

Swamy Desikan's
NyAsa Vimsati



Annotated Commentary In English By
Sri Nrusimha SEvA Rasikan
Oppiliappan KOil Sri. VaradAchAri SaThakOpan



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PrathamAchAryAn





॥ श्रीः ॥

श्रीमते निगमान्तमहादेशिकाय नमः

श्रीन्यासविम्सति

Swami Desikan's

SRI NYASA VIMSATI

OVERVIEW OF NYASA VIMSATI

Among the three Sri Sookthis known as nyAsa thrayee, Sri nyAsa vimSati has the distinction of being blessed with Swamy Desikan's own commentary. KumAra VaradAcchAr, the precocious son of Swamy Desikan wrote a commentary for SrI nyAsa tilakam. Sri Saila TatAchAr has given us a detailed commentary on nyAsa Dasakam.

Different commentators of nyAsa vimSati

Sri nyAsa vimSati has Swamy Desikan's succinct commentary. Oppiliappan Koil Srirama DesikAcchAr Swamy has elaborated on Swamy Desikan's commentary. adiyEn will follow latter mostly. Then, there are two more commentaries by:

1. Sakala Veda VedAntha darSee Sri SrinivAsAcchAr Swamy in Sanskrit and
2. Sri VenkatarAmAcchAr Swamy.

Dr. V.N. VedAntha Desikan Swamy has edited all these commentaries and has given us a beautiful summary for each of these sLOkams. adiyEn will attempt to include the highlights from all these commentaries.

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The different meters used by Swamy Desikan in Sri nyAsa trayee

The ten sLOkams of nyAsa Dasakam are in the short anushtub meter. The twenty two sLOkams of nyAsa vimSati are in majestic Sragdhara meter and the 32 sLOkams of SrI nyAsa tilakam are in seven different meters.

1. anushtub
2. NathkuDakam,
3. MandaakrAnthaa
4. Maalini
5. Vasantha tilakam
6. Sragdharaa and
7. SaardhUla Vikreetitham

One is inclined to think that Swami Desikan chose seven meters to perform his SaraNaagathy to the Saptha PrAkAra Madhyam, Sri RanganAthan.

The topics covered in Sri nyAsa vimSati

SrI nyAsa VimSati is a Sri Sookthi of Swamy Desikan consisting of twenty sLOkams about Prapatthi or nyAsam. VimSati means twenty; in actuality, nyAsa VimSati has 22 sLOkams. The legend has it that Swamy Desikan acceded to the request of either PiLLai LokAcchAr or PeriyavAcchAn PiLLai to compose a grantham on the subject of nyAsam and created this Sri Sookthi dealing with:

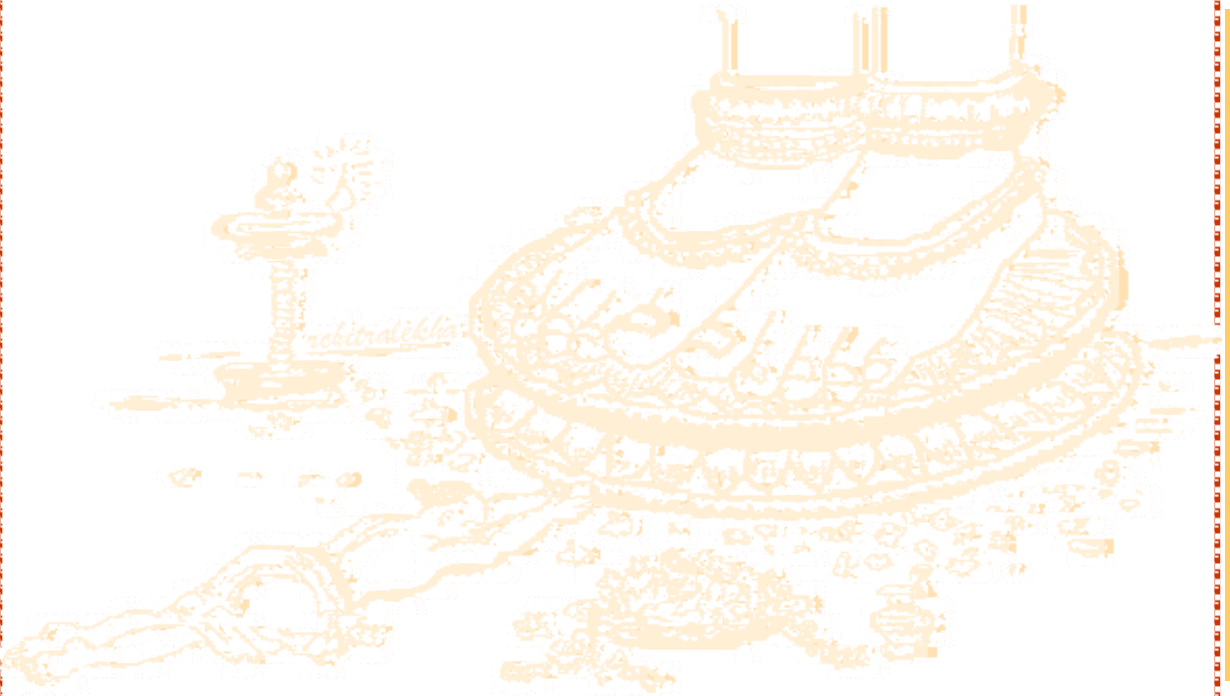
- 1 AcArya lakshaNam
- 2 Sishya LakshaNam
- 3 AcAryan's MahOpakAram
- 4 Instructions of AcAryan to the Sishyan about the daily observances
- 5 Fitness for Bhakthi and Prapatthi
- 6 The Vaibhavam of Prapatthi
- 7 The samAdhANam about the objections raised by the different angams of Prapatthi and
- 8 The kinds of upAyams for Moksha phalan.





The Organization of SrI nyAsa vimSati

The first two of the twenty two sLOkams focus on AcArya lakshaNam, while the third sLOkam deals with Sishya lakshaNam. The next 17 sLOkams cover the svaroopam of Prapatthi, its five angams, doubts about these angams and samAdhAnam for those doubts. It has been suggested that the magnum opus of Swamy Desikan, Srimad Rahasya thraya Saaram is an elaboration of these seventeen sLOkams.

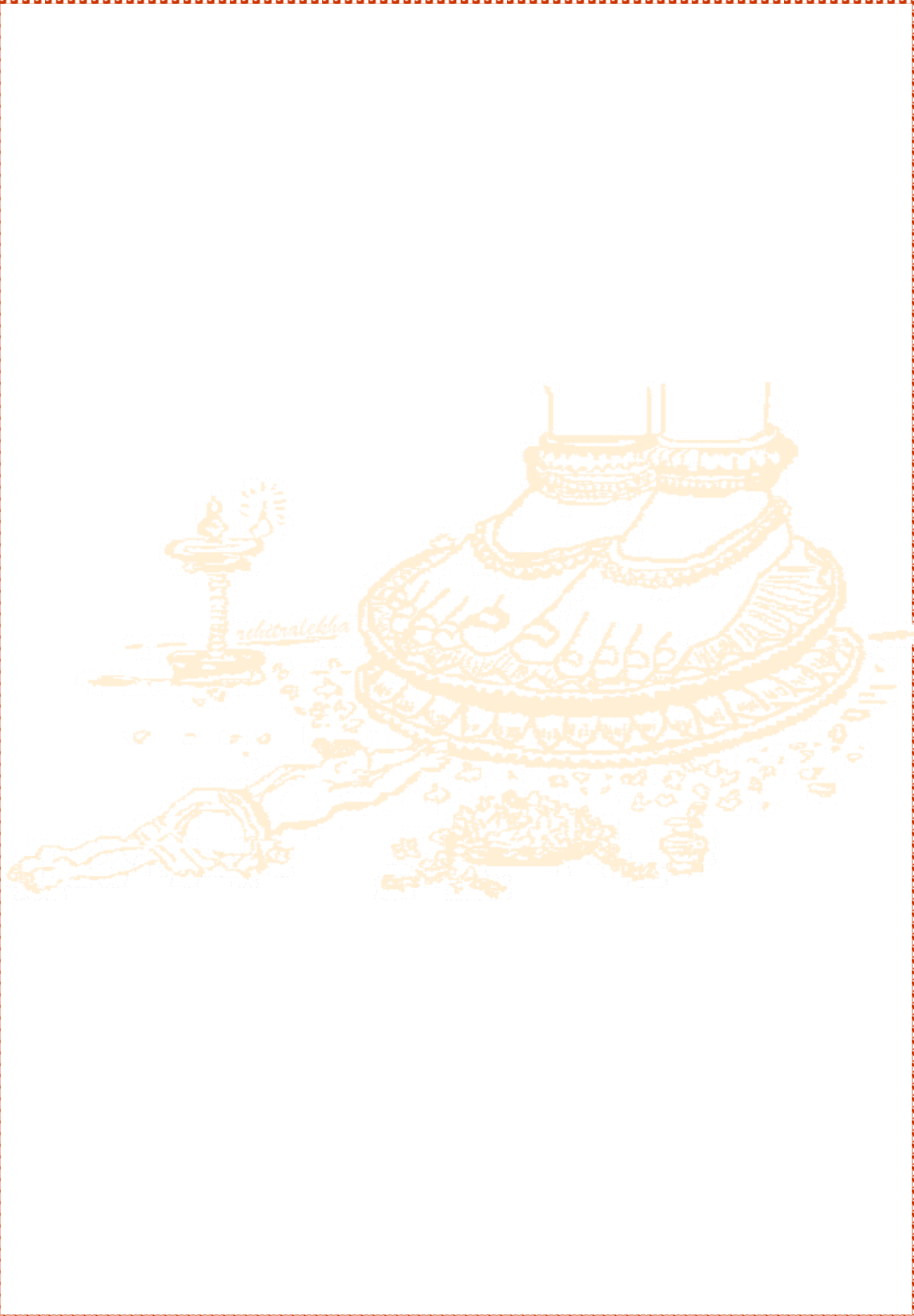


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SIOkams and Commentaries



TANIYAN

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn vEnkaTanAthArya: kavitArkikakEsari |
vedAntAcAryavaryO mE sannidhattAm sada hrudi ||

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sriperumbudur svami desikan





SLOKAM 1

ACAARYA LAKSHANAM

सिद्धं सत्संप्रदाये स्थिर धियमनघं श्रोत्रियं ब्रह्मनिष्ठं
सत्त्वस्थं सत्य वाचं समय नियतया साधु वृत्त्या समेतम् ।
डम्भासूयादि मुक्तं जित विषयि गणं दीर्घ बन्धुं दयाळुं
स्खालित्ये शासितारं स्व पर हितपरं देशिकं भूष्णुरीप्सेत् ॥ १ ॥

siddham satsampradAyE sthira dhiyamanagham
SrOtriyam brahma nishTham
sattvastham satya vAcam samaya niyatayA
sAdhu vruttyA samEtam |
Dambha asooyAadi muktam jita vishayi gaNam
deergha bandhum dayaaLum
skhAlityE SaasitAram sva para hita param
dEsikam bhUshNureepsEt ||

Introductory remarks:

This sLOkam is about the fourteen guNams that an ideal AcAryan must have to help the sishyAs interested to learn about Prapatthi Vidhyai and to observe it. These guNams are essential for a SadAcAryan and are stressed by Vedam, VedAntham and Smruthi as necessities for a SadAcAryan to possess. The sishyAs eager for a clear comprehension of the aspects of Prapatthi vidhyA and its anushtAnam should seek such a qualified AcAryan for success in their efforts.

Meaning:

The sishyan desirous of gaining superior knowledge (Jn~Anam) about Prapatthi vidhyai should seek the sacred feet of a SadAcAryan. He will be the right upadEshtA for nyAsa Vidhyai and can instruct the sishyan on nyAsa Vidhyai's





angams, angis and phalan clearly. **AcArya Jn~Ana roopa MangaLam** is sung here. Such a srEshtAcAryan would have the following fourteen auspicious attributes (guNams):

1. **sat-sampradAyE siddham** - He must be firmly established in the lofty Sath sampradhAyam that descended hierarchically from Swamy NammAzhwAr-Swamy Naatha Muni- Swamy AlavanthAr-Periya Nambi-Acarya RaamAnujaa- MadaipaLLi AacchAn.



madurakavi-nammazhvar-nathamuni

2. **sthira dhiyam** - He should be of firm mind even when Kudhrushtis and Kumathis try to agitate him with their kuyukthi Vaadhams (debates based on deceitful reasoning).
3. **anagam** - The AcAryan should be free from any kind of blemishes/sins; He should never swerve away from Bhagavath SaasthrAs ("akruthyA karaNaadhi roopa paapa rahithan"). He should thus be free of sins (aga rahithan = anagan).





