

Swamy Desikan's Chillarai Rahasyam

Abhaya PradAna Saaram



Sri nrisimha sEva rasikan

Oppiliappan Koil Sri.VaradAchAri SaThakOpan

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Swami Desikan



॥ श्रीः ॥

श्रीमते निगमान्तमहादेशिकाय नमः

अभयप्रदान सारः

ஸ்ரீமங்கிகமாந்த மஹாதேஸிகன் அருஸிய

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Swamy Desikan's

abhaya PradAna Saaram

(ChillaRai Rahasyangal)



INTRODUCTION

SrI Raama Navami at ThiruvahIndhrapuram and elsewhere is approaching (April 13, 2008). At ThiruvahIndhrapuram, there is a sannidhi for Lord Raamachandra with Lakshmana Swamy, SeethA PirAtti and HanumAn. Swamy Desikan was so captivated by the darsana soubhAgyam of this Raamachandra Moorthy and His valor that he composed a brilliant Sanskrit StOtram on Lord Raamachandra and named it SrI Raghu Veera gadyam (Mahaa Veera vaibhavam). It is in the gadyam (prose) format instead of in the padyam (poetry) format.

The annotated meanings of the 94 gadyam passages of Swamy Desikan's Raghuveera Gadyam have been posted by adiyEn two years ago in the Sundara Simham series as the 5th e-book (<http://www.sundarasimham.org>).



Thiruvahindrapuram Sri Rama -thanks sri sridhar



This e-book on SrI Raghu Veera Gadyam has inside copious references to the Bhakthi-laden Krithis of Saint ThyagarAja SwaamigAL. Please refer to them during the upcoming SrIraama Navami uthsava season.

Additional tributes by SrI Mutthuswamy Dikshithar to Lord Raamachandra are housed in his 14 bhakthi-filled krithis set in the following RaagAs:

1. SrI Ranjanai
2. NaaraayaNa GowLai
3. Maanji
4. ThOdi
5. DhanyAsi
6. Dharmavathi
7. VasanthA
8. JyOthi SvaroopiNi
9. Raamakali
10. Hejjaji /GaayakapriyA
11. DevagAndhAri
12. MaNirangu
13. KokilapriyA and
14. Maahuri/HarikhAmbOji Janyam.

The first 8 of the above 14 krithis are in a set known as SrI RaamAshtaka Krithis. Each of these 8 krithis is set in a particular vibhakthi (case) starting from prathamA (first) Vibhakthi to ashtami (eighth) Vibakthi. Commentaries on these 8 krithis have been released with embedded audio as the 44th e-book in the Ahobilavalli series: <http://www.ahobilavalli.org>

THE THEME FOR THE SRI RAAMA NAVAMI FOR SARVADHARI YEAR:

adiyEn has selected the SrI Sookthi of "abhaya PradAna Saaram" of Swamy Desikan for this year's postings.

Nedumtheru VidvAn SrI Kannan Swamy has made an interesting observation about Dasaratha Raaman, the One to be understood through the eternal VedAs (*veda vEdyE ParEpumsi dasarathAtmajE jaatE*) as follows:

He says SrImad RaamAyaNam is an Utthama Kaavyam; it is about Dharma Saasthram; it is all about SaraNagathy Saasthram. The central figure (Naayakan) of SrImad RaamAyaNam is the Parama Purushan, the abode of anantha KalyANa guNams, Lord Raamabhadran. The Naayaki for this Utthama Kaavyam is none other than SaakshAth MahA Lakshmi. The scope of the Utthama Kaavyam is about upadEsam on all PurushArthams.

ACCORDING TO SRIMAN KANNAN SWAMY:

- Baala KaaNDam, points out that the Lord is the Jagath KaaraNan (Cause for all the universe and its beings);
- AyOdhyA KaaNDam teaches us that He is the Protector (Rakshakan) of this Universe;
- AaraNya KaaNDam reveals that He is the grantor of Moksham;
- KishkindhA KaaNDam assures us that Lord Raamachandran is KalyANa GuNa ParipoorNan;
- Sundara KaaNDam lets us know that He is the samhAra Moorthy of all unrighteous;
- Yuddha KaaNDam reminds us that He is the Supreme Being (Parama Purushan), whose glory is sung by the VedAs.



demonstrates brilliantly that it is SaraNagathy Saasthram personified. With abundant citations from SrImad RaamAyaNam, Swamy Desikan instructs us about the subtle aspects of the profound upAyam of SaraNagathy.

THE TEN INDIVIDUAL CHAPTERS OF THIS BRILLIANT SRI SOOKTHI ARE:

1. Prabhandha avathAram
2. Para tattva nirNayam
3. SaraNagathy taatparya Prapancham
4. PrakaraNa taatparya nirNayam
5. SaraNya Seela PrakAsam
6. SaraNya Vaibhava PrakAsam
7. Parama Dharma nirNayam
8. SaraNya Vratha VisEsha PrakAsam
9. SaraNya-SaraNagatha Sangama Laabham
10. PrApti PrakAra Prapancam

The subject matter is the central doctrine of SaraNagathy. The author of SrI Sookthi is the sarva tantra Svatantra nigamAnta MahA Desikan. The writer about this extraordinary SrI Sookthi is a dullard like adiyEn. Please bear with me about adiyEn's profound deficiencies in understanding. The intense desire to know more about this SrI Sookthi from earlier AchArya upadEsams propels me to take the bold step of attempting to write about this great SrI Sookthi. adiyEn seeks Swamy Desikan's blessings to enter into this kaimkaryam in preparation for this year's SrI Raama Navami uthsava Kaalam.



SrIranganAthan is Lord Ramachandran - thanks SrI Murali Bhattar



The First of the ten chapters of abhaya PradAna Saaram is "Prabhandha avathAram" or the birth of the Prabhandham dedicated to instruct us on the Saaram (essence) abhaya PradAnam (Granting of Freedom from Fear). Bhayam or Bheethi is the fear and abhayam is the freedom from that fear. What is this Bhayam? Swamy Desikan has dealt in detail about what this Bhayam is and who is the One that chases away this fear and grants freedom from these fears. Let us reflect on these passages from SrI abheeti Stavam, where the prayer is to the uthsava Moorthy of SrI RanganAthan, who in our tradition is none other than Lord Raamachandran. SrI abheeti stavam is the 39th e-book in the Sundara Simham series (<http://www.sundarasimham.org>).

abhaya PradAna Saaram is all about that Lord Raamabhadran and His vratham to protect those, who seek His rakshaNam through the act of SaraNAGathy.

ABHEETI STAVAM PASSAGES:

The first sLOkam of SrI abheeti stavam defines three items right away and pays tribute to that MahA Purushan, ParandhAman, PurushOttaman (रमा सखं किमपि मधीमहे ramaa-sakham Kimapi maha: adheemahE).

The one who destroys all fears on seeking His protection in this world is saluted as "इह यज्जुषां अभीतिः iha yajjushAm abheeti:".

