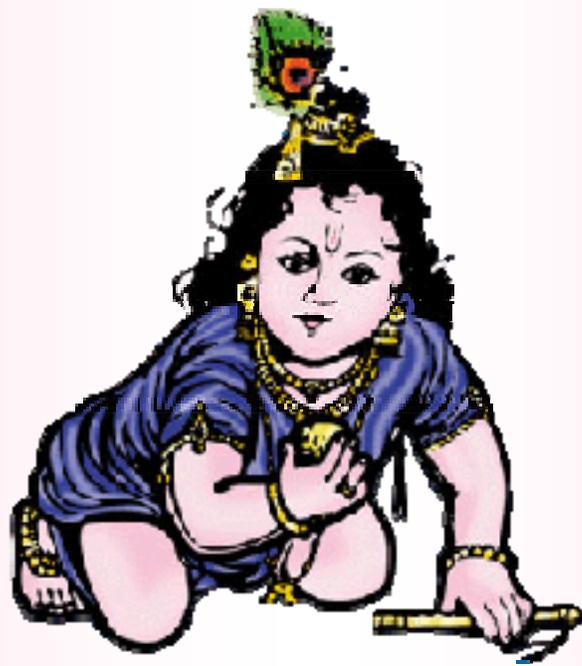


Swamy Desikan's
Rahasya Navaneetham



**Annotated Commentary in English by
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॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

रहस्य नवनीतम्

Rahasya Navaneetham

ஸ்வாமி தேஸிகன் அருளிய சில்லரை ரஹஸ்யங்கள்
(அம்ருத ரஞ்ஜனி ரஹஸ்யங்கள்)
ரஹஸ்ய நவநீதம்



ThiruvONatthAn uLagALum - Taramani DEsikan

Introduction

On the blessed day of PurattAsi Sraavanam, when we celebrate the avathAram of Sri VenkatEsa GhantAvathAran, Sri NigamAnthA Mahaa Desikan adiyEn thought of placing the Chillarai Rahasyam of “Rahasya Navaneetham” at the Thiruvadi of ThiruvEngadamudayAn as He enjoys His BrahmOthsavam at Thirumala.

Rahasya Navaneetham

Navaneetham is a parama bhOgya vasthu for KaNNan. With this in mind, Swamy Desikan churned the quintessential meanings of the three rahasyams-- Thirumanthiram, Dhvayam and Charama SIOkam-- like churning for VeNNai to create Navaneetham and named this rahasya grantham as “Rahasya Navaneetham”.



ACHARYA VANDHANAM

This Sri Sookthi starts with an AchArya Vandhanam:

உத்தி திகமுமுரை முன்றின் மும்முன்றும்
சித்தமுணரத் தெளிவித்தார் - முத்திதரும்
முல மறையின் முடிசேர் முகில்வண்ணன்
சீல மறிவார் சிலர்.

utthi thihazhum urai moonRin mummUnRum
chittham uNarat-terivithAr --mutthi tarum
moola maRayin mudi sEr Muhil VaNNan
Seelam aRivAr silar



mOksha dAyakan- mylai keshava perumal giving sEvai as namperumal



Meaning

Our Lord, MokshadhAyaka Mukundan, has the most beautiful blue hue of the rainy day cloud. He is the One celebrated in the Upanishads, which appear at the end of the VEdams. The few AchAryAs, who comprehend well His adhyAsccharya guNams have blessed us with their upadEsams on the three meanings associated with the three rahasyams: Moola Mantram, Dhvayam and Charama sIOkam.

Swamy Desikan salutes Sriman Narayanan as “Moksha DhAyakan” (Mutthi tarum Muhil VaNNan). He is celebrated by VedAntham/Upanishads that shows us the path to Mukthi (Mutthi tarum Moola MaRayin mudi sEr Muhil VaNNan) by developing Jn~Anam about the three: tattvams, hitham and PurushArTam. There are three essential meanings for each of the three rahasyams and they add up to nine meanings altogether (urai moonRin mummUnRum). The great AchAryAs, who are fully conversant with the anantha kalyANa guNams of MOKsham-granting Mukundan have instructed us clearly about these nine meanings of the three rahasyams.





MEANINGS FOR THE THREE RAHASYAMS

Thirumanthiram

For Thirumanthiram/ Moola Manthiram/ AshtAkshari, which is sakala Veda Saaram, the three meanings are:

1. **Svaroopam SamarpaNam** - - the placement of our Svaroopam as His SeshabhUthan at His sacred feet
2. **Bhara SamarpaNam** - - the samarpaNam of the burden of our protection at His Thiruvadi and
3. **Phala SamarpaNam** - - presentation of the fruits of that protection also to Him

Dhvayam

The three meanings here are:

1. Our Lord Sriman NarayaNan as the UpAyam (Means for Moksham),
2. Our Lord as the Phalan (UpEyam, Goal) and
3. Removal of the enemies that stand in the way of realizing this PurushArTam (VirOdhi ozhithal).

