

**A synopsis of SwAmi Desikan's
SrImad Rahasya Traya Saaram**



**'Sri nrsimha sevA rasikan'
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CONTENTS

Introduction to SrImad Rahasya traya saaram

1 - 53

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SwAmi deSikan - tirukkacchi
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A SYNOPSIS OF SWAMI DESIKAN'S SRIMAD RAHASYA TRAYA SARAM

by
'SrI nrsimha seva rasikan'
Oppiliappan Koil SrI Varadachari Sadagopan

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A synopsis of the 32 chapters of the most sacred SrI sUkti of SrImad rahasya traya sAram (SRTS) of Swamy VedAnta Desikan is presented here to gain a fuller appreciation of the purport of each chapter and the linkages between them. SRTS is divided into four parts (bhAgam-s):

1. arthAnusAsana,
2. strIkaraNa,
3. padavAkyayojanA and
4. sampradAyaprakriyA bhAgam-s.

A chapter entitled "guruparamparA sAram" precedes the 32 chapters of SRTS. This chapter is considered as a separate chapter outside the 32 adhikArams of SRTS. Although the chapter of "guruparamparA" is not an integral part of SRTS, all AcAryAs teach this chapter as the MangaLacaraNam for the commencement and successful completion of the learning of SRTS in our adhyAtma sampradAyam.

aDiyEn will attempt to summarize yathA mati, the scope and purport of the 32 adhikArams of SRTS with the blessings of aDiyEn's AcAryan, SrI Malola divya pAduKA sevaka, SrI nArAyaNa yatIndra mahA deSikan. aDiyEn appeals to the readers to engage in sAramAtra grahaNam (taking in of what is the essence) and asAra tyAgam (discarding of what is inessential) and bless aDiyEn as a

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krtArthan and dhanyan.

A. ARTHANUSASANA BHAGAM (CHAPTERS 1-22)

There are 22 chapters in this first of the four bhAgam-s (divisions) that form the 32 chapters of SRTS. This bhAgam covers the doctrines that a mumukshu (one desirous of moksham) should know. We will comment briefly now on each of these 22 chapters of the arthAnusAsana bhAgam.

1. upodghAtAdhikAram:

This chapter is an introduction (upodghAtam) to all that will be covered in Srimad rahasya traya sAram. The jIvan is qualified like the nityasUris by svarUpa yogyatai to enjoy paripUrNa brahmAnandam at SrI VaikuNTham and yet has lost that opportunity, nay the rights, because of its immersion in "samsAra bhogams" from time immemorial. The jIvan gets disgusted at one time with its lot and gains the sambandham of a sadAcAryan and begins to learn about tattvam, hitam and purushArtham. The six reasons for being blessed with such links to a genuine AcAryan (sadAcArya sambandham) are described here. Any one of the six reasons can confer the bhAgyam of sadAcArya sambandham for a jIvan. These six reasons are:

- **ISvarasya sauhArdam:** EmperumAn staying as an anukUlan
- **yadrucchA sukrtam:** Accidental sukrtam (good deed) done without intent
- **vishNoH kaTaksham:** jAyamAna kaTAKsham of the Lord on the jIvan at birth
- **advesham:** Staying away from developing animosity (dvesham) to the Lord
- **vishNoH abhimukhyam:** Staying as a dependent on the grace of the Lord alone and
- **sAtvikaiH sambhAshaNam:** Association with the bhAgavatA-s of the Lord.

Assisted by any one of these six favorable factors, the down trodden jIvan is





blessed with AcArya sambandham through the grace of the Lord and begins his journey towards his emancipation from the bonds of samsAram. The indispensability of AcArya sambandham for severing the cycles of births and deaths is emphasized here. Swamy Desikan points out that all of the above truths find their home in the three rahasyams in a unique way and that everyone is entitled to salvation through the AcArya mukha upadesam on the essence of the three rahasyams. These facts are elaborated in a systematic manner in the subsequent chapters of SRTS.

2. sAranishkarshAdhikAram (Determining the essentials to be imbibed):

The jIvan desirous of gaining moksham (mumukshu) now realizes that the three rahasyams are the most important as pramANams (valid knowledge) for understanding tattvam, hitam and purushArtham. This chapter establishes in an unambiguous manner that the three rahasyams and their meanings should be clearly known by a mumukshu. The knowledge of these three rahasyams - mUla mantram, dvayam and carama Slokam - is considered as the quintessence (sAratamam) and the loftiest of the knowledge needed by a mumukshu. In this chapter, Swamy Desikan instructs us on what a mumukshu (jIvan desirous of moksham) should seek, study and practice for moksha phalan without delay. This is the sAra nishkarsham or the determination of the quintessence of all SAstrA-s .

3. pradhAnapratitantrAdhikAram (The unique doctrine of our darsanam):

The jIvan becomes aware that the "pradhAna pratitantram" (the unique distinguishing doctrine of this school of thought) is to be understood with the help of the three rahasyams. This pradhAna pratitantram is identified as the SarIrAtma or SarIra-SarIri bhAvam, the relationship between ISvaran as the indweller of both the jIvans and the insentient, which serve as His SarIram (body). "pradhAna pratitantram" means the key doctrine unique to our darSanam, which is not found in the other darSanams (systems of philosophy). It rests on the foundation of "authentic, authoritative and infallible Srutis".





sarvAdhAran - SrI lakshmi varAhar - SrI Ahobila Matam



Here, the ParamAtmA's innate nature (svarUpam) is established as the support (dhArakan), Master (Seshi) and commander (niyantA) of both the sentient and the insentient. He is the in-dweller (antaryAmi) of both the sentient (cetanams) and the insentient (acetanams).

This SarIra-SarIri bhAvam, the central tenet of our siddhAntam, implies that the sentient and insentient are the Lord's body (SarIram) and are supported, controlled and used by Him as their Master (Seshi). The meanings and the implications of this pradhAna pratitantram (SarIra-SarIri bhAvam) blossom in to three relationships:

- AdhAra-Adheya,
- Sesha-Seshi and
- nityantru-niyAmya.

All these three relationships help us understand that the Supreme Lord is the ultimate goal to be attained and He alone is the upAyam for that attainment. Among these three relationships, the Sesha-Seshi (master-slave) relationship is established in this adhikAram as the most prominent (pradhAnam) among the pratitantrams (doctrines). This pradhAna pratitantram is taught by the Srutis (upanishads) and this unique doctrine is to be comprehended through the study of the three mysteries (rahasyams).

4. arthapancAdhikAram:

The five important doctrines (artha pancakam) to be understood by a mumukshu along with the doctrine of SarIrAtma bhAvam referred to in the previous chapter are:

- The svarUpam (inherent nature) of ParamAtma,
- the svarUpam of the jIvAtma,
- upAyam (means) to gain moksham,





- the phalan of moksham and
- the obstacles (virodhis) obstructing the realization of this moksha phalan.

The above five doctrines are also described alternatively as

- **prApyan**, the object of attainment and His nature
- **prAptA**, the jIvan that has to attain the Lord and its nature
- **prApti upAyam**/means to attain the Lord
- **prApti phalan**/fruits of surrender (viz.), the attainment of the Lord and
- **prApti virodhi**, the nature of the obstacles on the way to the attainment of the Lord.

One who desires moksham has to reflect upon the meanings of these five items embedded in the three rahasyams:

a) The svarUpam of the ParamAtmA:

He is never without His devi. ParamAtma is vibhu (omnipresent). He has limitless j~nAnam and bliss (Anandam). He is free of any defects (blemishless). He has limitless auspicious attributes (ananta kalyANa guNams). He is the foundation (AdhAram) for all the world and its beings. He has a divine and auspicious form (divya mangaLa vigraham), which is not made up of panca bhUtams (prAkrtams). His body is made of the aprAkrtA, Suddha sattva material. He has both the leelA and nitya VibhUtis (this world and SrI VaikuNTham) as His wealth (aiSvaryam/VibhUti). He has as His leelA, the acts of creation, protection and destruction of the world and its beings. This ParamAtmA is enjoyed by the liberated jIvans and the nityasUris at SrI VaikuNTham.

b) The svarUpam of the jIvan:

It is of atomic size. It is also of j~nAnanda svarUpam. It is an unconditional servant of the Lord. It is under the control of the Lord. It is destined to attain the Lord. The jIvans are of three types:





- (1) bound (baddha),
- (2) liberated (mukta) and
- (3) eternally free (nitya) jIvans.

c) The upAyams (means) for moksham:

Bhakti and prapatti yogams are the two upAyams. Bhakti yogam is difficult to practice and yields its phalan in a tardy manner. Prapatti yogam on the other hand is easy to practice and is quick to yield results.

d) phalan of moksham:

The phalan to be enjoyed by adopting one or the other upAyams is moksham (i.e.), freedom from the cycles of repeated births and deaths (samsAram). In the state of moksham, the jIvan enjoys paripUrNa brahmAnandam at SrI VaikuNTham and performs blemishless and uninterrupted kaimkaryams to the Lord.

e) phala virodhi:

avidyA/nescience (false and viparIta j~nAnam), pUrva janma karmAs and their residual effects (vAsanA-s) are the three virodhis (enemies) that stand in the way of moksham.