The one who is filled with fear on abandonment by the Lord is saluted as "इह यदवधीरितानां भयं iha yad-avadheeritAnAm bhayam".

The Lord under whose command are those , who generate fear and freedom from fear are referred to as "जगति भयाभय विधायिनः यन्निदेशे स्थिताः jagati bhaya-abhaya vidhAyina: yannideSe stithA:". He is the controller and ruler of all these forces and the empowerer. They are all enabled by Him.

That Lord is the One, who uttered on the sea side the famous abhaya PradAna vaakyam, which Swamy Desikan paraphrases in the second sLOkam of abhaya PradAna Saaram:

"सकृत्प्रणत रक्षण प्रथित संविदः - Sakrut praNata rakshaNa prathita samvida:"

Even those who sought His protection ONCE (sakrut praNata), He protects without fail. He has declared this as His vow publicly on the sea side (rakshaNa prathita samvida:) so that no one has any confusion about His vow (prathij~nai).

This vow to protect those, who sought His protection are of many kinds as they sink in the deep ocean of SamsAram: Some are "mitha buddhis" engaged in the enjoyment of alpa sukham (siRRinbham) of the world. Some are deeply stuck in the mud of ajn~Anam (false knowledge about tattva trayam). These are

"बहुलमोहभाजा - bahuLamOhabhAjA". They do not think about the fruits of auspicious and inauspicious karmas and (अतर्कित हिताहित क्रम विशेष वृत्ति atarkita hita-ahita krama viSesha vrutti:).

They do not realize directly or through SadAchArya upadesam that SaraNAgathy to the Lord will free them from fear from all quarters and at all times (तस्य कदाचन कुतश्चन क्वचन भयम् न स्यात् tasya kadAcana kudaScana

kvacana bhayam na syAt). Such a bhAgyasAli, who has performed SaraNAgathy at our Lord's Sacred Feet does not end up in narakam or become exposed to the influence of the servants of Yama Dharman, who is the Lord's servant (न तस्य

यम वश्यता नरक पात भीतिः कुतः na tasya yama vaSyatA naraka paata bheeti: kuta:)

Oh Lord Raamachandra! For those, who wish to cross the ocean of SamsAram (त्रिगुण लङ्घनोद्योगिनः triguNa langhana udyOgina:) there are fearful times in

which they slip from their chosen path of seeking Moksham (स्खलत्समय कातरी अनुभवन्तः skhalat samaya kaataree anubhavanta:). At those times, You as the forever-alert Lord about their protection (कातरी हरण जागरूकाः kaataree haraNa jaagarUkan) give Your hand as the One, who has vowed to rescue them (कर ग्रहण दीक्षितः kara-grahaNa deekshitan) from such calamities and protect them without fail. For You, the rescuing of those, who seek Your protection (praNatha rakshaNam) is like the effort to protect Your own Self (स्वरक्षणं इव भवति svarakshaNam iva bhavati).

Swamy reminds the Lord of His vow that He broadcast over the noise of the waves of Raama Sethu in APS this way:

सकृत् प्रपदन स्पृशामभय दान नित्यव्रती

sakrut prapadana spruSaam abhaya daana nitya vratee

One who has declared during RaamAvathAram that it is His eternal vow to protect those, who sought His refuge through the act of Prapatthi.

Swamy also reminds the Lord that He is afraid to reject the SaraNagathan independent of the magnitude of trespasses the jeevan might have committed and salutes the Lord in this context as "SaraNagata praNaya bhanga bheetan". On seeking the refuge of the Lord's sacred feet, they are freed from the three kinds of FEARS and attain Moksham (भवत्पद समाश्रिता भय विमुक्तिमापुः bhavat pada samaaSritA: bhaya vimuktim aapu:). abhayam is described as Bhaya Vimukti here. He gives the abhaya PradAnam and those object of His infinite DayA, get Bhaya Vimukti. The SaraNagathan says: "अयं भरः त्वत्पादमूले समर्पितम्

ayam bhara: tvat paadamoolE samarpitam" (The responsibility of my protection is placed at Your sacred feet) and the Lord, who has been waiting to hear this plea takes over immediately the act of protection that is sought. The Lord is the abode of all auspicious attributes (PrakrushTa guNakan) and with His inviolable power burns away all the fears of the suffering SamsAri once and for all. The object of such abundant mercy (the PrapannAs) join the assembly of those, who perform pallANDu for Him (jitam tE vaadhina:). They join the list of PrapannAs like PrahlAdhan, Dhroupathi, GajEndhran, VibhIshaNan, the GopAs and the Gopis, AmbharIshan and a host of others, who have recieved already abhaya PradhAnam from our Lord.

This then is the message of abhaya PradAna Saaram, which we will study together during this puNya kaalam of SrI Raama Navami season.

We will study next, the introductory Sanskrit and Tamil sLOkams placed at the very beginning of this Prabhandham of abhaya pradAna Saaram.

There are three most brilliant Sanskrit sLOkams and two Tamil Paasurams at the beginning of abhaya pradAna Saaram. Let us enjoy them first before plunging into the main text.

Slokams & Commentaries



Mangudi (near Pundarikapuram) Sri Rama Parivaram with Swami Desikan
Moolavar - Sri Varadarajan
(Thanks:Mannargudi Sri.Srinivasan Narayanan)

SLOKAM 1

About The Supremacy of Lord Raamachandran

This is the same sLOkam that we find at the beginning of SrI Raghuveera Gadyam:

जयत्याश्रित संत्रास ध्वान्त विध्वंसनोदयः ।

प्रभावान् सीतया देव्या परमव्योम भास्करः ॥

jayati aasrita santrAsa dhvAnta vidhvamsana udaya: |

prabhAvAn Seetayaa dEvyA parama-vyOma bhAskara: ||

MEANING

Lord Raamachandran has incarnated as the son of DasarathA to destroy the darkness of fear from those, who have sought His refuge. He is **aasrita santrAsa** (fear of saraNagathAs) **dhvAnta vidhvamsanan** (destroyer of the darkness constituted by that fear). He is like the Sun, which chases away the physical darkness. Similarly, Lord Raamabhadran has incarnated to banish the mental darkness caused by fear of samsArIc afflictions for those, who have sought His protection. He is the Sun (**Bhaaskaran**) shining in the Supreme space (paramAkaaSam) of SrI Vaikuntam. Such a Sun shining in SrI Vaikuntam is radiant with His Svayam JyOthi (**parama vyOma bhaskara:**) and is victorious (**jayati**). Just as the lustre (**prabhaa**) never parts with the Sun, SeethA pirAtti never leaves the side of Her Lord and makes His glories supremely radiant (**SeetayA dEvyA prabhAvAn parama vyOma bhaskara: jayati**).

