

SwAmy Desikan's rahasya mAtrukai



SrI nrusimha seva rasikan
Oppiliappan Koil SrI VaradAccAri SaThakopan



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Amalan - Kanchi SrI PerarulAlan on Garudan





॥ श्रीः ॥



श्रीमते निगमान्तदेशिकाया नमः

श्रीवेदान्तदेशिकैरनुग्रहीतम्

रहस्यमातृका

ஸ்வாமி தேஸிகன் அருளிச்செய்த
ரஹஸ்ய மாத்ருகை

Swami Desikan's

Rahasya mAtrukai

(Chillarai Rahasyangal- amrta Ranjani Rahasyam 7)



श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitaArkikakesarI |
vedAntAcAryavaryo me sannidhattAm sadA hrDi ||



INTRODUCTION

In Sanskrit language, there are 51 letters starting from "अ - a" and ending in "क्ष - ksha". These are known as mAtrukais. In this Chillarai rahasyam, Swamy Desikan condenses the meanings of the three rahasyams and presents them in

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51 sentences. He devotes 30 mAtrukaiś to the meanings of Moola mantram/ ashTAKsharam, 10 to dvayam and the remaining 11 mAtrukaiś to Carama SLOkam. The mukhyArthams of the three rahasyams are covered succinctly in this Chillarai rahasyam. We will be following closely the writings of VaikuNTha vAsi Oppiliappan Koil U.Ve. SrI SrIrAma DesikAcchAr Swamy, adiyEn's first mentor.

This rahasyam commences with a Tamil pAsuram, a salutation to the AcAryAs, who have instructed us on the inner meanings of the three rahasyams:

அப்படிநின்ற அமலன்படி யெல்லாம்

இப்படி எம்முள்ளத்தெழுதினார் - எப்படியும்

ஏரார் சுருதியொளியா விருள் நீக்கும்

தாராபதி யனையார் தாம்.

appadininRa amalanpadi ellAm

ippadi em uLLaththezhutinAr - eppadiyum

ErAr SurutiyoLiyA liruL neekkum

thArApathi yanaiyAr thAm.

Prose Order:

ஏர் ஆர் சுருதி ஒளியால் இருள் நீக்கும் தாராபதி அனையார் தாம் அப்படி நின்ற அமலன் படி எல்லாம்இப்படி எம் உள்ளத்து எழுதினார்

Er Aar Suruti oLiyAl eppadiyum iruL neekkum thArApathi anaiyAr thAm appadi ninRa amalan padi ellAm ippadi em uLLaththu ezhudinAr

Meaning:

Just as the king of nakshatrams, Chandran chases away the darkness of the night with its lustre, the celebrated AcAryAs banished the darkness in our minds caused by aj~nAnam (nescience) with the bright moon of VedAntam. Our





AcAryans wrote on our minds (performed upadEsams about) the blemishless Lord's prakArams, which are not easy to fathom. We have brought out in this chillarai rahasyam the essence of all those upadEsams.

Comments:

The AcAryAs used the cool and bright moonlight of VedAntam (Er Aar Suruti oLiyAl) removed the aj~nAam in our minds (iruL neekkinAr). This act of the AcAryan is similar to the King of stars, Chandran (thArApathi) chasing away the external darkness. The AcAryans blessed us with a lasting recording in our minds about the PrakArams (padi) of the blemishless Lord (amalan).

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"The foundation for all the VedAs"





MOOLA MANTRAM (1-30 MATRUKAIS)

திருமந்திரத்தில் மூலமாகிய ஒற்றையெழுத்தான முதல் பதத்தில்
முதலெழுத்திலே

Thirumanthiraththil mUlamAkiya oRRai ehzuththAna mudal padaththil mudal
ezhuththile

1) श्रियःपतिमिनुदय सर्व-जगत्-कारणत्वम्

1) Sriya: patiyinudaiya sarva jagat kAraNatvamum

Thirumanthiram (ashTAKsharam) has eight letters (aksharams). The First aksharam is PraNavam. This also becomes the first padam. This PraNavam is the foundation for all the VedAs. When one recites the VedAs, PraNavam is recited at the beginning and at the end. This PraNavam is constituted by three letters "अ-उ-म् a-u-m". The first letter "a" is the basis for all the letters of the alphabet and therefore The Lord is recognized as the Moola KaaraNam for all of the Universe made up of cEtanams and acEtanms.

2) सर्व-रक्षकत्वम्

2) sarva rakshakattvamum

This first letter of the three lettered PraNavam is derived from the root "av", which refers to the act of protection. Therefore, it is deducted that our Lord is the protector of ALL.

3) नित्य-निरुपाधिक-सर्वशेषित्वम्

3) nitya-nirupAdhika-sarva-Seshitvamum

The fourth case (caturthi vibhakti/nAnkAm vERRumaiurupu), "Aya" stays on top of the aksharam "a" of PraNavam in a hidden manner. The meaning for that urupu is adimai/servant. Jeevan is denoted thus as the servant (adimai/Seshan)





of the Lord (Master/Seshi). There is no time element associated with the fourth vibhakti, which indicates that the jeevan is an eternal servant of the Lord. There is no reason given in the "Aya" Sabdam, which in turn establishes that jeevan is an unconditional (nirupAdhika) servant of the sarva Seshi, the Lord.

4) ஜீவனுடைய நிய-நிரூபாபிக-சேஷத்வமும்

4) Jeevanudaiya nitya-nirupAdhika Seshatvamum

As described before, the nitya (eternal, indissoluble) and natural (intrinsic) position of the Jeevan as the Seshan (liege) for the Lord is indicated by the hidden fourth case over "a" of PraNavam.

5) இதன் நடுவெழுத்திலே ஸ்ரிய:பதிக்கு நிரூபாபிக-சேஷ-மூதனான ஜீவன்
மற்றொருவருக்கு உரியனல்லாதமையும்

5) ithan naduvezhuththilE Sriya:patikku nirupAdhika SeshabhUtanAna
jeevan maRROruvarukku uriyanallAthamaiyum

The middle aksharam of PraNavam, "u" denotes that the jeevan is not under the control of anyone else other than the Lord in His role as Seshi. Jeevan is not the liege of anyone else.

6) முன்றாமெழுத்திலே ஜீவனுக்கு தே-இந்த்ரியாடிகளில் வேறுபாடும்

6) mURaamezhuththilE jeevanukku deha-indriyAdikaLil vERupAdum

The third aksharam of PraNavam is "म् - m", the 25th meyyezhuththu of the Sanskrit language. It refers to the Jeevan as a distinctly different tattvam from the 24 acEtana tattvams linked to Sareeram and indriyams.

