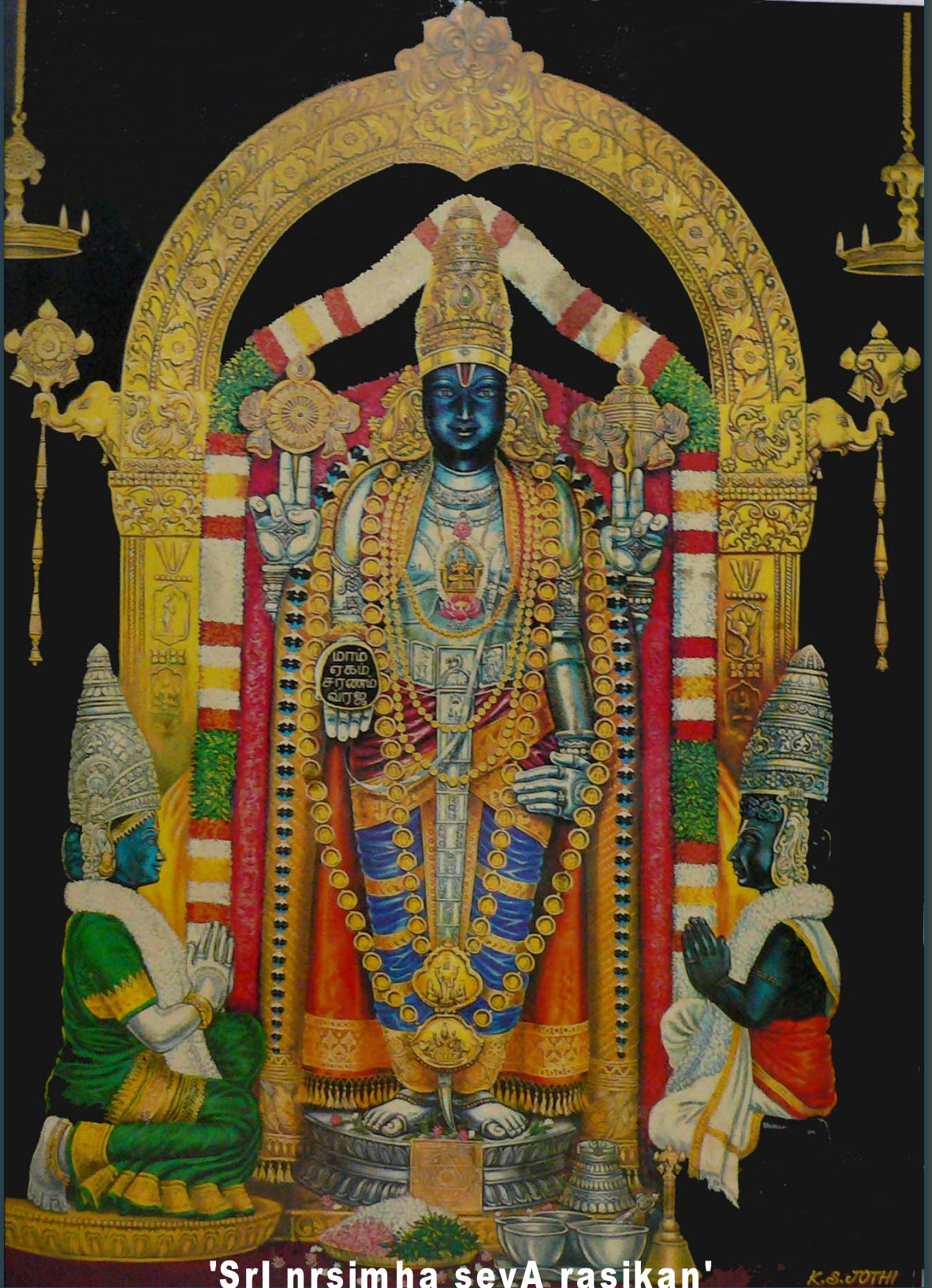


Swamy Desikan's - Saara Saaram
(chillarai rahasyangal)
carama Sloka adhikaram (vivaranam - A Synopsis)



'Sri nrsimha seva rasikan'

Oppiliappan Koil Sri VaradAcAri SaThakopan

(Based on the Tamizh vyAkyAnam by
VaikuNTha vAsi Oppiliappan KOil, Sri. U.Ve. Vangeepuram Navaneetam,
SriIraMa DesikAchAr SwAmy)



Sincere Thanks To:

1. SrI Srinivasan Narayanan for the Sanskrit/Tamil texts and proof reading
2. Neduntheru SrI Mukund Srinivasan, SrI Shreekrishna Akilesh, SrI N Santhanakrishnan, SrI Kausik Sarathy and www.exoticindiaart.com for picture and artwork.
3. Smt Mythreyi Ananth for eBook assembly