Deep aspects of SrI tattvam are referred to here. Lord Raamachandran and His Devi enjoy nithya yOgam. They are never separated from one another (**nitya SrI and anapAyinee**). Their nithya sambhandham is celebrated here, when She

is likened to the PrabhA of the BhAskaran. Without that grand lustre (PrabhA), the Sun will not amount to any thing. SrImad RaamAyaNam also refers to this tatthvam as: "bhAskarENa prabhA yatA", when it salutes the inseparable relationship between the dhivya dampathis. Unlike other Prabhas, the PrabhA of Sooryan spreads everywhere and illumines everything. Joined with the PrabhA, the BhAskaran destroys the long and dark night of SamsAram. One can not say that Bhaskaran alone (devoid of His prabhA) drives the darkness (grants mOksham) away. Thus PirAtti's UpAyathvam for Moksham is asserted with this analogy. This is the Parama tAthparyam (deep meaning) of the analogy of Raamabhadran and SeethA Piratti as the Sun and its PrabhA.

SLOKAM 2

The significance of the abhaya Hastam of the Lord

प्रायः प्रपदने पुंसां पौनः पुन्यं निवारयन् ।

हस्तः श्रीरङ्गभर्तुर्मामव्यादभयमुद्रितः ॥

prAya: prapadanE pumsAm pouna: punyam nivArayan |

hasta: SrIrangabhartu: mAma vyAt abhayamudrita: ||



abhaya mudrai

MEANING

The right hand of Uthsavar RanganAthar (Lord Raamachandran) holds the abhaya mudhrai to assure the PrapannAs that they do not need to be afraid of

any thing. When one reflects on that abhaya mudhrai, it appears as though the Lord is saying: "Oh prapannAs! Stop! It is enough that you have performed Prapatthi once. You should not perform Prapatthi again". That abhaya mudrai seems to be a reminder to the PrapannAs that Prapatthi for Moksha anugraham needs to be performed only once. Swamy Desikan prays here for the protection by that abahya hastham of the Lord.

SLOKAM 3

The glory of the Prapatthi yOgam

In this third sLOkam, Swamy Desikan reminds us of the vow of the Lord to hasten to protect the Prapannan, who sought His protection. This Prapatthi yOgam is easy to perform and does not have all the difficult steps of Bhakthi yOgam to gain mOksham.

नमस्तस्मै कस्मैचन भवतु निष्किञ्चनजन-

स्वयंरक्षादीक्षासमधिकसमिन्धानयशसे ।

सुराधीशस्वैरक्षणकुपितशापायुधवधू-

दृषत्तादुर्जातप्रशमनपदाम्भाजरजसे ॥

namastasmai kasmaicana bhavatu nishkincanajana-

svayam-rakshA-dhIkshA samadhika-samindhAna-yaSasE |

surAdheeSa svai-rakshaNakupita-SaapAyudha vadhU-

drashattA durjAta-praSamana padAmbhOja rajasE ||

MEANING

The glory of the SaraNagatha Rakshakan, Raamachandran keeps growing forever. His glory is limitless. DevEndran misbehaved with AhalyA, the wife of Sage Gouthamaa. The Sage got angry at Indhran and his wife and cursed them both. Ahalyai got transformed into a stone and lay by the wayside. The speck of dust from Lord RaamA's Thiruvadi fell on AhalyA, who had been transformed into a stone. The redeeming power of even the dust speck from the Lord's feet



restored Ahalya back to her human form and united her with her husband.
adiyEn offers my praNAMams to that matchless Raamachandran.



பாராளும் படர் செல்வம் பரதநம்பிக்கேயருளி

ஆராவன்பிளையவனோருடங்கானமடைந்தவன்

கும்பகோணத்திற்கு அருகே மாங்குடியில், ஸ்ரீரங்கநாதர் (உத்ஸவர்),

ஸ்ரீ காளிங்கநர்த்தனர், திருவடியில் ஸ்ரீநிகமாந்ததேஸிகனுடன்

Mangudi Sri.Ramar with Sri NigamAntha Desikan



PAASURAM 1

Lord is the UpAyam for Moksham

சோகந்தவிர்க்கும் சுருதிப்பொருளொன்றுசொல்லுகின்றோம்

நாகந் தனக்குமிராக்கதர்க்கும் நமக்கும் சரணாம்

ஆகண்டலன் மகனாகிய ஆவலிப்பேறிய தோர்

காகம் பிழைத்திடக் கண்ணழிவே செய்த காகுத்தனே

sOham tavirkkum suruthi poruL onRu solluhinROm

nAkam tanakkum irAkkatharkkum namakkum saraNaam

aakaNDalan mahanAhiya aavalippERiyathOr

kaaham pizhaitthida kaNNazhivE seytha KaakutthanE

MEANING

Lord Kaakusthan (Raamachandran), who spared the life of the egotistic son of Indhran (appearing in the form of the crow) after he performed SaraNAGathy and limited His anger with the destruction of just one eye in spite of the extraordinary offense that he committed against His Devi. He is the Lord, who is the means (upAyam) for protection of the DevAs, RaakshasAs and us. This is the deep meaning of the VedAs and His glory as the SaraNAGatha Rakshakan removes firmly all of our sorrows and fears.

The prANa PradhANam (sparing the life) to the offending KaakAsuran is an important event celebrated in SrImad RaamAyaNam. The KaakAsuran chased by RaamA's BrahmAsthran (empowered in a blade of grass) could not find anyone to save him. Finally, that crow fell at the feet of the Lord after traversing all the three worlds looking for some one to save him (trIn-IOkAn samparikramya tamEva SaraNam gata:). Out of His infinite mercy and the vow of offering protection to any one (even an aparAdhi) who sought His protection,

Raamachandran spared the life of that Kaakam:

स तं निपतितं भूमौ शरण्यः शरणागतम् ।

वधार्हमपि काकुत्स्थः कृपया पर्यपालयत् ॥

sa tamm nipatitam bhUmou SaraNya: SaraNagatam |

vadhArhamapi kaakutstha: krupayA paryapAlayat ||

--Sundara KaaNDam: 38.34 (Words of HanumAn)

Even if the crow deserved to be killed, Lord Raamachandran spared its life because it had performed SaraNAgathy at His sacred feet.



Even a blade of grass from His bow turns to brahmAstram

Thanks:Sou.R.Chitralkha

PAASURAM 2

Lord's abhaya pradAnam is Veda Saaram

ஒருக்காலே சரணாக அடைகின்றாற்கும்

உனக்கடிமை ஆகின்றேன் என்கின்றாற்கும்

அருக்காதே அனைவர்க்கும் அனைவராலும்

அஞ்சே லென்று அருள் கொடுப்பன், இதுதான் ஓதும்

இருக்காலு மெழில் முனிவர் நினைவினாலும்

இவையறிவார் செயலுடன் என்னிசைவினாலும்

நெருக்காத நீள்விரத மெனக்கொன்றென்னும்

நெறியுரைத்தார் நிலையுணர்ந்து நிலைப்பெற்றோமே

orukkAIE SaraNaaha adaihinRaaRkkum

unakkadimai aahinREn yenkiRaarkkum

arukkAthE anaivarkkum anaivarAlum

anjElenRu aruL koduppan, ithuthAn Othum

irukkAlumezhil munivar ninaivinAlum

ivai aRivAr seyaludan ennisaiivinAlum

nerukkAtha neeLviratham enakkonRennum

neRi uraitthAr nilai uNarnthu nilai peRRomE

MEANING:

Lord Raghu Raaman shared His thoughts before VibhIshaNan at the time of accepting his SaraNagathy request: "It is my vow to grant freedom from fear (abhaya pradAnam) for any one (janthu), who performs SaraNagathy to Me even

once and states that he is My daasan. For that janthu which practiced SaraNagathy, I will take the full responsibility so that no harm comes to it. This is My sacred vow based on the essence of Vedam -Smruthi and SadAchAram".