Additional details on artha pancakam are covered in the 12th e-book of Sundarasimham e-book series (<http://www.sundarasimham.org>).

The nigamana Slokam of this fourth chapter of arthapancakam sums up the essence of this chapter:

प्राप्यं ब्रह्म समस्त शेषि परमं प्राप्ताऽहमस्योचितः

प्राप्तिर्दाय धन क्रमादिह मम प्राप्ता स्वतः सूरिवत् ।

हन्तैनामतिवृत्तवानहमहम्मत्या विमत्याश्रयः

सेतुस्संप्रति शेषिदम्पति भरन्यासस्तु मे शिष्यते ॥





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The Supreme Brahman - Sri Yoga hayagrIvar (Thanks: Sou R Chitralekha)



prApyam brahma samasta Seshi paramam prAptA ahamasyocita:

prAptirdAya dhana kramAdiha mama prAptA svata: sUrivat |

hantainAmativrttavAnaham ahammatyA vimatyaSraya:

setu: samprati Seshi dampati bharanyAsastu me Sishyate ||

Meaning:

The object of attainment (prApyam) is the Supreme Brahman, that is by nature the Master (Seshi) of all and is free from any blemishes (heyam-s). I (the jIvan) is fit to attain the Lord by my inherent nature (svarUpa guNams). My attainment of Him is like the heirloom, where the wealth of the father is gained by the son. This attainment of the Lord is natural for me because of my svarUpam as in the case of the eternally liberated jIvans (nityasUris). Alas! Due to my own trespasses arising from my ahankAram and avidyA (ego and nescience), I have lost that inheritance. Now, I realize from the upadesam of sadAcAryans that the prapatti (bharanyAsam) at the sacred feet of the divya dampatis (Seshi dampatis) is the only means for my salvation. .

5. tattvatrayacintanAdhikAram:

The knowledge about the links of the three rahasyams in the five topics of the artha pancakam are covered here.

This chapter deals with the three tattvams: ISvaran, jIvan (cetanam) and insentient (acetanams). This adhikAram is the toughest to understand. A clear understanding of these three tattvams with the help of a sadAcAryan is absolutely essential for a mumukshu. These three tattvams have their own svarUpams (inherent nature) and svabhAvams (vyApArams). Although they have been mentioned in the previous chapter of arthapancakam, a deeper understanding of their svarUpa/svabhAvams is essential to avoid the pitfalls of:

(a) SarIrAtma brahmam





(b) svatantra brahmam and

(c) nirISvara vAda ruci.

The SarIrAtma brahmam is the confusion arising from the mistaking of the perishable body with the eternal Atman.

The svatantra brahmam is the delusion from the belief that one is an independent entity and not the eternal servant of the Lord, who is the Master and Commander of the jIvan in the matters of the execution of its karmAs.

nirISvara vAda ruci is the development of the taste for denying ISvaran with its disastrous consequences.

TirukkuDantai Desikan has 17 nAmAs for Swamy Desikan in the context of this adhikAram (nAmAs 811-827) to capture the essence of the profound upadesams of this important adhikAram (e-book 91 of Sundarasimham series (<http://www.sundarasimham.org>)).

Among the three tattvams, ISvara tattvam has the following features:

It has under its control the svarUpam (intrinsic nature of the vastu or dharmi), the sthiti (existence) and pravrtti (activities) of the different kinds of the sentient (bhaddha, mukta and nitya jIvans) and the three kinds of acetanams (Prakrti, kAlam and Suddha sattvam). Among the three tattvams that are distinct and different (vilakshaNam), the ISvara tattvam is the One that rules (as ISan) and the other two (acetanam and cetanam) are the ones that are ruled. Isvaran has these lakshaNams:

satyatvam, j~nAnatvam, anantatvam, Anandatvam and amalattvam besides jagat kAraNatvam and vibhutvam.

This adhikAram describes also the five states of existence of ISvaran:

Param, vyUham, vibhavam, arcA and antaryAmi.





The six avatAra rahasyams of the Lord are also covered. The individual lakshaNams of the cetanams and acetanams are described here as well.

Swamy Desikan has named this adhikAram as "**tattva traya cintanAdhikAram**" instead of "**tattva traya adhikAram**". His intent in inserting the word "cintanA" in the title is to instruct us that it is not enough to know about the three tattvams but we have to understand clearly the svarUpa, svabhAvam-s of the tattva trayams and think about their different and individual lakshaNams (paraspara vilakshaNams). He stresses that the mere knowledge about the tattvams from artha pancakam without the detailed awareness of their differences in svarUpam-s and svabhAvam-s will end up in us developing three illusions:

- The body itself is the Atman (dehAtma brahmam),
- The jIvAtman is totally independent and not the servant of ParamAtman (svatantarAtma brahmam),
- anISvara vAda: the denial of ParamAtman as the creator, sustainer and destroyer of all cetanams and acetanams.

These three illusions are called mahA virodhi-s since they obstruct our path to seek moksham. That is why a clear understanding of the svarUpam (inherent nature), sthiti (duration of existence) and pravrtti (activities) of the cetanam, acetanam and ISvaran is absolutely essential to defeat the three moksha virodhi-s.

6. paradevatApAramArthyAdhikAram:

The recognition of the fact that sAtvIka SAstrams assert that SrIman nArAyaNan is the Parabrahmam identified by the three rahasyams. This adhikAram establishes with the help of veda pramANams and AzhvAr aruLiccheyalkaL that SriyaHpati, SrIman nArAyaNan is the Supreme Deity and that He alone is the upAyam (means) and upeyam (goal) for moksham. Swamy Desikan sums up the paradevatA aspects of SrIman nArAyaNan with a profound





summary:

श्रीमान्नारयणो नः पतिरखिलतनुमुक्तिदो मुक्तभोग्यः

SrImAn nArayaNo na: pati: akhilatanu: muktido muktabhogya:

Here, Swamy Desikan states that the Supreme Reality (paradevata) is the One associated always with SrI Devi. He is our Master (naH pati) and He is the indweller (antaryAmin) forming the universal body of all sentient and non-sentient (akhila tanu:). He is the One and Only One, who is worshipped for gaining the fruit of moksham (muktidan). He is also the Supreme, SrIman nArayaNan, who is enjoyed by the mukta jIvan.



paradevata - divya dampati-s of kanchipuram
(Thanks: SrI Shreekrishna Akilesh)

This adhikAram instructs us that those who are aware of this pArAmArthyam (the true situation) will not be misled to look at any other gods for their moksha siddhi. SrIman nArayaNan alone will be their unfailing moksha dAyaka Mukundan.

TirukkuDantai Desikan, an aparAvatAram of Swamy Desikan created a SrI





sUkti on the thousand names of Swamy Desikan (deSika sahasra nAmam) and used 31 nAmAs for Swamy Desikan (828-858) to summarize the upadesams of this sixth chapter of SRTS. Detailed explanations of these nAmAs can be accessed at the 91st e-book of Sundarasimham series (<http://www.sundarasimham.org>).

The main message of this adhikAram is that SrIman nArAyaNan is the Para devatA and the jIvan that is confused about this cardinal principle cannot hope to become a ParamaikAnti and expect to gain moksham without delay.

7. mumukshutvAdhikAram:

The jIvan which has attained clarity about the meanings of the three tattvams develops now the desire for moksham and begins to engage in the pursuit of the upAyam for moksham. The cetanam understands the differences between the Atman, indriyam (faculties) and the SarIram with the help from bhagavat SAstrams. The cetanam also comprehends his fitness to reach SrI VaikuNTham and develops disgust about returning to the world of samsAram. He develops aversion to accumulating sins and landing in narakam. He stays away from engaging in pursuit of pApa karmAs. He develops an appreciation of the greatness of the Lord and his own helplessness (Akincanyam). He learns the true meanings of ashTAKsharam from a sadAcAryan and drives away the ahankAram and mamakAram that surrounded him, which interfered with the pursuit of the sAdhanA for moksham. Driven by his keenness to have the Bhagavat anubhavam, he intensifies the efforts to gain moksha sukham. He becomes thus a mumukshu and the SAstrAs celebrate such a mumukshu. In the final analysis, one has to recognize that the Lord's grace alone makes it possible for us to be born as a human being, gain a sadAcAryan to be blessed with knowledge about the adhyAtma SAstrams and become a mumukshu.