7) அறிவானமையும்

7) aRivAanamaiyum





Further, "m" arises from the root "மந் man" meaning J~nAnam. Thus one concludes that the Jeevan is the embodiment of J~nAnam.

8) அறிவுடைமையும்

8) aRivudaimaiyum

The verb "மந் man" has also the meaning: one having J~nAnam. Therefore, one can conclude that Jeevan possesses J~nAnam.

9) இரண்டு அகரத்தாலும் ஆனந்த ஸ்வரூபனாயிருக்கும் படியும்

9) iraNdu AkAraththAlum Ananda svarUpanAi irukkum padiyum

Further, for the Jeevan its svarUpam will appear as anukUlam. Jeevan has also the J~nAnam known as Anandam. Therefore by his svarUpam and through his Ananda rUpa J~nAnam, the Jeevan appears as the embodiment of J~nAnam.

10) ஸ்வயம்ப்ரகாசனாயிருக்கும் படியும்

10) svayamprakAsanAyirukkum padiyum

Jeevan is svayam-prakAsan. It appears as "aham/nAn" unto itself. It does not need any outside J~nAnam to know itself. Therefore, it is described as svayam-prakAsan (Self Luminous).

11) தனக்குத் தான் தோற்றும் படியும்

11) thanakku thAn thORRumpadiyum

The Jeevan gains the phalan of its appearance. Therefore, it is called "pratyak".

12) அணுவானமையும்

12) aNuvAanamaiyum

The Jeevan referred to by the third letter of PraNavam ("m") arose from verb (vinai pakuthi), "மஸ் mas" meaning a thing that is limited in dimension from the point of measurement. Since the question has arisen about the dimension and





its limit, Upanishad describes Jeevan as having atomic (aNu) dimension. Therefore, Jeevan is recognized to be atomic (very, very small) in dimension.

13) नमः என்கிற இரண்டாம் படித்திலே இஜ்ஜீவன் அநாதியாக விரோதி
கையிலே அகப்பட்டு நின்றமையும்

13) nama: enkiRa iraNDAm padaththilE ijjeevan anAdhiyAka virOdhi
kaiyilE akappattu ninRamaikum

So far we discussed PraNavam and its three letters. PraNavam is the First padam of ashTAKsharam. The second padam of ashTAKshara mantram is "nama:". This breaks in to two letters: न+म na+ma. We have to import two more word here: "किञ्चित् kincit" and "स्यात् syAt". "म ma" is the sixth case of "म् m". Kincit also means any. The resulting meaning is:

May any inauspiciousness not come my way. It is a prayer for the destruction of enemies/inauspiciousness. This implies the helpless state of Jeevan being under the grip of ancient enemies. These enemies (virOdhis) are nescience/aj~nAnam, karmam and links to prakrti (Prakrti sambandham).

14) தான் ஒன்றையும் பற்ற நிர்ஹாதிக்கேஷியல்லாமையும்

14) thAn onRaiyum paRRa nirupAdhika SeshiyallAmaikum

When we add Seshitvam to the two letters, "न na" and "म ma ", we get a meaning that Jeevan has no Seshitvam (of being the Lord) of anything. It is inherently incapable of being a Master (Seshi) of anything. Even if the Jeevan appears to own its body, house, wealth etc, this situation of being their Master arises from karma sambandham and not because of any intrinsic reason.

15) ஒரு கார்யத்திலும் நிர்ஹாதிக்கேஷியல்லாமையும்





15) oru kAryaththilum nirapEksha kartrutvam illAmaiYum

When one invokes the word svAtantryam with "na" and "ma", to derive a meaning for nama: Sabdam, it becomes clear that Jeevan has no independence to act on its own and is always dependent on the Lord for its capability to act.

16) ஸ்வதந்த்ர ஸ்வாமியாலே भगवत शेषनाक विनियुक्तनानपடியும்

16) svatantra svAmiyAlE bhAgavata SeshanAka viniyukthanAnapadiyum

We concluded in the previous analysis that the nama: Sabdam points out that Jeevan has no svatantram to act and is under the total control of the Lord. The Lord who is Parama svatantran and svAmi for the jeevan blesses the Jeevan to be the Seshan (adimai) for His bhAgavatAs as well. This meaning also is derived from nama: Sabdam.

17) अन्योपायत्वम्

17) ananyOpAyatvamum

Thus, Jeevan without any measure of independence depends totally on its Lord for protecting it and does not know of any other means (upAyam) to protect itself.

18) உபாயவிசேஷ-परिग्रहम्

18) upAyaviSesha-parigrahamum

niruktam points out that the five faceted (Panca anga) Prapatti is the meaning for nama: Sabdam. From this derivation, we comprehend that Jeevan adopts the srEshTa upAyam of Prapatti for gaining moksha siddhi.

19) நலந்தரும் சொல்லான நாராயண शब्दத்தில் அசித்தினுடைய

ஸ்வரூப-अन्यथाभावम्





19) nalam tharum sollAna nArAyaNa Sabhdaththil aciththinudaiya
svarUpa-anyAthAbhAvamum

The third padam of the ashTAKshari is "nArAyaNa" Sabdam, which confers all kinds of MangaLams. The word "nAra" arises from "nara" Sabdam. In "nara", the letter "ra" is associated with the verb "री ree" meaning destructible. Those which are destructible in svarUpam are insentient (acEtanams). This transformational aspect in the svarUpam is unique to acEtanams.

20) ஜீவர்களுக்கு ஸ்வரூப-அந்யதாபாவமில்லாமையும்

20) JeevarkaLukku svarUpa-anyathAbhAvmillAmaiyum

By adding "na" to "ra", we get "nara" Sabdam, which is the opposite of entities (Jeevans) that do not change in svarUpam. It becomes clear that the negation of the meaning of "ra" leads to Jeevans that do not undergo any change in svarUpam like acEtanams.

21) க்ஷேத்ரஜ்ஞனுடைய ஸ்ருஷ்டி-ஸம்ஹார-விஷயத்வமும்

21) kshEtraj~nudaiya srushTi-samhAra vishayathvamum

"nara" Sabdam also extends to the Lord, who is eternal and changeless. Those born from that naran (Lord) are "nArAs". With this sambandham between "nara" and "nArAs", it becomes clear that the Jeevan's "births" and "deaths" are under the influence of the Lord. The "birth" for the eternal Jeevan is the link to a Sareeram (body) and the "death" for the eternal jeevan is the casting away of that Sareeram.