Swamy Desikan states here that his mind was filled with peace / joy, when he reflected on this magnanimous statement by the Lord about His SaraNagatha RakshaNa vratham (neRi).

Next, we will cover the first two chapters of abhaya pradAna Saaram:

- (1) Prabhandha avatAram
- (2) Para tattva nirNayam

We enjoyed in the previous section the three brilliant Sanskrit sLOkams and two Tamil Paasurams at the beginning of Swamy Desikan's SrI Sookthi abhaya pradAna Saaram. Let us now highlight the content of the first chapter of abhaya PradAna Saaram.

He is "anjEl yenRu aruL Koduppaan" for those who sought His refuge once and identified themselves as His Daasans (orukkAIE SaraNaaha adhaihinRaaRkkum, unakkadimai aahinRen yekinRaarkkum). He will assure them total protection from all fears. This is the essence of abhaya pradAnam offered by our SaraNagatha RakhsaNa Vrathy, Lord Raamachandran.

CHAPTER 1

PRABHANDHA AVATARAM



dAsarathy of thiruppullani - thanks SrI Raghuv eeradayal

SrIman NaarAyaNan took the avathAram as the son of King DasarathA during one of the trEtA Yugams. At that time, Brahma appeared before Sage Vaalmiki and blessed him with "dhivya Saarasvatam" (Divine speech) to compose the ithihAsam of SrImad RaamAyaNam to celebrate the glories of the Vibhava avathAram of the Lord centered around SaraNAGathy tattvam. Brahma blessed Sage Valmeeki to have dhivya chakshus (divine vision) to experience all that

happened during RaamA's life so that his description of the charitham would be free from any mistakes (na tE vaak anrutA kaavyE kaacit atra bhavishyati). Valmeeki revealed the avatAra rahasyam of the Lord as SrI Raamachandran in SrImad RaamaayaNam as a result of that divine anugraham of Sarasvathy Vallabhan (Brahma Devan).

After composing the 24,000 sLOkams of this sacred epic, sage Vaalmiki was looking for a qualified adhikAri to teach this MahA PuNya charitham, which is equal to Vedam (PuNyam Vedaisccha sammitam).

The beautiful and learned sons of Lord Raamachandran and SitA PirAtti, Lava KusaaLs, appeared at this time before Sage Vaalmeei and prostrated (Paada upasangrahaNam) at his sacred feet.

Sage Vaalmiki recognized that Kusa-LavaaLs are the fittest adhikAris (ucita uttama adhikAris) for propagating SrImad RaamAyaNam, which expounds the deep and esoteric meanings of VedAs. He assessed the young boys of the dhivya dampathis to be MedhAvis (filled with discriminating intellect) and proficient in the mastery of the VedAs and established in the VedAs (practitioners of Vedic anushtAnams).

Sage Vaalmeei was immensely delighted to instruct them and spread the messages of SrImad RaamAyaNam, which came in to existence to explain the deep meanings of VedAs.

स तु मेधाविनौ दृष्ट्वा वेदेषु परिनिष्ठितौ ।

वेदोपबृम्हणार्थाय त्वाग्राहयत प्रभुः ॥

sa tu mEdhAvinou drshtvA vedEshu parinishTitou |

vedOpabrahmNaarthAya tAvagrAhayata prabhu: ||

--SrImad RaamAyaNam : Baala KaaNDam: 4.6



Thus Srimad RaamAyaNam took its avathAram as a Prabhandham through Sage VaalmeeKi and propagated throughout the world through the kaimkaryam of his sishyAs, Lava and KuchA.

CHAPTER 2

PRADANA SAARAM: PARATATTVA NIRNAYAM

We will now study the second chapter of abhaya PradAna Saaram (Para tattva nirNayam) dealing with the establishment of the Paratvam (the Supremacy) of the Lord who incarnated as Raamachandran at AyOdhi.



Supreme protector at oppiliappan koil

thanks SrI MN Srinivasan

SrImad RaamAyaNam is Veda upabrahmaNam or the grantham that explains the meaning of the VedAs. Among those works, which serve in these categories is the SvEtaSsvatAra Upanishad, which focuses on two cardinal points:

1. Sarva SaraNya Paratattva vishayam (The Lord serving as the Supreme Protector/Rakshakan for one and all)
2. Sarva adhikAra SaraNAgati Roopa Parama hita vishayam (the supreme

upAyam, which is in the form of SaraNagati that is open to all adhikAris).

SARVA SARASYA PARA TATTVAM

When it comes to the examination of who is the Supreme most protector for one and all, who seek the refuge, it is easy to prove that SrIman NaarAyanan taking the different VibhavAtharams like Narasimhan, Raamachandran and KrishNan is the Supreme Godhead (ParamAtmA). Some times, the confusion about his fundamental truth arises due to the competing claims of this status by two others: (1) BrahmA and (2) Sivan. Brahma is the son of SrIman NaarAyaNan and Sivan is the son of BrahmA and therefore Sivan is the grandson of SrIman NaarAyaNan. It is accepted that SrIman NaarAyaNan has no equal or superior, when it comes to being the unfailing Supreme protector of all, who seek His rakshaNam. His parattvam (Supremacy) is considered as "SarvasmAt Paratvam" (Superior to every one). This is acknowledged by BrahmA and Sivan themselves. Let us cite some direct quotations from BrahmA and Sivan about the fact that PerumAl is indeed Sarva VilakshaNa Parabrahmam (The One with unique and unmatched glories as SaraNagatha Rakshan):

Oh Raamachandra! You are the Unchanging Para Brahmam and is eternal (अक्षरं ब्रह्मसत्यं च aksharam brahma satyam ca) --Yuddha KaaNDdam: 120-14). These are BrahmA's words as he salutes his Lord, the victorious Raamachandran in front of him.

You are the root cause of all the three Worlds and their beings and is the Lord of them all (त्वं त्रयाणां हि लोकानामादिकर्ता स्वयं प्रभुः tvam trayANaam hi lOkAnAm aadikartA svayam prabhu: -- Yuddha KhANDam: 120-19). These are again BrahmA's own words.