8. adhikArivibhAgAdhikAram

The adhikAri performing the upAyam for moksham is identified as belonging to one or the other of two kinds:





- bhakti yoga nishThar (expert in practicing bhakti yogam) and
- Prapatti yoga nishThars (adept in pursuing prapatti) as their upAyams.

Those who follow the bhakti yogam, perform prapatti in between to ward off any interference to pursue bhakti yogam. Others use prapatti yogam as a direct means to gain moksha siddhi. There is no difference between the ultimate moksha phalan gained through either upAyam.

There are three kinds of prapatti anushThAnam:

- sva nishThai,
- ukti nishThai and
- AcArya nishThai.

In sva nishThai, the adhikAri with superior j~nAnam and tapo balam surrenders to the Lord directly.

In ukti nishThai, the adhikAri utters the words of prapatti spoken by the AcAryan.

In AcArya nishThai, the adhikAri takes refuge in his AcAryan and entrusts latter to actuate the prapatti.

There is also another nishThai known as bhAgavata nishThai, where the adhikAri takes refuge in a bhAgavata and stays under the protection of his prapatti.

The essence of this chapter is summed up by Swamy Desikan in the nigamana Slokam:

प्रपन्नादन्येषां न दिशति मुकुन्दो निजपदं

प्रपन्नश्च द्वेधा सुचरित-परीपाक-भिदया ।





विळम्बेन प्राप्तिर्भजनसुखमेकस्य विपुलं

परस्याशु प्राप्तिः परिमितरसा जीवितदशा ॥

prapannAt anyeshAm na diSati mukundo nijapadam

prapannaSca dvedhA sucarita-parIpAka-bhidayA |

viLambena prApti: bhajanasukham ekasya vipulam

parasya ASu prApti: parimitarasA jIvitadaSA ||



The Supreme Lord grants moksham - namperumAL, SrIrangam
Thanks SrI N Santhanakrishnan

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Here Swamy Desikan reveals that the Supreme Lord grants moksham only to those, who are prapannAs. These prapannAs can be either the advAraka or sadvAraka types.

The first type of prapanna is the one who is utterly helpless (akincana), the prapatti assures moksham at the end of his life and is without delay. Any one of the four varNams can perform this prapatti. The second type of prapannan is also known as sakincana prapannan and he adopts bhakti yogam for moksha phalan. He has to be one of the three higher varNams. It is a more rigorous yogam and the moksham may not be at the end of one life. Thus, it might have tardiness in yielding the phalan (**viLamba prApti**) but this adhikAri enjoys immense bliss of bhakti-laden kaimkaryam (**vipula bhajana sukh**am) to the Lord right on this earth.

9 upAyavibhAgAdhikAram:

The previous adhikAram described the different kinds of mumukshus. The division of the two moksha upAyams for the above two types of adhikAris is the topic that is covered here.

Questions arise on adopting one of the two upAyams (bhakti or prapatti yogam) for gaining the same phalan. In this adhikAram, the answers are given about the true svarUpam of these two upAyams to address these questions. Swamy Desikan covers karma and j~nAna yogam also in this chapter; these are auxiliaries to bhakti yogam. Para bhakti, para j~nAnam and parama bhakti, which follow karma and j~nAna yogams for a bhakti yogi are also covered here. At the beginning of this adhikaram, Swamy Desikan reminds us that a mumukshu adopts one or the other of these two upAyams through the grace of the Supreme Lord alone. Having immense puNyam alone, is not enough to adopt such upAyams.

Bhakti yogam is the unceasing and affectionate remembrance of the svarUpam, subhASraya tirumEni and ananta KalyANa guNams of the Lord, who is the Master of all. This continuous dhyAnam on the Lord has been compared to a unbroken stream of oil that is being poured from one vessel to the other. There





are three stages in the bhakti yoga:

- Para bhakti,
- para j~nAnam and
- parama bhakti

sAmAnyA bhakti leads to para bhakti, where the mumukshu develops a keen desire to experience the Lord after climbing the steps of karma yogam, j~nAna yogam and realizing the svarUpam of the jIvan. The second stage of bhakti yogam is para j~nAnam, when the intense desire (para bhakti) of the sAdhakan is rewarded by the Lord granting paripUrNa sAkshAtkAram for a limited period. That only whets the appetite of the sAdhakan and he arrives at the third stage known as parama bhakti. Now he develops the strongest desire for the permanent sAkshAtkAram of the Lord and can not bear to be separated from the Lord. The Lord responds to that prayer for urgent realization and grants the boon of union with Him. Those who do not have the knowledge and power to practice the difficult bhakti yogam can perform direct self-surrender (prapatti) and gain the same phalan that a bhakti yogi gains. This prapatti route is open for every one irrespective of caste (high or low), gender or creed. Bhakti yogam is restricted for the top three castes (varNams) alone.

10. prapattiyogyAdhikAram:

The viSesha adhikArams (eligibility) of the one who chooses prapatti among the two upAyams is described here.

Fifteen kinds of adhikAris qualified to engage in prapatti yogam for moksham are identified. The questions on how one becomes eligible to perform prapatti without observance of bhakti yogam is answered. ananyagatitvam (not having any other resource), Akincanyam (inability to undertake any other upAyams) are considered as the necessary qualifications to become eligible for performing Prapatti. Any one independent of jAti, varNam or sex can perform prapatti as long as they have the Akincanyam and ananya gatitvam. Thus prapatti yogam is





glorious and superior to bhakti yogam. Even an adhikAri qualified to pursue bhakti yogam can choose prapatti yogam, if he can not counter the delay in gaining the phalan of moksham by pursuing bhakti yogam. Prapatti has sarva adhikAratvam. There is no restrictions based on jAti (jAtyAdi niyamam). From antaNar (Brahmins) to antiyar (caNDALan) can observe prapatti as mokshopAyam easily. There are four criteria for eligibility to perform prapatti:

- not having the Sakti to pursue bhakti yogam/Sakti-abhAva:
- not having the discriminating intellect/pramiti rahitan,
- not qualified by SAstrAs because of jAti/SAstrata: paryudAsa:,
- not being able to bear the delay to gain the phalan of moksham/kAlakshepa akshamatvam.

There are in total 15 adhikAris, who are eligible for pursuing prapatti anushThAnam because of having one or more of the above four features:

- The four adhikAris, each of whom have only one of the four needed criteria (i.e.), powerless to pursue the demanding bhakti yogam etc.
- six adhikAris having two of the four eligibility factors like not having the required j~nAnam or being outside the three jAtis and other five sets of permutations and combinations,
- The four adhikAris possessing three of the four eligibility criteria,
- The one adhikAri who fulfills all the four requirements.

This adds up to a total of 15 adhikAris, who are eligible to choose prapatti mArgam for the phalan of moksham.

11. parikaravibhAgAdhikAram:

The listing of the five angams of prapatti, which is to be performed only once for moksham and their divisions are included in this chapter.





The five angams of prapatti vidyA are:

- AnukUlya sankalpam,
- prAtikUla varjanam,
- mahA viSvAsam,
- goptrtva varaNam and
- kArpaNyam.

AnukUlya sankalpam: It refers to the decision on the part of the Prapannan to perform all actions that would please the Lord

prAtikUlya varjanam is a vow taken by the prapannan to desist from all activities that would displease the Lord

kArpaNyam is the recognition of the adhikAri's total helplessness to gain the parama purushArtham of moksham

mahA viSvAsam is the total faith in the Lord that He would surely come to his rescue and

goptrtva varaNam is the choice of the Lord to be his rakshakan accompanied by a prayer (prArthanaA pUrvaka vij~nApanam for rakshaNam).

All the five angams (auxiliaries) are essential for successful prapatti and there should not be diminution in any one of them. Bhara samarpaNam is the angi for the panca angams of prapatti (**nyAsa: pancAnga samyuta:**).

Among the five angams, mahA viSvAsam is the most important angam. The five doubts (sankA pancakam) relating to the cultivation and sustenance of mahA viSvAsam, the key angam of prapatti, are identified and answered through the clear explanation of nature and grace of the Lord hailed in the three rahasyams.





12. sAngaprapadanAdhikAram:

The explanation of angi (BharanyAsa rUpam) and its importance for the one who is desirous of moksham (mumukshu) is covered here.