4. **SrOtriyam** - He should be fully conversant with VedAs and VedAnthAs through knowledge of SrI BhAshyam. Swamy Desikan describes such an AcAryan as "Srutha VedAntham".
5. **brahma nishTham** - It is not enough to be knowledgeable about the VedAs and the VedAnthAs; a SadAcAryan should have in addition asanchala Bhagavath bhakthi. He should have firm, blemishless bhakthi for SrinivAsa roopa Brahman saluted by Bhagavad RaamAnujA in his MangaLa sLOkam of Sri BhAshyam (**brahmaNi SrInivAsE**).
6. **sattvastham** - This AcAryan should have the dominance of Satthva guNam among his aathma guNams. He must be **sathva guNa nishtar**.
7. **satya vaacam** - He should be truthful always and stay away from deceitful speech. He should be a master at Sathya Vaak, which is comforting to the jeevans (**bhUtha hitham**).
8. **samaya niyatayA sAdu vruttyA samEtam** - He should be adept at anushtAnams defined by pious ones that are appropriate for the different occasions. For instance, the SadAcAryan should perform the anushtAnams prescribed by Pancha Kaala PrakriyA vidhAnam (**abhigamanam, upAdhAnam, ijyai, SvAdhyAyam and yOgam**) prescribed for the five different times of the day such as early morning, forenoon, noon, afternoon and late evening).
9. **Dambha asooyAdhi muktam** - He should not have egotism, jealousy and other inauspicious guNams. The fifth chapter of Sankalpa SooryOdhayam elaborates on this subject.
10. **jita vishayi gaNam** - He will not have pravrutthi in Saashtra-nishiddha vishayams (entry into observances prohibited by Bhagavath Saasthrams). He will have full control over His indhriyams (Karma and Jn~AnEndhriyams). In other words, he will have **indhriya nigrham**.
11. **deerga bandhum** - He should be an all weather friend and guide for those who seek His rakshaNam; He should seek the welfare of those who have sought his refuge both here and the hereafter





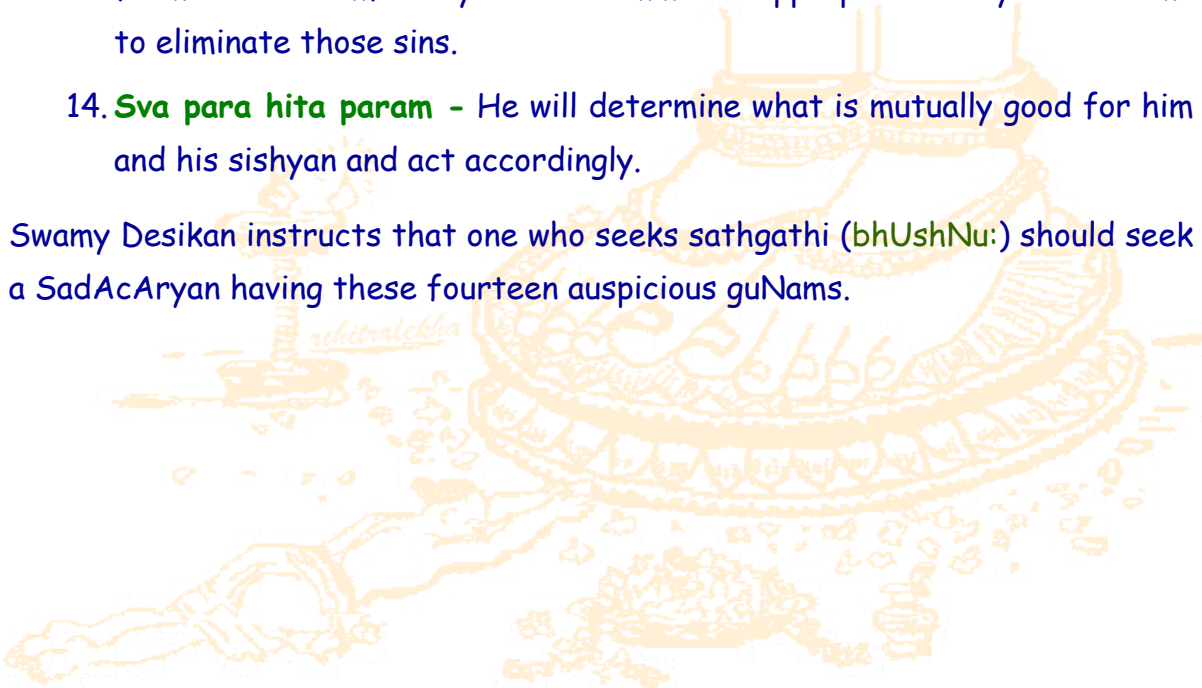
(avichAlyAnugraha yukthar). He should be both a Maarga Bhandhu in this world and a dheerga Bhandhu for lifting his sishyAs up to sathgathy.

12. **dayaaLum** - He should be most compassionate (Dayaa Moorthy). His kindness for his sishyAs is spontaneous (nirhEthukam). He will be an avyAja karuNA moorthy for his sishyan.

13. **skhAlityE SaasitAram** - Whenever his sishyans commit trespasses against Bhagavath Saasthrams, the SadAcAryan corrects his sishyan from those harmful ways and recommends appropriate PrAyaschitthams to eliminate those sins.

14. **Sva para hita param** - He will determine what is mutually good for him and his sishyan and act accordingly.

Swamy Desikan instructs that one who seeks sathgathi (bhUshNu:) should seek a SadAcAryan having these fourteen auspicious guNams.





SLOKAM 2

REASONS FOR WORSHIPPING ACAARYAN LIKE BHAGAVAN

अज्ञान ध्वान्त रोधादघ परिहरणादात्म साम्यावहत्वात्
 जन्म प्रध्वंसि जन्म प्रद गरिमतया दिव्य दृष्टि प्रभावात् ।
 निष्प्रत्यूहानृशंस्यान्नियत रसतया नित्य शेषित्व योगात्
 आचार्यः सद्भिरप्रत्युपकरण धिया देववत् स्यादुपास्यः ॥ २ ॥

aj~nAna dhvAnta rodhAt agha pariharaNAAt
 Aatma sAmyAvahatvAt
 janma pradvamsi janma prada garimatayaA
 divya drushTi prabhAvAt |
 nishpratyooha AanruSamsyAt niyata rasatayaA
 nitya SEshitva yOgAt
 AcArya: sadbhi: apratyupakaraNa dhiyA
 dEvavat syAt upAsya: ||

Meaning:

An AcAryan, who blesses a sishyan with Brahma VidhyaA pradhAnam should be worshipped in a manner equivalent to worshipping BhagavAn Himself. "AcAryam dEvamiva upaaseetha" is the instruction of the VedAs (AcArya dEvO bhava) "MantranAtham gurum mantram samathvEna abhiveekshayEth" (One should revere the AcAryan, who instructs one on the rahasya mantrams and the Lord associated with the mantrams with the same reverence). The eight reasons for worshipping AcAryan in this manner equivalent to the Lord are:

1. **aj~Ana dhvAnta rOdhAt** - Both banish the nescience of aj~Anam. AcAryan chases away the incorrect knowledge through sadhupadEsams. aj~Anam is the enveloping darkness (andhakAram). BhagavAn banishes





this darkness as "ajn~Ana dhvAnta nirOdhanan". The Guru (AcAryan) performs a similar function as is to be inferred from the combination of the two letters, "gu" and "ru". "gu" sabdham stands for andhakAram and "ru" sabdham refers to its removal (nirOdhanam). "andhakAra nirOdhanaath guru iti abhidheeyathE" is the definition of sakala vEda vEdAntha darsee Swamy.

2. **agha pariharaNA**t - Both destroy our sins arising from that ajn~Anam and Vipareetha Jn~Anam. AcAryan destroys the sins even the most undeserving sishyans by correcting them from their harmful ways and chases away their sins through recommending proper parihArams.
3. **Aatma sAmya AavahatvA**t - Through initiation into upAya anushtAnam, AcAryan like the Lord helps the sishyan secure Moksha Sukham. Upanishads say: "niranjana: paramam sAmyam upaithi". The SadAcAryan makes it possible for the Sishyan to gain a level of knowledge similar to him through significant effort to realize spiritual perfection of Jn~Anam, GuNam and anushtAnam. Bhagavaan helps the ChEtanan in a similar way to reach a level of enjoyment equal to him at Srivaikuntam for the Muktha Jeevans ("mama Saadharmyam AagathA:" is the Lord's statement).
4. **janma pradvamsi janma prada garimatayA** - Both of them help us to gain release from the cycles of births and deaths. AcAryan helps to end birth in this samsAric world and makes their sishyan enjoy MokshAnandham through a new birth to serve the Lord in Sri Vaikuntam. Like Bhagavaan, who grants MokshAnandham, the AcAryan blesses the sishyan with tatthva Jn~Anam and makes it possible to have a new birth (Jn~Ana piRavi). "SadAcAryENa sandhrushtA: prApnuvanthy parAm gathim" (Those who have been beneficiaries of the auspicious glances of a SadAcAryan attain Sathgathi).
5. **dhivya dhrushTi prabhAvA**t - Both cast their merciful glances (KaruNA KaTAKsham) on the chetanan and through the power of that dhivya dhrushTi raise the growth of satthva guNam in the sishyan. The





dhivya kaTAKsham of BhagavAn creates an yearning in the chEtanan to seek a SadAcAryan for Sathgathy. The AcAryan labors to qualify that chEtanan to be prepared to receive and enjoy that MokshAnandham.

6. **nishprathyooha AanruSamsyAt** - The SadAcAryan like BhagavAn overlook the Jaathi, Kulam of the sishyan who seeks sathgathy and showers his uninterrupted dayaa on him. The AcAryan does not pay attention to that sishyan's low birth or the level of preparation to receive such a lofty blessing. The dayaa pravAham of the Lord and the AcAryan flow without any let towards the sishyan.
7. **niyata rasatayA** - Both the AcAryan and BhagavAn are delectable to enjoy as insatiable nectar and are a delight to be with. In this as well as in the other world, both the AcAryan and the Lord are experienced as "Aaraa amudham / aparyApthAmrutham".



Ramanujar with His Acharyan





8. **nitya SEshitva yOGAt** - The relationship of the AcAryan and Bhagavaan is indispensable and can never be severed. That relationship with them does not undergo any changes. Our Lord (**Sarva SEshi**) is the nitya SEshi. The bonds with Him for us (as SEsha bhUtharkaL) are indissoluble. Similarly the AcArya sambhandham cannot be broken forever. The relationship of AcAryan to the Lord is very clearly articulated in the sLOkams below:

साक्षान्नारायणो देवः कृत्वा मर्त्यमयीं तनुम् ।

मग्नानुद्धरते लोकान् कारुण्याच्छास्त्रपाणिना ॥

saakshnnArAyaNO dEva: krutA martyamayeem tanum |
magnAn uddharatE lOkAn kaaruNyAcchAstrapANinA ||

GururEva Param brahma GururEva Param dhanam (Guru is the Para Brahman and He is the supreme wealth)

GururEva Param SrEyO GururEva ParAyanam (Guru is the supreme wealth and He is the one to be reflected upon)

GururEva Paraa Vidhyaa GururEva Paraa gathi: (Guru is the supreme knowledge and He is the supreme path)

archaneeyasya vandhyasccha pujaneeyasccha sarvadhA (He (Guru) should always be saluted, meditated upon and worshipped).

It is therefore impossible for us to discharge our debt of gratitude (indebtedness) to both the AcAryan and Bhagavaan, who need to be worshipped at the same level. AcAryan is our "nadamAdum dhaivam".





SLOKAM 3

SISHYA LAKSHANAM AND ACARYAN'S DUTIES

सद्धुद्धिः साधु सेवी समुचित चरितस्तत्त्व बोधाभिलाषी

शुश्रूषुस्त्यक्त मानः प्रणिपतन परः प्रश्नकाल प्रतीक्षः ।

शान्तो दान्तोऽनसूयुः शरणमुपगतः शास्त्र विश्वास शाली

शिष्यः प्राप्तः परीक्षां कृतविदभिमतं तत्त्वतः शिक्षणीयः ॥ ३ ॥

sat bhuddhi: sAdhu sEvee samucita carita:

tattva bodha abhilAshee

SuSrushus tyakta mAna: praNipatana para:

praSna kAla prateeksha: |

Saanta: dAnta: anasooyu: SaraNamupagata:

Saastra viSvAsa Saalee

Shishya: prApta: pareekshAm krutavidhabhimatam

tattvata: SikshaNeeya: ||

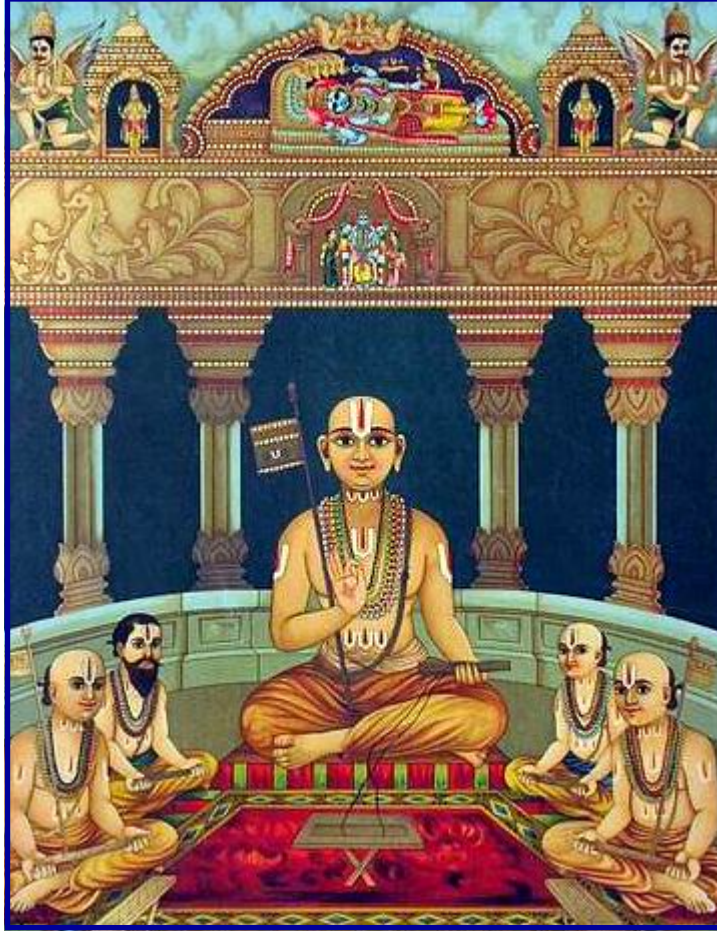
Meaning:

In this sLOkam, the marks (lakshaNams) of an ideal sishyan are described; approach of such an ideal sishyan beseeching the AcAryan and the duties of an AcAryan according to the Saasthrams are covered in this and the next sLOkam. Sacchishya lakshaNams and AcArya Kruthyam for preparing that Sishyan for sathgathy (Brahma Vidhyaa upadEsam) are described here. This sLOkam and the next one are succinct summaries of the two chapters (30 and 31) of Srimath Rahasya thraya Saaram (Sishya Kruthyam and AcArya Kruthyam).

The criteria that a sishyan should possess to approach a SadAcAryan are:

1. **sadh buddhi:** - "samyak Jn~AvAn". He has good Jn~Anam and is a good buddhisAlee.





Ramanuja with His sishyAs

2. **sAdhu sEvee** - He has the good disposition to mingle with BhAgavathAs. He is a BhAgavatha sEvAparan. BhAgavatha Kaimkaryam comes natural to him.
3. **samucita carita:** - He is marked for his righteous conduct and strict adherence to VarNASrama dharmam (sva-varNASrama niyatha AchAra paran).
4. **tattva bOdha abhilAshee** - He has the eagerness to learn about the true meanings of tattva-Hitha-PurushArthams.
5. **SuSrUshu:** - He excels in AcArya Kaimkaryam and pleases his AcAryan through SuSrUshais such as collecting flowers and saamagriyAs for AcAryan's AarAdhanam.
6. **tyakta mAna:** - He has gotten rid of his ahankAra-mamakArams, while





serving his AcAryan during his daily routines.