Oh RaamabhadrA! The whole world is Your SarIram (जगत् सर्वं शरीरं ते jagat

sarvam SarIram tE --Yuddha KaaNDam: 120-26). Quintessence of VisishtAdhvaitham is revealed here by the overawed BrahmA.

Oh RaamachandrA! You are the upAyam/means and the fruit of SadhanA for Moksham. You are the Moksham granting Lord (शरण्यं शरणं च त्वामाहुः महर्षयः SaraNyam SaraNam ca tvam aahu: maharshaya: -- Yuddha KaaNDam: 120.18).

The above are all the direct statements of Chathur Mukha BrahmA. The following passage of SvEtaSsvatara Upanishad asserts that SrIman NaarAyaNan created that BrahmA:

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।

तं ह देवात्मबुद्धिं प्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

yO brahmANam vidadhAti poorvam yO

vai vEdAmScha prahiNOTi tasmai |

tamm ha dEvAtmabuddhi prakaaSam

mumukshurvai SaraNamaham prapadyE ||

..SvEtaSvatara upanishad: 6-18

Meaning:

I an aspirant after liberation seek refuge in (Surrender unto) that effulgent Lord, who creates BrahmA FIRST (at the time of creation) and who endows Him with the VedAs also and on account of whom the intellect of mine shines out.

This is the manthram for performing SaraNAGathy at the sacred feet of the Lord.

BRAHMA'S MESSAGE TO SRI RAAMAN THROUGH YAMA DHARMAN

When the avathAra Kaaryam of Lord Raamachandran was completed, Yama dharma Rajan brings the message of Brahma to the Lord at AyOddhi and requests Him to return to His natural abode, SrI Vaikuntam, now that the avathAra Kaaryam was over. Here is the plea of Brahma:

Oh Lord Raamachandra! You created me (Brahma) in Your navel lotus and commanded me to engage in the creation of the Universe and its beings. You gave me the power of Jn~Anam and Sakthi to perform my duties of creation without obstruction. You incarnated as VishNu from the Para VaasudEva form for the sake of protection of the world and its beings. You were born as the son of King Dasaratha in the form of a human to destroy RaavaNa, who was causing harm to the dEvAs and all Janthus -- RaamAyaNam, utara KaaNDam: 104-7 to 11.

Our Lord serves as the protector even for Brahma and other Gods. They seek Him as their surest refuge. He is therefore the Para tattvam defined by Veda BhAgams and upa Brahmanams like SrImad RaamAyaNam.

The above passage is in the Uttara RaamAyaNam, where He (Lord Raamachandran) is requested by Brahma to return to His Supreme abode of SrI Vaikuntam now that His avathAra Kaaryam was completed; this establishes His (Lord Raamachandran's) Parattvam. Here is the request for the Lord to return to His Supreme abode as SarvEsvaran:

आगच्छ विष्णो भद्रं ते दिष्ट्या प्राप्तोऽसि राघव ।

भ्रातृभिः सह देवाभैः प्रविशस्व स्वकां तनुम् ॥

वैष्णवीं तां महातेजस्तद्वाऽकाशं सनातनम्

त्वं हि लोकपतिर्देव न त्वां केचन जानते ।



ऋते मायां विशालाक्षीं तव पूर्वपरिग्रहाम् ।

यामिच्छसि महातेजस्तां तनुं प्रविश स्वयम् ॥



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sarvESwaran at tirupati

aagaccha vishNO bhadram tE dishtyA prAptOsmi raaghava |

bhrAtrbhi: saha dEvAbhai: praviSasva svakAm tanum ||

vaishNaveem tAmm mahAtEjastadvAkaaSam sanAtanam



tvam hi lOkapatirdEva na tvAm kEcana jAnatE |
rtE mAyAm viSaalaakshIm tava poorvapariagrahAm |
yAmicchasi mahAtEjastAm tanum praviSa svayam ||

--RaamAyanam: utara KaaNDam: 110-8 to 12

Meaning:

Oh Lord VishNu! MangaLam to You! Please return to Your aasthAnam; that would be our BhAgyam. Please take the form of Your choice with Your brothers. Please take the form of VishNu or whatever form You wish to take. You are the sole refuge for all the worlds. Some do not know about this cardinal truth. None except MahA Lakshmi, who never ever leaves You, She alone knows fully about the full extent of Your glories. Please enter into the form of Your choice and return to Your Supreme abode.

That Raamachandran is the direct avathAram of SrI Vaikunta Naathan/Para VaasudEvan is referred to by BrahmA here and His role as the unfailing SaraNagatha Rakshakan underlying His Parattvam is emphasized here by none other than BrahmA. Swamy Desikan establishes His Para Tatthvam first before delving in to His power as a SaraNagatha Rakshakan.

CHAPTER 3

SARANAGATI TAATPARYA PRAPANCAM

In this chapter, Swamy Desikan celebrates the LakshaNams/lingams/ chinams (distinct marks) of a MahA Kaavyam (viz) SrImad RaamAyaNam this way:

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् ।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

upakramOpasamhArou abhyAsOapUrvatA phalam |

arthavAdOpapattI ca lingam tAtparya nirnayE ||

MEANING

For the determination of the central meaning of a great composition, six signs are essential:

1. The beginning (upakramam) and the ending (upasamhAram) should be focused on the same theme
2. Stressing number of times (abhyAsam) that central theme in the body of the work
3. Saying some thing new (apoorvam - hitherto unrecorded) about that central theme
4. To point out the fruits (Phalam) of the observance of the central doctrine forming the theme of the work
5. Eulogizing /extolling that central doctrine and
6. Pointing out the reasonings and clues (Yukthis) to support that central



doctrine.

Swamy Desikan concludes that SrImad RaamAyaNam of Sage Vaalmiki dealing with the sacred charithram of Lord Raamachandra accomplishes all these 6 goals to position itself on the highest level of MahA Kaavyams and to be saluted as an IthihAsam.

WHAT IS THIS CENTRAL DOCTRINE THAT DOMINATES SRIMAD RAAMAYANAM?

It is the matchless, soul-redeeming doctrine of SARANAAGATHY so much so that the entire IthihAsam is saluted as the fifth Vedam: SaraNagathy Vedam. It is the central spoke (Lynch pin, acchANI) for the wheels of the chariot of SrImad RaamAyaNam.

This central spoke, SaraNagathy Dharmam, which led to Lord Raamachandra being saluted as "dharmO vighrahAvAn" (The embodiment of the lofty /SrEshta dharmam of SaraNagathy) and the granting of Abhaya PradhAnam by our Lord in ALL THE SEVEN KAANDAMS OF SRIMAD RAAMAAYANAM.

In the third chapter of Abhaya PradhAna Saaram, Swamy Desikan highlights the individual acts of abhaya pradAnam for the SaraNagathAs, who sought the refuge of Lord Raamachandra. The observance of His self-avowed SaraNagathy Dharmam are highlighted in this chapter with many references to the individual sLOkams of SrImad RaamAyaNam.