The ways of performing prapatti with the five angams are described. The importance of the four kinds of tyAgams (kartrtva, mamata, phala and phalopAyatva tyAgams) to the accompaniment of the reflections on the five angams of prapatti at the time of prostration before the sadAcAryan are described. The dvaya mantram is used as the sAdhanam for svarUpa samarpaNam, phala samarpaNam and Atma rakshA (bhara) samarpaNam.



Prostrate before sadAcArya!
HH SrImad azhagiya singar-s of SrI Ahobila Matam
Thanks: SrI Mukund Srinivasan

Among the above three kinds of samarpaNam, bhara samarpaNam is the most important. There are three kinds prapatti: sva nishThai, AcArya nishThai, ukti nishThai.





Some include bhAgavata nishThai also among the four kinds of prapatti. MokshArtha prapatti is done only once. The various steps for performing prapatti with five angams are:

anushThAna sankalpam, sAtvika tyAgam, guru paramparA dhyAnam, purushakAra prapatti at the sacred feet of MahA Lakshmi, dvaya mantra (karaNa mantra) uccharaNam having five angams and the three samarpaNams.

The four kinds of tyAgam included in the sAttvika tyAgam are:

kartrtva tyAgam: abandonment of the idea that prapannan is the main doer and that kartrtvam came by the way of the grace of the Lord

mamatA tyAgam: The anushThAnam of prapatti is considered as not yielding prayojanam to the doer

phala tyAgam: The abandonment of the thought that the fruit of the prapatti belongs to the kartA and the recognition that the fruit belongs solely to the Lord,

phalopAyatva tyAgam: The abandonment of the idea that the prapatti is being observed as "a direct means for attaining his object, but it is only a pretext and that the Supreme ParamAtman alone, is the direct means of attainment of the object; the abandonment of the attachment that what is being performed is belonging to him".

13. krtakrtyAdhikAram:

The absence of need to take any other actions by the one who has placed the burden of his protection at the sacred feet of the Lord.

krta krtyan is the one who has done mokshArtha prapatti. This chapter describes his anushThAnams after prapatti and his mind set. He performs the nitya-naimittika karmAs. He performs bhagavat-bhAgavata-AcArya kaimkaryams. He lives without fear, sins and doubts. These are the essential





features of a kṛta kṛtyan, the one who has performed his duty that needs to be done. Another definition of kṛta kṛtyan is one who had nirvedam over his sad state before prapatti for success in his anushThAnam and abandons all Sokams thereafter to maintain the state of successful prapatti.

The state of mind of the kṛta kṛtyan is summed up by Swamy Desikan this way:

भगवति हरौ पारं गन्तुं भरन्यसनं कृतं

परिमित-सुख-प्राप्त्यै कृत्यं प्रहीणमकृत्यवत् ।

भवति च वपुर्वृत्तिः पूर्वं कृतैर्नियतक्रमा

परमिह विभोराज्ञासेतुबुधैरनुपाल्यते ॥

bhagavati harau pAram gantum bharanyasanam krtam

parimita-sukha-prAptyai kṛtyam prahINamakṛtyavat |

bhavati ca vapurvṛtti: pUrvam kṛtai: niyatakramA

paramiha vibho: Aj~nAsetu: budhai: anupAlyate ||

Meaning:

The kṛtakṛtyan has performed the bharanyAsam at the sacred feet of the Lord to cross the ocean of samsAram to reach the other side. All the kAmya karmA-s done before for gaining alpa sukham have been abandoned. The deha rakshaNam has been understood as happening according to pUrva karmA-s. For this kṛta kṛtyan with the full awareness of his svarUpam as a prapannan, the dam of bhagavat Aj~nA (Aj~nAsetuH) alone is to be protected.

14. svaishThAbhij~nAnAdhikAram:

The recognition of the appearance of signs/marks in one as a result of completion of the bharanyAsam is the topic of this chapter.





The signs of acquiring each of the three nishThais (svarUpa, upAya and phala nishThais) after prapatti is described. The recognizable lakshaNams consequent to the maturation of nishThais through the experience in one's mind set are covered.

This adhikAram focuses on the mental attitude and behaviour displayed by an ideal prapannan based on his integration of the knowledge about the doctrines of tattva, hita and purushArtham during his post-prapatti life on this earth.

The lakshaNams following the acquisition of svarUpa nishThai are five in number:

- not to be perturbed, when others insult him
- having compassion for the one, who acquires his sins
- showing gratitude to those, who point out to his (prapannan's) sins
- no change of heart at people who insult him
- feeling happy over the diminution of his sins .

The five lakshaNams following upAya nishThai are:

- thinking that sarveSvaran is the sole refuge
- meeting death as a welcome act
- feeling consoled at times of crisis by believing that God alone is his rakshakan
- not seeking any other upAyam for moksham after bhara nyAsam and
- having the conviction that the good and bad are bhagavat sankalpam.

The three lakshaNams for one with phala nishThai are:

- enjoying the bhogams coming in one's path





- developing the ruci for bhagavat kaimkaryam
- impatience to gain Bhagavat anubhavam.

15. *uttarakrtyAdhikAram:*

The acts (svayamprayojana kaimkaryams) to be carried out by the prapannan until leaving his mortal body are described here. The duties of the prapannan in the post-prapatti period is thus the topic of this chapter.

Avoiding bhAgavtApacArams, control of one's indriyams and directing them towards the paths recommended by bhagavat SAstrams, seeking the satsangams of paramaikAntis, kaimkaryams to BhagavAn, His bhAgavatAs and AcAryAs are some of these duties to be carried out after the anushThAnam of prapatti. Living this way, the prapannan will avoid any transgression of the commands of the Lord (bhagavat SAstrams and Aj~nA) and follow a virtuous and exemplary life.

16. *prushArthakAshThAdhikAram:*

The development of the understanding that bhAgavata Seshatvam (being the servant of the bhAgavatAs of the Lord) is the upper limit of bhagavat kaimkaryam. BhAgavatAs are like rAja kumArAs. When we celebrate them, their father (the king) is pleased. The same is true for the tadIyAs (bhAgavatAs). BhagavAn is immensely pleased with the respect a prapannan extends to His bhAgavatAs. BhagavAn is Seshi, the Master. BhAgavatAs and AcAryAs are SeshabhUtars. BhAgavata and AcArya ArAdhanam leads to the fruits of bhagavat ArAdhanam in an indirect manner. Bhagavat Sesha tulyam is bhAgavata Seshatvam (i.e.), being a servant of the ParamaikAnti. BhAgavatAs is equal (tulyam) to being Seshan (servant) to BhagavAn.

ParamaikAnti BhAgavatan or the most exalted devotee of the Lord is the one, who experiences the ParamAtman alone as his means (upAya) and goal (upeya). Being blessed to be a servant of the ParamaikAnti bhAgavata is the boundary/ culmination/ellai nilam of bhagavat Seshatvam.





17. SAstrIyaniyamanAdhikAram:

The emphasis in this chapter is on performing the prescribed kaimkaryams after prapatti according to the ways shown by the SAstrams.

The importance of carrying out all kaimkaryams after prapatti in the way in which bhagavat SAstrams suggest is asserted here. Swamy ALavantAr has instructed in his GeetArtha sangraham that which does not conform to SAstram has demonic quality (aSAstram Asuram krtshnam). GeetAcAryan Himself has provided the direction for us to perform our kaimkaryams with SAstram as pramANam (tasmAt SAstram pramANam te kAryAkArya vyavasthitau). The prapannan has to be extremely careful to perform the Aj~nA - anuj~nA kaimkaryams during the post-prapatti period according to the canons of bhagavat SAstrams. This way SAstra maryAdai will be maintained and he will not land himself into trouble by displeasing the Lord.

The introductory Slokam of this adhikAram sums up the essence of this chapter:

मुकुन्दे निक्षिप्य स्वभरमनघो मुक्तवदसौ

स्वतन्त्राज्ञासिद्धां स्वयमविदित स्वामि हृदयः ।

परित्यागे सद्यः स्व-पर-विविधानर्थ-जननात्

अलङ्घयामामोक्षादनुसरति शास्त्रीय सरणिम् ॥

mukunde nikshipya svabharam anagho muktavat asau

svatantra Aj~nAsiddhAm svayam avidita svAmi hrdaya: |

parityAge sadya: sva-para-vividhAnartha-jananAt

alanghyAm AmokshAt anusarati SAstrIya saraNim ||





Place the burden of protection at HIS sacred feet

SrI MAIOlan - SrI Ahobila Matam

Meaning:

Having placed the burden of his protection (rakshA bharam) at the sacred feet of Lord Mukundan and becoming sinless (anaghaH), the prapanna jIvan is like a liberated soul (muktavat). Staying still in the embodied state, he will not be able to discern directly the intention of the Lord (avidita svAmi hrdayaH). Through the abandonment (parityAgam) of the path of bhagavat SAstrams, he will expose himself to many hazards both to himself and others. He will





therefore follow the commands of the SAstrAs till he gains moksham.