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॥ श्रीः ॥



SWAMY DESIKAN'S SARASARAM
(CHILLARAI RAHASYANGAL)
CARAMA SLOKADHIKARAM

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitaArkika kesarI |
vedAntAcAravaryo me sanidhattAm sadA hrDi ||



Please see following e-books on sARasAram for chapter 1, tirumantAdhikaram in, chapter 2, dvayAdhikaram - A synopsis (vivaraNam) and for detailed explanations on dvayAdhikaram with maNipravALa texts by SrI Anbil Srinivasan Sowmiyanarayanan Swamin of Chennai at: <http://www.srihayagrivan.org>

E-Book # 86 - tirumantrAdhikAram

E-Book # 87 - dvayAdhikaram - A synopsis (vivaraNam) by SrI. V. Sadagopan

E-Book # 88 - dvayAdhikaram for detailed explanations with the original MaNipravALam texts of Swamy DeSikan by SrI Srinivasan Sowmyanarayanan Swamin of Chennai.

1. INTRODUCTION

Carama Slokam is the third of the three rahasyams that one receives as upadesam from a sadAcAryan. This carama Slokam was blessed to us by GeetAcAryan Himself using the troubled Arjuna as a vyAjam in the middle of the battle field at Kuru Kshetram.





aDiyEn will follow closely the text of my mAnasIka AcAryan, VaikuNThavAsi, SrI U.Ve. Oppiliappan Koil, VangIpuram, navanItam SrIrAma DeSikAcAryar svAmi. The detailed explanation with the original pramANams in manIpravAla texts will be released as a separate e-book later.

Sriya:pati sarveSvaran incarnates on this earth in an easily accessible form to protect His devotees (sAdhu paritrANam), destroy the wicked and to reestablish dharmam. He considered it a privilege to serve as an ambassador to the court of Duryodhana on behalf of the PaaNDavAs, who sought His refuge. He proudly placed Arjuna, one of the five PaaNDavAs as the leader of the PaaNDava army and served as Arjuna's charioteer and awaited the commands of Arjuna in the battle to follow. The Lord of all stood as one who is ready to do what He was asked (vidheyan). In the middle of the battle field filled with great warriors and his relatives on the opposing side, Arjuna realized that sarveSvaran as his sArathi (Paartha sArathi) was ready to destroy all of the enemies of the PaaNDavAs in his name. Arjuna was overcome with great and misplaced sorrow (asthAna Sokam) about the prospect of the sure destruction of all his relatives (bandhu vinASa niScayam) by his friend and the Lord. Arjuna was totally confused about the proper action to take and what was the proper dharmam to follow as a kshatrian on one hand and as the relative of many assembled on Duryodhanan's side to fight him and the PaaNDava army. He wanted to know the correct dharmam and sought refuge under the sacred feet of the Lord, his sArathi and sought upadesam on the right thing to do under the circumstances.

2. LORD PAARTHASARATHI'S (KANNNAN'S) GENERAL UPADESAM

KaNNan willed to remove the sorrow of Arjuna. He started His upadesam by pointing out that the AtmA is different from one's SarIram and AtmA's inherent nature (svarUpam) is to be the unconditional servant of ISvaran. He explained the eternal and indestructible nature of the AtmA. After that, KaNNan instructed Arjuna on the important dharmams to follow for gaining the phalans in the other world. He spoke about the specific serial roles of





karma and jñāna yogams in seeking the supreme goal of moksham and pointed out that bhakti yogam is the most direct means for moksham. Lord PaarthasArathi recommended therefore bhakti yogam for gaining moksham and concluded His counsel.



SrI pArthasArati perumAl - tiruallikkENi
(Thanks: SrI Shreekrishna Akilesh)

3. ARJUNAN IS THE POSSESSOR OF DIVINE WEALTH (DEIVI SAMBANDHAM)

As KaNNan began His Geetopadesam, He covered the attributes for a human being to possess deivika sampat (divine destiny) and Asuri sampat (demonic





destiny). He explained that one possesses divine destiny or demonic destiny based on their submission to Bhagavat SAstrams or not. KaNNan explained that those who has divine destiny are helped to reach moksham and those with demonic destiny end up in narakams. Arjunan now wondered whether he has asura sampat and feared about his destiny. GeetAcAryan consoled Arjunan that he has divine sampat and not to worry.

4. THE GRIEF OF ARJUNA CONTINUES

Arjuna's grief grew multifold now over the tough and arduous path (means) of bhakti yogam to gain moksham that he longed for. The many angams of the bhakti yogam, the difficulties in practicing them and the obstacles on the way as well as the long duration it takes to complete this yogam successfully discouraged Arjuna. He recognized that the j~nAnam and the power to practice bhakti yogam was beyond his capabilities. He worried about his successful completion of the difficult bhakti yogam in the limited time he had on earth. He could not think of any other simple means to gain moksham. His sorrow grew multifold over his incapability.