22) चेतनवर्गत्तिनुदय आनन्त्यम्

22) cEtavargaththinudaiya Anantyavamum

The assembly of narAs is nArams. This indicates that there are innumerable jeevans.





23) ஸர்வநியந்தாவினுடைய स्वरूप-स्वभाव-नित्यत्व-प्रकारम्

23) sarvaniyanthAvinudaiya svarUpa-svabhAva-nityatva prakAramum

The aksharam "र r" denotes not only the acEtanam, which changes in svarUpam but also cEtanam, which changes in svabhAvam (Vide #19). When one adds the letter "न na" to "र r", the resulting "नर nara" Sabdam points to the Lord, who does not undergo changes in svarUpam or svabhAvam and who commands the cEtanam as well as the acEtanam.

24) नेतृत्वम्

24) nEtrutvamum

"nara" Sabdam: "nara" can also be understood as arising from the verb "नृ nru". According to this derivation, "nara" Sabdam refers to the Lord, who commands and leads cEtanams and acEtanams.

25) सर्व-व्यापकत्वम्

25) sarva vyApatvamum

nArAyaNa Sabdam (vide #19) is made up of "nAra" and "ayanam". When "nAra" and "ayanam" are united, it leads to the meaning of the Lord's prowess to enter into the nArams (cEtanAcEtanams). It refers to His power to mingle into the sentient and insentient and staying inside them as their indweller.

26) सर्व-आधारत्वम्

26) sarva AdhAratvamum

The word "ayanam" has also the meaning of foundation or Adharam. When we say that the Lord is the ayanam for nArams, we reveal the tattvam of the Lord bearing all the cEtanAcEtanams. He is the Sarva AdhAri.





27) सर्वविध-बन्धुत्वम्

27) saravidha bandhutvamum

This nArAyaNa Sabdam also reveals that the Lord is also the sarva vidha bandhu (Relative). The pramANam for this tattvam is the passage from SubhAIOPanishad, which explicitly states that nArAyaNan is the (protecting) Father, (caring) Mother, Brother, Friend, the place of rest and ultimate goal (gati). Therefore, we know Him as Sarva vidha bandhu.

28) सर्वविध-पुरुषार्थ-उपायत्वम्

28) sarvavidha purushArtha-upAyatvamum

The ayana Sabdam also means sAdhanam. He is the One who blesses all the nArams (cEtanams) with all kinds of Phalans and stands as the means for them to gain those siddhis.

29) मुक्त-प्राप्यत्वम्

29) mukta-prApyatvamum

There is the fourth case (nAnkAm vERRumai urupu) over nArAyaNa Sabdam to give the word "nArAyaNaya". Its conclusive and all- embracing meaning is Kaimkaryam. With this meaning, we comprehend clearly the aspect of our prayer to Him to be with Him in SrI VaikuNTham as a result of Moksham and performing blemishless Kaimkaryams for Him there in all states.

30) Prathama anusandhAnam:

Thus Swamy Desikan has given 12 meanings for PraNavam, 6 meanings for "nama:" and 12 meanings for "nArAyaNaya". Although they are many more meanings for ashTAKshari (Thiru Manthiram), the THIRTY meanings compiled here are to be reflected mainly by the cEtanams. In his own words, Swamy Desikan highlights these thirty meanings:





இந் நாராயண शब्दத்தில் चतुर्थीयிலே ஒழிவில் காலமெல்லாம் உடனாய் மன்னி
வழுவிலாவடிமை செய்ய வேண்டும்படியும் प्रधानமாக अनुसंधेयம்

nAarAyaNa sabdaththil catuthiyilE ozhivil kAlamellAm udanAi manni
vazhuvilAvadimai seyya vENdumadiyum pradhAnamka anusandhEyam.

PraNavam is the seed for all Vedams. Vedic recitation starts with the utterance of PraNavam, the first padam of Thiru Mantiram. The cEtanan is born in this Mantram. Thus, only after comprehending the meaning of PraNavam does a cEtanan develop J~nAnam about himself. This indeed is the true birth.

The cEtanan grows through the comprehension of the meaning of the "nama:" Sabdam. He grows because enemies met during the sAdhana are eliminated by a clear comprehension of the two letters (na and ma) that constitute the "nama:" Sabdam. The cEtanan prays for the removal of his ahankAra, mamakArams (Vide #13) and he experiences growth. Further, the very nama: Sabdam talks about Prapatti and the cEtanan grows further by relating to the nama: Sabdam this way.

The third padam of the ashTAKshari, "nArAyaNAya" deals with the prayer for Kaimkarya phalans during Moksha daSai and that leads to superior J~nAnam.

When a cEtanan attains this superior J~nAnam, the question arises as to what the cEtanam has to do next. He has to perform Prapatti with its five angams (viz,) bhara samarpaNam. dvayam explains this PancAnga bhara samarpaNam clearly.

Swamy Desikan's own words carry the above meanings:

இப்படி திருமந்திரத்தில் ஸர்வ வேதங்களுக்கும் விதையான முதற் பதத்திலே
முனைத்து இரண்டாம் பதத்திலே வளர்ந்து முன்றாம் பதத்திலே ஫லபர்யந்த
மான ஸம்யக்-ஜ்ஞாநத்தையுடையவனுக்கு அநுஸ்தேயமான சாஹ்ஸரஸமர்ப்பணத்தை





विशदमाक प्रकाशिपिकं द्वयत्तिल

ippadi thirumantiraththil sarva vEdangaLukkum vidhaiyAna mudhaR-
padaththilE muLaiththu, iraNDAm padaththilE vaLarnthu, mUnRAM
padaththilE phalaparynatamAna samyak-j~nAnaththai udaiyavanukku
anushTEyamAna sAngabharasamarpaNaththai viSadhamAka prakASippikiRa
dvayaththil.





DVAYAM (31-40 MATRUKAIS)



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"The first letter of dvayam is 'SrI' denoting the divine consort of the Lord"

SrI RanganAyaki ThAyAr (Thanks:SrI Murali BhaTTar)





The first letter of dvayam is "SrI". This refers to the divine consort of the Lord. Since She intercedes with her Lord to protect the cEtanams, She is understood as PurushakAram. She resides in the Lotus flower, whose fragrance never changes. The Name "SrI" originates from the verb "srU" meaning One who destroys. What does She destroy? She destroys two kinds of sins (Paapams):

- Those that interfered with the performance of prapatti by the cEtanan and
- Those pApams that stood in the way of the cEtanam gaining mOksham sofar.