7. **praNipatana para:** - Disposition to display his total, implicit obedience to his AcAryan on every available occasion to prostrate before his AcAryan.
8. **praSna kAla prateeksha:** - He would be awaiting the right time to clear his doubts about what he has learnt from his AcAryan.
9. **Saanta:** - He would have full control over his external indhriyams (five senses).
10. **dAnta:** - He would have total control over his mind.
11. **anasooyu:** - He would be free of jealousy.
12. **SaraNam upagata:** - He would be at the AcArya's front door with prayer for VidhyA dhanam and the anugraham of upadEsam for sathgathy.
13. **saastra viSvAsa Saalee** - He would have total faith in Bhagavath Saasthrams interpreted by his AcAryan.
14. **pareekshAm prApta:** - He will be ready to undergo any tests (**Pasreeekshai**) by the chosen AcAryan for assessing his state of preparedness to be accepted as a deserving sishyan.
15. **kruta-vid Sishya:** - He will be a grateful sishyan for the MahOpakAram to be received from the SadAcAryan. He will have kruthajn~athai.

tattvata: abhimatam SikshaNeeya: - Truly, a sishyan with above fifteen guNams (attributes/Sishya lakshaNams) becomes fit for instruction by the SadAcAryan on Brahma Vidhyai.





SLOKAM 4:

KEY YEKAANTA UPADESAMS OF ACARYAN TO SISHYAN

स्वाधीनाशेष सत्ता स्थिति यतन फलं विद्धि लक्ष्मीशमेकं
प्राप्यं नान्यं प्रतीया न च शरणतया कञ्चिदन्यं वृणीयाः ।
एतस्मादेव पुंसां भयमितरदपि प्रेक्ष्य मोज्झीस्तदाज्ञाम्
इत्येकान्तोपदेशः प्रथममिह गुरोरेक चित्तेन धार्यः ॥ ४ ॥
svAdheenASEsha sattA sthiti yatana phalam
viddhi lakshmeeSamEkam
prApyam nAnyam prateeya na ca SaraNataya
kancidanyam vruNeeya: |
yEtasmAdEva pumsAm bhayamitaradapi
prEkshya mOjjheestadAj~nAm
ityEkAntOpadesa: prathamamiha gurOr-
Eka cittEna dhArya: ||

Meaning:

This sLOkam points out that the SadAcAryan should impart first the knowledge (inner meanings) about the three rahasyams (Moola Mantram, dvayam and Carama sLOkam) in privacy to the sishyan desiring mOksham. The sLOkam also reminds the sishyan that he should reflect on the essential meanings of the three rahasyams single mindedly and conduct his life accordingly. The correct understanding of the meanings of the three rahasyams, etching those meanings in one's mind and shaping one's life according to the purport of the three rahasyams will help the mumukshu (one desirous of Moksham) to gain a clear comprehension of his svaroopam, his duties during the post-Prapatthi period. The conductance of one's life here with strict adherence to AcArya upadEsam would release him from all sins and permit him to live in a state free from fear about anything.





yEkAntha upadESam

The **FOUR** key private upadEsams of the AcAryan to a qualified Sishyan are:

1. The creation, sustenance and dissolution of all chEtanams and achEtanams are under the total control of the Lord and His divine consort . We have to comprehend the Lord as:
 - ◆ Jagath KaaraNan - Creator of all.
 - ◆ Jagath Rakshakan - Protector of all
 - ◆ sarva samhArakan - Destroyer of all creations
 - ◆ karma pravrutthi niyAmakan - Commander of acts initiated by the chEtanan as Indweller
 - ◆ sarva karma phala dhAyakan - grantor of fruits for all karmas (lakshmeeSam yEkam sva-adheena aSEsha sattA sthiti yatana phalam viddhi).
2. Understanding this unique role of Sriman nArAyaNan, please do not consider anyone else as your goal (prApyam, upEyam): anyam prApyam na





prateeyaa.

3. Do not seek anyone other than Sriman nArAyaNan as upAyam: anyam kancid SaraNatayA na ca vruNeeyA:
4. Knowing that the fear and the fearlessness about samsAram arises from Him, please do not trespass His commands enshrined in His sAsthraas: pumsAm bhayam itarat api yEtasmAt yEva prEkshya tat Ajn~Am maa ujjee:

Swamy Desikan's succinct introduction to this sLOkam is:

मुक्तिकामस्य मूलमन्त्राद्यभिप्रेततया शिक्षणीये

प्रधानांशं , तस्य च नित्यानुसन्धेयत्वमाह

mukti-kaamasya moola mantraAdi abhiprEtatayaa SikshaNeeyE
pradhAna amsam, tasya ca nityAnusandhEyatvam Aaha

(For the one, who desires Moksham, the yOjanais relating to the padhams of Moola mantram and the other two rahasyams should be taught before upAya anushtAnam by the AcAryan and he should stress the need for reflection every day on these upadEsams).





SLOKAM 5

QUALIFICATIONS FOR BHAKTHI AND PRAPATTHI YOGAM

मोक्षोपायार्हतैवं भवति भव भृतां कस्यचित् क्वाऽपि काले
तद्वद् भक्ति प्रपत्त्योरधिकृति नियमस्तादृशा स्यान्नियत्या ।

शक्ताशक्तादि तत्तत्पुरुष विषयतः स्थाप्यते तद्व्यवस्था

यच्चाहुस्तद्विकल्पः सम इति कतिचित् तत्फलस्याविशेषात् ॥ ५ ॥

mOkshOpAyArhataivam bhavati bhava bhrutAm

kasyacit kvApi kAle

tadvat bhakti prapattyO: adhikruti niyamas-

tAdrUSaA syAt niyatyA |

SaktASaktAdi tattat purusha vishayata:

sthApyatE tadvyavasthA

yat ca AahUS tadvikalpa: sama iti katicit

tat phalasya aviSeshAt ||

Meaning:

Bhakthi-Prapatthi yOga adhikAri vyavasthai (fitness to follow either Bhakthi or Prapatthi yOgam) is the subject matter of this sLOkam. Both Bhakthi yOgam and Prapatthi yOgam yield the same phalan, Moksham. The routes adopted by a sishyan after being blessed with the Rahasya thraya mantra upadEsam from a SadAcAryan is however different for the two yOgams pursued for Moksha; the chEtana adhikAri (the seeking sentient being) would have some confusions about which yOgam is appropriate for him. Only one route would be appropriate for the chEtanan based on his intrinsic Jn~Anam, sakthi, kulam and sense of urgency to gain moksham. The upAyam of Bhakthi is the best for the one born in a high kulam, Jaathi (birth in one of the three varNams) and equipped with superior Jn~Anam as well as sakthi; such a person is qualified to pursue bhakthi yOgam; he must be prepared however to wait for





the fruit of Moksham. For them, the fruit of Moksham may not be realized in one life time. Such a person would be prepared to wait for the perfection of Bhakthi yOgam during successive births.



Hayagrivan, ramanuja, desika, nammazhvar - vaduvur

Those who cannot wait for Moksham beyond their current life span will choose Prapatthi path. They can belong to any one of the four varNams. The strict (severe) discipline of Bhakthi does not fit this saadhakA. He will not have the sakthi and Jn~Anam needed to pursue Bhakthi yOgam with its "constant meditation, performance of rituals, yOga, dhyAna and other aspects of ashtAnga yOgam". An indigent, untutored adhikAri who is incapable of practicing Bhakthi yOgam and eager to gain Moksham at the end of the current life will choose Prapatthi as the upAyam that is tailor made for him. Although the end result from the practice of bakthi or Prapatthi yOgam are the same (mOksham), one can not choose the upAyam for gaining the phalan indiscriminately. The two routes are not interchangeable and one has to choose either Bhakthi or Prapatthi yOgam based on one's sum total of intrinsic capabilities (sakthi, Jn~Anam, durability and patience to wait for the end result). It is not correct to say that both the Moksha upAyams are the same.





Only the end result is the same but to get there, the paths are quite different in hardships. Prapatthi is easier to perform by chEtanans, who are not blessed with superior Jn~Anam, sakthi, perseverance and patience to wait for the phalan of Moksham.

Elaboration on the individual sLOkam passages:

1. **yEvam bhava bhrutAm kasyacit kvApi kAlE mOkshOpAya arhata bhavati** -For those fortunate samsAris, who have received rahasya mantrOpadEsam from a SadAcAryan and perfected it (that Jn~Anam) through kaalakshEpam and reflection, there comes a time when they become fit to pursue the upAyam for mOksham (upAya anushtAnam). The saadhakAs' satthva guNam grows.
2. **tadvat tAdrusA niyatyA bhakti-prapattyO: adhikruti niyama: syAt** - similar to arriving at the stage to practice the upAyam for mOksham (tadvat) through the anugraham of the Lord, one is blessed by the same Lord to benefit from either bhakthi yOgam or Prapatthi yOgam as the means (upAyam) for Moksham. The boundaries for practicing one or the other are sharply drawn so that the aspiring saadhakan does not choose an upAyam that is unfit for him. This boundary is bound to be because of the differences in the qualifications of the two kinds of adhikAris. This is what Swamy Desikan refers to in his commentary as "bhakti-prapattyO: adhikAri vyavasthaa" (adhikruti niyamam)".
3. **tad-vyavasthA Sakta-aSaktAdi tattat purusha vishayata: sthApyatE** - These two determinations (vyavasthais) on who is fit for what originates from the sakthi (ability) or asakthi (powerlessness) of the individual SaadhakAs. One who does not have the superior Jn~Anam, high birth and patience to wait for moksham is guided to choose the Prapatthi yOgam. It is custom tailored based on the wherewithal of the SaadhakA's attributes (tattat purusha vishayata: sthApyatE).
4. **tat vikalpa sama iti yat ca aahu:, tat phalasya aviSEshAt** - These





two paths to mOksham are not equal as some say; they are not indiscriminately available to all saadhakAs. The end result (phalan) from practicing one or the other is still the same. UpAyams are not the same but the phalan is. The different paths to gain the same result is known as vikalpams. The individual saadhakAs' predispositions and innate qualifications (sakthi, Jn~Anam, high birth) are determining factors in the choice of the appropriate upAyam suited to them.

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SharaNAgatha Rakshakan





SLOKAM 6:

THE VAIBHAVAM OF PRAPATHI

सानुक्रोशे समर्थे प्रपदनमृषिभिः स्मर्यतेऽभीष्ट सिद्धयै
लोकेऽप्येतत् प्रसिद्धं न च विमतिरिह प्रेक्ष्यते क्वापि तन्त्रे ।
तस्मात् कैमुत्य सिद्धं भगवति तु भरन्यास विद्यानुभावं
धर्म स्थेयाश्च पूर्वे स्व कृतिषु बहुधा स्थापयांचक्रुरेवम् ॥ ६ ॥

sAnukrOSE samarthE prapadanam rishibhi:

smaryatE abheeshTa siddhyai
lokE apyEtat prasiddham

na ca vimati: iha prEkshyatE kvApi tantrE |
tasmAt kaimutya siddham

bhagavati tu bharanyAsa vidyAnubhAvam
dharma sthEyA: ca poorvE

sva krutishu bahudhA sthApayAmcakrurEvam ||

Meaning:

In the previous sLOkam, Swamy Desikan pointed out that those with sakthi can engage in Bhakthi yOgam and those who do not have that sakthi can resort to Prapatthi yOgam. Now, to encourage youngsters who are unsure about the glories of Prapatthi, Swamy Desikan elaborates on the vaibhavam of Prapatthi.

sAnukrOSE samarthE abheeshTa siddhyai: prapadanam rishibhi:

smaryatE - The Rishis in their smrithis have referred extensively to people wishing to gain the desired phalans seeking the refuge of one who has compassion and sakthi.

yEtat IOKE api prasiddham - These rishi vaakyams (yEtat) is well known to the people of the world (IOKE prasiddham) from various Sruthi Vaakyams, ithihAsa, PurANams; examples are SaraNaagathy done by





Kaakam, VibheeshaNan, Dhroupathy, GajEndhran, Sugreevan and others. SaraNaagathy done at the feet of a Samartha-KaaruNeekan (capable and merciful one) will result in the winning of the desired boons.

iha vimati: kvaapi tantrE na ca prEkshyatE - There is no difference of opinion (vimati) seen (prEkshyatE) in any one of the sAsthAs (kvaapi tantrE na ca prEkshyatE). Both the SaasthrAs and IOka nyAyam support this view of the efficacy of SaraNaagathy performed at the feet of an adhikAri, who has both power and compassion (Samartha KaruNeekan).

tasmAt bhagavati kaimutya siddham bharanyAsa vidyA yEvam sthApayAmcakru: - Therefore, using Kaimuti nyAyam (is there any need to speak about it further since it is crystal clear in reasoning), the vaibhavam of Bhara nyAsam has been established by poorvAcAryas like Swamy AlavanthAr in this manner (yEvam) on the basis of Sruthi and Smruthi vaakyams.

dharma sthEyA: purvE ca sva-krutishu bahudha yEvam sthAapayAmcakru: Who are those that established the Sruthi, smruthi PramANams? They were PoorvAcAryas like Swamy NammAzhwAr, AlavanthAr, Naatha Muni, Udayavar et al. (poorvE ca), who included in their own Sri Sookthis (sva-krutishu) many references to such pramANams (bahudha sthApyancakru). They were well qualified to refer to such connections since they had the skills to determine the meaning of the various dharmams (dharmasthEyaa=dharma nirNEthAra:). In their Sri Sookthis like ThiruvAimozhi, Sthothra Rathnam, ChathusslOki, Gadhya thrayam et al, the above PoorvAcAryas established that the SaraNaagathy done at the sacred feet of Sriya:Pathi will undoubtedly bear fruit.





SLOKAM 7

THE IMPORTANCE OF MAHAA VISWAASAM

शास्त्र प्रामाण्य वेदी ननु विधि विषये निर्विशङ्कोऽधिकारी
विश्वासस्याङ्गभावे पुनरिह विदुषा किं महत्त्वं प्रसाध्यम् ।
मैवं घोरापराधैः सपदि गुरुफले न्यासमात्रेण लभ्ये
शङ्का पार्श्विण ग्रहार्हा शमयितुमुचिता हेतुभिस्तत्तर्हैः ॥ ७ ॥

Saastra prAmANya vEdee nanu vidhi vishayE
nirviSankOsdhikAree
viSvAsasyangabhAve punariha vidushA
kim mahatvam prasAdhyam |
maivam ghOrAparAdhai: sapadi guru phalE
nyAsa mAtrENa labhyE
SankA pArshNigrahArhA samayitum ucitA
hEtubhis tat tat arhai: ||

Introductory remarks:

This sLOkam deals with the uniqueness of Mahaa ViswAsam as an essential angam of Prapatthi. The questions are:

What is the difference between SaasthrArtha ViswAsam and faith in the Lord, which a non-prapannan might have in abundance? Why is the viswAsam stressed in Prapatthi as Mahaa ViswAsam and how it is different from the normal viswAsam in Bhagavath Sasthrams and normal faith in BhagavAn displayed by a non-prapannan?