Charama SIOkam

The three essential meanings dealt with are:

1. The anushtAnam (sacred observance) to be performed by the one desiring Moksham (Mumukshu),
2. The act of the Lord for that chEtanam seeking the Lord's protection thru SaraNagathy and
3. The conduct, the way of life to be followed by the Prapannan during his Post-Prapatthi period.





He is upAyam and upEyam Sri Vadivazhagar of Thiruanbil

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SUMMARY OF THE NINE MEANINGS OF THE THREE RAHASYAMS

In a rich Tamil Paasuram, Swamy DEsikan summarizes these 9 Meanings:

எனக்குரிய நெனதுபரமென் பேறென்னாது
இவையனைத்து மிறையில்லா விறைக்கடைத்தோம்
தனக்கிணை யொன்றில்லாத திருமால்பாதம்
சாதனமும் பயனுமெனச் சலங்கள் தீர்ந்தோம்
உனக்கிதமென் றொருபாக னுரைத்ததுற்றோம்
உத்தமனாமவ னுதவியெல்லாங் கண்டோம்
இனிக்க வருமவை கவர விகந்தோஞ் சோகம்
இமையவரோ டொன்றினிநா மிருக்குநாளே.

yenakku uriyan yenathu bharam yenn pER yennAthu
ivai anaiththum iRai illaa iRaikku adaiththOm
Tanakku iNai onRu illAtha ThirumAl Paadham
Saadhanamum payanaum yenac-chalankaL theernthOm
unakku itham yenRu oru Paahan uraitthathu uRRoM
utthamanAm avan udhavi yellAm kaNDom
inikka varum avai kavara vikanthOm SOkam
imayavarOdu onRuini nAmirukkum naaLE

Meaning:

First Two Lines dealing with Thirumanthiram

Yenakku uriyan = I am my own Master

yenathu bharam = the responsibility for my protection rests with me.

yenn pERu = the phalan of that protection also belongs to me.

yennAthu = not thinking in this wrong way

ivai anaiththum iRai illa iRaikku adaiththOm = adiyEn placed the svaroopam, bharam and Phalan at the sacred feet of our Matchless Lord.

Third and the Fourth Lines dealing with Dhvayam

Tanakku iNai onRum illAtha ThirumAl paadham = Convinced that the incomparable sacred feet of the Lord alone





saadhanamum payanumena = as the UpAyam (Means) and Phalan (Fruit thereof)

salankaL theernthOm = we stopped from engaging in the self-destructive deeds.

The Fifth and the Sixth lines dealing with Charama SIOkam

unakku itham yenRu = saying that this is the most important & comforting upAyam for You

Ohr Paahan uraitthathu uRRoM = the matchless Charioteer of Arjunan blessed us with His Charama sIOkam and we performed SaraNagathy at His lotus feet.

utthamanAm Avan udhavi yellAm kaNDom = We as PrapannAs experience all of the upAyams revealed to us by the Supreme Lord thru His charama sIOkam.

The Seventh and the Eighth lines of the future happiness after SaraNagathy

inikka varum avai kavara vihanthOm Sokam = we have banished all samsAric sorrows by reflection on the great joy to be conferred on us thru travel to Sri Vaikuntam by archirAdhi maargam and enjoyment of ParipoorNa BrahmAnandham thru nithya, niravadhya kaimkaryam to the divine couple there.

imayavarODu onRu ini nAmirukkum naaLE = in our post prapatthi days on earth, we rejoice over the thought of our time here as being equivalent to the nithya sooris (eternally liberated souls) serving the dhivya dampathis at their ThirumaamaNi Mantapam at Parama Padham.

In the two nigamana sIOkams in Sanskrit, Swamy Desikan summarizes the purport of the Sri Sookthi of Rahasya Navaneetham and prays to ThiruvEnkatamudayAn to confer Kaimkarya Sri for all PrapannAs, who comprehend and practise the nine meanings of the three rahasyams.



thirumAl paadham - ranganaatha of rangasthala





NIGAMANA SLOKAM 1

गुरुभजननेत्रभाजा मथितरहस्येन वेङ्कटेशेन ।

नवनीतमिव गृहितं नवकमिदं नित्यमास्वाद्यम् ॥ १

Guru-bhajana- nEthra-bhAjaa maTitha-rahasyEna VenkatESEna
navaneetham- iva gruheetham navakam idham nithyam aasvAdhyam (1)

Meaning

Sri VenkatEsa (VedAntha Desikan) used the churning rope of AchArya vandhanam to bring out the rahasya navaneetham from the curd of three rahasyams. This is freshly churned navaneetham and the nine meanings constituting it will be a delight forever to taste.