5. THE BIRTH OF CARAMA SLOKAM

KaNNan recognized the sorrow of Arjunan and decided to use him as a pretext (vyAjam) to perform upadesam for the people of the world (samsAris) about an easier-to-practice upAyam (means) for gaining moksham without fail. Thus arose the parama rahasyam of carama Slokam containing SaraNAgati as the upAyam.

6. THE GLORY OF SARANAGATI AS AN UPAYAM FOR MOKSHAM

GeetAcAryan pointed out this upAyam of SaraNAgati for the protection of all the cetanams of the world. The angams for the SaraNAgati upAyam are easier to observe than those of bhakti yogam. It is enough to perform this SaraNAgati for moksham once. All cetanams are eligible to practice it. There are no restrictions on varNams or gender to observe SaraNAgati. It has the





power to grant all phalans including moksha sukham. It yields this supreme phalan swiftly. Its power can not be neutralized by any thing else. After the observance of SaraNAgati, this upAyam can not tolerate any upAyam performed to gain the same phalan. KaNNan wiped away the sorrows of Arjunan through the upadesam of carama Slokam.



The birth of carama Sloka

7. THE LIMITS IN PERFORMING BHAKTI-PRAPATTI YOGAMS BY THE ADHIKARIS

SAstrAs state that prapatti can grant moksham like bhakti yogam and removes all moksha virodhis. SAstrAs also state that moksham can be gained only through either bhakti or prapatti yogam. Those who are capable of taking on the rigours of bhakti yogam can undertake it as an upAyam for moksham. Those who are unfit to practice the demanding and longish bhakti yogam should choose prapatti yogam. One who can put up with the long time it takes to complete bhakti yogam should go for it and the ones who can not wait for such long times





to gain moksha phalan should observe prapatti yogam.

8. REJECTION OF THE OBJECTION ABOUT THE FITNESS OF SOME ADHIKARIS

Some say that the one with greater faith should choose prapatti mArgam and the others with less faith (viSvAsam) should engage in bhakti yogam to gain moksham. This view creates an untenable situation for the bhagavat sAstrams. On basis of the SAstrams, it has been accepted that bhakti yogam can be practiced only by the BrahmaNAs, KshatriyAs and VaisyAs. This leads on to the interpretation that the above three varNattArs can do prapatti if they have great faith and those among them who do not have that amount of faith can engage in bhakti yogam for moksham. This view in turn ends up with the conclusion that any one other than the three varNattArs (e.g.: SudrA-s) are not eligible for performing prapatti. This view clashes with our siddhAntam that all the four varNattArs are eligible for observing prapatti for moksham. The bhakti yogam alone is limited to the three varNattArs. We have therefore to reject this point of view.

9. THE INNER MEANING OF ANOTHER KIND OF DEBATE ABOUT THE FITNESS OF THE ADHIKARIS

Some say that the elaborate bhakti yogam or the simpler prapatti yogam can be practiced for gaining moksham. The inner meaning of this point of view on careful study indicates that it is suggesting that prapatti in spite of its simpler appearance is able to deliver the same results gained by the more demanding and elaborate bhakti yogam. This fact should not be viewed as rejection of one or the other upAyams for moksham.

10. REJECTION OF THE VIEW THAT BHAKTI YOGAM IS CHOSEN BY ONE OF LIMITED INTELLECT

Some say that men of limited intellect choose bhakti yogam for gaining the





phalan of moksham. This is contradictory to our siddhAntam that only those endowed with viSesha j~nAnam could attempt bhakti yogam. How can we reconcile this contradiction between pramANam (one of limited intellect does bhakti yogam) and the siddhAntam (one of viSesha j~nAnam alone will engage in bhakti yogam)? The answer is along these lines:

There is some one with viSesha j~nAnam, who is fit to engage in bhakti yogam. He also knows that prapatti is the direct route to moksham. He does not however have full faith in prapatti. Therefore, he does not engage in performing prapatti. He has deep desire in moksham. He has to adopt one of the two methods for moksham. Therefore, by elimination process, he commences his effort with bhakti yogam. His act reminds one of a small child extending his hand to reach out to the moon. This act is a bold one for some thing that is hard to attain. The pramANam puts him down as one with limited intellect for choosing this complex upAyam that would be tardy to yield its phalan. That is all!

11. THE DIFFICULTIES WITH THE ABOVE PRAMANAM

If we accept this pramANam and relate to its inner meaning and accept that one with the limited intellect is eligible for performing bhakti yogam, we run in to clashes with the rules of SAstrams. Further it will lead to the conclusion that matchless mahA yogis like sage VyAsar with viSesha j~nAnam are ineligible for engaging in bhakti yogam for moksha siddhi. How can one describe them as adhikAris of limited intellect to disqualify them for practicing bhakti yogam? They are known as omniscient (sarvaj~nars) and they are the ones who instructed us on prapatti yogam as the direct route for moksham for one and all.