It is no wonder that great AcharyAs before and after AchArya RaamAnuja celebrated and taught Srimad RaamAyaNam to their disciples. Some of them are Thirumalai Nambi, the uncle of AchArya RaamAnuja, who initiated his nephew on the sookshmaArthams (esoteric and the inner meanings) of SrImad RaamaayaNam centered on the SaraNagathy dharmam. In that tradition followed Swamy Paraasara Bhattar, PeriyavAcchAn PiLLai and Swamy Desikan down to the present day VaishNavite AchAryAs.

Let us study the 50th sLOkam of SrI GuNaratna Kosam of Swamy ParAsara

Bhattar to illustrate his devotion to SrImad RaamAyaNam. This is the most famous fiftieth sLOkam of SrI GuNa Ratna Kosam starting with the words: "matar-mythili raakshasi tvayi...". The detailed meanings of Sri GuNaratna kosam sLOkams can be accessed at: <http://www.sundarasimham.org/ebooks/ebook38.htm>

In this sLOkam, Swamy ParAsara Bhattar says: "मातर्मैथिलि त्वयि

रामस्य गोष्ठि लघुतरा - maatar

mythili tvayi raamasya ghOshThee laghutarA". Your

offer to protect the rakshasis

from HanumAn's wrath makes

You superior to RaamA in

SaraNagatha rakshaNam. Your

GhOshti is thus superior to that

of Your Lord. He protected the

offending crow and VibhIshaNan

ONLY AFTER they performed

SaraNagathy. You in contrast

offered to protect the

RaakshasIs who were

tormenting You even before

they could perform

SaraNagathy. Such is the depth

of Your DayA to make RaamAyaNam to be renamed as SitAyaNam!



Janaki's gOshTi is superior
thanks SrI VC Govindarajan

THE INCIDENTS OF SARANAGATHY IN THE 7 KAANDAMS OF RAAMAYANAM

Only the Lord, who is Samartha KaaruNikan is truly capable of being SaraNagatha Rakshakan. He should be both Samarthan (One having the Sakthi)



and KaaruNeekan (One possessing abundant mercy/bhUtha dayA) to be fit to be the SaraNAgatha Rakshakan. If He is just a Samarthan, He may not have the DayA to be sensitive to the appeal of the SaraNAgathan. If he were to be just a KaaruNeekan, his heart may melt over the plight of the SaraNAgathan but He may not have the Sakthi to protect. Thus He has to be both Samarthan and KaaruNikan (Samartha-KaaruNikan). Rest of the gods fall by the wayside by these requirements standards.

In the third chapter, Swamy Desikan lists the different SaraNAgatha RakshaNam episodes in each of the seven KaaNDams of SrImad RaamAyanam. These are:

1) Baala KaaNDam:

The Prapatthi of the DevAs for protection against RaavaNan is an example. This is at the beginning of RaamAvathAram.

BrahmA addresses the Lord at the Putra Kaameshti Yaagam performed by Sage Rishya Srungar as follows:

सिद्धगन्धर्वयक्षाश्च ततस्त्वां शरणं गताः ।

त्वं गतिः परमा देव सर्वेषां नः परन्तप ॥

वधाय देव शत्रूणां नृणां लोके मनः कुरु ।

siddha gandharva yakshA: ca tata: tvAm SaraNam gatA: |

tvam gati: paramA deva sarvEshAm na parantapa ||

vadhAya deva SatrUNaam nruNaam IOKE mana: kuru

--Bala KaaNDam: 15-24



protector at madurantakam - thanks SrI VC Govindarajan



Meaning

SiddhAs, GandharvAs, YakshAs have assembled here along with maharishis and have sought You as their protector (from the torment of RaavaNan). You are the Supreme Resort for all of us, Oh punisher of all foes! Therefore, make up Your mind to descend into manushya lOkam for the destruction of the enemies of the gods (dEvAs).

As SaraNAgatha Rakshakan, our Lord responded positively:

भयं त्यजत भद्रं वो हितार्थं युधि रावणम् ।

हत्वा क्रूरम् दुराधर्षं देवऋषीणां भयावहम् ।

दश वर्षं सहस्राणि दश वर्षं शतानि च ॥

वत्स्यामि मानुषे लोके पालयन् पृथ्वीं इमाम् ।

एवं दत्त्वा वरं देवो देवानां विष्णुरात्मवान् ॥

bhayam tyajata bhadram vO hitArtham yudhi raavanam |

hatvA krUram durAdharsham dEvarshINaam bhayAvaham |

dasa varsha sahasraaNi dasa varsha SatAni ca ||

vatsyAmi maanushE lOkE paalayan pruthveem imAm|

yEvam datvA varam dEvO dEvAnAm vishNurAtmavAn ||

--Baala KaaNDam : 15. 28-30

Meaning

"Oh dEvAs! Give up your fear. May auspiciousness come your way! I will destroy

RaavaNa, the scourge of dEvAs and Maha Rishis in the battle field. I shall remain in the world of humans to rule over this globe for eleven thousand human years". Having blessed the dEvAs with this boon (and accepting to protect them), the high-souled Lord picked AyOdhyA as His janma BhUmi

2) AyOdhyA KaaNDam:

LakshmaNa Swamy's SaraNagathy prior to the Lord's departure for Vana Vaasam to fulfill His father's command (Pitru Vaakya ParipAlanam):

स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः ।

सीतामुवाचातियशाः राघवं च महाव्रतम् ॥

sa brAtru: caranou gADham nipeeDya raghunandana: |

seetAmuvAcAtiyasA: raaghavam ca mahAvratam ||

--AyOdhyA KaaNDam: 31.2

Meaning

LakshmaNan fell at his elder brother's feet and held on to His feet tightly and addressed these words aimed at Raaman and SitA PirAtti.

कुरुष्व मामनुचरं वैधर्म्यं नेह विद्यते ।

कृतार्थोऽहं भविष्यामि तव चार्थः प्रकल्पते ॥

kurushva mAmanucaram vaidharmyam nEha vidyatE |

krutArthoham bhavishyAmi tava cArtha: prakalpatE ||

--AyOdhyA KaaNDam: 31.22



Meaning

My revered Brother! Please accept me as Your servant performing kaimkaryam. There is no deficiency in accepting me by granting my request. If you concede, adiyEn will gain the fruit of kaimkaryam, while You would gain the fruits of protecting the one, who sought SaraNagathy at Your sacred feet.

So far we studied the examples of Abhaya PradhAnam/saraNagatha RakshaNam by the Lord. Let us now focus on the incidents in AaraNya KaaNDam and KishkindhA KaaNDam.