NIGAMANA SLOKAM 2

प्रशमितकलिदोषां प्राज्यभोगानुबन्धां

समुदितगुणजातां सम्यगाचारयुक्ताम् ।

श्रितजनबहुमान्यां श्रेयसी वेङ्कटाद्रौ

श्रियमुपचिनु नित्यं श्रीनिवास त्वमेव ॥ २

Prasanitha-KalidhOs hAm prAjya-bhOgAnubhandhaa
samudhitha guNajAthAm samyagAchAra yukthAm
Srithajana-BahumAnyAm SrEyasee VenkaDAdhrou
Sriyam upachinu nithyam SrinivAsa ThvamEva (2)

Meaning

Here SwAmi DEsikan seeks Thirumalayappan' s anugraham on PrapannAs.

Oh Lord of ThiruvEnkatam! Please grow further and further the Kaimkarya SrI of Your KaimkaryaparALs at Thirumalai! They should not be affected by the misfortunes of Kali Yugam. They should be filled with the blissful anubhaavam of enjoying You. They should be rich in sathguNams as the adiyArs blessed to perform Kaimkaryam for You. They should be blessed to have high level of AachAram as servants of Yours. They should cherish Your kaimkaryams and protect that wealth of Kaimkaryam. You must confer on these BhaagavathAs all of these boons!





Moola Manthram is made up of 3 vAkyams: PraNavam, Nama: sabdham and NaarAyaNaya sabdham. Among these three vAkyams, Prapatthi is the dominant embedded theme.



Lord of Thiruvengal





PRAPATTHI & ITS PRESENCE IN THE THREE VAKYAMS

The svaroopA samarpaNam, the first of the three samarpaNams by the Jeevan is in PraNavam.

The samarpaNam of the burden of the Jeevan's protection is linked to Nama: sabdham and

The Phala samarpaNam is connected to NaarAyaNaya section.

PraNavam & SvaroopA SamarpaNam

JeevAthmA is different from the body and Indhriyams. Jeevan is of the form of bliss. Jn~Anam and Aanandham (bliss) are the guNams of the Jeevan, which is self-luminous. It does not need any other Jn~Anam to know itself. It is behind the manifestation as "I". It is atomic in size. It is the servant by svabhAvam to the dhivya dampathis. The Lord is the Master of the Universe (Swami). He is the cause behind this universe. He is the protector of all. Svaropa samarpaNam is the presentation of one's AathmA to the Lord, its Owner.

The clear understanding of this Swami-Daasan relationship will lead to the firm grip on artha Panchakam or the five topics to be comprehended :

- (1) ParamAthma as the goal
- (2) The nature of the Jeevan that seeks the Lord
- (3) The means for attainment of the Lord (prapatthi),
- (4) The Phalan that is gained thru this attainment and
- (5) All that stand as obstacles (VirOdhi) in that effort for attainment. For full comprehension of these 5 items (artha panchakam), observance of SvaroopA samarpaNam is key.

Nama: sabdham & Bhara SamarpaNam

"I have no wherewithal (akinchanan). I am forever your servant and I am always under your control. You must accept me as the helpless one without any means to protect myself and offer your protection. That burden of protecting me is yours."

This prayer by the Jeevan is the bhara samarpaNam implicit in the nama: sabdham.

NaarAyaNaya and Phala SamarpaNam

Nithya Sooris perform eternal kaimkaryam to the dhivya dampathis. If they thought they were svatantra purusharkaL or think that they are doing these kaimkaryams in anticipation of a Phalan, then those kaimkaryams will be filled with blemish.





The Prapanna Jeevan reflects on this and concludes:

adiyEn has as much rights as the Nitya Sooris to perform blemishless Kaimkaryam to the divine couple.

adiyEn is filled with great kaamam (desire) to perform such Kaimkaryams. In this world the sarIram and Indhriyams and the karmAs arising from their operation have distracted me and made me unfit to perform such kaimkaryams.