12. THE EXPLANATION ABOUT WHO IS FIT FOR PERFORMING PRAPATTI

Who then is the one that is eligible for performing prapatti? The qualified one should have





"Seek refuge in ME alone!" - SrI Oppiliappan and SrI bhUmi devi tAyAr

1. mahA viSvAsam
2. unable to engage in practicing bhakti yogam
3. not seeking any other deivam for granting moksham and
4. not seeking any other phalan other than moksham.

Such a person alone is the fit adhikAri for engaging in prapatti yogam for moksha phalan. The carama Slokam edicts the noble upAyam of prapatti, which is referred to in tirumantiram and dvayam. In this carama Slokam, the siddhopAyan, BhagavAn, is explicitly referred to through the key words, "ennai" (Me), "oruvanaiyE" (Me alone), "upAyamAka" (as upAyam), "nAn" (I), "viDuvippEn" (will free you from all sins)".





13. THE CONDENSED MEANING OF CARAMA SLOKAM

The overall meaning is: "Abandon all dharmAs and seek refuge in Me alone. I will liberate you from all sins. Stay free from sorrows".

From here on, we will explain the meanings of the individual words of the carama Slokam.

14. THE MEANING OF "SARVA DHARMAN", THE FIRST WORD OF THE CARAMA SLOKAM

"sarva dharmAn" means all the dharmams. The word dharmam refers to that which can be understood with the help of SAstrams as one which is the means for gaining the desired phalan. The dharmam that is to be abandoned is the difficult to practice bhakti yogam by those who are unfit to engage in it as the direct means to moksham. That fits in this context. "sarva dharmAn" means all the dharmams (plural) that are to be abandoned. These dharmams for abandonment by a prapannan are the various vidyAs like sad vidyA, dhahara vidhyA et al. It can also mean the abandonment of ALL types of bhakti yogams.

15. THE MEANING OF THE WORD "PARITYAJYA"

The word "parityajya" means the total abandonment of all dharmAs. The cetanan (suffering samsAri) recognizes his pitiable unfit state that does not empower him to perform any upAyam other than prapatti. He desires the moksha phalan ardently. His mind is filled with sorrow. Being in such a state is the right one for performing prapatti. To emphasize the state to abandon thoroughly bhakti yogam in preference to prapatti yogam is indicated by the upasargam (prefix) of "pari" before "tyajya". The upasargam also indicates the firm disposition to abandon bhakti yogam at all times and by all means as a chosen upAyam. This state should not be understood as an angam (auxiliary) for prapatti. It just indicates his mental state like the crow that roamed the three worlds to find one who would protect it from the BrahmAstram of Lord





Ramacandra before performing prapatti at His Sacred Feet. The roaming act was not an angam for SaraNAgati. Similarly, the prapannan's lack of interest in bhakti yogam alone is referred to here and therefore it should not be taken as an angam of prapatti.

16. THE TOTAL ABANDONMENT OF ALL DHARMAS: ITS INAPPLICABILITY

Some interpret "sarva dharmAn parityajya" to mean the total abandonment of all dharmAs including nitya karmAs ordained by SAstrAs. What is the use of prapatti, if one has to go against the dictats of Srutis, smrtis and the anushThAnam of the elders. The word "sarva dharmAn parityajya" means only the abandonment of all types of bhakti yogam.

17. THE INCORRECTNESS OF THE VIEW THAT THE PERFORMANCE OF DHARMAM WITH SATVika TYAGAM IS AN ANGAM

Some say that the abandonment of all dharmAs to mean the performance of the dharmAs without the feeling that He is doing them as an independent person (svatantran) or doing them with gaining the phalan for himself alone in a spirit of sAtvIka tyAgam. This view also creates conflicts with the siddhAntam. This group of words, "sarva dharmAn parityajya" is not to refer to the dharmams to be done after prapatti. It relates solely to the mental state before observing the upAyam of prapatti. When we assign the meaning of performing dharmams with sAtvIka tyAgam after prapatti, it will end up with the conclusion that the observance of the dharmams with sAtvIka tyAgam is an angam of prapatti. The SAstrAs clearly state that there no angams for prapatti other than the five allowed.

18. THE LACK OF NEED FOR PRAPATTI TO HAVE ADDITIONAL ANGAMS OTHER THAN THE STIPULATED FIVE

It is correct to view that the abandonment of all dharmAs means a mental





state that any angam other than the five like AnukUlya sankalpam et al are not needed. Prapatti does not need any other angams and therefore all outside the five angams are to be abandoned.

19. THE BRAHMASTRA NYAYAM IN PRAPATTI: AN EXPLANATION

Another interpretation of not needing any angam other than the stipulated five is connected to the invocation of BrahmAstram, which will not put up with any other ropes to be tied along with it. Such an act will nullify the power of BrahmAstram and render it useless. Such is the grandeur of BrahmAstram that it can not stand being associated with other "protective" measures. When one performs prapatti, which is the easiest act to do, if any one thinks of angams other than the required five to reinforce prapatti because of doubts about the power of prapatti, then the observed prapatti will become null and void. Therefore, it is suggested that one should abandon all dharmams other than the five required for the observance of prapatti.

