsams. Indriyams drag us wherever they want and Oh manas! It is not easy to control you either. You are also of the cancala (unsteady) svabhAvam. You have to stay with the blemishful SarIram and the indriyams pulling you in all directions. rajo and tamo guNams have their impacts also on you. They in turn cause egotism, boasting and create dehAtma-bramam (thought that the physical body is the AtmA), the basis for all these inauspiciousness is this karma bhUmi. We do not know how long aj~nAnam will prevail in this world. We do not know how many apacArams are going to be committed by us. We are expected to perform apacAram-free kaimkaryams all the time. Oh My mind! All these thoughts can depress you. Please do not worry about these things. You have performed the sAddhyopAyam of prapatti and enchanted the Lord, the siddhopAyan. There is therefore no doubt about you realizing moksham and performing nitya kaimkaryam for BhagavAn there. You are sorrowing over the things happening to you during the post-prapatti period. I will tell you about one thing that will remove your sorrows.

oru pizhaiyum pukutAta uNartti vENDi - Bhagavat apacAram-BhAgavatApacAram- AcArya apacAram arise from the lack of tattva j~nAnam. You should want and desire this tattva j~nAnam. Since you cannot seek anything other than bhakti and j~nAnam from BhagavAn, your prayer to BhagavAn for growth of tattva j~nAnam through the AcAryAs lets you realize that blemishless tattva j~nAnam.





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There is no limit to His day!
SrI Varadar, Kanchi (Thanks: SrI Srivallabhan Rajagopalan)





pEruvatelAm ingE nAm peRRu vAzha - As a result of the performance of prapatti, we have gained the sense of being the servants of the Lord. We did not have the wherewithal to practice bhakti yogam as the means for moksham. We did not desire anything other than moksham like kaivalyam and other purushArthams. We have placed our protection at the sacred feet of the Lord. We have no more burdens to worry about. We just have to perform apacAram-free kaimkaryams as long as we are on this earth. We should plan on doing the kaimkaryams that nitya sUris do at paramapadam right here on this earth. We should generate deep attachment to the arcA form of the Lord. The ability to perform apacAram-free kaimkaryam is a rare thing and it is like seeing an oasis in the middle of the desert. If we are able to perform blemish-free kaimkaryams during our post-prapatti period, where is the possibility of sorrow?

pEraDimaiyAl Etu enRu ikazhel - EmperumAn has the power to do whatever He wishes. He is sarva saktan. There is no limit to His dayA. We have performed BharanyAsam at His sacred feet. We have no doubt about gaining moksham. Although the kaimkaryams that we do here cannot equal the pleasures of mokshAnubhavam, we cannot abandon them here. These kaimkaryams fit with our svarUpam as the liege of the Lord. Performance of such kaimkaryams is a blissful anubhavam on this earth.

nIyE - Oh manas! You performed prapatti with the aim of gaining kaimkaryam in Paramapadam. The kaimkaryam done in SrI VaikuNTham will not be the means for moksham. It does not yield the phalan of moksham since it is already gained. In this manner, the kaimkaryam done here is not the means for moksham but you have to do it as phalan.

A Slokam in the AryA meter: As the chillaRai rahasyam is coming to the conclusion, Swamy Desikan used a short Slokam to warn us about the need for protecting the rahasyArthams. Swamy Desikan instructs us that we have to guard against the one who acquires these rahasya arthams in a stealthy manner. We have to guard against the AcArya drohis and the people who put down the





Vedams and ISvaran and other mahA pApis. The Slokam is:

रक्ष्वनन्यरक्ष्यां लघीयसीमपि गरीयसीं सन्तः ।

लक्ष्मीसहायहृद्यां रहस्यरत्नावळिं रम्याम् ॥

rakshvananyarakshyAm laghIyasImapi garIyasIm santa: |

lakshmiSahaAya hrdyAm rahasyaratnAvaLim ramyAm ||

The extended meaning of the Slokam:

The rahasya ratnAvaLi has 30 vAkyams. The hAram (necklace) made of these 30 gems shines with the lustre of j~nAnam. The beauty of the words and the meanings of these vAkyams shines in a natural way. It has the glory of echoing the pramANams and sAstrArthams. From children to puNDits can enjoy this rahasyam.

EmperumAn adorns Periya PirATTi, pearl garland (muktAvaLi) on His vakshasthalam along with the beautiful necklace of rahasya ratnAvaLi with equal affection (lakshmiSahaAya hrdyAm rahasya ratnAvaLim ramyAm).