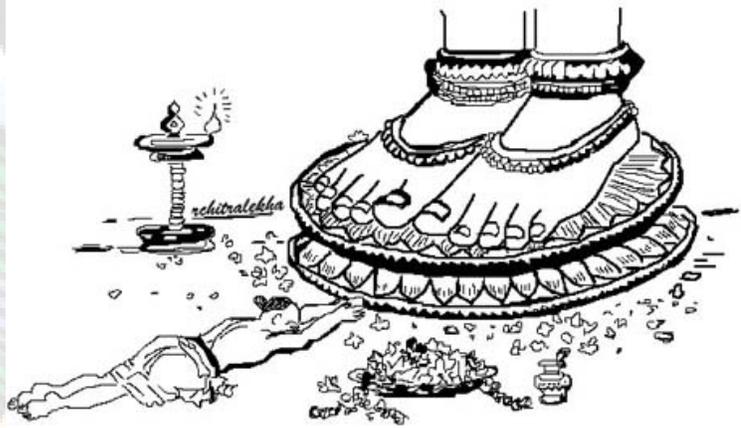
adiyEn has now performed Prapatthi and got rid of all those karmAs and am ready for performing such blemishless kaimkaryams.

The Fruits (Phalan) arising from such kaimkaryams are placed at Your Thiruvadi and You must accept them. This is the Phala samarpaNam associated with NaarAyaNaya sabdham.

The help rendered by Thiru Manthiram

Thru PraNavam, Thirumanthiram reveals that the Lord is the Seshi (Master) and Jeevan is the Seshan (daasan) and connects them thru this relationship. Nama:

sabdham makes the Sesha Jeevan perform Prapatthi to the Lord and makes the Lord accept that vazhipadal. The Jeevan prostrates before the Lord in a state of abject helplessness and the Lord bends over to receive that Prapatthi. Thru NaarAyaNaya sabdham reveals that the muktha Jeevan gains the phalan of Bliss in Sri Vaikuntam thru kaimkaryams and the Lord recieves that Phalan thru Phala samarpaNam, which makes both of them equal in enjoying BrahmAnandham.



Phalan placed at your thiruvadi

Brahma Soothrams and Thirumantram proclaim the same truth

Brahma Soothrams are the Moolam for Sri BhAshyam. The first two chapters deal with Para Tatthvam; the third covers MokshOpAayam and the fourth about the Phalan of Moksham.

In this order, Thirumanthiram covers Sriman NaarAyaNan thru the PraNavam, the upAyam of Prapatthi with Nama: sabdham and Moksha Phalan thru "NaarAyaNaya".





ELABORATION OF THE THREE VAAKYAMS OF DHVAYAM

Dhvayam is used for performing Prapatthi and hence it is called KaraNa manthram. Dhvayam also has three vAkyams:

- (1) Sriman NaarAyaNa charaNou SaraNam prapadhyE,
- (2) SrimathE NaarAyaNAya and
- (3) Nama:

The first Vaakyam points to the visEsha upAyam which are of two kinds: siddham and saadhyam.

The second vaakyam points to the visEsha Phalan, which again has two aspects: siddham & saadhyam.

The third vaakyam focuses on the removal of the obstacles (VirOdhis) that stand in the way of gaining the phalan; virOdhis also break down into the two categories of Siddham & Saadhyam.

Dhvayam elaborates on the Tattva-hitha-PurushArTams with its amsams.

The factor (amsam) for anusandhAnam in the first vaakyam is UpAya visEsham

Our Lord with Periya PirAtti becomes SiddhOpayan for ChEtanan. He stands as an ancient (eternal) upAyam that is not invented by the chEtanan. He is the One who grants the phalan desired by the chEtanan. Our Lord expects however a small act (performance of Prapatthi) from the chEtanan. Our Lord also helps the chEtanan to perform the Prapatthi thru a SadAchAryan. He makes sure that there are no obstacles (VirOdhis) to Prapatthi and grants the Phalan of Moksham directly and thus become the SiddhOpAyam. SaraNagathy is the vyAja maathra upAyam to gladden the heart of the Lord, the SiddhOpAyam. Since chEtanan has to perform this Prapatthi, this upAyam becomes SaadhyOpAyam.

PurushArTa VisEsham is the amsam to be observed in the 2nd Vaakyam of Dhvayam

The visEsha phalan (upEyam) is the nithya, niravadhya kaimkaryam done by the Mukta Jeevan to the dhivya dampathis in their Supreme abode. The Mukta jeevan does them without any feeling of independence (svatantram) or the thought that the phalan of such kaimkaryam belongs to it. The Mukta Jeevan does engage in such kaimkaryams for gaining ParipoorNa BrahmAnandham. The phalan from such kaimkaryams is known as Saadhya Phalan. Our Lord is nithyan (without beginning or end) and hence He is Siddha Phalan (ever-existing Phalan). Our Lord is therefore Siddha uPEyam and the Mukta Jeevan's Kaimkaryam is Saadhya upEyam (Phalan).