18. aparAdhapharihArAdhikAram:

The two topics covered here are:

The steps taken by the prapannan to avoid aparAdhams (transgressions) during the performance of kaimkaryams during the post-prapatti period of his life and the removal of those sins which have entered through repentance over them and seeking the forgiveness of the Lord.

If the prapannan acquires sins unconsciously, they do not stick to him. If he accumulates sins consciously (buddhi pUrvakam), then he has to perform appropriate prAyaScittams to banish the sins. The sins arising from viparIta anushThAnam have to be destroyed by acts of atonement (prAyaScittam/ kazhivirakkam). LakshmI tantram declares in this context: "apAya samplave sadyaH prAyScittam samAcaret". For those prapannAs, who are hard of heart and do not perform the needed prAyaScittams receive laghu Sikshai/ upakleSam-s (light daNDanaais) from the Lord. His prapatti does not however get negated. The earlier mokshArtha prapatti is never affected; as a result, he does not enter into naraka lokam or return to samsAram. PrAyaScitta prapatti (not for moksham) can also be done to overcome the sins from pApams accumulated consciously. This prapatti is called punaH prapadanam.

dehAtma brahmam, svAtmA svAtantryam and bhAgavatApacAram are the main causes for the generation of buddhi pUrvaka pApams. They have to be avoided at all costs by a prapannan until he shakes off his mortal coils.

19. sthAnaviSeshAdhikAram::

The conclusion is advanced that the fittest place of residence for the prapannan to perform his kaimkaryams is the place, where the bhAgavatAs reside and make that place a veritable divya desam. That place will be equal to SrI VaikuNTham as a place of residence (vaikuNTha sadrsa vAsassthalam).





PeriyAzhvAr refers to the fact that one should consider himself as extremely fortunate to live in the places, where ParamaikAntis reside (Periya Tirumozhi: 4.4.7). MahA bhArata Slokam also instructs us to reside in places, where AcAryAs are worshipped and sadhu janams flock:

गुरवो यत्र पुज्यन्ते साधुवृत्ताः शमान्विताः ।

वस्तव्यं तत्र युष्माभिः ॥

gurava: yatra pujyante sAdhuvrttA: SamAnvitA: |

vastavyam tatra yushmAbhi: ||

20. niryANAdhikAram:

The way in which the jIvan of a prapannan exits the body with bhagavat sankalpam without any restrictions of deSam or kAlam is the topic of this chapter.

niryANam or utkrAnti means exiting. In this case, it is the exiting of the jIvan from the body, where it resided. From the time of performing prapatti to niryAyaNa kAlam, six mistakes have to be avoided so that there is no delayed exit for the jIvan from the body. These six hindering factors to be avoided are:

- ahankAra mamakArams,
- bhAgavata apacArams,
- ruci in prayoJanAntarams,
- devatAntara sambandham,
- buddhi daurbalyam and
- upayAntara pratyASai.

These will extend the life in samsAram although the moksham at the end is not





affected as a result of the mokshArtha prapatti done earlier. There is only time delay that is experienced.

PerumAL blesses the prapannan to get rid of the ahankAra-mamakArams.

PrAyaScittams remove the ill effects of buddhi pUrvaka apacArams.

For those with ruci in prayoJanAntaram (phalans other than moksham after prapatti due to prArabda karmA-s), SrIman nArAyaNan blesses the prapannan with the bhogams that he hankers after and then saves him by encouraging to do prAyaScittams. Our Lord will not punish the prapannan with ahitams (inauspiciousness). He will only give light punishments (loss of wealth, sufferings from loss of kin etc) and bring the erring prapannan back into the fold. He will also provide the erring prapannan with vivekam (discriminative intellect) to desist from durAcAram.

If one develops devatAntara sambandham, SrIman nArAyaNan will not abandon the prapannan. He will unite the erring prapannan with paramaikAnti and make the prapannan feel ashamed over his leanings.

For those with buddhi daurbalyam (feebleness of mind) and icchai in upAyAntaram (pursuit of means other than prapatti), Our Lord will grow their MahA viSvAsam and transform the erring prapannans into a pUrNa prapatti nishThar.

In the case of the prapannan, PerumAL stays away from nigraha sankalpam; He blesses the prapannan with anugraha sankalpam; He hastens to bless him with SrI VaikuNTha vAsam; He prolongs the desire for moksham in the prapannan and hastens the prapannan's desire for moksham; He grants him the moksham as his body falls down; He distributes the puNyams and pApams of the prapannan among friends and virodhis; He lowers the niyamams at the time of deha vyoham and finally initiates the niryANa kramam by entering the jIvan in the path of mUrdhanya nADi (brahma nADi) and leads the prapanna jIvan via arcirAdi mArgam to SrI VaikuNTham (aham smarAmi madbhaktam nayAmi





paramAm gatim - VarAha bhagavAn in varAha carama Slokam). antaryAmi brahman (hArdan) leads the prapanna jIvan upward with a sUkshma SarIram to SrI VaikuNTham, where, as a mukta jIvan, he enjoys niradiSaya bhogam (antamil pErinbam) and performs nitya (eternal), niravadya (blemishless) kaimkaryam to the divya dampatis at SrI VaikuNTham.

In this adhikAram, the exit of the jIvan from the body until it enters the brahma nADi is described.

The next chapter covers the journey of the jIvan via the arcirAdi mArgam to SrI VaikuNTham, the Supreme abode of the Lord.

21. gativiSeshAdhikAram:

The glorious way in which the prapanna jIvan travels by the arcirAdi mArgam to Paramapadam is described here.

The Lord facilitates the entry of the jIvan from its former home (sthUla SarIram/brahmapuram) into brahma nADi and initiates the journey via devayAna/arcirAdi mArgam. During the travel by the path of light (arcirAdi mArgam), the jIvan receives many upacArams from the AtivAhikAs/ arcirAdi devatAs at assigned stations. These AtivAhikAs are:

Agni (the deity of the day), Sukla paksha devatA, the deity of uttarAyaNa, the samvatsara devatA (the deity of the year), vAyu, Aditya, the Moon, the vaidyutapurushan, VaruNa, Indra and prajApati.

The jIvan arrives finally at the banks of the celestial VirajA river and casts aside his sUkshma deham (subtle body), crosses the VirajA river and takes on an aprAkṛta deham (non-material body) to enter the gates of SrI VaikuNTham. Many mukta jIvans and nitya sUris await him there and offer their maryAdais through their kaimkaryam of brahmAlankAram. Now the mukta jIvan arrives at the foot of the throne of SrI VaikuNThanAthan and enjoys His sevai to his heart's content. The mukta jIvan manifests its nija svarUpam (true nature) and





eight divine qualities and enjoys the kaimkarya sAmrAjyam. Paramapada nAthan welcomes the just arrived mukta jIvan with a fond embrace and blesses him to reside eternally under the cool shade of His sacred feet.



Travel through archirAdi mAngam to reach paramapadam!
SrI Malayappa swami with ubhaya nAccimArs - tirumala

22. *paripUrNabrahmAnubhavAdhikAram:*

The enjoyment of moksha sAmrAjyam after arriving at Paramapadam and the performance of nitya, niravadya (blemishless) kaimkaryams there are the topics of this adhikAram.

After the welcome by the Lord, the mukta jIvan engages in the performance of the above kaimkaryams for the Lord and His divine consort. He enjoys niradiSaya bhogam (antamil pErinbam/paripUrNa brahmAnandam) equal to that of the Lord Himself at SrI VaikuNTham. He enjoys the sAyujya moksham, the highest level of moksham. This mukta jIvan never returns to the samsAra maNDalam thereafter. The mukta jIvan enjoys j~nAnam and bhogam on a par





with his Lord. The unique dharmams belonging to the Lord alone are not shared by the mukta jIvan or nitya sUris. These asAdhAraNa dharmams for the Lord are:

- jagat kAraNatvam (cause for the creation of the world and its beings),
- mokshapradatvam (power to grant moksham),
- sarvAdhAratvam (being the basis of the Universe and its beings),
- sarva niyantrtvam (directing the beings of the world) and
- sarva Seshitvam (being the Master of all).

The asAdharaNa dharmams for the mukta jIvan are:

- Adheyatvam,
- vidheyatvam and
- Seshatvam.

The mukta attains j~nAna-bhoga-parama sAmyam with the Lord (sarva Seshi) and enjoys the ubhaya vibhUtis. He never returns to material world as attested by the Sruti vAkyam: "anAvrtti SabdAt".