He may ask: "I believe in dhaivam; I am not a nAsthikan; I am not a koutaskuthan (asking constantly why, what for and how like a hythukan). I have tremendous Bhagavath viswAsam. I have full faith in Bhagavath sAsthrams.





With these credentials, I am ready to perform my Prapatthi. Even then, the stress is made about the absolute need for Mahaa ViswAsam for successful Prapatthi. What is the significance of this emphasis on "mahaa" viswAsam?

The answer to this legitimate question is given in this sLOkam by touching upon the five kinds of doubts that a chEtanan can have that interferes with the cultivation of Mahaa ViswAsam. These five nagging doubts will pull away one who is seriously interested in performing Prapatthi and pull his leg from behind and interfere with successful Prapatthi. For overcoming these five-fold doubts, mahaa viswAsam (mighty, unassailable faith) becomes essential.

Word by Word meaning:

Saastra prAmANya vEdee nirviSanka: vidhi vishayE adhikAree nanu? - Is it not one who knows about the validity of the Bhagavath sAsthras a fit agent to perform karmas recommended by the sAsthras without any doubts about them?

iha viSvAsasya angabhAvE vidhushA puna: mahatvam kim prasAdhyam? - In this matter of Prapatthi, where ViswAsam is an angam of Prapatthi, why should one who is knowledgeable about Prapatthi yOgam learn again about the greatness (mahatvam) of ViswAsam? Why should such a knowledgeable person earn afresh the mighty faith (mahaa viswAsam)?

(hE vidushA!) yEvam maa - Oh learned person! Please do not ask like this!

nyAsa mAttrENa guru phalE ghOra aparAdhai: sapadi labhyE - Through the performance of the easy to practice Prapatthi, even those who have acquired horrible sins could gain the lofty phalan of mOksham immediately.

pArshNigraha arhA SankA tat tat arhai: hEtubhi: samayitum ucitA - While such a magnificent phalan is within reach through upAya anushtAnam (Prapatthi), the doubts about its efficacy (sankA) would pull one's leg back and prevent an adhikAri from going forward with Prapatthi. These doubts will hold him back. Therefore, appropriate answers to clear these doubts become





essential to develop Mahaa ViswAsam in Prapatthi's efficacy. If one reflects on the auspicious attributes of Sriman nArAyaNan, the rakshakan, all these doubts will be destroyed and Mahaa ViswAsam will take root to make Prapatthi effective.



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Have mahAviSvAsam in Him





Explanatory Notes on the Five doubts that assail us:

Even a God-fearing man is likely to develop a five-fold doubt that would pull his leg from behind, when he decides to adopt Prapatthi yOgam . For avoiding this pitfall, an enormous emphasis is laid on Mahaa ViswAsam (**unassailable confidence**).

1. The term Mahaa ViswAsam is intriguing. How is this different from a religious person's faith (viswAsam) in God? Yes: Note that on five counts, a person develops reservations about Prapatthi.
2. How it is possible for a mighty sinner, who has committed heinous crimes, be redeemed?
3. It is understandable that the Lord can give small boons for our good deeds. How can one hope to gain the greatest of all Phalans (Moksham) from the Lord by us, the sinners?
4. Prapatthi is a least time consuming, trivial act that does not need mighty penance. How can such an insignificant act secure the incomparable bliss of Moksham?
5. Prapatthi assures moksham at the end of one's life here or if one longs for it Moksham is possible at the time chosen by the Prapannan. In contrast, the adoption of Bhakthi yOgam demands severe discipline, austerities and it takes a very long time to bear the fruit of Moksham. How can Prapatthi be so quick yielding in its phalans?
6. How can Prapatthi be valid for all irrespective of their Jn~Anam level, Kulam, VarNam?

One has to draw the answers for these doubts from reflection on the sakthi and kaaruNyam of the Lord. There is no one who is equal to or greater than our Lord in compassion or sakthi. He can and will grant Moksham as a Svatantra Purushan. He is aided in this process by the intercession of Mahaa Lakshmi on behalf of the sinners. She appeals to Her Lord to overlook the sins of the chEtanan. He can not say no to Her. Our Lord has indissoluble





relationship to us. He can not cut that relationship asunder. He becomes overcome by the Prapatthi performed by the chEtanan and grants him even the loftiest of phalan (Moksham). Our Lord does not need anything. He has everything . In spite of being an **avAptha samastha Kaaman** (One who has all wishes fulfilled), our Lord out of His infinite mercy grants the phalan without expecting anything in return. He has **kruthajn~athai** (gratitude) for the act of Prapatthi done by the ChEtanan and showers all anugrahams including Moksha sukham. Our Lord is sarva sakthan and Sathya Sankalpan. Unlike other gods, who derive their power from Him, He can grant moksham whenever the chEtanan wishes, He is matchless and is **sarva swatantran**. He considers the phalan granted for the chEtanan as His own prayOjanam and does not hesitate to bless the Prapannan.

Reflections on the episodes relating to SaraNaagathy in Srimath RaamAyaNam (VibheeshaNa SaraNaagathy), Mahaa BhAratham (Lord KrishNaa's charama sLOkam) and PurANams (VarAha charama sLOkam) strengthen our Mahaa ViwAsam. **The merciful glances of the SadAcAryan also yield the same results.**





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gIthAchAryan





SLOKAM 8

MANTRAM GRANTING MOKSHAM THROUGH PRAPATTHI

नेहाभिक्रान्ति नाशो न च विहतिरिह प्रत्यवायो भवेदिति
उक्तं कैमुत्यनीत्या प्रपदन विषये योजितं शास्त्रविद्भिः ।
तस्मात् क्षेत्रे तदर्हे सुविदित समयैर्देशिकैः सम्यगुप्तं
मन्त्राख्यं मुक्ति बीजं परिणति वशतः कल्पते सत्फलाय ॥ ८ ॥

nEhAbhikrAnti nAsO na ca vihatiriha
pratyavAyO bhavEditi
uktam kaimutya neetyA prapadana vishayE
yOjitam Saastra vidbhi: |
tasmAt kshEtrE tadarhE suvidita samayai:
dESikai: samyaguptam
mantrAkhyam mukti beejam pariNati vaSata:
kalpatE satphalAya ||

Introductory remarks:

Another question is raised and answered here. The question is: It is said that Bhakthi yOgam is harder to observe than Prapatthi yOgam, which is easy to practice. Yet, Prapatthi yOgam has Mahaa viswAsam as an important angam for successful Prapatthi. Since Mahaa ViswAsam (enduring, unassailable trust in the Lord as an unfailing rakshakan) is hard to cultivate, how can we accept that Prapatthi yOgam is easier to practice? Some PramANa vachanams and the utterances of some AcAryAs state that dhvayam, the Prapatthi mantram, can be uttered once to gain Moksham. If that were so, why would we want to go through Prapatthi route, which has the need for mastery over MahA viswAsam? This sLOkam addresses this question.





Meaning:

In Geethai, while explaining the features of Karma yOgam, BhagavAn states that the karma yOgam done as a prerequisite for Moksham granting Bhakthi yOgam has the steps of Jn~Ana yOgam and Aathma SaakshAthkAram. If the initiated Karma yOgam is not completed during one's life time, it does not go to waste. There is no sin associated with that incompleteness. It will be resumed in the next birth or at a later stage of this life. Karma yOgam has this much glory. If that were to be so, one can imagine how much more glorious would Prapatthi yOgam be? In the practice of the farmers, planting of the good seed at the favorable time yields excellent crop at the right time. Similarly, the AcAryAs knowing the right time for the upadEsam to the sishyan instruct him on the mantram for moksham, which kindles his sraddhA and leads to the stage of performing Prapatthi for gaining Moksham. Even if the MahA viswAsam is difficult to cultivate, the power of upadEsam from a sadAcAryan will gradually perfect the Mahaa ViswAsam and help to realize successful Prapatthi. Therefore, one has to recognize that the recitation alone of dhvaya mantram once will not lead directly to Moksham.

Word by Word meaning:

iha abhikrAnti nASa: na - The begun and yet incomplete Karma yOgam does not go to waste.

vihati: pratyavAyO na bhavEt iti uktam - it will not result in paapams, if it is interrupted in the middle. It has been stated thus in GeethA by BhagavAn Himself (Chapter 2.40).

kaimutya neetyA prapadana vishayE Saastra vidhbhi: yOjitam - Following the logic of Kaimutya neethi, learned people have agreed to the above view on the Karma yOgam's progress / interruption and its effects in the above manner.

tasmAt tadarhE kshEtrE - Therefore, when planted in the fit field of



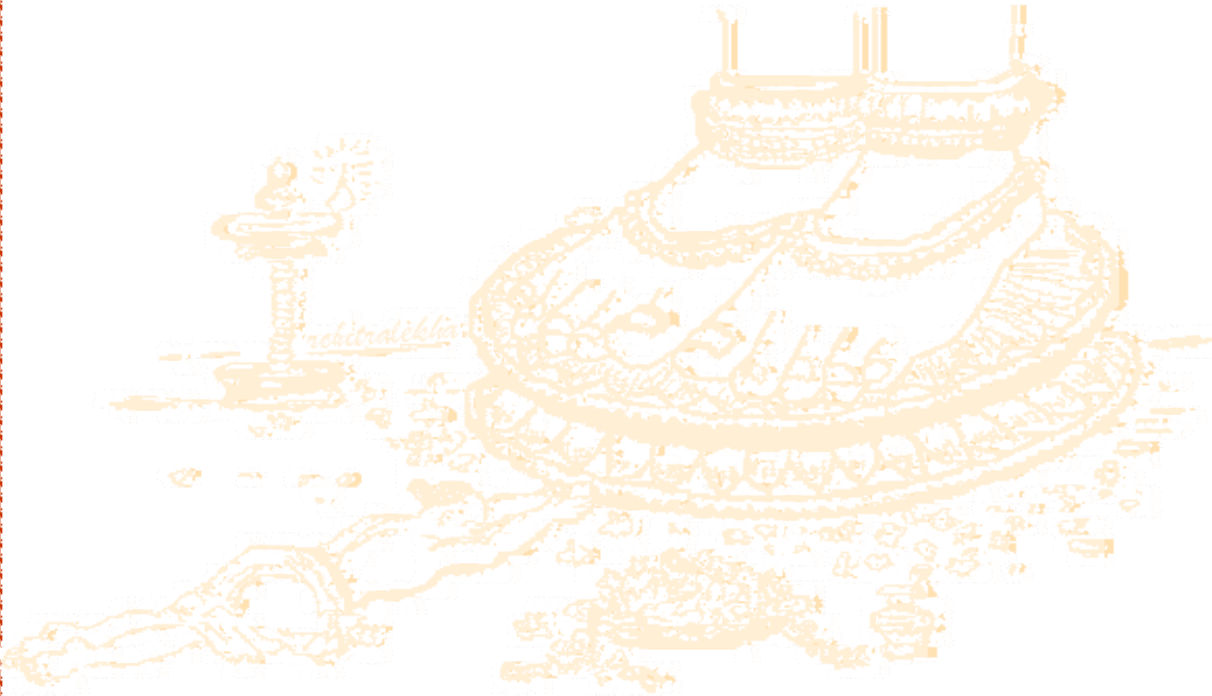


chEtanan appropriate to receive the upadEsam.

suvidita samayai: dEsikai: samyak uptam - from an AcAryan, who knows the right time to plant this seed (dhvaya mantram) well.

mantrAkhyam mukti bheejam pariNati vaSata: - this seed of Prapatthi mantram that yields the fruit of moksham matures

sat phalAya kalpatE - and becomes powerful to bless us with the phalan of Moksham following Prapatthi anushtAnam.



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SLOKAM 9

PRAPATTHI BEING A DIRECT CAUSE FOR MOKSHAM

न्यासः प्रोक्तोऽतिरिक्तं तप इति कथितः स्वध्वरश्चास्य कर्ता

अहिर्बुध्नयोऽप्यन्ववादीदगणि दिविषदामुत्तमं गुह्यमेतत् ।

साक्षान्मोक्षाय चासौ श्रुत इह तु मुधा बाध शङ्का गुणाढ्ये

तन्निष्ठो ह्यन्य निष्ठान् प्रभुरतिशयितुं कोटि कोट्यंशतोऽपि ॥ ९ ॥

nyAsa: prOkTOatiriktam tapa iti kathita:

svadhvara: ca asya kartA

ahirbudhnya api anvavAdeet agaNi divishadAm

uttamam guhyam yEtat |

sAkhsAnmOkshAya ca asau Sruta iha tu mudhA

bAdha SankA guNa AaDhyE

tannishTo hyanya nishThAn prabhuratiSayitum

kOTi kOTyamSatOapi ||

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Introductory remarks:

Yet another doubt arises. The previous sLOkam pointed out the route of reciting dhvaya mantram directly by the chEtanan will not lead him to mOksham directly. It has been said that dhvayam will some how lead one to perform Prapatthi and through that anushtAnam lead to mOksham. Here a question arises: How can Prapatthi be a direct cause for mOksham, when it is said that it is an angam of Bhakthi yOgam and it is latter that is the direct cause for mOksham? This sLOkam answers this question.

Meaning:

The Sruthi itself states that Prapatthi is the direct cause for Moksham. The





Upanishads assert that Prapatthi is far superior to Karma, Jn~Ana and Bhakthi yOgams. Vedam Salutes one that has performed Prapatthi as the one who has completed a Yaagam (Yajn~am). Ahirbudhnyan concurs about the superior status of one who has completed Prapatthi in his own Samhithai. Upanishad also states that nyAsa Vidhyai is a parama rahasyam (supreme secret). That is not understood clearly even by the dEvAs. Therefore, it is futile carping to put down the glories of Prapatthi, when Sruthi and Upanishad portions hail it as a direct route to Moksham and as the loftiest one among MokshOpAyams. One can not deemphasize the Vaibhavam of Prapatthi. The PaancharAthra Samhithai states that the greatness of the one who has performed Prapatthi is crores of time superior to those who adopt other upAyams to gain Moksham.