The "SrI" Sabdam denotes these two kinds of destructions. Swamy Desikan's own words carrying these thoughts are:

प्रथम - अक्षरमान श्रीशब्दत्तिले विष्णुपत्नियाम् पुरुषकारभूतै
यान वेरिमाறாத பூமேலிருப்பான் வினை தீர்க்கும் ப்ரகாரங்கனும்

prathama aksharamAna SrI SabdaththilE VishNupatniyai
PurushakArabhUtaiyAna vErimARatha pUmEliruppAL vinai theerkkum
prakArankaLum

32) அதன் மதுப்பிலை அலர்மேல்மங்கை அசரண்ய-சரண்யனானவன் மார்பிலை

'அகலகில்லைன்றிறையு'மென்று உறையும்படியும்

32) athan matuppilE alarmElmangai aSaraNya-SaraNyanAnavan mArbilE

'ahalakillEn iRayum'enRu uRaiyumpadiyum

The First word of dvayam is "श्रीमद् SrImad". After the letter "SrI", the vikuti (விகுதி), "madup" is added to realize "SrImad" Sabdam. "madup" refers to the state of inseparable union. By this we understand that SrI (PirAtti) is always united with Her Lord. She never ever leaves Him. The Lord is the One, who protects the helpless cEtanams, which place the burden of their protection at





His sacred feet. PirAtti stays forever on His (the rakshakan's) chest. The vikuti of "madup" indicates this meaning.

33) நாராயண ஶப்தத்தில் 'நிகரில் புகழாய்'இத்யாதிகளில் அருளிச்செய்த

शरण्य स्वभावम्

33) nArAyaNa Sabdaththil 'nikaril pukazhAy'ityAdikaLil aruLicceytha

SaraNya-svabhAmum

The "nArAyaNa" Sabdam that follows "Srimad" Sabdam celebrates four kalyANa guNams of the Lord, the rakshakan (never failing Protector) of those who seek His sacred feet as their refuge:

- saulabhyam: Our Lord's ease of access to even lowly persons
- svAmitvam: Our Lord's status as the Master of all cEtanams and acEtanams
- Vaatsalyam which overlooks the trespasses made by the cEtanams
- sauseelyam.

34) चरणशब्दத்தில் उपाय-उपेयदशகளை ஊடுருவிநிற்கிற திவ்ய-மங்கள-

विक्रम-योगम्

34) caraNa Sabdaththil upAya-upEya daSaikaLai UduruviniRKiRa divya

mangaLa vighraha yOgamum

The word "caraNau" follows SrImad and nArAyaNa Sabdams in the dvaya mantram. "caraNau" refers to the Lord's sacred feet. When we refer to His Thiruvadi (sacred feet), it implies that He has a divya MangaLa vighraha (divine auspicious body). It is not possible to conceive of Thiruvadis without a ThirumEni. Thus we come to the conclusion that the Lord is present with a





divine body during the time of serving as an upAyam (means) during the Prapatti and as upEyam (goal) for the PrapannAs and enjoyment of the phalans associated with Moksham.

35) ஸரணம் என்கிற शब्दத்திலே 'உன் ஸரணல்லால் சரணில்லை'யென்று

கழல்களவையே ஸரணாகக் கொள்ளுகிற படியும்

35) SaraNam enkiRa sabdaththilE 'un SaraNallAl caraNillai'enRu

kazhalkaLavaiyE SaraNAkakkoLLukira padiyum

The word "SaraNam" points out that those pair of sacred feet of the Lord are the one and only means (upAyam) for Moksham. Other meanings of SaraNam do not apply here.

36) प्रपद्ये என்கிற पदத்திலே गत्यर्थமான धातुவில் ப்ரமாண-அநுஸாரத்தாலே

अध्यवसायादि-पूर्वकமாக அடிக்கீழ் அமர்ந்து அடைக்கலம் புகுகிறபடியும்

36) prapadyE enkiRa padaththilE gatyarthamAna dhAtuvil pramANa-

anusAraththAlE adhyavasAyAdi pUrvakamAka adikkeezh amarnthu

adaikkalam pukukiRapadiyum

"prapadyE" is the vinai muRRucchol (வினை முற்றுச்சொல்) or verb indicating the performance of an action. It arises from the root verb "pad", which means performance. SaastrAs state that the meaning of the verb (pad/seythal) extends to cognition/aRithal of the act being performed. Therefore, the word prapadyE gives the extended meaning of comprehension of the act being performed. That cognition refers in turn to MahA visvAsm (unshakable faith), one of the key angams of Prapatti. That faith (nampikkai) is also of the form of J~nAnam. Thus, the word prapadyE refers to MahA VisvAsam (one of the five angams of Prapatti) and through that the angi of Bhara nyAsam (surrender at the Lord's sacred feet and laying down the burden of protection at those holy





ThiruvadikaL). **PrapadyE** indicates thus the state of Bhara nyAsam of the Jeevan at His lotus feet.

37) இப் பதத்தில் உத்தமனிலே 'களைகண் மற்றிலேன்'என்னும்படி தானும் தமரும் பிறரும் தனக்குத் தஞ்சமன்றிக்கே 'புகலொன்றில்லா அடியேன்' என்று நிற்கிற நிலையும்

37) ip padaththil uththamanilE 'kaLai KaN maRRilEn'ennumpadi thAnum thamarum piRarum thanaukku thanjamanRikkE 'pukalonRilA adiyEn' enRu niRkinra nilaiyum

When we utter "**prapadyE**", there is a suffix after the verb "**pad**". It is known in the Tamil grammar as **vikuti thanmai orumai vikuti (eka vacanam)**. When one utters "**prapadyE**", the first person singular performing the prapatti is invoked immediately. The question arises as to who this first person is and it is interpreted to mean a person, who is unable to protect himself or cannot be protected by those belonging to him or for that matter by anyone else.

38) श्रीमते என்கிற பதத்திலே - பூவளருந் திருமகளால் பொன்னுனுலகில்

அருள்பெறுமவனுக்குக் 'கோலத் திருமாமகளோடுன்னை'யென்னும்படி நின்ற ப்ரஶ்ய டம்பதிகளுடைய பிரிவற்ற சேர்த்தியும்

38) SrImatE enkiRa padaththilE- pUvaLarum ThirumakaLAI ponnulakil aruLpeRumavanakku, 'kOlaththirumAmakaLOdunnai'ennumpadi ninRa prApya-dampatikaLudaiya pirivaRRa sErththiyum

In the second half of dvayam, there is the "**Srimad**" Sabdam. This refers to the Lord, who does not leave PirAtti even for a fraction of a second. The "**madup**" vikuthi over the SrI (PirAtti nAmam) means staying united. In the first half of dvayam, "**Srimad**" Sabdam is found. There, the state of union of the divya dampatis during the time of becoming the upAyam (means) for the Parama gati of the cETanAs, is being referred to. When we come across "**SrimatE**" in the second half of dvayam, the state of union (togetherness) of





the divya dampatis at SrI VaikuNTham, where PirAtti commands the cEtanam to perform the kaimkaryam as a Mukta jeevan and Her lord enjoying the fruits of that kaimakryam, is to be invoked.