20. SAMHITAS POINT OUT TO THE NONREQUIREMENT OF ANY OTHER ANGAMS BEYOND THE FIVE FOR SUCCESSFUL PRAPATTI

The SanatkumAra samhитай categorically states that Karma yogam et al are important angams for bhakti yogam and that prapatti does not need any additional angams other than the five to grant the phalans for prapatti for one and all.

21. THE REQUIREMENT NOT TO ABANDON THE NITYA KARMAS ORDAINED BY BHAGAVAT SASTRAMS

In the first half of carama Slokam, the words "sarva dharmAn parityajya" is found. It is interpreted by some to mean that prapatti is accompanied with the abandonment of ALL karmAs including the nitya karmAs like sandhyAvandanam, SrAddham et al. This is not correct. One can not abandon the duties identified as essential through Bhagavat SAstrams. Prapatti does not of course recognize these duties as its angams.





22. THE SECTION IN CARAMA SLOKAM COVERING "SARVA DHARMAN PARTITYAJYA" AND "MA SUCA:"

If we take "sarva dharmAn parityajya" to mean the non-requirement of other dharmAs for the successful conductance of prapatti, then the reference here is to the individual dharmAs linked to each one's jAti. If the prapannan is already in a state of Akincanyam (a state where he recognizes that he has no wherewithal of his own), a question may arise as to the reiteration of the abandonment of all dharmAs. Is not he already in a state fit to observe prapatti through the mental state of Akincanyam? The answer is linked with the last two words of carama Slokam: "mA Suca:". It assures the prapannan not to grieve over anything since he has completed the prapatti in the state of fitness as a qualified adhikAri. Prapatti is successful and the nitya karmAs linked to one's jAti need to be observed as well in the post-prapatti period. These nitya karmAs have nothing to do with the efficacy of the performed prapatti but are to be performed as commands of BhagavAn.

23. THE DOCTRINE OF SEEKING LORD AS THE REFUGE

If we look for the meaning of "sarva dharmAn parityajya", it only refers to the prapannan seeking the refuge of the Lord in the state, where he has abandoned bhakti yogam and other dharmams that do not fit with his svarUpam as a prapannan. Seeking refuge in that state of helplessness is what is indicated. It focuses on his fitness as a prapannan. The words, "mAm ekam" edicts the Prapannan to seek Him (the Lord) alone as Rakshakan. The "eka" Sabdam is indicative of the Lord granting the requested phalan of moksham without expecting anything in return from the one who has performed the prapatti with the five angams.

24. THE LORD GRANTING THE PHALANS OF ALL OTHER UPAYAMS: AN EXAMPLE

There is another way to provide the meaning for "sarva dharmAn parityajya".





The Lord looks at the cetanan and says: "Do not roam around looking at all the upAyams ordained by My SAstrAs. I will grant you **ALL** the phalans that they can individually give. I alone who has become endeared to you through your prapatti will grant you all their individual phalans in an integrated manner". In this case, the abandonment is that of the dharmAs behind all other upAyams yielding different phalans other than moksham. It is like a siddhan (an expert in handling oushadams) advising a patient that he will present him a medicine that will have the integrative effect of the different medicines that will cure individual illnesses.

25. TWO MORE MEANINGS FOR "SARVA DHARMAN PARITYAJYA"

Oh Cetanam! You are overcome by sorrow about your inability to perform other upAyams like Bhakti yogam. They are difficult to practice. You begin anyway to go after such upAyams and develop the desire to complete them. Please abandon that desire to undertake such difficult upAyams is one of the two meanings of "sarva dharmAn parityajya".

The other meaning is: A dwarf desiring the honey stored in the bee hive attached to the branch of a tall tree jumps with great effort to reach it and fails. He feels utterly humiliated about his aSakti and suffers. This is like starting to practice bhakti yogam and finding the road slippery and the target hard to reach. The cetanam gets defeated and feels shameful. Lord says to that cetanam to abandon such a futile effort beyond his capabilities and to adopt the easy to practice prapatti mArgam.

26. THE EXPLANATION OF THE WORD "MAM"

"mAm" means "Me". The Lord sees the frustrated cetanam failing in its attempts to perform bhakti yogam and feeling discouraged. He sees this cetanam not pursuing the easier to practice prapatti yogam. The Lord points out to Himself as the siddhopAyam and resource for the cetanam to surrender unto Him (ennai nI SaraNaDai). The word "mAm" stands for the Lord who takes on





the burden of protecting the prapannan.

27. IT IS NOT ENOUGH TO REFLECT ON THE SVARUPAM OF THE LORD

The word "mAm" cannot be understood just as referring to the svarUpam of the Lord. When we reflect on His svarUpam, it should be expanded to include His five dharmams starting from satyatvam (satyam, j~nAnam, anantam, brahma, sarva svAmitvam) along with His state of inseparability from His devi, His SubhASrayam and ananta kalyANa guNams.