B. STRIKARANA BHAGAM (CHAPTERS 23-26)

This bhAgam answers the objections raised in the 22 chapters of arthAnuSAsana bhAgam and establishes the meanings behind the responses through the material housed in the four chapters of the strIkaraNa bhAgam:

- siddhopAyaSodhanAdhikAram,
- sAdhyopAyaSodhanAdhikAram,
- prabhAvavyavasthAdhikAram and
- prabhAvarakshAdhikAram





23. siddhopAyaSodhanAdhikAram:

The confusions about EmperumAn, the siddhopAyam, who is the most prominent among the tattvams to be understood and the removal of those confusions are the topics covered in this adhikAram.

A discussion on the three ways to overcome the nighraha sankalpam of the Lord, who is angry at the jIvans over their trespasses of the bhagavat SAstrams is provided. These three topics covered in this chapter are:

- ISvaran's guNams of svAtantryam and sahaja kAruNyam and answers for the confusion over them caused by the distorting arguments of the kuyukti vAdis
- The confusions over the Sesha-Seshi bhAva sambandham (the relation between the Lord and the jIvan) and clarifications of these confusions
- The explanations to remove the confusions about the "patNi" Sabdam linked to the "SrImat" Sabdam.

The reasons are given in this chapter to reject the petty and distracting arguments of kevala yukti vAdis and the recommendation is made to cut all of our relationships with these vAdis known for their alpa j~nAnam. The 91st e-book of Sundarasimham series on Swamy Desika sahasra nAmams related to rahasya traya sAram (<http://www.sundarasimham.org>) has detailed discussions on the cardinal points about the siddhopAya SodhanAdhikAram (nAmAs 909-925).

In the introductory Slokam of this adhikAram, Swamy Desikan elaborates on the essential nature of the Supreme Being, the siddhopAyan this way:

युगपदखिलं प्रत्यक्षेण स्वतः सततं विदन्

निरवधि-दया-दिव्योदन्वान् अशक्य-विवर्जितः ।

जलधि-सुतया सार्धं देवो जगत्परिपालयन्





परमपुरुषः सिद्धोपायः प्रतीष्टभरस्सताम् ॥

yugapadakhilam pratyaksheNa svata: satatam vidan

niravadhi-dayA-divyodanvAn aSakya-vivarjita: |

jaladhi-sutayA sArdham devo jagatparipAlayan

paramapurusha: siddhopAya: pratIshTabhara: satAm ||



PerumAL with Goddess Mahalakshmi is the protector of this universe!

Divya dampati-s of tirukkacchi

Thanks: SrI Kausik Sarathy

Meaning:

The Supreme ParamAtman, who by his own nature knows everything directly, and always witnesses all entities directly is an ocean of infinite compassion, and is capable of accomplishing all things that he wills. He together with Goddess Mahalakshmi is the protector of this Universe and the redeemer of humanity.





He is the self-realized means of protection, and He takes upon himself the burden of protection of those aspirants who entrust Him with that burden of protection. In this verse, the essentials of the siddhopAya have been expounded.

krpA viSishTa ISvaran (krshNam dharmam sanAtanam) is the dharmam, which is forever siddham. He is forever ready to drench us with His dayA. He is therefore recognized as siddhopAyam. The SodhanA is to examine the confusions caused by alpa j~nAnis and provide answers to their objections.

24. sAdhyopAyaSodhanAdhikAram:

The confusions about the sAdhyopAyams of bhakti and prapatti and the removal of those confusions and misunderstandings are covered in this chapter.

The objections (Akshepa-m-s) and the answers (samAdhAnam-s) to them are important areas to study to avoid the pitfalls of viparIta j~nAnam about the glorious upAyams of bhakti and prapatti yogams for gaining moksham.

In this adhikAram, Swamy Desikan has established prapatti as the independent and direct means (upAyam) for moksham and that bhakti yogam as well as prapatti yogam serve as upAyams for attaining the Supreme Being by two different kinds of adhikAris. Swamy Desikan cleared up all the common confusions about the validity of prapatti through raising nine objections against prapatti and provided clear answers for all of them.

The two e-books (76th e-book in the ahobilavalli series - www.ahobilavalli.org, entitled, "nikshepa rakshA" and "Srimad rahasya traya sAram - Desika sahasra nAmam" - nAmAs 926-942 in the 91st e-book in the Sundarasimham series, www.sundarasimham.org) house many details on the doctrines covered in the sAdhyopAyaSodhanAdhikAram of rahasya traya sAram. Please refer to them to study the sound samAdhAnams offered by Swamy Desikan for the AkshEpams of opponents' of true svarUpam of prapatti and bhakti yogams as the two sure means for moksham.





In his SrI sUkti of "nikshepa rakshA", Swamy Desikan raises the nine objections against prapatti and answered them all clearly and establishes the validity of prapatti in an unassailable manner. After vindicating prapatti as an independent and direct upAyam for moksham, Swamy Desikan has established that bhakti and prapatti yogams are equally valid upAyams for gaining moksha sukham and are meant for two different kinds of adhikAris based on the authority of scriptures and the upadesams of revered pUrvAcAryAs.

25. prabhAvavyavasthAdhikAram:

This is a chapter to define clearly the glories of prapatti without exaggeration or diminution.

The 25th and the 26th chapters of SRTS are complementary in nature. In this 25th chapter, Swamy Desikan deflates the exaggerated views about prapatti and in the 26th chapter, he advances arguments against the views that underestimate the greatness of prapatti as an upAyam for moksham. Swamy Desikan uses the two chapters to understand prapatti in its true form without the distortions caused by convex or concave lenses. He describes the noble upAyam as it is without conflict with SAstrams. Some of the overenthusiastic exaggerations are:

- Prapannan is lifted up to a higher jAti after prapatti even if he was born in a lower jAti
- The sins acquired knowingly by a prapannan will not stick to him and he does not need to do anything about them
- The left over eaten by a prapannan is sacred
- There is no forgiveness through prAyaScittams for consciously acquired sins after prapatti.

Swamy Desikan rejects these exaggerations based upon the enthusiasm of those who wish to glorify of prapatti beyond what it is and "sets all overtones





right”.

26. *prabhAvarakshAdhikAram:*

The chapter protects the glories of prapatti from those who downplay it. He safeguards the vaibhavam of prapatti and refutes the views that deflate it. Swamy Desikan reminds us on the importance to observe prapatti without diminishing its vaibhavam even by an iota. He salutes the tapas of prapatti (*nija bhara nyAsa abhidhAnam*) accepted as being superior to many dharmams as dAnam, yaj~nam et al with its power to destroy sins and declares even a drop of the glorious ocean of prapatti can be described adequately by the Veda vAkyams (*tat bhUma arNava leSavarNanam api prAcAm vAcAm na padam*).

C. *PADAVAKYAYOJANA BHAGAM (CHAPTERS 27-29)*

In this third part of SRTS, the significance of the terms (padams) and the several constructions of the terms (vAkyams) constituting the three rahasyams (mUla mantram, dvayam and carama Slokam) are analyzed.

27. *mUlamantAdhikAram:*

The meanings of the padams, vAkyams of the tirumantiram (ashTaksahram) and the ways to link them to gain their overall purport are indicated. The condensed meaning of tirumantiram is:

SrIman nArAyaNan is the sarva loka rakshakan. He is never separated from His PirATTi. He blesses all with good j~nAnam and shows them the sadgati. He has the most beautiful tirumEni and is the abode of all auspicious guNams. He is the Creator of all. He stays as the upAyam and phalan for the cetanams. He is the AdhAram for cetanams and acetanams and stays inside them as their antaryAmi. The jIvAtma is j~nAna svarUpan. He has j~nAnam as his attribute. He is different from ISvaran and the acetanams. He is the unconditional servant of the Lord and PirATTi alone. He is not the Master of anything. He stays under the influence of SrIman nArAyaNan. He has no independence of his



own. The jIvAtmA of these attributes will perform nitya kaimkaryam to SrIman nArAyaNan.



Sarva loka rakshakan! - SrI AhobileSar - SrI Ahobilam
Thanks: SrI Diwakar Kannan

tirumantiram is celebrated for its glory by Upanishad, Smrtis and Kalpa granthams.

Among the three vyApaka mantrams about the Lord (tirumantiram, shaTaksharam and dvAdaSAksharam), tirumantiram stands unique. It is sarva veda sAram. It banishes all the inauspiciousness. It grants all the desired phalans. It assists in uniting all upAyams and make them favorable to the sAdhakan. Members of all jAtis can recite it according to their adhikAram in the Vaidika or tAntrika mode. It reveals the meanings of the three tattvams. Without any sahakAram from the other mantrams, it blesses one with all



phalans. All mUruti-s of BhagavAn SrIman nArAyaNan can be approached through this mantram.