39) நாராயணாய என்கிற பதத்திலே வழுவிலாவடிமைக்கு வகுத்த
சேஷியினுடைய நிரதிசய-भोग्यत्वமும்

39) nArAyaNAya enkiRa padaththilE vazhuvilla adimaikku vakuththa
Seshinudaiya niradiSaya bhOgyatvamum

The next word after "SrimatE" in the utara bhAgam (second part) of dvaya mantram is "nArAyaNAya". The two meanings associated with the word "nArAyaNAya" here are:

- Sriman nArAyaNan becomes delightful to enjoy in whichever way the Mukta jeevan wishes to enjoy Him
- There is no more vastu that is more enjoyable than Him for the Mukta Jeevan.

The "nArAyaNAya" Sabdam celebrates of Him as the matchless blissful experience, His most enchanting divya MangaLa vigraham and ananta kalyANA guNams. MukTAs are engaged in performing their blemishless kaimakryams for Him in Sri VaikuNTham as a result of the bliss derived from the enjoyment of His divya mangaLa vigraham and limitless kalyANA guNams.

40) நம: शब्दत्तिले सर्व-विरोधि-विवृत्तिदशैयिल् वरुम् कैङ्कर्यम् कणायन्नु

இருக்கும்படியும் प्रधानமாக அநுசந்தேயம்.

40) nama: sabdaththilE sarva-virOdhi-nivrtthi daSaiyil varum Kaimkaryam
kaLaiyaRRu irukkumpadiyum pradhAnamAKa anusandhEyam.

"nama:" Sabdam is the last word of the dvaya mantram. This word points out that the Kaimkaryams performed by the mukta jeevans in SrI VaikuNTham are





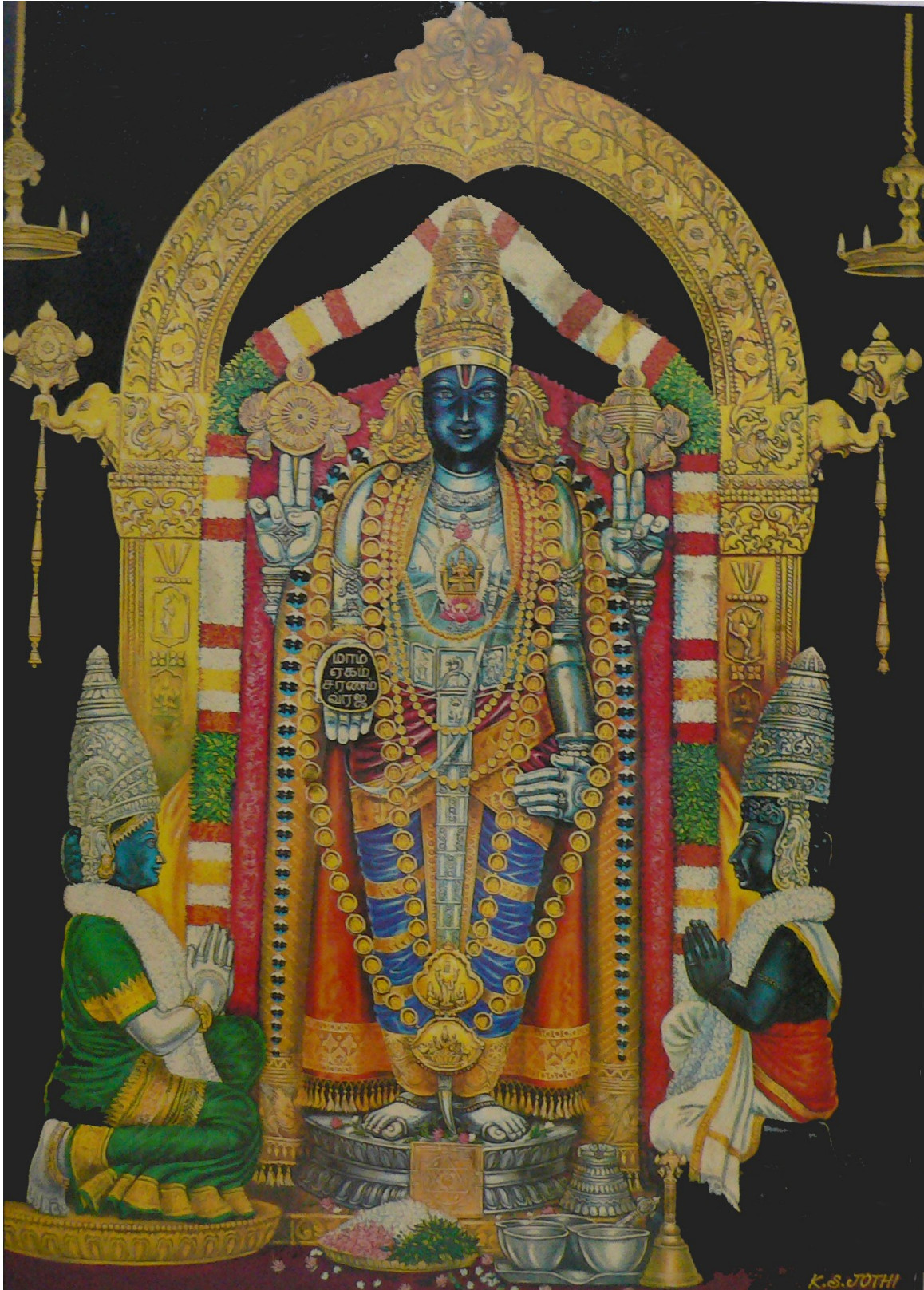
blemishless. As the mukta jeevan arrived at Sri VaikuNTham after traveling via the arcirAdi mArgam, all the virOdhis (obstacles) for performing Bhagavat kaimkaryam were removed. All the vipareeta feelings that one experiences in the samsAric world, namely, one performs the kaimkaryam at his own will (svatantram) and that it is done for his benefit (phalan), are removed. When the mukta jeevan performs the kaimkaryams at SrI VaikuNTham, these vipareeta feelings do not arise. Such feeling arise only when the enemies of ahankAram and mamakAram hold their tight grip over the jeevan; at SrI VaikuNTham, those two and other related enemies do not exist and therefore the Kaimkaryams are fragrant with blemishlessness. The notion of svAtantryam (independence) does not exist, when one truly understands the meaning of **nama**: Sabdam in this context. **nama**: is split into **na+ma**. The letter "**ma**" means mine (mamakAram). The "**na**" before it declares that it (the performance of the kaimkaryam and the phalans arising from it) is not mine. We have to add "**किञ्चित् kincit**" before "**na**". That emphasizes that the Jeevan is not the Seshi of anything and is therefore not independent to claim doership or enjoyment of the performed kaimkaryam. Thus the Lord is recognized as the niyantA and bhOgyan as a result of the nonexistence of the ahankAra-mamakArams.