28. THE MAIN MEANINGS OF "MAM" AND "AHAM"

Both the two words, "mAm" and "aham" refer to the Lord, the abode of ananta kalyANa guNams. Yet, the word, "mAm" occurring in the pUrva bhAgam of carama Slokam (sarva dharmAn parityajya mAm ekam SaraNam vraja) is housed in the upAyam section and has the purpose to point out to the Lord's ease of access (saulabhya guNam). The word "aham" is in the utara bhAgam dealing with phalan (aham tvA sarva pApepyo mokshayishyAmi, mA Suca:). "aham" points out to the Lord's uninterruptable power to grant moksham. It is not enough just to be easy to access (soulabhyam) but the same person has to be a svatantran to grant the phalan. The cetanan can benefit from the Lord being both soulabhyam and svatantran. Just having soulabhyam with out svAtantryam is anupajIvyam (fruitless). They have to be together for gaining the desired phalan.

29. THE AUSPICIOUS GUNAMS OF THE LORD REVEALED BY HIS KALYANA GUNAMS

When the Lord points at Himself through the use of the word "mAm", He refers to many of His amSams:

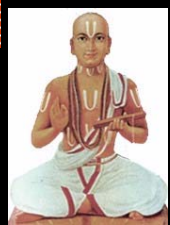
- a. I have incarnated in this world to generate all types of MangaLams





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mokshayishyAmi mA SucaH - namperumAL
Thanks : SrI N Santhanakrishnan





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sarva svAmi - namperumAL - Thanks SrI N Santhanakrishnan





- b. I stay as One who could be accessed readily by one and all without reservations
- c. I stay waiting for your appeal to protect you and am waiting for the time to rescue you thereafter
- d. I display my sauSIlya guNam to remove your fear about approaching Me because of My loftiness and your thoughts that you are too lowly.
- e. I stay as One who can be easily accessed because I cannot bear the separation from those who sought Me as their refuge .
- f. I stay engaged in instructing the world about the three tattvams and the upAyam to reach Me because of My mArjava (nErmai) guNam .
- g. I am a ParipUrNan, who does not need any help from any one for what I desire to do. Yet I consider those who seek My refuge as my aiSvaryam and shower them all with munificent gifts and make them grantors of all wealth to others.

One has to reflect on the meaning of the word "mAm" to represent the Lord with the above amSams.

30. THE LORD'S GUNameS FOR SHOWERING HIS GRACE AND FOR PUNISHING THOSE WHO TRANSGRESS HIS COMMANDS

The guNameS of our Lord, the Protector, are limitless. The chief among them are being the Lord of all (sarva svAmitvam), Omniscience (sarvaj~natvam), Omnipotence (sarva Saktitvam). These guNameS are for blessing His devotees and to punish those, who transgress his commands housed in His SAstrAs. His kAruNyam and vAtsalyam are exclusively for showering His grace. AzhvArs and AcAryAs reflect on His dayA and kAruNyam and eulogize Him.





31. THE MEANING OF THE WORD "EKAM"

In dvayam, the pUrva bhAgam referred to EmperumAn standing as upAyam and the utara bhAgam identifying Him as the enjoyable phalan. Similarly, the "ekam" in carama Slokam point out to the Lord staying as both upAyam (means) and phalan (goal to enjoy).

32. ANOTHER MEANING FOR THE WORD "EKAM"

The "eka" Sabdam removes the sense of importance that the cetanam might develop as a performer of prapatti and reminds the cetanam of the supremacy of the Lord in prapatti observance. The cetanam observes the redeeming act of prapatti for moksham. During that process, the cetanam might develop the bloated idea that he as the performer of the upAyam is as important as the Lord, who stands as the upAyam to accept his prapatti. The cetanam using the upAyam might link himself with the Lord on an equal footing as a kartA. The "eka" Sabdam removes such disillusionments. It is true that the cetanam is the agent (kartA). He has no power however to perform anything without the help of the Lord. Therefore, it is folly to think of himself as an independent agent. To unite himself with sarveSvaran as an equal after performing the prapatti upAyam thinking that he did it although he performed the upAyam with the help of the lord and with the SarIram and indriyams that the Lord gave while awaiting the desired phalan from the Lord.

33. ANOTHER MEANING FOR THE "EKA" SABDAM

This "eka" Sabdam explains that prapatti is not as important as an upAyam compared to the Lord. Yes, it is true that prapatti is linked to the act of the cetanam and hence has close connections to him. One must perform the prapatti to the Lord who accepts that prapatti. We should not however think of it as an upAyam that is as important as the EmperumAn. Why? The role of prapatti is over when the Lord's anger over the trespasses by the jIvan is quenched thru the act of prapatti; the act of prapatti is a vyAjam (pretext) for quelling the





anger of the Lord and not the mukya upAyam like the Lord, who directly blesses the prapannan with the phalan of moksham.