SrImathE nArAyaNAya nama

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There is one more doubt arising from upanishadic statement that Prapatthi has to be performed with PraNavam as mantram during the samarpaNam of the Aathma at the sacred feet of the Lord. **The question here is:** How can all be equally eligible to use PraNavam for performing their Prapatthi? **The answer is:** Those who are not eligible to use PraNavam due to VarNa dharmams can follow the way shown by the Aagamams, namely, the use of dhvaya vaakyams to perform their Prapatthi.

Word by Word meaning:

nyAsa: atiriktam tapa: iti prOkTam - Prapatthi has been declared the loftiest among all penances by the Upanishad (TaitthirIya Upanishad: 49th anuvAkam).

asya kartA svadhvara: ca kathita: - The one who has performed this Prapatthi has been recognized as the performer of a great yajnam (TaitthirIya Upanishad).

ahirbudhnya api anvavAdeet - even Lord Siva endorses this view (Ahirbudhnya Samhithai: 37.37).

yEtat divishadAm uttamam guhyam agaNi - This SaraNaagathy is considered even for the DevAs beyond their reach (TaitthirIyam 79th anuvAkam).

asau sAkshAt mOkshAya ca Sruta: - VedAs declare this Prapatthi as the direct cause for Moksham.

guNa AadhyE iha bAdha SankA tu mudhA - It is futile to have the doubt that this lofty SaraNaagathy will not yield the fruit of Moksham.

tannishTO anya-nishThAn kOTi kOTi amsata: atiSayitum prabhu: hi - The one who has performed SaraNaagathy is crores of times superior to the others who follow other upAyams for Moksham (Lakshmi Tantram: 16.62).





SLOKAM 10

PRAPATTHI BECOMING A DISTINCT UPAAYAM

नाना शब्दादि भेदादिति तु कथयता सूत्रकारेण सम्यक्
न्यासोपासे विभक्ते यजन हवनवच्छब्द भेदादभाक्तात् ।
आख्या रूपादि भेदः श्रुत इतरसमः किं च भिन्नोऽधिकारः
शीघ्र प्राप्त्यादिभिः स्याज्जगुरिति च मधूपासनादौ व्यवस्थाम् ॥ १० ॥

nAnA sabdAdi bhEdAditi tu kathayatA
sootra kArENa samyak
nyAsOpAsE vibhakte yajana havanavat
sabda bhEdAt abhAKtAt |
AakhyA roopAdi bhEda: Sruta itara sama:
kimcha bhinna: adhikAra:
Seeghra prApti Aadibhi: syAt jaguriti ca
madhU pAsanAdau vyavasthAm ||

Introductory remarks:

In this sLOkam Swamy Desikan gives his response to two other objections.

While we accept the glories of Prapatthi, we are bothered by two things:

1. In the charama sLOka vyAkhyAanam in AcArya RaamAnujA's GeethA bhAshyam, Prapatthi yOgam is described as an angam of bhakthi yOgam. The glories of Prapatthi must then be for that anga Prapatthi. Is it not so?
2. In Sri BhAshyam, AcArya RaamAnujaa has not established Prapatthi as a direct upAyam for Moksham. How can we accept Prapatthi as a distinct and direct upAyam for Moksham?





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Veda Vyasar





Swamy Desikan responds to these two questions here.

Meaning:

In Brahma soothram, Sage VyAsa refers to many vidhyAs for Moksham such as Sadh Vidhya, Dhahara Vidhya, VaiswAnara Vidhya. They differ from each other insofar as there are differences in the particular guNam of the BhagavAn is chosen for the upAsanaa. The predicates for each of the vidhyAs are therefore different although the target of these different upAsanaAs are still the same BhagavAn with countless guNams. The instructions for bhakthi yOgam (upAseetha, yajEtha, juhUyAth) and Prapatthi yOgam (saraNam vraja) are examples of use of two different sets of predicates (vinai pahuthi) and are yet direct routes to moksham. nyAsa Vidhya (Prapatthi) is one of the 32 Brahma Vidhyais for moksham cited by the Upanishads. The guNams of BhagavAn chosen for Prapatthi as an independent upAyam for direct moksham are His sakthi and KaaruNyam. Its angams are different from Bhakthi yOgam to fit in with the need for differences in its form. For instance, Prapatthi has five angams, whereas Bhakthi yOgam has VarNaasrama dharma anushtAnam as its angam. Therefore, both are different and yet are distinct and direct MokshOpAayams. There are other variations in the features of two yOgams that mark their distinction as direct and independent upAyams. Prapatthi has the power to be an independent upAyam as well as an angam for bhakthi yOgam. Therefore one can not dismiss Prapatthi yOgam as an independent upAyam for Moksham because GeethA bhAshyam chose to highlight only one of the two features of Prapatthi (viz), its role as an angam for bhakthi yOgam. Further, AcArya RaamAnuja has explicitly stated in His SaraNaagathy Gadhyam that Prapatthi is the direct upAyam for Moksham and observed it in front of Srirangam dhivya dampathis on a Panguni Uttharam day. GadhyA specifically advocates independent Prapatthi. It is of a different shade from what is portrayed in GithA's charama sLOkam: 18.66. Prapatthi is done once. Bhakthi is a continuous observance. The time of fruition of bhakthi and Prapatthi are different. Prapatthi bears fruit at the end of one's life or earlier if desired. Bhakthi yields fruit in a delayed manner. Bhakthi upAyam demands





a candidate to be able and knowledgeable. Prapatthi expects the opposite: inability to pursue the rigorous Bhakthi upAyam and inadequacy in intellectual equipment.

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Acharyas with pratamAcharyan hayagrivan at thupul





SLOKAM 11

PRAPATTHI HAVING ANGAMS

यत् किञ्चिद्रक्षणीयं तदवन निपुणे न्यस्यतोऽकिञ्चनस्य
प्रस्पष्टं लोक दृष्ट्याऽप्यवगमित इह प्रार्थनाद्यङ्ग योगः ।
तस्मात् कर्माङ्गकत्वं व्यपनयति परापेक्षणाभाव वादः

साङ्गे त्वष्टाङ्ग योग व्यवहृति नयतः षड्विधत्वोपचारः ॥ ११ ॥

yat kincit rakshaNeeyam tadavana nipuNE
nyasyatO akincanasya
praspashTam lOKa drushTyA api avagamita iha
prArthanA Adhi anga yoga: |
tasmAt karma angakatvam vyapanayati para
apekshaNa abhAva vAda:
sAnge tvashTaanga yOga vyavahruti nayata:
shaD vidhatva upacAra: ||

Introductory remarks:

In the previous sLOkam, the view that Prapatthi is just an angam of Bhakthi yOgam was rejected and it was established that Prapatthi yOgam like Bhakthi yOgam is a direct and independent upAyam for Moksham. Yet two other objections are raised here and answered. The objections are:

1. Why is there a need for five angams for Prapatthi, while it has been stated that Prapatthi does not expect anything else for its functioning?
2. While there are five angams for Prapatthi, why is Prapatthi described as constituting six parts? (ShadvidhA SaraNaagathy).

The answers are provided in this sLOkam.





Meaning:

It is well known in the world that some one afraid of protecting some thing, leaves it with some one else who can protect it for safekeeping. During the time of request for protection, the requestor explains that he does not have the power or skills to protect that vasthu. Not only does he hand over the object for protection to the stronger one but he also performs some acts like explaining his asakthi and lack of skills as reasons for the request prior to the hand over of the object for rakshaNam. Similarly, the act of Prapatthi is preceded by five angams as a part and parcel of the prayer for the protection of the chEtanan's Aathma. SaasthrAs also describe the angams of Prapatthi clearly. When it is said that Prapatthi does not depend on anything else for its fruition, it means that Prapatthi does not need anything else except the five angams. It does not mean that Prapatthi has no angams.

Regarding the second question about SaraNaagathy being made up of six units instead of five angams, SaraNaagathy has only five angams. These five angams with the angi of aathma- nikshEpaNam (Prapatthi) constitute Shad vidhA SaraNaagathy. The situation is similar to Bhakthi yOgam, which is usually described as ashtAnga yOgam, while it has only seven angams. Bhakthi is the angi and together with the seven angams (Yama, niyama, Aasana, PrANAYama, PrathyAhAra, dhAraNa and dhyAna), Bhakthi yOgam is known as ashtAnga yOgam.





SLOKAM 12

CONFUSION ABOUT ANGAM AND ANGI: THEIR CLEARANCES

पञ्चाप्यङ्गान्यभिज्ञाः प्रणिजगुरविनाभाव भाञ्चि प्रपत्तेः
कैश्चित् संभावितत्वं यदिह निगदितं तत् प्रपत्त्युत्तरं स्यात् ।
अङ्गेष्वङ्गित्व वादः फल कथनमिह द्वि त्रि मात्रोक्तयश्च
प्राशस्त्यं तत्र तत्र प्रणिदधति ततः सर्ववाक्यैककण्ठ्यम् ॥ १२ ॥

pancApyangAnyabhij~nA: praNijagu: avinA-
bhAva bhAnci prapattE:
kaiscit sambhAvitatvam yadiha nigaditam
tat prapattyuttaram syAt |
angEshvangitva vAda: phala kathanamiha
dvi tri mAtrOktaya: ca
prASastyam tatra tatra praNidadhati tata:
sarva vAkyaiKa kaNThyam ||

Introductory remarks:

There are still minor doubts about the angams and angi of Prapatthi. Swamy Desikan clears these confusions in this sLOkam. The key message here is that there can be no confusion between angams and angi of Prapatthi. All the five angams ought to be there at the time of Prapatthi (Aathma nikshEpaM, Bhara SamarpaNam). Sins acquired during the post-Prapatthi period can be removed by proper expiatory act (PrAyaschittham). The original act of Prapatthi does not suffer a failure or stigma because of the kaamya KarmAs (KarmAs performed with the intention of gaining some material benefits) or sins acquired during the post-Prapatthi period. These sins are expellable without damage to one's completed Prapatthi.





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thailadhAra chintanam of Him during post-prapaththi





Meaning:

It is accepted that there are five angams for Prapatthi and without them, the angam of Prapatthi will not be done successfully. This is correct. In spite of that some opine that not all five angams are essential for completion of successful Prapatthi. They say that if Prapatthi is deficient in one or two of the five angams, Prapatthi can still be completed effectively.

Let us study one of the angams: PrAthikoolya Varjanam (not to perform deeds that will displease BhagavAn). If we do not stay away from them, BhagavAn will become angry and the Prapatthi will not be effective. If after observing PrAthikoolya varjanam and completing Prapatthi well, one may commit some acts during the post-Prapatthi period that are not allowed by SaasthrAs. The ill effects of such deliberate trespasses can however be destroyed by performing the prescribed prAyaschitthams. The completed Prapatthi will not be shattered once the right kind of prAyaschittham is executed.

It has also been stated that Prapatthi will be nullified if there is no Mahaa ViswAsam. Actually, this statement refers to the absolute need for Mahaa ViswAsam before performing Prapatthi. The maintenance of Mahaa ViswAsam after Prapatthi does not make it an angam anymore. Likewise, the diminution of Mahaa ViswAsam after Prapatthi will not negate the Prapatthi performed earlier. One must keep in mind that anya dEvathaa upAsanam and Bhaagavatha apachAram can destroy the Prapatthi done earlier and special steps have to be taken to counter these two most important negative factors.

Another doubt: Prapatthi is like BrahmAstham. It will not coexist with the other upAyams. The underlying belief is that Prapatthi performed to gain the goal of Moksham can not coexist with another upAyam done for Moksham as well. This does not interfere with PrAyaschittha Prapatthi done not for Moksham but for the destruction of sins accumulated during the Post-Prapatthi time

One more doubt: Some say that gOptrutva varaNam and MahA viswAsam as





angis of Prapatthi instead of being two of the five angams of Prapatthi. Others say that phalan of Moksham can result from the practice of five angams alone. Some others refer only to two or three angams instead of the full set of five. What is the correct position? The answer is: (1) there are five angams for the angis of Prapatthi (2) When one or other angam is highlighted, it is for purposes of exaggeration of the importance of that angam or angams.

Next objection: The first angam of Prapatthi is Aanukoolya sankalpam (i.e.), promise to observe karmas that will please the ThiruvuLLam of the Lord. It is fine that the chEtanan commits to perform only acts recommended by Bhagavath Saasthrans that please the Lord. Should not that angam continue after Prapatthi as well? The answer is: Aanukoolya sankalpam is useful to prevent us from committing sins that will interfere with our Prapatthi.

Another doubt is about the impact of the performance of Kaamyas and accumulation of sins during the post-Prapatthi period. Will one's Prapatthi be impacted by these two acts? The answer is that kaamyas and sinful acts during the post Prapatthi time will not lead to unsuccessful Prapatthi. It does not imply that the Prapatthi nishtai will diminish if kaamyas and acquisition of sins happen. Proper prAyaschitthams will destroy those sins acquired during the post-Prapatthi period. The performance of Kaamyas is regrettable but they do not negate the Prapatthi performed earlier.





SLOKAM 13

RESEARCH ABOUT THE LAKSHANAM OF PRAPATTHI

रक्षापेक्षा स्वसाह्य प्रणयवति भरन्यास आज्ञादिदक्षे
दृष्टा नाऽत्र प्रपत्ति व्यवहृतिरिह तन्मेळने लक्षणं स्यात् ।
गेहागत्यादिमात्रे निपततु शरणागत्यभिख्योपचारात्
यद्वाऽनेकार्थं भावाद्भवति हि विविधः पालनीयत्व हेतुः ॥ १३ ॥

rakshApEkshA svasAhya praNayavati bhara-
nyAsa Aaj~nAdidakshE
drushTA nAtra prapatti vyavahrutiriha tan-
mELanE lakshaNam syAt |
gEhAgatyAadimAtrE nipatatu SaraNA-
gatyabhikhyOpacArAt
yadvA anEKa artha bhAvAt bhavati hi vividha:
pAlaneeyatva hEtu: ||

Meaning:

The lakshaNams (definitions) and the svaroopam of Prapatthi are covered in this sLOkam. In this world, when one seeks the protection of some one stronger or capable than oneself to protect his property and leaves his property with him, he does not leave the entire (total) responsibilities of the protection of his property with the stronger one. That type of handing over an object for protection can not be called SaraNaagathy. In other instances, a powerful man commands his servant to protect some property of his or some times he hires a guard to protect his property. These do not amount to abandonment of his ownership of his property. This type of action can not be SaraNaagathy in the truest sense of the term. Therefore the request for protection as well as placing the object under some one's protection is not recognized independently as SaraNaagathy. Only when both are united





together, then it becomes true SaraNaagathy. The union of both explains the svaroopam of SaraNaagathy. We have to request the Lord for protection of the Aathmaa (His property) and place that Aathma for protection at His sacred feet totally. PrAthanaA poorvaka samarpaNam alone will be true SaraNaagathy.