There are many meanings for the dvaya mantram. The above 10 meanings can be considered as the mukhya arthams for our daily reflections --

(இம் மந்த்ரங்கள் இரண்டிலும் தோற்றுகிற அநுஷானத்திற்கு விधायகமான)

(immantirangaL iraNDilum tORRukiRa anushThAnaththirkku vidhAyakamAna)





"Maa Suca!" - SrI VyomApureesan - ThiruViNNagaram



MEANINGS OF CARAMA SLOKAM

(41 TO 51 MATRUKAIS)

Until now, the meanings of Thiru Mantiram and dvayam were covered and they directed us to perform SaraNAgati (Prapatti) at the sacred feet of the Lord. The carama sLOkam, the third rahasyam, insists strongly on the need to perform SaraNAgati by the Mumukshu jeevan (the jeevan that is desirous of gaining mOksha siddhi).

The short meaning of the carama sLOkam is: "Oh Jeevan! Abandon all the difficult upAyams for gaining mOksham and perform the surrender of your self at my feet. I will destroy all the sins that stood in your way to gain mOksham. I will grant you mOksham and do not grieve over anything anymore."

चरमश्लोकத்தில்,

carama sLOkaththil,

41) सर्वधर्मान् என்கிற பதத்திலே குறிக்கொள் ஞானங்களாலே பண்ணும்
அருந்தவங்களினுடைய நாநாவிதவ்மும்

41) sarvadharmAn enkiRa padaththile kuRikkoL j~nAnangaLAIE paNNum
arunthavangaLinudaiya nAnAvidhathvamum

"sarva dharmAn" refers to all the dharmams including the difficult to practice bhakti yOgam assisted by karma and j~nAna yOgams.

42) परित्यज्य என்கிற பதத்திலே போக்கற்றவன் ब्रह्मासुतुல்யை
யான ப்ரபத்தியைப் பண்ணும்போது अनपेक्षितங்களிலும் தனக்கு
शक्यமல்லாதவற்றிலும் துவக்கமற்று வெறுமையே துணையாக முன்னிடும்
படியும்





42) parityjya enkiRa padaththile pOkkaRRavan brahmAstra-tulyaiyAna
prapaththiyai paNNumpOthu anapEkshitangaLalium thanakku
SakyamallAthavaRRilum thuvakkaRRu veRumaiyE tuNaiyAka
munnidumpadiyum

"parityjya" (all the dharmams stated above in #41) - Thou who art in a state of incapability to perform these dharmAs as anadhikAri is ready to perform prapatti, which is like BrahmAstram. That astram cannot coexist with any other astram or rope, when it is being used. Therefore, prapatti will not accept any angams other than the five it is characterized by. Abandon hence the irrelevant karmAs and those who you do not have the Sakti to do and use your akincanatvam (helplessness) as the sole reason to perform prapatti unto Me.

43) 'மாம்' என்கிற பதத்திலே மலர்மகள் விரும்பும் நமரும்பெறலடிகள்
பத்துடையடியவர்க்கு எளியவனாய் அருள் புரிந்த சிந்தை அடியார்மேல்
வைத்து அடைக்கலங்கொள்ள ஒருப்பட்டு நிற்கிற நிலையும்

43) "mAm" enkiRa padaththilE malarmakaL virumpum namarumpeRaladikaL
paththudaiyadiyavarkku eLiyavanAi aruL purintha cinthai adiyArmEl vaiththu
adaikkalamkoLLa orupattu niRkiRa nilaium

Here the Lord points His finger at Himself, when He declares "mAm". This reveals His saulabhyam (ease of access by anyone). Our Lord who is never separated from His divine consort is a lofty One and yet He makes Himself available to us readily by descending down to our level. With His inimitable and matchless grace and good will towards us, our Lord comes forward to protect us. This state is revealed by the word "mAm" in the carama sIOkam.

44) एकं என்றிற பதத்திலே தாமரையான்கேள்வனொருவனே பற்றறிலார்
பற்ற நிற்கிறபடியும்

44) ekam enkiRa padaththilE thAmaraiyAL kELvan-oruvanE paRRilAr paRRa
niRkiRapadium





"ekam" means attention to only One. This indicates the state of the Lord with His sahadharmacAriNi staying as the ultimate refuge for the cEtanams, who have no other recourse.

45) शरणं என்கிற பதத்திலே अशरण्य-शरण्यन् விபரீத-अभिसन्धियற்ற देव-प्रकृतिकளுக்கு வன்சரணாய்த் தன்சரண் நிழல்கீழ் வைக்க வகுத்தமையும்

45) SaraNam enkiRa padaththilE aSaraNya-SaraNyan vipareetha abhisandhiyaRRa deva-prakrtikaLukku vanSaraNaai thanSaraN nizhal keezh vaikka vakuttamaiyum

SaraNam means upAyam. EmperumAn is gati for agatis (for those without any other protection/recourse). He is the firm means for those, who do not trespass the sAstrAs that He ordained. His determination to place the prapannAs at the cool shade of His sacred feet and bless them with nitya, niravadya kaimkaryams is revealed by the "SaraNa" Sabdam in the pUrva bhAgam of the carama sLOkam.

46) व्रज एनकिर पदथथिले नेरियेल्लाम एदुत्तुरैத்த நிறை ஞானத்தொரு மூர்த்தி தந்த ஞானக்கையாலே 'நின்னிலங்கு பாதமன்றி மற்றோர் பற்றிலேனென்று நாம் அவனைப் பற்றலாம்படி தன் பாகமே சரணாகத் தந்தொழிந்தமையும்

46) Vraja enkiRa padaththilE neRiyellAm eduththuraiththa niRaij~nAnaththoru mUrthi thandha J~nAnakkaiyAlE 'ninnalangu pAdamanRi maRROR paRRilEn enRu nAm avanai paRRalAmpadi than pAdamE SaraNAkath-thanthozhitamaiyum

"Vraja" means may thou attain it. Our Lord is the One, who revealed to the world the upAyams to attain Him. He stands luminous with paripUrNa j~nAnam. He performed upadEsam on SaraNAGati to the cEtanams and blessed them with this J~nAnam. The "vraja" Sabdam reveals our helpless state in which we seek His redeeming feet as the sole resource for our Moksham.