34. YET ANOTHER MEANING FOR THE “EKA” SABDAM

“**ekam**” signifies the state of the Lord standing alone. The dharma SAstrams point out to various acts to be observed for gaining the phalan that the cetanan desires. He chases after them and finds it futile and is overcome by sorrow. Lord looks at this dejected cetanan and says: “Oh cetanam! Please do not run after all these upAyams thinking that they will banish all of your karmAs. I who stand endeared by your prapatti will stay in place of all these diverse upAyams and chase away all your karmAs and assure you moksham”.

35. ADDITIONAL MEANING FOR “EKAM”

Further, the word “**ekam**” points out to the destruction of all pApams from the pursuit of karmAs and Myself (the Lord) endeared by your prapatti anushThAanam destroying those pApams all by Myself.

36. ONE MORE MEANING FOR “EKAM”

When one performs bharanyAsam and places the burden of one's protection at the sacred feet of the Lord, he does not expect anything other than the five angams. The meaning of “**ekam**” is a recognition of that state of not expecting anything. The bharanyAsam is expected by Him. One can not assume that he does not expect His guNams to play a role in granting phalan for the prapannan. His guNams can not be separated from Him according to pramANams. We would have to take the meanings that are consistent to the pramANams.

37. THE ABANDONMENT OF STRANGE THOUGHTS

Some say that EmperumAn will protect you through His avyAja karuNa and there is therefore no need to perform the auspicious deed of prapatti. This has to be understood differently. Prapatti should be done but without the thought that one is doing as a svatantra purushan. One should also banish the thought





that prapatti is the mukhya upAyam and not the Lord. Even in abandoning these two states of mind, one should not recognize oneself as a svatantra purushan and remember that one is abandoning them because of bhagavat sankalpam.

38. MEANING OF HE ALONE IS THE UPAYAM

Some interpret "mAmekam SaraNam vraja" (Seek Me alone for refuge) to mean there is no second upAyam like prapatti. They discard prapatti as an upAyam on that basis. When one looks deeper, we recognize that prapatti is not an act that is done as a svatnatran. It is only through bhagavat sankalpam that prapatti happens. Further, prapatti removes the anger of the Lord about the SaraNagatan's trespasses against bhagavat SAstrams and makes Him happy. It stops there. The direct phalan of moksham is realized through BhagavAn standing as satya sankalpan. That is why, this group declared prapatti is not a direct upAyam and that prapatti does not need to be done.

39. PIRATTI ALSO BELONGS TO THE UPAYAM GROUP

Some others interpret "mAmekam" to mean that the Lord is the one and only siddhopAyam and there is no other siddhopAyam. They conclude that PirATTi cannot hence be a siddhopAyam. They say that uniting PirATTi with Her Lord will lead to inconsistency of the Lord being siddhopAyam. This view is not correct. His tirumEni, guNams do not stay separate from Him. They are essential for His activities. PirATTi stays equal to Him in all aspects except being His servant as His dharma patni, while being Seshi dampatis to all else. She becomes the viSeshaNam for Him and is inseparable from Him. Thus She becomes siddhopAyam and exhibits eka Seshitvam. The objection to Her belonging to the upAyam group is thus addressed. She has always been accepted as upeyam (goal). This group which objects to PirATTi being part of the upAyam group admits Her in the upeyam group along with Her husband, Sriman nArAyaNan. Their acceptance of PirATTi as upeyam and not upAyam is against the pramANams.





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pirATTi is also the upAyam for moksham
SrI perundevi tAyAr - Thanks SrI Kausik Sarathy

40. MEANING OF "SARANAM VRAJA"

"Saranam vraja" means, may you gain it as upAyam. Earlier, KaNNan pointed out to Himself the siddhopAyan and said "mAmekam" (Take refuge in just Me). Now, He said "SaraNam vraja" (May You reach out to Me and gain Me as the upAyam for moksham). Here, He is referring to the observance of prapatti by the cetanan, which endears them to Him. For the verbs, to go (sellutal) and to reach (aDaital), there is an associated or implied meaning of to know (aRital).





Since the verb "vraja" has the meaning of "to reach", it also has the meaning of knowledge (aRivu) as per the rules of grammar. That knowledge is the firmness of mind or Faith or MahA viSvAsam, an important angam of the five angams of prapatti and bharanyAsam is indicated by the words "SaraNam vraja".

In the dvaya mantram, the words used for SaraNAgati are "SaraNam prapadye". Here SaraNAgati is referred to by "SaraNam vraja". There is a slight difference however between the two usages. In dvayam, the prapannan is stating that he surrenders. In carama Slokam, the Lord is pointing out to Arjuna standing in front of Him and instructs him to reach out and perform SaraNAgati to Him (mAmekam SaraNam vraja).