SiddhOpAyan

VirOdhi nivrutthi visEsham is to be reflected in the third Vakyam (nama:) of dhvayam

The banishment of VirOdhi is about the removal of all kinds of nescience that might make the Mukta Jeevan feel that it is a Svatantran and all the kaimkaryams are for gaining some phalan. These are the two kinds of ajn~Anam that are removed.





ELABORATION OF THE THREE VAAKYAMS OF CHARAMA SLOKAM

The first of the three vaakyams of Charama sLOkam deals with the act that should be performed by the chEtanan, who is a qualified adhikAri (Sarva dharmAn parithyajya MaamEkam SaraNam vraja).

The second vaakyam is "aham thvaa Sarva PaapEbhyO MokashayishyAmi". This deals with the act to be performed by the Lord, the SaraNAGatha rakshakan.

The third vaakyam (maa Sucha:) covers the duties of Prapannan after Prapatthi and his tranquil state of mind.



maa sucha - ThiruvallikkeNi geethAchAryan





The thought to be reflected upon from the First vaakyam: adhikAri kruthyam

The Mumukshu (one desirous of gaining Moksham) has to beseech protection from the SarvalOka Rakshakan, our Lord, the SiddhOpAyan. The Jeevan has to seek the protection at the sacred feet of the Lord. The mumukshu has to realize the impermanence of wealth and power in this world and develop vairAgyam and seek Moksham as the only lasting wealth and perform Prapatthi.

SaraNya Kruthyam: The anusandhAna amsam in the second Vaakyam

EmperumAn is the rakshakan for the entire world. It is his turn now to remove all the sins that stood blocking the path for the jeevan to attain the Lord. The Lord bears now all what the Bhaddha Jeevan bore. Our Lord recognizes the inadequacies of the chEtanan in performing the arduous Bhakthi yOgam and stands now in the place of Bhakthi yOgam, when the prapannan performs Prapatthi. If the Prapannan desires a time at which he wants to leave this world, our Lord grants him that wish too. Our Lord thus bears all burdens as desired by the chEtanan and grants him sama bhOgam once the prapannan arrives at Sri Vaikuntam as the Mukta Jeevan.

Uttara Kruthyam by the Jeevan linked to the third Vaakyam of Charama sIOkam

After Prapatthi, the jeevan has to observe the following things:

1. Mahaa viswAsam in the Lord since the Moksha Phalan is certain and should not fret over anything.
2. He should not seek any phalan other than Moksham or engage in anya dEvathaa upAsanam.
3. As long as the jeevan is here in the embodied state, it has to observe all karmaas commanded by the SaasthrAs (Aajn~A kaimkaryams). He should perform this kaimkaryams without seeking any phalan and perform them just to please the Lord (Sriman NaarAyaNa preethyarTam).

SarvalOka SaraNyan, our Lord does three things for the Prapannan

1. He steers the Jeevan, who is unfit to engage in Bhakthi yOgam and deflects him towards a SadAchAryan to observe Prapatthi yOgam.
2. Our Lord chases away all the sins of the Prapannan.
3. He helps the Prapannan to be free from worries and makes him engage in Kaimkaryams that will please Him.





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GeethAchAryan posing as Navaneetha KrishNan





The Limitlessness of EmperumAn, Prapatthi and Moksha Phalan

The three Tatthvams elaborated by Charama sIOkam (EmperumAn, Prapatthi and Moksha phalan) are not circumscribed by place, time or vasthu.

Our Lord can not be limited to one place, time or vasthu. He is there at all places, times and vasthus.

Prapatthi is again not confined to any place or time or vasthu. It can be done at all places and at all times and vasthus that are considered equivalent to it.

Moksha Phalan and the kaimkarya phalan arising from Bhagavath anubhavam has no restrictions based on place, time or vasthu. In the state of Moksham, the muktha jeevan can perform Kaimkaryams to the dhivya dampathis at all places in Sri Vaikuntam and at all times (Kaalam has no power in Vaikuntam) and is not confined to a specific vasthu or other.

These are the deep thoughts that are associated with the three rahasyams, which are delectable as freshly churned Navaneetham.



Rahasya Navaneetham sampoorNam

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitaarkika siMhaaya kalyaana guNa shaalinE |

shrImatE vE~nkatEshaaya vEdaanta guravE nama: | |

Swamy Desikan ThiruvadigaLE SaraNam.

Daasan,

Oppiliappan KOil VaradAchAri SaThakOpan