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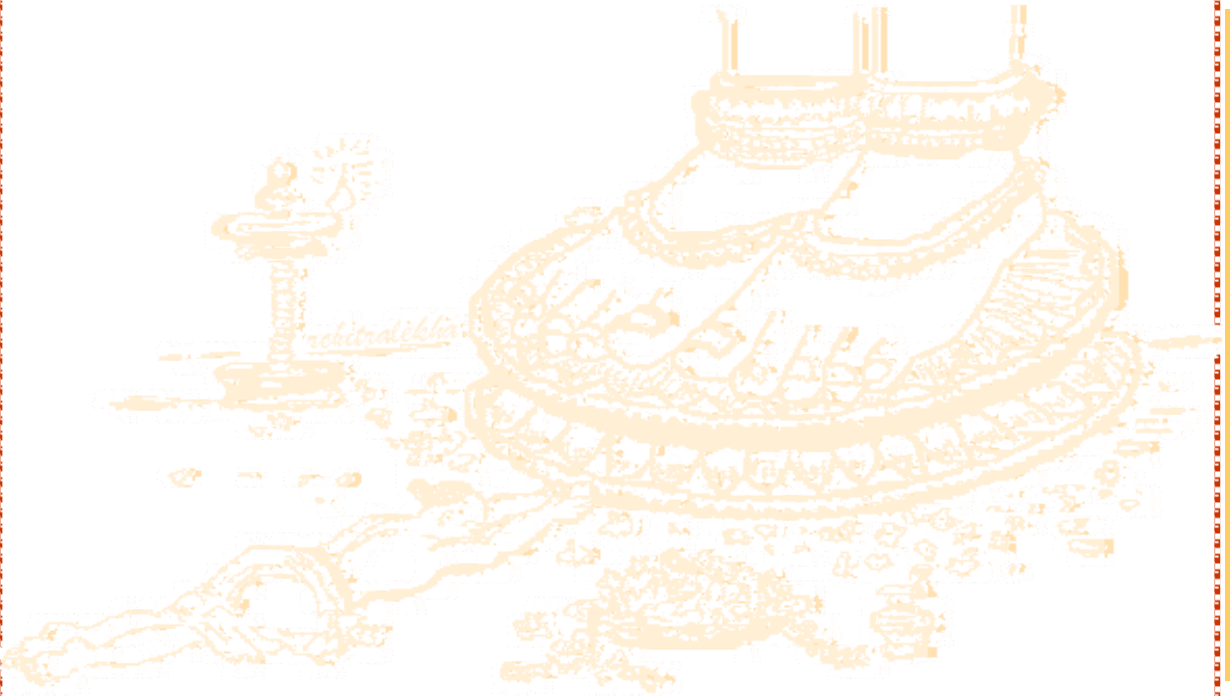
kAkAsura surrendered unto Him

Swamy Desikan comments further on the union or disconnect between the request for PrArthanaA and the samarpaNam. He cites the case of KaakAsura SaraNaagathy. It is just said that the offending crow arrived at the place where Lord Ramachandra was. It does not say that it performed SaraNaagathy in the strictest sense of the term. The full form of Prapatthi is not here. We have to understand that arriving at the place of a strong person (**rakshakan**) is considered as equivalent to SaraNaagathy (**SaraNam Aagatha:**) since the word SaraNam has multiple meanings: house (Veedu), protector, upAyam et al.





Therefore the word SaraNaagathy here means the arrival at the rakshakan's house (sannidhi). DharmishtaAs (practitioners of dharmams) protect those who come to their house as supplicants. The SaraNaagathy for Moksham must however have both the prayer for protection and the placement of the AathmA (SvaroopA, Bhara and Phala samarpaNams) at the Thiruvadi of the Lord with Mahaa ViswAsam.



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sarvasEshi on AdhisEshan





SLOKAM 14

SESHATHVA JN~ANAM CONTINUING IN ALL STATES

आत्मात्मीय स्वरूप न्यसनमनुगतं यावदर्थं मुमुक्षोः

तत्त्वज्ञानात्मकं तत् प्रथममथ विधेः स्यादुपाये समेतम् ।

कैङ्कर्याख्ये पुमर्थेऽप्यनुषजति तदप्यर्थना हेतुभावात्

स्वाभीष्टानन्य साध्यावधिरिह तु भरन्यास भागोऽङ्गिभूतः ॥ १४ ॥

AatmAtmeeya svaroopA nyasnamanugataM

yAvadartham mumukshO:

tattva j~nAnAtmakam tat prathamamatha vidhE:

syAt upAyE samEtam |

kainkaryAKhyE pumarthEapyanushajati tadap-

yarthanA hEtubhAvAt

svAabheeshTAnanya sAdhyavadhiriha tu bhara-

nyAsa bhAgOangibhUta: ||

Introductory remarks:

The concept common to all MokshOpAyams is explained in this sLOkam. One must have the remembrance always that one is the unconditional SEshan (liege/servant) to Bhagavan during the MokshArtha saadhanAs.

Meaning:

One who yearns for Moksham and performs Prapatthi for Moksham should present one's body, aathmA, executed upAyam, received phalan, progeny, possessions and all to the Lord. One should reflect always that they are all His sEshams. This type of reflection is important for the here and hereafter. This awareness is important even before the anushtAnam of Prapatthi. This tatthva Jn~Anam arises from study of Saasthrams and AcArya upadEsams. This





conviction that one and his belongings are SEshan to the Sarva SEshi should continue before, during and after MokshArtha Prapatthi. This is svaroopasamarpaNam.

There may be a question about Bhara SamarpaNam: Should one include more than one self (belongings and possessions) during this occasion? Is it like svaroopasamarpaNam, when every thing including self (maam madheeyam ca) and those that belong to that Self is presented to the Lord? The samarpaNam during Bhara nyAsam is different than from the svaroopasamarpaNam. It is up to the adhikAri performing the bhara samarpaNam. It is not obligatory as in the case of svaroopasamarpaNam to surrender "madheeyam".

Explanatory Notes by Dr.V.N. VedAnthas Desikan

The finer features - indeed the different aspects of - of the great act (vaguely and grossly designated as Prapatthi) are analyzed here. We discretely divide one's life into three phases. In phase 1, the spirit of one being totally, and unconditionally, subservient to the One and Only Master, Sriya: Pathi, ought to inform one's life in all its events and activities. It is pure intellect-oriented; but all of one's conduct ought to bear the stamp of this SEshathva bhAvam.

At the time of actually surrendering at the Lord's feet, through the AcArya, - (i.e.), upAyAnushtAna - phase 2 , one places oneself at the Lord's feet in total surrender and reposes that the Lord will save his soul and ensure Moksha (deliverance) at the time of one's life-extinction. That He alone can offer this assurance, of Moksha, is fully in one's heart. This BharanyAsa, bhara-samarpaNa, is the thing. It is the essence of Prapatthi.

Note that we can seek from Him , in this cardinal act, only what we can not, by any stretch of one's expansive imagination, secure by own effort. This is the true significance of nivrutthi path - (i.e.), resignation mood that characterizes his after-life, following bhara nyAsa.





In this phase, therefore, one reposes, places his bhara - that is, the burden of his protection - the great burden of saving his soul and ensuring it a safe travel to Sri Vaikunta, to serve Him, as one is to be doing service for Him even in this life-after (in the post-Prapatthi years) at the Lord's door.

In the after-Prapatthi period, phase 3, one is engaged in rendering service unto the Lord in the true spirit in His service, "Kaimkaryam for its own sake".

He would have performed such services even in the pre-bharanyAsa period of his life time. Then, perhaps he acquired the spirit of Prapatthi in its intensity. He renders the same now also; indeed, the daily duties, five-fold, five-period spread, like abhigamanam, upAdhAna, iJyA, etc. should also be carried out as service to God, as a vassal would render to his Master.

At all times, this service as duty to the Lord will enliven his mind, gladden his heart, intensify his bhakthi and his love for kaimkarya and he wants, from God, only this opportunity to serve Him in all flawless ways.

Note that though one originally offers to repose, all one's dependents and possessions, at the Lord's feet as subservient one places at the Lord's door only one's own Bhara - one's own moksha attainment, the others have to act themselves, individually for this blessing. The reason is that we should seek from the Lord only what we cannot otherwise achieve! And as a responsible individual, one can perform Prapatthi for oneself. It is not a trivial goal that any one can ask for himself and also for a multitude in a careless and irresponsible manner.





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nammAzhvAr SaraNAgathi





SLOKAM 15:

SIX MEANINGS FOR "SARVA DHARMA PARITYAJYA" SABDHAM

न्यासादेशेषु धर्म त्यजन वचनतोऽकिञ्चनाधिक्रियोक्ता

कार्पण्यं वाऽङ्गमुक्तं भजनवदितरापेक्षणं वाऽप्यपोढम् ।

दुःसाधेच्छोद्यमौ वा क्वचिदुपशमितावन्यसंमेळने वा

ब्रह्मास्त्र न्याय उक्तस्तदिह न विहतो धर्म आज्ञादि सिद्धः ॥ १५ ॥

nyAsAdESEshu dharma tyajana vacanata:

akincanAdhikriyOktA

kArpaNyam vA angamuktam bhajanavaditarA-

pEkshaNam vA api apyapODham |

dussAdhEcchOdyamau vA kvacit upasamitau

anya samElanE vA

brahmAstra nyAya uktastadiha na vihatO

dharma Aaj~nAdi siddha: ||

Meaning:

Another doubt is cleared in this sLOkam. The Lord says: "sarva dharmAn partityajya maamEkam SaraNam vraja" for BhAra nyAsam. Should one interpret this to mean all dharmams and Karmams (aajn~A and anujn~A) should be abandoned? The answer is a resounding no. Aajn~A kaimkaryams have to be continued as long as one lives. Anujn~A kaimkaryam can be continued as elective. Sarva dharma parityajanam (abandonment of all dharmams) is not an angam of Prapatthi. Sarva dharmams are also not angis of Prapatthi. There are six other meanings for BhagavAn's command of "abandoning all dharmAs":

It points to the chEtanan, who has no capital (akinchanan) and has no desire to follow any dharmam other than Prapatthi (ananya gathi) for Moksham. The importance of akinchanathvam as a prerequisite for Prapatthi is emphasized





here.

Remembering his akinchanathvam and mind set free from ego, the jeevan bows low before the Lord to evoke His compassion is the second interpretation.

Bhakthi yOgam has VarNAsrama dharmams as angams. Prapatthi has only the five angams. The reference here is that no dharmam outside the five angams need to be observed.

The reference here is to banish the desire to attempt upAyams that are beyond one's capabilities under the impression that one can start slowly and gain control over them with time and effort.

Please abandon dabbling with bhakthi yOgam et al, which is beyond your power, is another meaning.

When doing Prapatthi, do not mix other upAyams. That would be tantamount to lack of faith in Prapatthi. The situation is like adding ropes to one who is lying down bound by the power of BrahmAsthrm. Once the new ropes are added, BrahmAsthrm will fail to have its power.

Explanatory Notes by Dr.V.N.VedAntha Desikan

The precise import of the phrase "Sarva dharmAn parityajya" is to be learnt for a prapannan to ordain his life faultlessly.

"Dharma" is a wide term; it is one that helps a person sustain himself and the world too, in proper order. It implies good actions, duties contextual to one's placement in society - say, for example, status, order of life, relation to family etc. It does include disciplines relevant to one's engagement in soul-salvation- such as karma, Jn~Ana or Bhakthi.

The Lord does not demand of us an abandonment of all dharmAs, as one would superficially misconstrue. Prapatthi has one cardinal criterion for the individual - i.e., utter destituteness (Aakinchanya, KaarpaNya). How can he,





then engage himself in Yajñ~A, yOga, Karma, Jñ~Ana or Bhakthi? So even if such a one is unable to qualify himself for these virtues of dharmAs, he need not worry. Indeed his unfitness for these dharmAs is his prime qualifications for the Prapatthi path.

There are a few mandates pertaining to a chEtanA (sentient) depending on his birth-nature (called VarNAsrama dharmAs). Linked with this status, he has got to discharge certain duties-- some are mandatory (Aajñ~A kaimkaryams) and others may be optional (anujñ~aa kaimkaryams). Latter are to please our Lord. Indeed dharma is fit to be defined as what would really please the Super-Lord. Duty, if it is a meaning of dharma, is what pleases the Lord. Whether such dharmic acts are also to be abandoned is one's doubt. They are not paths to salvation as rival to Prapatthi. They are rather fundamental to a Prapanna-order. He has already vowed to AanukUlya sankalpa and PrAthikUlya varjanam. So such dhArmic acts are a must. They are not to be abandoned.

There may spring up a tendency for a prapanna to resort to many non-relevant acts, procedures or rituals, not mandatory nor relevant to Prapatthi, but apparently smacking of uncondemnable character. Can they be resorted to, not being component of Prapatthi? No, No, they should be avoided. They will smear a clean spot unnecessarily. They would taint an efficacious salvation path, that Prapatthi is by a confusing coloring matter of an additional expedient for Moksha. BrahmAsthrA, the most potent missile, cannot tolerate (co-exist) a frail twig or hemp or a blade of grass.

This implies that a Prapanna does not attach a value of a salvation-tool in regard to any dhArmic act he happens to perform as a part of a Prapanna's duty (Karma- SvaroopA-thyAga). This canon is spelled out by us as a "sAthvika thyAga" in all rites as suggested by Sri Ramanuja's GitA BhAshya, III: 30.

For Bhakthi yOgA, highly demanding KarmAs become peremptorily necessitates. By a similar approach, a Prapanna may be tempted to carry out acts as if they were going to add to his fitness for salvation. "Free yourself





from such temptations", says this verse.

The imposition on a Prapanna is only so far as he has to abide by AanukUlya-Sankalpam. Other rites are alien, irrelevant and taboo for a Prapanna. There too, Aajn~A kaimkaryam (Sandhya Vandhanam, tarpaNam and offering Madhukaram to a SanyAsi) is inescapable; anujn~A (service to shrines, respect, courtesy and consideration to the BhagavathAs) is optional.

A Prapanna is a first class candidate sure of salvation. What has he to do by pleasing lesser Gods or by performing kaamyA rituals? Absolutely nothing is to be gained by paying attention to lesser Gods.