One who has gained clarity from this mantram can not be shaken up by the vAdams of the nAstikAs or Para mata vAdins. After gaining a clear j~nAnam about this mantram, the adhikAri will have the mind set of a sthita praj~nan and will not be elated by joyous events or depressed by the sad events. This tirumantiram alone is capable of revealing what a mumukshu needs to understand about the tattvams and upAyams for moksham. Tirumantiram has the power to bless a prapannan who performed prapatti with mahA viSvAsam with limitless phalans. The power of tirumantiram as a grantor of every kind of boon has been sung by Tirumangai AzhvAr, who received direct upadesam on this mantram from SrIman nArAyaNan Himself. Those who perform japam on this mantram and reflect on the deep meanings of this mantram will possess all Atma guNams, eight kinds of bhakti-s, ashTa aiSvaryams, ashTAnga yogam and tranquility.

Detailed meanings of tirumantiram and its parts (praNavam, "namaH" Sabdam, "nArAyaNa" Sabdam, "Aya" Sabdam of the fourth case) are assembled in this adhikAram.

Swamy Desikan points out that the pUrvAcAryAs have provided ten interpretations (yojanais) based on using tirumantiram as one vAKyam or two vAKyams or three vAKyams. Two, three and five meanings respectively have been given for tirumantiram based on its treatment as one vAKyam or two or three vAKyams. The ten yojanais for the tirumantiram, the clarification of the doubts about tirumantiram and its glories have been extensively covered in the three separate e-books of the Sundarasimham series (<http://www.sundarasimham.org>). These are:

- Tirumantira curukku (e-book # 24),
- pradhAna satakam (e-book # 27),





- virodha parihAram (e-book # 107).

The 40th and the 41st e-books of SrI HayagrIvan series (www.srihayagrivan.org) named citra sAram also presents the doctrines on the three rahasyams in an uniquely graphic manner.

The 86th e-book in SrI HayagrIvan series (www.srihayagrivan.org) has an elaborate commentary on the tirumantrAdhikAram of Swamy Desikan's Chillarai rahasyangal of sAra sAram. Also eBook # 85 in www.srihayagrivan.org has the synopsis (VivaraNam) of the tirumantiram as expounded by SwAmi nigamAnta mahAdeSikan.

28. dvayAdhikAram:

The meanings of the padams, vAkyams of the dvaya mantram and the ways to link them together to gain the overall insights.

dvaya mantram elaborates on the meanings of tirumantiram. It originates from the kaThavalli Sruti. Two mantrams from there have been united to form this mantram. Hence, it is called dvayam. It came to us by the way of pAncarAtra Agamam. It is a prapatti mantram. This mantram has to be received with reverence from a sadAcAryan. One has to perform self-surrender using this mantra ratnam. AcArya RaamAnuja has revealed the glory of this mantram with his upadesam that the uccharaNam of dvayam in any manner will grant the moksha phalan. This mantram covers the three amSams of SaraNyan, SaraNAGati and the phalan arising from the performance of the SaraNAGati. In view of this coverage of all these three amSams, the dvaya mantram is the most celebrated mantram.

The clarity embedded in the dvaya mantram is striking and is not found elsewhere. The tirumantiram has these meanings in a condensed manner. AcArya RaamAnuja has covered the sampradAya meanings of dvaya mantram in a magnificent manner in his SaraNAGati gadyam (SrI HayagrIvan series e-book # 30 - www.srihayagrivan.org). The 87th e-book of Sri HayagrIvan series has





synopsis (vivaraNam) on the dvayAdhikAram of the chillarai rahasyangal of sAra sAram by Swamy Desikan.



Bhagavad RAMAnujAcArya

29. caramaSlokAdhikAram:

The meanings of the padams, vAkyams and the ways to link them together to gain the various meanings of carama Slokam are assembled in this adhikAram.

The carama Slokam was revealed by Lord PaarthasArathi as GeetAcAryan to the dejected and confused Arjuna in the battle field of Kuru Kshetram. It has been celebrated as the uttama Slokam by our pUrvAcAryAs and is considered by them to have the meaning of SaraNagati trusted by the loka rIti and the faith generated by the Vedams (loka-veda-padavI-viSvAsita artham). The integrated meaning of the carama Slokam covers its seven bhAgams:





(1) Meaning of "sarva dharmAn parityjya" section

Oh cetanam! You have limited j~nAnam (alpa j~nAnam), limited Sakti (alpa Sakti). You live for a limited time on this earth (parimita kAlavarti). You are impatient about the delay in gaining moksham (vilamba kshaman). Other upAyams cannot be understood by you or practiced by you. These upAyAntarams like bhakti yogam also yield phalans in a delayed manner. Do not waste your time roaming in these difficult paths.

(2) The meaning of "mAm ekam"

I am sarva Sulabhan (easily accessible to all). I am the refuge for all the beings of the world (sarva loka SaraNyan). I have all the guNams to protect all (SaraNyatva-upayukta-sarvAkAra-viSishTan). Therefore use Me alone as upAyam for moksham.

(3) The meaning of "SaraNam vraja:"

Perform the bharanyAsam with its five angams (anga pancaka sampanna AtmarakshA bhara samarpaNam) at My tiruvaDi.

(4) The meaning of "tvA"

You will then become one who has performed the anushThAnam of prapatti and thereby become the kṛta kṛtyan and dear to Me and worthy of My protection. You will become very dear to me through your upAya anushThAnam.

(5) The Meaning of "aham"

The dayA, I have for you is limitless. I have started to bless you with My grace. I am the One, who receives the phalan for My action. There is no upper limit to My svatantram. My sankalpam alone is the sahaKari for My action. I am the One, who is the receiver of the phalan for My action.

(6) The Meaning of "sarva pApebhyo mokshayishyAmi"

The assembly of virodhis you have are of various kinds and huge. You cannot destroy them. I will destroy them to their roots. Afterwards, they won't follow you. I will bless You with the bhogams to enjoy that are equal to my own. When you enjoy Me fully in this manner, I will bless You and feel happy over granting





you further with sarva deSa - sarva kAla - sarvAvastocita-sarva vidha kaimkaryams.



Golden Seva of Sri Oppiliappan, Sri Bhoomi Devi Thayar and Sri Markandeyar with Golden Dome

mAm ekam SaraNam vraja! - SrI Oppiliappan, tiruviNNagaram

(7) The Meaning of "mA Suca:"

Therefore please do not grieve over anything anymore.

The following e-books will be of interest to learn about rahasya traya sAram in general and carama Slokam in particular:





A. Sundarasimham e-books series (<http://www.sundarasimham.org>)

- 1) carama Sloka curukku: 20th e-book
- 2) GeetArtha sangraham: 30th e-book
- 3) SaraNagati dIpikai: 57th e-book
- 4) rahasya navaneetam: 68th e-book
- 5) rahasya Padavee: 69th e-book
- 6) SaraNAGati (in Tamil): 71st e-book
- 7) desika darsanam: 74th e-book
- 8) SrImat rahasya traya sAram (desika sahasra nAmam): 91st e-book
- 9) Virodha ParihAram: 107th e-book

B. Ahobilavalli e-book series (<http://www.ahobilavalli.org>)

- 10) nikshepa RakshA: 76th e-book
- (11 to 13) rahasya traya sAram: e-books 91, 92 and 93

C. Sri HayagrIvan e-book series (<http://www.srihayagrivan.org>)

- (14, 15) rahasya sandeSam and VivaraNam: e-books 2 and 3
- 16) rahasya traya sAram (Tamil): e-book 8
- 17) rahasya Maatrukai: e-book 10
- 18) rahasya ratnAvaLi: e-book 18
- 19) rahasya traya cuLakam: e-book 24
- (20, 21) rahasya ratnAvaLi hrdayam: e-book 81
- (22, 23) citra sAram: e-books 40 and 41





D. SAMPRADAYAPRAKRIYA BHAGAM (CHAPTERS 30-32)

30. AcAryakrtyAdhikAram:

The explanations about the fit and unfit ones to receive the upadesams of a sadAcAryan are covered here.

In the last three chapters, Swamy Desikan expounded the detailed meanings of the three rahasyams. Now, he focuses on the important role of the AcAryan in preserving, protecting and transmitting this precious sampradAya knowledge that he has been blessed to receive from his own AcAryAs. The handing over of the sat-sampradAya knowledge to a deserving disciple is emphasized as an important duty of an AcAryan before he ascends to Paramapadam. Swamy Desikan points out the need for extra vigilance of instructing undeserving and ill qualified SishyAs on the esoteric teachings of these three rahasyams in this Kali yugam. Swamy Desikan concludes this chapter with the grateful acknowledgment that the three rahasyams and their inner meanings were taught by his revered AcArya sArvabhauman, KiDambi AppuLLAr and that he has taken pains to pass it on to the Sishya paramparai.