3) AaraNya KaaNDam

In the very first sargam of AaraNya KaaNDam, SrI Raamachandran's arrival at DaNDaka forest is described. Lord Ramachandran, SitA PirAtti and LakshmaNan are recieved with warmth by the Sages, who reside in that forest. The pious sages performing Yaagams and pursuing righteous customs were being tormented by the RaakshasAs. The terrorized sages desired to be protected by the Lord and sought His refuge. In the context of Raksha apEkshai (desire for protection), there is no need to perform any special SaraNagathy at the feet of one with Sakthi and KaaruNyam. The sages advanced the reason why they should be protected by Lord Raamachandra (Aaranya KaaNDam 1.17-21):

"The King being the protector of righteous and also the resort for these people, famous, revered and respectable holder of the staff of justice, worshipful protects the subjects. Oh Scion of Raghu! It is hence the king is saluted (by all), enjoys the foremost delightful pleasures. We being the residents of Your kingdom deserve protection from You. Whether staying in the city or in the forest (AaraNyam), You, the Lord of people are our king. Having given up punishment, controlled anger and conquered the senses and having the wealth of asceticism, WE SHOULD ALWAYS BE PROTECECD BY YOU AS A FOETUS BY ITS MOTHER".

The AraNya KaaNDa sLOkam quoted by Swamy Desikan in the context of the

maharishis' request for protection is:

ते वयं भवता रक्ष्या भवद्विषयवासिनः ।

नगरस्थो वनस्थो वा त्वं नो राजा जनेश्वरः ॥

tE vayam bhavatA rakshyA bahvadvishaya-vaasina: |

nagarasthO vanasthO vaa tvam nO raajA janeSvara: ||

--AaraNya KaaNDam: 1.20

The Sages of the DanDaka forest were seeking protection by Lord Raamachandran from the RaakshasAs, who interfered with their sacred observances and oppressed them. Raama offered total protection and freedom from fear for the sages of the DanDaka forest . This is the abhaya pradAnam of the Lord to the Maharishis of the Dandaka forest in AaraNya KaaNDam.

4) KishkindhA KaaNDam episodes

The offer of protection to SugrivA and Vaali Vadham are the episodes in this kaaNDam dealing with abhaya pradAnam.

SugrIvA reminds of the lord of His promise of Abhaya pradAnam:

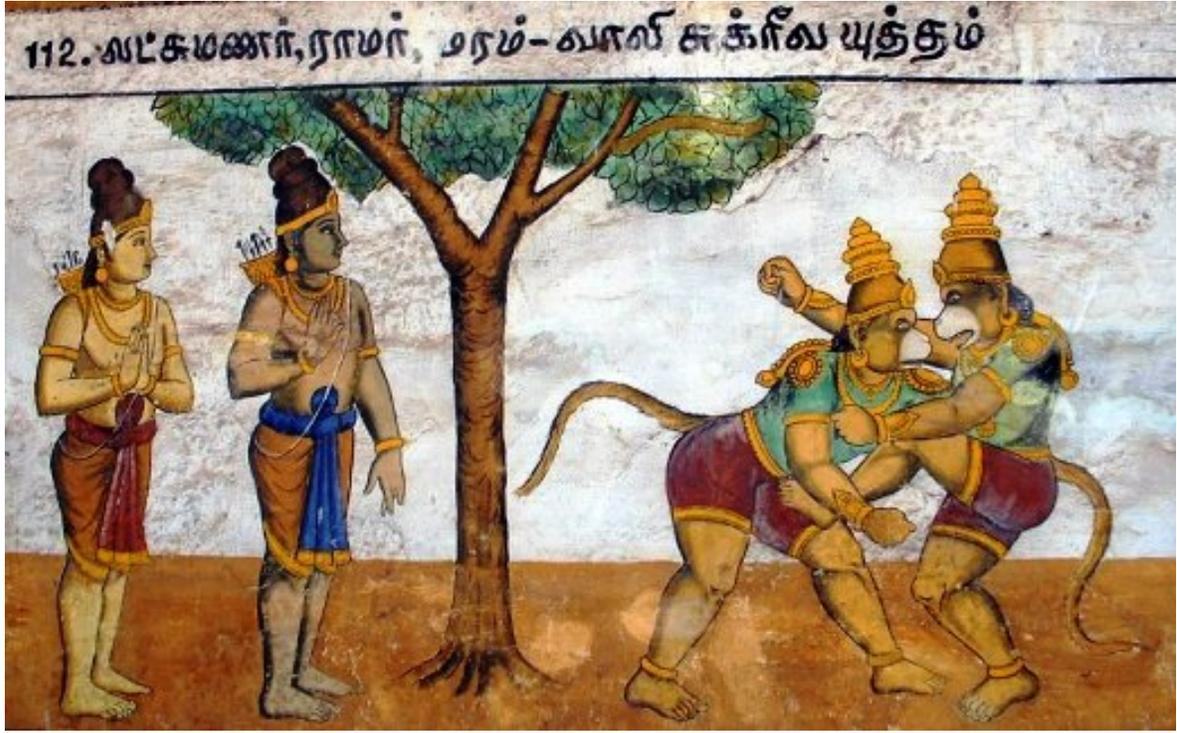
प्रतिज्ञा या कृता वीर त्वया वालि वधे पुरा ।

सफलां कुरु तां क्षिप्रं लतां काल इव आगतः ॥

prartij~nA yaa krutA veera tvayA vaali vadhE purA |

saphalAm kuru tAmm kshipram latAm kAla ivAgatA: ||

--KishkindhA KaaNDam: 14: 6-7



abhayapradAnam to SugrIvan-thanks SrI Sridhar

Meaning

"Pray implement without delay the vow that was undertaken by you the other day to kill Vaali, Oh Valiant prince, in the same way as the season of fructification, when arrived, makes a creeper bear fruit".

Lord Raama replies to this fear-soaked request of Sugriva:

"I shall dispel this (very) day the fear as well as the feeling of animosity inspired (in you) by Vaali, Oh monkey chief! Know Vaali will be killed on the battle field this (very) day by my might. No falsehood has been uttered by me ever before even though I continued in adversity for a long time, overcome as I was by greed for piety, nor shall I tell a lie under any circumstance (even here after); and I shall fulfill my vow".

Thus Lord Raamachandra gave Abhaya PradhAnam to Sugriva, killed Vaali with a powerful arrow and set the stage for the location of Sita PirAtti by Hanuman and the battle with Raavana at Lankaa to fulfill His vow of abhaya pradAnam to

the DevAs referred to in the Baala KaaNDam.

Now let us study the episodes of abhaya pradAnam covered in Sundara and Yuddha KaaNDams and complete the study of the third chapter of Swamy Desikan's abhaya PradAna Saaram.

On this auspicious Pournami day , it will be useful to recap the scope of the ten individual chapters of Swamy Desikan's masterly upadesams on SaraNAgathy Saasthram housed in his SrI Sookthi of "abhaya PradAna Saaram". So many gems relating to the SaraNAgathy Dharmam are embedded here from the SaraNAgathy Vedam of SrImad RaamAyaNam.

The references to the doctrines of SaraNAgathy in this SrI Sookthi are so many that it will take years to cover them all with justice; hence, adiyEn will be only choosing illustrative examples from Swamy Desikan's marvelous SrI Sookthi of APS.