SLOKAM 16

REJECTION OF THE VIEW THAT PRAPATTHI WON'T BE THE UPAYAM

आदेष्टुं स्वप्रपत्तिं तदनुगुण गुणाद्यन्वितं स्वं मुकुन्दो
मामित्युक्तवैकशब्दं वदति तदुचितं तत्र तात्पर्यमूह्यम् ।
तत् प्राप्यप्रापकैक्यं सकलफलदातां न्यासतोऽन्यानपेक्षां
प्राधान्याद्यं च किञ्चित् प्रथयति स परं श्रीसखे मुक्त्युपाये ॥ १६ ॥

AadEshTum svaprapattim tadanuguNa guNa
Aai anvitam svam mukundO
mAm iti uktvA yEka Sabdam vadati taducitam
tatra tAtparyamUhyam |
tat prApya prApakaikyam sakala phaladatAm
nyAsataOanyAnapEkshAm
prAdhAnyAdyam ca kimcit prathayati sa param
SrIsakhe mukti upAye ||

Introductory remarks:

Swamy Desikan responds to the objections relating to the interpretation of the "yEka" sabdham in the charama sLOkam in Bhagavath Geethai. Doubts about the svaroopam of Prapatthi are cleared here.

Meaning:

Our Lord, ParthasArathy, grants all the desired boons both in this and the other world. He has directed us to perform Prapatthi unto Him through His charama sLOkam. He used the "maam" sabdham (maamEkam SaraNam vraja) to indicate His state of being with all the auspicious guNams needed to stay as UpAyam for us during the time of Prapatthi. The use of the word "maam" was followed by "yEka" sabdham. He instructed us to consider Him as the sole UpAyam for Moksham. The correct meanings of the "yEka" sabdham have to





be understood without contradiction to Prapatthi vachanams used in the context of latter as an UpAyam. There are six meanings for "yEka" sabdham in this context:

1. In the worldly matters, Phalan is different from the upAyam invoked to gain that phalan. Here however Phalan and upAyam (upEyam and upAyam) are the same and that is the Lord and His PirAtti being both Phalan and UpAyam (goal and means). **This unique status of the Lord is indicated by the choice of the word "yEka"**. This is the first meaning.
2. The "yEka" sabdham indicates that the chEtanan does not need to roam here and there chasing different phalans through the use of many upAyams to gain them. The Lord instructs us that He is moved by the Prapatthi performed and that **He is the only One (yEka), who grants all the desired phalans as the sole upAyam**. He removes the worries of the jeevan regarding the need for the performance of many upAyams to gain different phalans. This is the second meaning.
3. For the chEtanan performing Prapatthi with the knowledge that he is incapable of practicing other upAyams for Moksham, the **Lord stands as the singular tattthvam to grant the Moksha phalan without expecting any other upAyams from the chEtanan as sahakaaris**. This is the third meaning of the word "yEka".
4. "yEka" also means the instruction to the Prapannan that the Lord is the chief and sole upAyam and not to mix Him up with the Prapannan performing the upAyam as the upAyam itself. **The Lord granting the phalan is the upAyam and NOT the one practicing the upAyam to gain the phalan**. This is the fourth meaning of the "yEka" sabdham.
5. The Lord staying as the chief upAyam in response to the act of Prapatthi done by the human beings is known as saadhya upAyam. He comes under the influence of the act of Prapatthi performed by the chEtanans (saadhya). Even before the Lord comes under the sway of the chEtanan that has performed Prapatthi, He has been staying as the





eternal mukhya upAyam for Moksham (SaadhyOpAyam). During the performance of Prapatthi as the upayam, His anger over the trespasses of the chEtanan is quenched and He grants the desired phalan of Moksham. He is still the mukhya upAyam and that is the fifth Meaning of the "yEka" sabdham.

6. The Lord indicates through the choice of "yEka" sabdham that the chEtanan need not use any upAyams other than Prapatthi with its five angams. No other angams beyond the five are needed. "yEka" sabdham refers to those five angams alone. This is the sixth meaning of the "yEka" sabdham.



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SLOKAM 17

EXPLANATION OF SIDDHOPAAYAM AND SAADHYOPAAYAM

स्वाभीष्ट प्राप्ति हेतुः स्वयमिह पुरुषैः स्वीकृतः स्यादुपायः

शास्त्रे लोके च सिद्धः स पुनरुभयथा सिद्ध साध्य प्रभेदात् ।

सिद्धोपायस्तु मुक्तौ निरवधिकदयः श्रीसखः सर्वशक्तिः

साध्योपायस्तु भक्तिर्न्यसनमिति पृथक्०० तद्वशीकार सिद्धयै ॥ १७ ॥

svAbheeshTa prApti hEtU: svayamiha purushai:

sveekruta: syAduAya:

SaastrE IOKE ca siddha: sa punarubhayathA

siddha sAdhya prabhEdAt ||

siddhOpaayastu muktau niravadhika daya:

SrI sakha: sarva Sakti:

sAdhyOpaayastu bhaktir nyasanamiti pruthak

tat vaSeekAra siddhyai ||

Introductory remarks:

For firming up the doctrines covered in the previous sLOkam, Swamy Desikan focuses on the meaning of the word "upAyam" and its division into Siddham and Saadhyam. The fruits arising from the observance of Siddha and Saadhya upAyams are also covered here.

Meaning:

In this world, if one wishes to gain some phalan, a chEtanan has to perform an act as the means to realize his desire. This act or the means to achieve his desired fruit is called the upAyam. There are two branches of the upAyam: Siddham and Saadhyam. SiddhOpAyam is one that exists without the human being needing to practice it. That which has to be performed by a man is called SaadhyOpAyam. For the one, who desires Moksham as his goal, BhagavAn is





the SiddhOpAyam. He is eternal and exists without being made by man. He is the embodiment of compassion, omnipotent (*sarva sakthan*) and stands together with Periya PirAtti to bless us with Moksha anugraham. Thus He becomes SiddhOpAyam as an eternal entity. *The Bhakthi and Prapatthi yOgams are two branches of SaadhyOpAyam.* One of them has to be practiced by the human being to gain moksham. When practiced in the sAstrEic manner, they quench the anger of the Lord, who is otherwise angry over our trespasses of His laws. He becomes pleased and blesses us with Moksha Sukham, when we perform Prapatthi.



siddhOpAyam-Paramapadanathan-parameshwara vinnagaram

Swamy Desikan sums the two upAyams this way: Sriman nArAyaNan, the Omnipotent, the abode of Compassion, forever united with SrI Devi is the SiddhOpAyam (*SiddhOpaaya: tu niravdhika daya:, sarva Sakti: Sri sakha:*). The SaadhyOpAyam is Bhakthi or Prapatthi having their independent features and is for bringing the Lord under the control of the Prapannan (*SaadhyOpAya: tu tat vaSeekAra siddhyai bhakti-nyasanam iti pruthak*).

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SLOKAM 18

PRAPATHI ANUSANDHAANAM WITH ANGAMS

अत्यन्ताकिञ्चनोऽहं त्वदपचरणतः सन्निवृत्तोऽद्य नाथ
त्वत्सेवैकान्त धीः स्यां त्वमसि शरणमित्यध्यवस्यामि गाढम् ।
त्वं मे गोपायिता स्यास्त्वयि निहितभरोऽस्म्येवमित्यर्पितात्मा
यस्मै स न्यस्तभारः सकृदथ तु सदा न प्रयस्येत् तदर्थम् ॥ १८ ॥

atyantAkincaNoham tvadapacaraNata:

sannivruttOdyaNatha

tvatsEvaikaNta dhee: syAm tvamasi SaraNamit-

yadhyavasyAmi gADham |

tvam mE gOpAyitA syAs tvayi nihita bharaOasmi

yEvamityarpitAtmA

yasmai sa nyasta bhAra: sakrudatha tu sada

na prayasyEt tadartham ||

Meaning:

The way of performing Prapatthi (Aathma SamarpaNam) with its five angams is explained here. The five angams of Prapatthi are:

KaarpaNyam: adiyEn does not have the sakthi to perform any upAyam other than Prapatthi. KarpaNyam is the awareness of one's being an utter destitute for any spiritual attainment.

Praathikoolya Varjanam: adiyEn will not engage in any acts that will displease You, My Lord. Praathikoolya varjanam is total abstention from all transgressions of Bhagavath Saasthrams.

Aanukoolya Sankalpam: adiyEn will steer my mind to perform only kaimkaryams that please You, my Lord. Aanukoolya Sankalpam is the vow





to do only those deeds that are dear to the Lord's ThiruvuLLam.

Mahaa ViswAsam: adiyEn has firm faith that You will definitely protect me. (an enduring, unassailable faith in the Lord as the unfailing rakshakan).

GOptrutva VaraNam: adiyEn has chosen You to be my protector through adopting the upAyam of Prapatthi.

Above five angams are united with the angi (**Aathma nikshEgam**), which states that the chEtanan has surrendered the burden of protecting the soul and placed its svaroopam at the sacred feet of the Lord. The Prapannan has to perform SaraNaagathy for Moksham only once. Prapatthi is different from Bhakthi yOgam, which needs practicing until the fruit is obtained. That means Bhakthi yOgam will take much longer to yield the desired phalan of Moksham compared to Prapatthi yOgam that grants Moksham at the end of the present term of life itself.





SLOKAM 19

THE WAY IN WHICH PRAPANNAN SHOULD CONDUCT HIMSELF

त्यक्तवोपायानपायानपि परमजहन्मध्यमां स्वार्हवृत्तिं
प्रायश्चित्तं च योग्यं विगत ऋणततिर्द्वन्द्व वात्यां तितिक्षुः ।
भक्ति ज्ञानादि वृद्धिं परिचरणगुणान् सत्समृद्धिं च युक्तां
नित्यं याचेदनन्यस्तदपि भगवतस्तस्य यद्वाऽऽप्तवर्गात् ॥ १९ ॥

tyaktvOpAyAn apAyAnapi paramajahan-
madhyamAm svArha vruttim
prAayascittam ca yOgyam vigata ruNa tati:
dvandva vAtyAm titikshu: |
bhakti j~nAnAdi vruddhim paricaraNa guNAN
sat samruddhim ca yuktAm
nityam yAchEt ananya: tadapi bhagavatas-
tasya yadvAapta vargAt ||

Introductory remarks:

After the chEtanan performs his Prapatthi, the question is about what are the things that he should abandon during the post-Prapatthi period and what sAsthran-sanctioned karmas he should do. What should he reflect upon? What should he pray for after Prapatthi? Swamy Desikan provides short answers for these questions in this sLOkam.

Meaning:

After Prapatthi, one should not engage in Kaamyas karmas, which gives the fruits other than Moksham. One should not engage in KarmAs that will produce sins. In between the Kaamyas KarmAs and Paapa KarmAs are the neutral karmas (nithya-naimitthika KarmAs) such as sandhya vandhanam, SrArddham et al. These nithya-naimitthika karmas should never be abandoned during the post-





Prapatthi period. One should also perform without fail the appropriate prAyaschittham for any consciously acquired sins during the post-Prapatthi period.

All human beings have three kinds of debts:

- (1) debt to the dEvAs
- (2) debt to the Rishis and
- (3) debt to the manes (pithrus).

The debt to the dEvAs is discharged by performing Yaagams; the second debt (to the Rishis) is discharged by VedAdhyayanam and the third debt is cleared by having progeny. The power of the Prapatthi done at the sacred feet of the Lord clears does not clear all the three kinds of debts during the post-prapatthi period.

For the prapannan, during the post-Prapatthi period, the joys and sorrows will whirl around him like a stiff wind. He should not despair over them but learn to bear with them patiently (titikshu). He should feel joyous over the anubhavam of these prArabdha karmas beginning to bear fruit and thereby clearing the way for his ascent to Parama Padham. He can pray at all times to Bhagavaan or the nithya Sooris and AcAryans for the growth of bhakthi and Jn~Anam during the post-Prapatthi period without expecting anything else in return. Moksham has already been assured at the time, when his earthly life is over. He should never ask for the anugraham of anya dEvathais for the growth of his Jn~Anam and Bhakthi.

Explanatory Notes by Dr.V.N. VedAnthas Desikan:

This sLOkam devotes to the manner in which a Prapanna ought to live in the remaining years. Certain guidelines are given for a layman to understand the SaastrA.





Ask Him for bhagavadArAdana upakaraNams

1. KaamyA rituals are a taboo. He must perform nithya and naimitthika duties only.
2. He has nothing to do with an objective. He has already carried out the super most upAya act for Moksham (i.e.), Prapatthi. What else is left for him to do? Nothing.
3. In fact he must keep off from the two paths (Karma-Jn~Ana-Bhakthi-Prapatthi type of approach and the mundane-goal-oriented kaamyA ritual approach). He must be in the meridian line throughout.
4. His daily duties enjoined on him by the SaasthrAs, his service to Sriya: Pathi at home and shrines, duties like abhigamana, AarAdhana etc.
5. Once in a way, transgressions may occur. When he commits one, knowingly, atonement-expiation ritual is a must. Such things occur as a visitation from unexhausted portion of prArabhdhA sins to his credit.





The expiatory PrAyaschitthA is a must by God's dictate. If he does not expiate and exhaust it, the Lord will feel offended and there will be unwelcome consequences for it.