31. SishyakrtyAdhikAram:

The duties of a Sishyan who cannot ever repay the AcAryan for the great upAkAram rendered by the AcAryan are described.

While the last adhikAram focused on the responsibilities of an AcAryan to instruct a sat-Sishyan, this chapter emphasizes on the duties and the behaviour of a Sishyan seeking this j~nAnam. Unassailable AcArya bhakti (aSithila guru bhakti:), celebration of the vaibhavam of the AcAryan (AcArya praSamsA) sincere siSrUshai to the AcAryan and respect for the family and property of AcAryan (AcArya vastu-vAstu-Adike api pracura bahumati) and protection of the rahasya sArArthams received from the revered AcAryan are some of the cardinal duties of the ideal Sishyan.





Lord hayagrIvan sits on the tongue of a sadAcArya!
SrI yoga hayagrIvar - tiruvendipuram
Thanks: SrI L Sridhar

Swamy Desikan concludes this adhikAram with a most powerful appeal for the Sishyan's duties to celebrate his AcAryA-s and points out that the SishyA-s can never repay their AcAryA-s for their inestimable anugraham of lighting the j~nAna dIpam inside them. He praises the AcAryan for chasing away the darkness of aj~nAnam that enveloped the minds of the SishyA-s and reminds us about the supreme importance of praising the vaibhavam of one's AchAryan:

ஏற்றி மனத்து எழில் ஞானவிளக்கை இருளனைத்தும்

மாற்றினவர்க்கு ஒரு கைம்மாறு மாயனும் காணகில்லான்

போற்றி உகப்பதும் புந்தியில் கொள்வதும் பொங்குபுகழ்

சாற்றி வளர்ப்பதும் சற்றல்லவோ முன்னம் பெற்றதற்கே.





ERRi manattu ezhil j~nAna viLakkai iruL anaittum
mARRinavarkku oru kaimmARu mAyanum kANakillAn
pORRi ukappatum puntiyil koLvatum pongu pukazh
sARRi vaLarpatum caRRalavO munnam peRRataRkkE.

Swamy Desikan recognizes the sadAcAryan as one on whose tongue Lord HayagrIvan is seated on His throne and that he will not consider any devatA as being equal or superior to this AcAryan (adhyAsIna turanga vaktra vilasat jihvAgra simhAsanAt AcAryAt iha anyAm devatAm samadhikAm na manyAmahe).

32. nigamanAdhikAram:

The adhikAram sums up the messages from all the topics covered in the previous 31 chapters and concludes the upadesams on the three rahasyams.

After recapitulating all his upadesams housed in the four bhAgams of the SrI sUkti of SrImad rahasya traya sAram, Swamy Desikan assembles the meanings of all these chapters like a precious necklace made up of lovely gems. He points out that it is not easy to comprehend the subtleties (sUkshams) of dharmam. No harm will however come to us if we follow the timeless path of the sages and AcAryAs, who follow the strict path shown by Srutis and smrtis and do not swerve from those paths. Travel along those paths will lead one to the arcirAdi mAargam to enter SrI VaikuNTham and enjoy kaimkarya sAmrAjyam and paripUrNa brahmaNandam there without any possibility of returning to the samsAra maNDalam.

A clear comprehension of the upadesams of Swamy Desikan and the sadAcAryAs that follow Him would help us realize the indispensability of holding on to the sacred feet of Sriya:pati, SrIman nArAyaNan, during the upAya and phala dasais (stages of seeking the means of moksham and the fruits there of). Swamy Desikan has explained the esoteric doctrines relating to the three rahasyams and their links to artha pancakam, tattva trayam, the two





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Swami DeSikan





upAyams for moksham and the glories of prapatti precisely with the help of Sruti, smrti, VedAnta sUtrams, AzhvAr aruLiccheyalkaLs, upamAs and upAkhyAnams.

Swamy Desikan is confident that an AstIka with sharp intellect, vairAgyam and modesty along with utter faith in the Srutis will follow the path laid out by our eternal sat-sampradAyam described in the SrI sUkti of SrImad rahasya traya sAram. Such a person's mind will be pure from the pursuit of sat-sampradAyam gained from his AcAryan. He will not seek alpa phalans (satNeshu aSaktaH) and will always seek auspicious gains (sat-arthI). He will not have jealousy (anabhyasUyuH) and will follow the everlasting glorious path described in this SrI sUkti.

आस्तीक्यवान् निशित बुद्धिरनभ्यसूयुः

सत्संप्रदाय परिशुद्धमनाः सदर्थी ।

सङ्केत भीतिरहितः सतृणेष्वसक्तः

सद्वर्तनीमनुविधास्यति शाश्वतीं नः ॥

AstIkyavAn niSita buddhiranabhyasUyu:

satsampradAya pariSuddhamanA: sadarthI |

sanketa bhIti rahita: satrNeshvasakta:

sadvartanIm anuvidhAsyati SASvatIm na: ||

At the end of this nigamanAdhikAram, Swamy Desikan performs sAtvIka tyAgam and states that Lord HayagrIvan appeared as his AcAryan and performed the upadesam and wrote it down on his mind . Our AcAryan asks a rhetorical question here and asks how can there ever be any defect in this grantham, which arose from such a divine source? Swami Desikan continues and says that he will not be elated if the intelligent ones praise the vaibhavam of this grantham or the jealous ones reject this grantham:





' veLLai parimukhar ' (Thanks: SrI Shreekrishna Akilesh)





வெள்ளைப் பரிமுகர் தேசிகராய் விரகாலடியோம்

உள்ளத்தெழுதிய தோலையில் இட்டனம் யாமிதற்கென்

கொள்ளத்துணியினும் கோதென்றிகழினும் கூர்மதியீற்

ள்ளத்தனை உகவா திகழாது எம்மெழின்மதியே.

veLLaip parimukhar tesikarAi virakAl aDiyOm

uLLattu ezhutiyatu Olaiyil iTTanam yAm itaRkken

koLLat tuNiyinum kOtu enRu ikazhinum kUrmatiyIr

eLLattanai ukavAtu ikazhAtu em ezhil matiyE.

Swamy Desikan describes his contented state of mind after completion of this
SrI sUkti this way:

எட்டுமிரண்டுமறியாத எம்மை இவையறிவித்து

எட்டவொண்ணாத இடந்தரும் எங்களம்மாதவனார்

முட்ட வினைத்திரள் மாள முயன்றிடும் அஞ்சலென்றார்

கட்டெழில் வாசகத்தால் கலங்காநிலை பெற்றனமே.

eTTum iraNDum aRiyAta emmai ivai aRivittu

eTTa voNNAta iDam tarum engaL am mAdavanAr

muTTa vinait tiraL mALa muyanRiDum ancal enRAR

kaTTu ezhil vAcakattAl kalankA nilai peRRanamE.

Meaning:

We are the simpletons who do not know that the sum of eight and two is ten or



we are the ignorant ones who do not know about the eight lettered tirumantiram or the dvayam, with the two parts and carama Slokam. Our Lord Maadavan, the moksha sukha dhAyakan, out of His infinite grace blessed us with the knowledge about these three rahasyams through His sadAcAryans and made it possible for us to reach the unattainable SrI VaikuNTham readily. He destroyed our mighty bundles of sins at the conclusion of our upAya anushThAnam. Through His powerful carama Sloka vAkyams (sarva pApebhyo mokshayishyAmi, mA Suca:) made us enjoy the blissful, worry free state.



Swami Desikan in ratnAngi - tiruvendipuram
Thanks: Dr (Smt) Kala Lakshminarayanan



May we all learn the sacred doctrines covered by Swamy Desikan in Srimad rahasya traya sAram under the sacred feet of a sadAcAryan and live in a state of nirbharam and nirbhayam and perform bhagavat-bhAgavata-AcArya kaimkaryams befitting our svarUpam as prapannAs.

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु श्रीमद्रहस्यत्रयसारः संपूर्णः

iti kavitArkika simhasya sarvatantra svatantrasya SrImadvenkaTanAthasya
vedAntAcAryasya krtishu SrImat rahasyatrayasAra: sampUrNa:

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkika simhAya kalyANaguNaSAline |

SrImate venkaTeSAya vedAnta gurave nama: ||

Srimad Azhagiya Singar tiruvaDigaLE SaraNam

dAsan,

Oppiliappan Koil VaradAcAri Sadagopan

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