The extraordinary details that Swamy Desikan provided to explain the perfection of VibhIshaNa SaraNAgathy forms the heart of this SrI Sookthi of APS. Let us conclude with a summary of the overall architecture of this SrI Sookthi of APS.

SUMMARY OF ABHAYA PRADANA SAARAM

There are TEN Chapters in abhaya pradAna Saaram (APS). They are:

CHAPTER 1: PRABHANDHA AVATHARAM

During trEtA Yugam, SrIman NaarAyaNan incarnated as the son of the King of AyOdhyA, Dasarathan. Once Brahma's son, Sage Naaradha told the story of Raama's avathAram succinctly to VaalmIki. Brahma blessed VaalmIki thereafter to have the power of flow of the divine nectar of poetry to channel the flood of Bhakthi in the form of SrImad RaamAyaNam. With the anugraham of Brahma Devan, VaalmIki acquired the divine power of seeing the past in minute detail and related to all the happenings during the Lord's avathAram and described them clearly as if describing a fruit resting in one's palm. Knowledge about Lord Raamachandran's avathAra rahasyams is essential to one, who seeks the fruits of Moksham. VaalmIki wanted to reveal these rahasyams to the people of the world out of his compassion for them. Thus arose SrImad RaamAyaNam.

This sacred history of the Lord is for helping people to comprehend clearly the inner meanings of VedAs. Those who have limited knowledge of VedAs are inclined to miscomprehend and misinterpret the messages of the eternal VedAs and the VedAs are afraid of these people. Sage VaalmIki composed SrImad RaamAyaNam to remove the fears of VedAs since a study of RaamAyaNa will help them understand the true meanings of the VedAs. It is said that when RaamAyaNam is placed in one scale of a balance and the four VedAs in the other scale, the scale with RaamAyaNam stayed down indicating the loftiness of RaamAyaNam over the VedAs.

VaalmIki needed capable students to learn RaamAyaNa and its meanings from him. The children of Raama, Kusa and Lavaa, arrived at the hermitage of Vaalmiki at that time and became the most fitting students to learn and propagate the messages (avathAra rahasyams) of this dhivya Charithram about their Divine Parents.

CHAPTER 2: PARA TATTVA NIRNAYAM

This chapter settles clearly that SrIman NaarAyaNan, who incarnated as Raamachandran is the Supreme God. As we stated earlier SvEtaSvatAra Upanishad reveals two truths:

- (1) SrIman NaarAyaNan is the Para Devathai and
- (2) SaraNAgathy performed at His sacred feet leads to Moksham and freedom from all fears.

SrImad RaamAyaNam also establishes these two important points.



The supreme God at thirukkutanthai - thanks SrI MN Srinivasan

CHAPTER 3: SARANAGATHY TAATPARYA PRAPANCAM

This chapter explains the inner meanings of SaraNAgathy or aathma

nivEdhanam or self-surrender. VedAs prescribe the performance of SaraNAGathy at the sacred feet of the Supreme Being and RaamAyaNam from beginning to end points out the importance of SaraNAGathy by a jeevan. All the seven cantos of SrImad RaamAyaNam house episodes of individual SaraNAGathys and the inestimable benefits obtained by the one , who used this upAyam (means)to gain the rakshaNam(protection) by the Lord through His blessings of Abahya PradhAnam (Freedom from any kind of fear).



SaraNAGatha Rakshakan at Pomona New York

4. PRAKARANA TAATPARYA NIRNAYAM

The establishment of the inner meanings of VibhIshaNa SaraNAGathy and the significance of the five angAs (parts) of his SaraNAGathy are explained in this chapter. PrakaraNam means the constituting Division of a whole object or entity. Taatparyam refers to the meanings. NirNayam means the establishment of the veracity. Therefore PrakaraNa taatparya nirNayam means the establishment of the true meanings of the various parts (angAs) of

SaraNagathy, the central subject of SrImad RaamAyaNam. The true fruits (Phalan) that VibhIshaNa sought through his SaraNagathy are explained as Raama Kaimkaryam and not the gaining of the kingdom of his brother.

5. SARANYA SEELA PRAKASAM

This chapter salutes the unparalleled auspicious attributes of the SaraNagatha Rakshakan, Raamachandran. These guNams shine more in Vibhava SaraNagathy than even in the Para State at SrI Vaikuntam. Incidents from VibhIshaNa SaraNagathy are used to illustrate the Lord's matchless guNams in the context of His abhaya pradAnam to this brother of RaavaNA.

6. SARANYA VAIBHAVA PRAKASAM

The superiority and glory of Raamachandran as SaraNagatha Rakshakan is celebrated in this chapter. The unflinching power of the Lord to grant abhaya pradAnam and offer protection to the SaraNagathan is covered here once again in the context of VibhIshaNa SaraNagathy.

7. PARAMA DHARMA NIRNAYAM

This chapter establishes as to what is the Supreme Dharmam to be observed. In the previous two chapters, the Lord's Svabhavam (intrinsic nature) and Vaibhavam (Glories) were celebrated. Here, it is established that SaraNagatha RakshaNam is the Supreme most important Dharmam.

8. SARANYA VRATA VISESHA PRAKASAM

This chapter focuses on the superior vow undertaken by the Rakshakan to protect the one, who sought his refuge. VibhIshaNa SaraNagathy incidents are chosen again to illustrate this important aspect of the vow taken by the Rakshakan (Lord RaamA) as SaraNagatha Vrathee (One who has taken the vow to grant abhaya pradAnam to a SaraNagathan).



SrI rAmacandra parabrahmaNe namaH (Thanks: Sou. Chitralekha)

9. SARANYA-SARANAGATA SANGAMA LAABHAM

This chapter explains the phalans (fruits) resulting from the union of the One who seeks protection (SaraNagathan) with the One who offers that protection as SaraNyan. The glories of both are covered using VibhIshaNa saraNagathy episodes once again.

10. PRAPTI PRAKARA PRAPANCAM

The way in which VibhIshaNan united with Raamachandran (Sarva LOka SaraNyan) as SaraNagathan is celebrated here. The special welcome of the Lord in His role as SaraNyan and the reaction of the SaraNagathan to that exhilarating svAgatham (welcome) and VibhIshaNan's declaration of his own sense of unfitness for such an honor are covered further. The fruits of gaining the blemishless nithya Kaimkaryam to the Lord as a direct result of VibhIshaNA's SaraNagathy forms the concluding note of this SrI Sookthi, abahya PradAna Saaram. This is the Saaram of the Lord granting abhaya pradAnam. This then is the principal fruit arising from VibhIshaNa SaraNagathy.

SrI SeetA SamEta Raamacandra ParabrahmaNE nama:

Swamy Desikan thiruvadigaLE SaraNam

SrI naarAyaNa YathIndra MahA DesikAya nama:

Daasan, Oppiliappan Koil VaradAchAri SaThakOpan

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