47) அஹம் என்கிற பதத்திலே வல்லைகாணென்னும் படியான ஸர்வசக்தி கொழுஞ்சோதியுயரத்துக் கூட்டறிய திருவடிக்கள் கூட்டி அடிமைகொள்ள ஒருப்பட்டபடியும்

47) aham enkiRa padaththilE vallaikANNnenum padiyAna sarvaSakti kozhuncOtiyuyaraththuk-kUttariya thiruvadikkaL kUtti adimai kolla oruppattapadiyum

aham refers to the Lord introducing Himself as the SarvEswaran. There is nothing that is beyond the capabilities and power of the Lord to accomplish. He is omnipotent (sarva Saktan). It is not the easiest thing to attain His sacred feet as the object of kaimkaryam and be His Seshan. Those sacred feet are not accessed through one's own efforts. Our Lord places them on our heads on His own accord and stays in a state of happiness on gaining us through His efforts. That wonderful state of the Lord is revealed by the word "aham".

48) त्वा என்கிற பதத்திலே 'நின்னருளே புரிந்திருந்தே'னென்றிருக்கிற कृतकृत्यனை 'ஆரங்குறையுடைய'மென்னும்படி चातकवृत्तियाக்கினபடியும்

48) "tvA" enkiRa padaththilE 'ninnaruLE purinthirunthEn'enRu irukkira krtakrtayanai 'ArARkuRaiyudaiya'mennumpadi cAatakavrtti- yAkkinapadiyum

"tvA": Oh cEtanam! After performing Prapatti, You are awaiting My grace and staying in the prakruti maNDalam as a drupta prapannan. You have completed the act of Prapatti as ordained by Me. You are staying with mahA VisvAasam in Me and have the determination that no one can cause any amangaLam to you. I have made you attain the status of a cAtaka bird, which looks skyward for the rain drops to nourish it and you are positioned by Me to wait mOksham like that bird awaiting the rejuvenating rain drops for its existence. "tvA" refers to this expectant state for the Prapannan on this samsAra ManDalam for his dEhAvasAnam (shedding of his mortal coils) to ascend to SrI VaikuNTham and perform kaimkaryams to the Lord there.





49) सर्वपापेभ्यः என்கிற பதத்திலே 'நானே நானாவித நரகம் புகும் பாவம்

செய்தேன்' என்றும், 'நம்மன் போலே வீழ்த்தமுக்கும் நாட்டிலுள்ள பாவமெல்லாம்' என்றும் சொல்லுகிறபடியே எண்ணாராத் துயர்வினைக்கும் வல் வினையே மாளாதோ என்னும்படி எண்ணிறந்து கிடக்கிறபடியும்

49) "sarva pApEbhya: "enkiRa padaththilE 'nAnE nAnAvidha narakam pukum pAvam seythEn'enRum 'namman pOIE veezhththamukkum nAttilulla pAvamellAm' enRum sollukirapadiyE eNNArath-thuyar viLaikkum valvinaiyE mALathO ennumpadi eNNiRanthu kidakiRapadiyum

"sarva pApEbhya:": Oh Prapanna! You have acquired so many sins through sAstra ullankanams (trespasses against My sAstrams) that will land you many times over in countless narakams. Those pApams will cause you endless miseries. They are limitless and make you fear whether you can ever banish them (sarva pApEbhya:).

50) மோக்ஷயிஷ்யாமி என்கிற பதத்திலே இருள்தரு மாஞாலத்துள்ளிப்பிறவி கழிந்து மருளொழிந்த மடநெஞ்சமுடையார்க்கு வேண்டிற்றெல்லாம் தரும் வள்ளல் மணிவண்ணன் விண்ணுலகம்தர விரைந்து சார்ந்திருவல்வினைகளும் சரிந்து மாயப் பற்றறுத்துத் தீர்ந்து தன்பால் மனம் வைக்கத் திருத்தி வீடுதிருத்துகிறபடியும்

50) mOkshayishyAmi enkiRa padaththilE iruLtharu mAj~nAlaththuL inippiRavi kazhinthu maruLozhintha madanencamudaiyArkku vENdiRelAm tharum vaLLal MaNivaNNan viNNulakam thara virainthu sArntha iruvalvinaikaLUm sarinthu mAyap-paRRaRuththuth-theernthu tanpAl manam vaikkath-thiruththi veeduthiruththuhiRapadiyum

"mOkshayishyAmi": Our Lord says here: "I will release you from all these pApams". PrapannAs will not be born again in this grief-causing samsAra maNDalam due to His anugraham (acceptance of our Prapatti). He removes the aj~nAnam of the prapannAs and grants them the various phalans of the





observed SaraNagati. He rushes to grant them stay in His Paramapadam. He destroys the two kinds of obstacles that stood in the way of our mOksham: sins and puNyam. He helps us develop detachment from transient, worldly "sukhams" and grows vairAgyam in us. He blesses us to focus on Him and consider other worldly temptations as worthless trivia. He prepares SrI VaikuNTham for our arrival and awaits us there. All of these meanings are implied in the "mOkshayishyAmi" padam.

51) मा शुचः என்கிற வாக்யத்திலே உழலையென்பின் பேய்ச்சி முலையுடு
அவனையுயிருண்டான் கழல்களவையே சரணாகக் கொண்டு செய்த வேள்வியன்
'திருமால் தலைக்கொண்ட நங்கட்கு எங்கே வரும் தீவினயே', 'கூட்டறிய
திருவடிக்கள் கூட்டினை நான் கண்டேனே' என்று தெளிவுற்ற சிந்தையாலே
தேறி यावत्-शरीरपातम् आज्ञानुपालनத்தாலே अग्नि-इन्द्रादि-शब्दங்களை
प्रयोगிக்கும் அளவிலும் अन्य-देवता-अभिसन्धियற்ற ஸ்வயம்-ப்ரயோஜந-
கைங்கர்ய-ரஸத்தாலே कृतार्थனாயிருக்கும் படியும் प्रधानமாக अनुसंधेयம்.