This necklace of rahasya ratnAvaLi may be small in size (made of 30 gems alone) but it is priceless in value. Its greatness arises from housing the sakala sArArthams. This precious rahasyam will be protected by the discriminating satjanams, who have a clear knowledge about what is sAram (significant) and what is asAram (insignificant). They will protect this rahasyam consisting of siddhAnta rahasyams from falling in to the wrong hands. The upadesams to apAtrAs (unfit ones) is like the seed planted in a salty land, like giving a flower garland to a monkey and is also like marrying a girl to a napumsakan. Good protection for this SrI sUkti will be lost when apAtrams are blessed with the upadesam of this rahasya grantham. May the sat janams preserve, protect and instruct aspirants with vivekam and devotion!





Overview summary of rahasya ratnavaLi hridayam:

Swamy Desikan out of His infinite compassion for the suffering samsAris blessed them with an elaborate commentary of His own for this chillarai rahasyam. This SrI sUkti focuses on three areas of importance to a cetanan longing for moksham (mumukshu):

1. The state of cetanan before prapatti anushThAnam
2. The way to perform prapatti
3. The way to lead one's life during the post-prapatti period.

The pAsuram of "onRE pukal nanRE varuvatellAm namakku paramonRilatE" stands in the place of the string that holds together the thirty gems of this rahasyam. This rahasyam describes the contented and worry free state of a Prapannan, who has performed prapatti with the mahopakAram of a sadAcAryan, placed all the burden of protection at the sacred feet of the Lord and has been accepted as an object of protection by the Lord.

The fourteen groups of thought among the 30 vAkyams of rahasya ratnAvaLi hridayam:

vAkyams 1, 2 - EmperumAn is the Protector (Rakshakan) for all.

vAkyams 3, 4 - The help of AcAryan and PirATTi, who unite a cetanan with EmperumAn.

vAkyams 5, 6 - The reason for PirATTi's pleading for us.

vAkyams 7, 8 - The upayam of prapatti to attract the attention and enchantment (vasIkaraNam) of the EmperumAn.

vAkyams 9, 10 - The simplicity of the performance of prapatti and the way to perform it.

vAkyams 11, 12 - Acts to be performed during the post-prapatti period.

vAkyams 13, 14 - The ways to destroy the sins acquired during the post-





prapatti period and their effects.

vAkyams 15, 16 - : The unique vaibhavam of prapatti.

vAkyams 17, 18 - The way for prapannan to conduct himself, when experiencing sukha-dukkhams after prapatti.

vAkyams 19, 20 - The ways to avoid instances when one is confronted with occasions to act against SAstrams.

vAkyams 21, 22 - The different ways in which EmperumAn reacts in acceptance of the appropriate kaimkaryams to Him.

vAkyams 23, 24 : The choice place of residence for a Prapannan during the post-prapatti time of his life here.

vAkyams 25, 26 and 27 - Removal of doubts about angams other than the five for prapatti.

vAkyams 28, 29 and 30 - The differences between the three stages of life of a prapannan:

1. The time before prapatti anushThAnam, when a cetanam who is not interested in performing prapatti becomes one who is desirous of moksham (becoming a mumukshu),
2. Post-prapatti time of one's life awaiting ascent to SrI VaikuNTham
3. The time after the dissolution of the SarIram made of five elements and gaining moksham to start the journey to SrI VaikuNTham by the path of light (arcirAdi mArgam).

Through the final vAkyam, Swamy Desikan instructs us to enjoy the integrated essence of all the vAkyams of this rahasyam.

The pAsuram starting with the words, "ciRu payanil paDiyAta takavOr emmai" celebrates the glory of AcAryAs and the ananta kalyANa guNams of EmperumAn by the worry and doubt-free Prapannan enjoying his kaimkaryams





here during the post-prapatti period and relating them to the future kaimkaryams that he would be performing in SrI VaikuNTham.



kavitArkika simham - Swamy DeSikan, Thiruvendipuram
(Thanks: SrI Srivallabhan Rajagopalan)

Finally, the AryA meter Slokam starting with "rakshantu" differentiates between the fit and the unfit to comprehend the Vaibhavam of this SrI sUkti and urges the need for performing upadesam of this SrI sUkti only to the discerning and the fit adhikAri.

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य वेदान्तचार्यस्य कृतिषु

रहस्यरत्नावळि हृदयम् समाप्तम् ।

kavitArkika simham svAmy Desikan's rahasya ratnAvali hrdayam samAptam

Swamy Desikan tiruvaDigaLE SaraNam

dAsan,

Oppiliappan kOil VaradAcAri Sadagopan