6. In the balance of the life-time, the Prapanna is to continue to discharge his debt to (a) Gods (b) the Sages and (c) the Manes - by means, respectively, of YajñAs, VedAs and progeny. Prapanna can not escape from these debts.
7. A two-fold hurricane may always torment him throughout his life in this world; pain and pleasure, flowing from his earned sins and good deeds, belonging to the category of "PrArabdha". These cannot be escaped. He will have a suitable mental state to accept them. Indeed his consolation, while in distress, would be that his stock of sins is being expended.
8. What he can now pray for is:
 - ⇒ the flawless service to God in any SaastriC manner possible supply of material used in Bhagavath AarAdhanam (e.g.), flowers, Sandal paste etc.
 - ⇒ an existence free from any longing for name, fame, power, rewards for his normal duties, since he is bent on doing every thing as duty.
 - ⇒ a salubrious environment helpful to his existence as a discerning prapanna, appropriate like-minded humans around.
9. There is no point in seeking or securing affluence, wholly irrelevant for his service-packed life. What is earthly affluence to do for him as help?
10. Never should we seek anything from lesser gods, whom the present-day world, in its ignorance, deifies, seeks all fruits from, and becomes contented.
11. The prapanna can plead with the Lord, the nityasooris attending on Him (like anantha, Garuda, VishvakṣEnA etc), AzhwAr, Bhagavath Ramanuja and AcAryAs - only salutary traits like JñAna, Bhakthi,





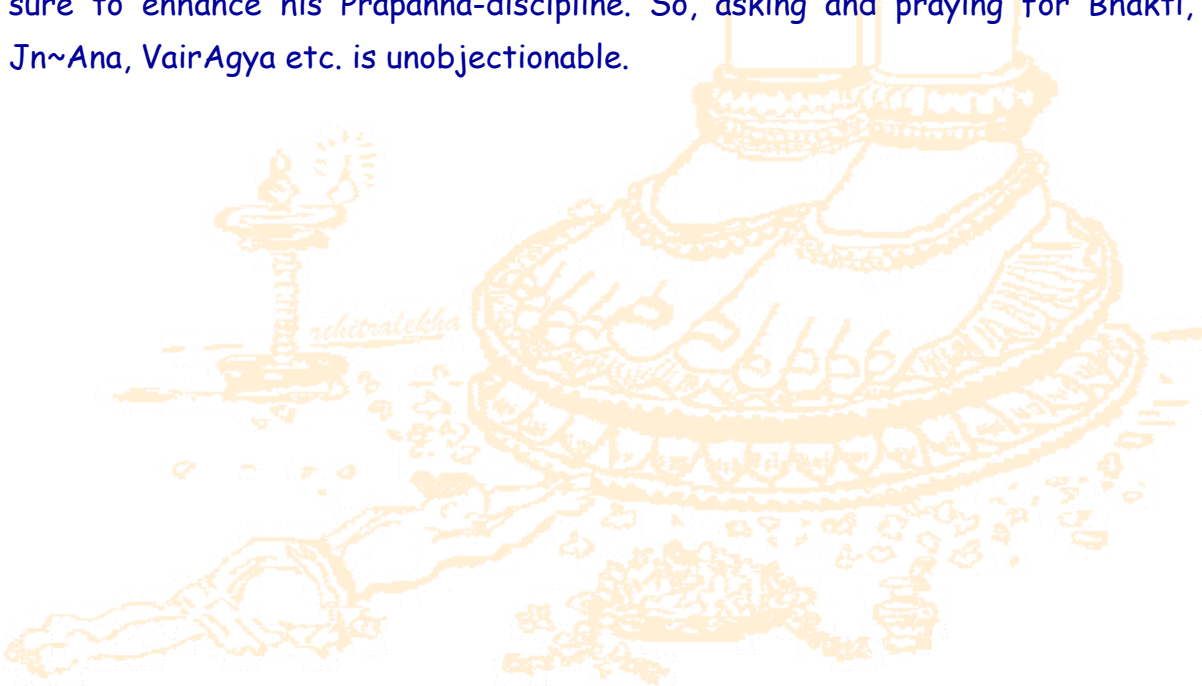
VairAgya etc.

12. In fact, we can act and pray for auspiciousness only from the list of the worshipful great.

13. A doubt may linger in a prapanna's mind if it is permissible to ask anything of this type, as a Prapanna's discipline implies absence of desires.

That he should have no motivation except service to God is right, but then he seeks only entities - that too from his Gods - that are unobjectionable and are sure to enhance his Prapanna-discipline. So, asking and praying for Bhakti, Jn~Ana, VairAgya etc. is unobjectionable.

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SLOKAM 20

PRAPANNA GAINING MOKSHAM WHEN HE WISHES

आज्ञा कैङ्कर्य वृत्तिष्वनघ गुरुजन प्रक्रिया नेमि वृत्तिः

स्वार्हानुज्ञात सेवा विधिषु च शकने यावदिष्टं प्रवृत्तः ।

कर्म प्रारब्ध कार्यं प्रपदन महिम ध्वस्तशेषं द्विरूपं

भुक्त्वा स्वाभीष्ट काले विशति भगवतः पादमूलं प्रपन्नः ॥ २० ॥

Aaj~nA kaimkarya vruttishvanagha gurujana

prakriyA nEmi vrutti:

svArhAnuj~nAta sEvA vidhishu ca SakanE

yAvadishTam pravrutta: |

karma prArabdha kAryam prapadana mahima

dhvasta SEsham divroopam

bhuktvA svAbheeshTa kAlE viSati bhagavata:

pAda moolam prapanna: ||

Meaning:

The kaimkaryams done by the Prapanna fall into two categories:

(1) Aajn~A kaimkaryam and

(2) anujn~A kaimkaryam.

1. The **Ajn~A kaimkaryas** are those commanded by the Lord for us to perform through His Saasthras (SnAnam, SandhyA Vandhanam, Bhagavadh AarAdhanam, SrArddham and tarpaNam). If some one who is capable of doing these abandons them, he will incur mighty sins. Even if they are not angams of Prapatthi, they must be performed as VarNASrama dharmams established by the Lord. One has to do them following the way our PoorvAcAryas have done just like the wheel of a

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cart follows the well marked path in the road.

2. The **anujn~A Kaimkaryams**: No sins will accrue if one does not perform these kaimkaryams. It is optional. These are done to please the ThiruvuLLam of the Lord. Offering flower garlands, Sandal paste, performing PradakshiNam at the Lord's temple, conductance of the annual uthsavams for the Lord are examples of anujn~A kaimkaryams.

The chEtanan's karmas break down into two categories:

(1) **Sanchitham** and

(2) **PrArabdham**.

Sanchithams are accumulated bundles of karmAs, which will yield their phalans at the time of their maturation. **PrArabdham are those karmAs, which have begun to yield the phalans**. For one, who has performed Prapatthi, all his sanchitha karmas are destroyed by the Lord at the time of his Prapatthi anushtAnam. Those of the PrArabdha KarmAs, which would have resulted in yet another birth are destroyed through the sakthi of Prapatthi. What remains are those prArabdhams, which will yield their fruits in this life itself. These are classified into puNyams and Paapams. The phalans of the above PuNyams and Paapams are experienced by the Prapannan before his body falls down. As a result, the Prapannan exhausts all his PrArabdha karmas by the time his present life is ended. After the dissolution of his karmas, the prapannan ascends to SrI Vaikuntam at the time when he wished for (**as an Aartha Prapannan or as a dhruptha Prapannan**) at the end of his life and performs nithya kaimkaryam to the dhivya dampathis.





SLOKAM 21

THE PHALANS OF RECITING NYASA VIMSATI

श्रुत्या स्मृत्यादिभिश्च स्वयमिह भगवद्वाक्य वर्गैश्च सिद्धां
स्वातन्त्र्ये पारतन्त्र्येऽप्यनितर गतिभिः सद्भिरास्थीयमानाम् ।

वेदान्ताचार्य इत्थं विविध गुरुजन ग्रन्थ संवादवत्या
विंशत्या न्यासविद्यां व्यवृणुत सुधियां श्रेयसे वेङ्कटेशः ॥ २१ ॥

Srutya smrutyaDibhi: ca svayamiha bhagavat
vAkya vargaisca siddhAm
svAtantryE pAratantryEyapi anitaragatibhi:
sadbhirAstheeyamAnAm |
vEdAntAcArya ittham vividha guru jana
grantha samvAdavatya
vimSatya nyAsa vidyaAm vyavruNuta sudhiyaAm
SreyasE vEnkaTeSa: ||

Introductory remarks:

The Prapatthi done at the Lord's sacred feet yields Moksham. Swamy Desikan uses 20 slokams to bring this message out with the citation of PramANams (valid knowledge), with references to its mahimai and with the evidences from the upadEsams of PoorvAcAryas . Swamy Desikan describes the fruits arising from Prapatthi anushtAnam, while explaining its uniqueness among Moksha upAyams. nyAsa VimSati incorporates all the minute aspects of Prapatthi, which is advocated in VedAs and Upanishads, Smruthis, PurANAs, PaancharAthra samhithAs, AzhwaAr-AcArya Sri Sookthis; SaraNaagathy in this manner has also been practiced by AlavanthAr, Ramanuja et al. This work as it is and as it is purported to be, is a conferrer of enjoyment and good auspices to all discerning believers in Prapatthi's efficacy. They are the good scholars, described as "Sudhees".





AzhvArs and AchAryAs resorted to prapaththi only

Meaning:

The Upanishads instruct us that Moksham results from Prapatthi done at the Lord's sacred feet. Smruthis, IthihAsams and PurANams stress the power of this upAYam for deliverance from samsArIC woes and gaining Moksha Sukham. Our Lord, who blesses us with His anugraham has talked about the power of



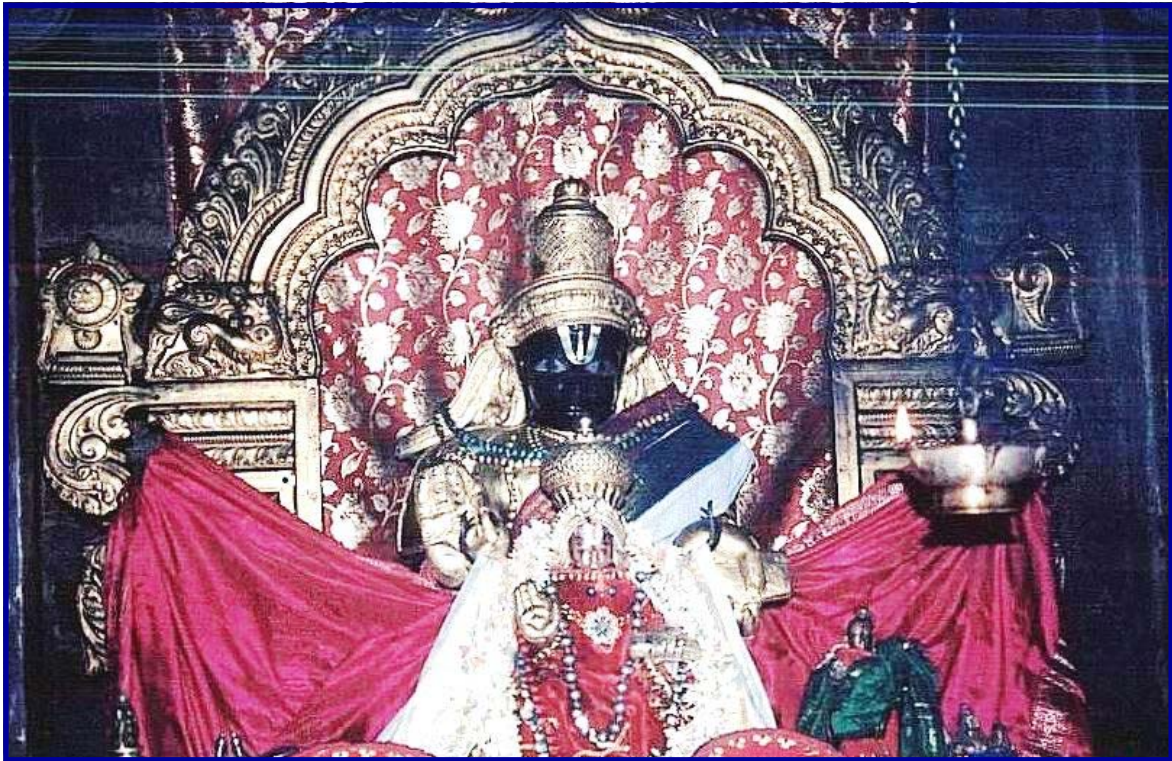


Prapatthi at many places (Geethai, VarAha PurANam and Srimath RaamAyaNam). AcAryAs like AzhwArs, Naatha Muni, AlavanthAr and EmperumAnAr, who did not adopt any upAyam other than Prapatthi for Moksham, have performed Prapatthi anushtAnam and celebrated it in their Sri Sookthis. They have pointed out that Prapatthi can be done as a direct upAyam for Moksham or as an angam of Bhakthi yOgam. Poet VenkatEsa honored by Sri RanganAtha Himself as VedAnthAcAryan has followed the poorvAcArya Sri Sookthis like SthOthra Ratnam, Gadhya thrayam to create the twenty sLOkams of SrI nyAsa VimSati for the benefit in the here and the hereafter for those blessed with good Jn~Anam about the tattva thrayams.





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nirbharO nirbhayOsmi





SLOKAM 22

THE WAY TO PERFORM PRAPATHI

संसारावर्त वेग प्रशमन शुभदृग्देशिक प्रेक्षितोऽहं
संत्यक्तोऽन्यैरुपायैरनुचित चरितेष्वद्य शान्ताभिसन्धिः ।
निःशङ्कस्तत्त्वदृष्ट्या निरवधिकदयं प्रार्थ्य संरक्षकं त्वां
न्यस्य त्वत्पादपद्मे वरद निजभरं निर्भरो निर्भयोऽस्मि ॥ २२ ॥

samsArAvara vEga praSamana Subhadrug
dEsika prEkshitOaham
santyaaktOanyairupAyai: anucita caritEsh-
vadya SAntAbhisandhi: |
nisSankas tattva drushTyA niravadhikadayam
prArthya samrakshakam tvAm
nyasya tvat pAda padmE varada nijabharam
nirbharO nirbhayOasmi ||

Meaning:

Oh VaradharAja! adiyEn has been the beneficiary of the auspicious AcArya KaTaaksham that controls the speed of the whirlpool of SamsAram. adiyEn has been well abandoned by all upAyams other than Prapatthi. adiyEn has abandoned thoughts about the acts prohibited by Your SaasthrAs. At this stage, adiyEn's doubts have been chased away by tatthva Jn~Anam. adiyEn has sought You, the One with limitless dayaa, as adiyEn's upAyam and placed at Your lotus feet the burden of adiyEn's protection and stay in a state of freedom from fear and worries about rakshaNam.

Explanatory Notes by Dr.V.N. VedAntha Desikan Swamy :

A Prapanna can quickly recapitulate the whole of the essence of NyAsa, by reciting this sLOkam.





"Oh Grantor of what all we seek! While I was in the whirlpool of samsAram, I was blessed by the fruitful glance of a good AcArya. It nullified the impact of my past Prapatthi sins and sufferings.

Having discarded other upAyAs, forgetting improper acts and acquiring the realization about the efficacy of Prapatthi, I cast off my doubts, reposed implicit confidence in You, of inestimable grace. I saw in You the correct Protector. Once, I have deposited my burden (my AthmA and its protection) at Your lotus feet, I have been freed from worry and fear. This benevolent state came to be because of adiyEn's Prapatthi.

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कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkikasimhAya kalyaaNaguNaSaalinE |
SrImatE venkaTeSaaya vEdAntaguravE nama:

Srimath Azhagiya Singar thiruvadigaLE SaraNam,
Daasan, Oppiliappan Koil VaradAchAri Sadagopan