51) mA Suca: enkiRa vAkyaththilE uzhalaiyenpinn pEycci mulayUdu
avanaiyuyiruNdAn kazhalkaLavaiyE SaraNAkhakkoNdu ceytha vELviyan
'ThirumAl thalaikkoNda nangatkku engE varum theevinaiyE', 'kUttariya
thiruvadikkaL kUttinai nAn kaNdEnE'enRu theLivuRRa cintayAlE thERi,
yAvat SareerapAtam Aj~nAnupAlana-ththAlE, agni-indrAdi SabhdangaLai
prayOhikkimaLavilum anya dEvatA -abhisandhi-yaRRa svayam prayOjana
kaimkarya rasaththAlE krtArthanAi irukkumpadiyum pradhAnamAka
anusandhEyam.

"mA Suca:" - This is the last padam of GeetAcAryan's carama sIOkam. He asks the prapannan not to grieve anymore.





The Prapannan, who has sought the Lord's sacred feet as the upAyam through prapatti has the vaibhavam of one, who has completed the performance of all yAgams. He has the utter faith that no sin will stick to him as he spends his time enjoying with ardour the glories of the Lord (His divya MangaLa vigraham and ananta KalyANa guNams). He reflects incessantly on the MahOpakAram done by the Lord by adorning his head with His sacred feet and is reassured by that thought about the Lord's KaaruNyam and Vaatsalyam. He consoles himself about the remaining time on this earth and conducts himself according to the commands of Bhagavat sAstram. When he comes across the names of Indran, Agni and others and when he has to utter them during the anushThAnams ordained by the Lord, he does not consider them as the direct uddEsyars (targets) for his offerings. He considers them as the Sareeram of the Lord just like him and thinks of the offerings as intended for the indweller of these dEvAs. He does not seek any phalans for the karmAs performed and delights in performing them as Bhagavat kaimkaryams. He feels fulfilled this way and leads a worry free life. The attainment of such a tranquil state of conducting one's life during the post-prapatti period is linked to the Lord's assurance: "mA Suca:"

Swamy Desikan states that the cEtanan should reflect on the 51 meanings associated with the three rahasyams for his ujjevanam.

இப்படி திருமந்த்ராதிகளில் முற்பட ஸிஷிக்கும் அர்த்தமே மோக்ஷஸாஸ்த்ரங்களில் முதல் - நடுவு - இறுதியாக முகம்மாறிக் கோக்கின்ற வர்ண - ஸரங்களுக்கெல்லாம் மாத்ருகை.

ippadi ThirumantrAdikaLil muRpada Sikshikkum arthamE mOksha-sAstrangaLil mudhal-naduvu-iRutiyAka muham mARik-kOkkinRa varNa-sarangaLukkellAm mAatrukai.

The 51 meanings assembled here explain the the VedAnta sAstrams linked to Moksham. In some places, the Upanishads reverse the order of the three tattvams: cEtanam, acEtanam and Iswaran. One should not read in to this





reversal order as implying inconsistencies. Similarly, we (Swamy Desikan) reversed some orders in explaining the meanings of the words of the three rahasyams but there are no inconsistencies that result from such a handling. One should welcome them as the meanings consistent with Bhagavad Saastrams.





NIGAMANA PASURAMS/ SLOKAMS

செம்பொற் கழலிணைச் செய்யாளமருந் திருவரங்கர்
அன்பர்கடியவரா யடிகுடிய நாமுரைத்தோம்
இன்பத்தொகை யெனவெண்ணிய முன்றினெழுத்தடைவே
ஐம்பத்தொருபொரு ளாருயிர்காக்கு மமுதெனவே.

sempoR kazhiliNaic seyALamarun thiruvarangar
anbarkkadiyavarAi-adisUdiya nAm uraiththOm
inbaththokai enaveNNiya mUnRinezhuththadaivE
aimpaththoru poruLARuyirkAkkum amuthu enavE.

Prose Order:

semponn kazhal iNai seyyAL amarum thiruvarangar anbarkku adiyavarAi adi
sUdiya nAm inbaththokai ena eNNiya mUnRil ezhutthu adaivE Ar uyir kAkkum
amudhu ena aimpaththoru poruL uraiththOm.

Meaning:

Sri RanganAtha with the sacred feet with the luster of gold (sempon kazhal iNai thiruvarangar) having MahA Lakshmi seated on His chest (seyyAL amarum thiruvarangar) is our Lord. We as the servant of the servants of Him (anbarkku adiyavarAi) have placed His sacred feet on our head (adi sUdiya nAm). We (Swami Desikan) have assembled the 51 meanings of the three rahasyams following the order of the letters and padams (eNNiya mUnRil ezhutthu adaivE aiymptothou poruL uraiththOm). These three rahsyams are the assembly of bliss (inbha thokai) and are rejuvenating nectar for the precious jeevan (Ar uyir kAkkum amudhu).

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"SrI RanganAthA is our Lord!" - Namperumal - SrIrangam
(Thanks:SrI Murali BhaTTar)





बहुश्रुतैरियमधुना मितप्रियैः अनुक्रमादनुदिनभोगलालसैः ।

रमापतौ निहितभरैरुदीरिता रसावहा भवति रहस्यमातृका ॥

bahuSrutairiyamadhunA mitapriyai:

anukramAt anudina bhOgalAlasai: |

ramApatau nihitabhara: udIritA

rasAvahA bhavati rahasyamAtrkA ||

Meaning:

There exist now many AstikAs with true J~nAnam through the repeated listening to the meanings of the VedAs many times. They are the ones, who have performed their Prapattis to Sriya:PatI. They long to reflect daily on the meanings of the letters and the words of the three rahasyams in a sequential manner; yet they wish to experience these meanings in a condensed manner. We (Swamy Desikan) have created this Sri sUkti of Rahasya Matrukai for them. If they reflect upon the 51 meanings embedded in this chillarai rahasyam, they will become the enjoyers of great bliss (rasAvahA bhavati) on this earth.

रहस्यमातृका सेयं वेङ्कटेशविपश्चिता ।

विशुद्धदेशिकवता रङ्गधाम्नि व्यलिख्यत ॥

rahasyamAtrkA seyam venkaTeSavipaSvitA |

viSuddha deSikavatA rangadhAmni vyalikhyata ||

Meaning:

This chillaRai rahasyam of Rahasya Maatruka has been written by Sri





VenkatEsan, who has been the object of KaruNA kadAksham of the sacred AchAryAs, while he was residing at SrIrangam.

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु रहस्यमातृका सम्पूर्णम् ।

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

SrI nigamAnta mahA Desikan ThiruvadigaLE SaraNam

dAsan,

Oppiliappan Koil VaradAchAri SaThakOpan