41. THE DISPUTATIONS ON THE MEANING OF THE "VRAJA" AND REJECTION OF THOSE VIEWS

Some say that "vraja" is not an instruction commanding Arjuna to surrender but it refers to the sambandham of the jIvan with EmperumAn described by the SAstrAs. Therefore they say that there is no need to perform prapatti. This view is not correct. The words "SaraNam vraja" have to be taken as the command to perform prapatti. Srutis and SAstrAs elaborately describe the need for performing prapatti. It is not appropriate to give a meaning to the contradictory.

42. THE FORM OF PRAPATTI AS PER OTHERS AND THE REJECTION OF THOSE VIEWS

Some distort the form of prapatti to be done and come up with their own views:

- a. Some say that prapatti is not some thing to be done afresh and it is a state that has existed before (i.e.), for performing an act with the goal of gaining the desired result (phalan), the kartA must have longing for the phalan, the knowledge and power to execute that act. This group describe this state of mind before prapatti as the prapatti.





- b. Some say that the recognition of the sambandham of the jIvan and ISvaran, where the jIvan recognizes its relationship as the Seshan to its Lord (Seshi) is prapatti.
- c. Some say that the recognition of the Lord as siddhopAyam (the upAyam that is beyond our reach and that existed before) is prapatti.
- d. Some others say that non-refusal of the Lord's initiative to protect the jIvan is prapatti.
- e. Yet others say that accepting Him and permitting Him to protect one is prapatti.
- f. Some say that that which is different from acetanam (the insentient) is prapatti.
- g. Some opine that an act performed with j~nAnam is prapatti.
- h. Some define prapatti as the state when one lives free from worries and enjoy tranquility.

Thus there are many views about the svarUpam of prapatti and all of them go against the command of KaNNan to Arjuna to perform prapatti. These views are contrary to the views advanced by SAstrAs, gItA bhAshyam and SaraNAgati gadyam and the ways practiced by the pUrvAcAryAs. Hence these views are to be rejected.

43. THE WAY TO RECONCILE THESE CONTRADICTIONARY VIEWS

All the views need not be dismissed outright and they can be reconciled once we understand the causes from which these views emerge. All of them recognize the Lord as siddhopAyan and that He is the pradhAna (chief) upAyam (means). Next they engaged in defining the form of prapatti as the next important upAyam. The reasoning to reconcile these contradictory views on prapatti proceeds this way: We the cetanams accumulate so many sins and pave our way





to hell (narakam). We perform the small act of prapatti to enchant Him and to gain His anugraham to stay away from the narakam. Even that prapatti is not done by us as svatantra purushAs. He points that upAyam and gets it done. Therefore, the Lord is the mukhya upAyam and Prapatti is not as lofty an upAyam like Him. Having this difference between the Lord and the act of prapatti as mukhya upAyams in mind, the various views were developed about the svarUpam of prapatti. Without the above explanation, it is not possible to reconcile these diverse views.

44. THE WAY TO THINK AT THE TIME OF PERFORMING PRAPATTI

When one performs prapatti, he should have the following mental attitude:

- 1) aDiyEn does not perform prapatti to protect myself,
- 2) aDiyEn does not have the rights to perform the prapatti in any manner I wish,
- 3) aDiyEn does not have the svatantram to perform this act on my own,
- 4) aDiyen starts the observance of prapatti that is dear to Him on His command and encouragement.

45. THE VIEW THAT PRAPATTI IS NOT DONE FOR THEIR GAIN AND THE OBJECTIONS TO THIS VIEW

Some say that the cetanam not doing anything for his protection is prapatti. This point of view can not stand up. Why? When a cetanam does not do some thing deliberately and sits it out, it will still belong to the class of taking some action. Doing some thing and abandoning it belong to the same class of action. Why does he abandon doing this act? Is it not for protecting himself saying that he is abandoning performance of an act for not gaining any thing for himself, he performs the act of abandoning the observance of Prapatti? Is not this contradictory to the statement and action? The abandonment is also against the instructions of the SAstrAs to observe prapatti.





46. THE WAY TO RECONCILE THE VIEW THAT NO ATTEMPT SHOULD BE MADE FOR PERSONAL GAIN

The inner meaning and the intention behind such a thought could be imagined to as:

- 1) Sensing the inability to engage in bhakti yogam and choosing bharanyAsam will result in the elimination of the need for doing anything else for gaining the same phalan
- 2) There are few kAmya kAryams that stand in the way of gaining moksham: santati/progeny, wealth et al. These might be held by this group as things to be avoided to gain freedom for moksham related initiatives
- 3) They may be thinking seriously about committing buddhi pUrvaka (consciously done) pApams in the post-prapatti period and therefore they might have decided to stay away from performing prapatti
- 4) They may worry about engaging in paltry and insubstantive acts during the post-prapatti period and therefore might have opted out of performing prapatti.

Other than these reasons, one can not find any reason to reject prapatti.

47. DISMISSAL OF THE VIEW THAT PRAPATTI IS THE ABANDONMENT OF ONE'S EFFORT, WHEN IT IS OPPOSED TO THE ACT OF THE LORD

Some view that the abandonment of their effort, which is opposed to that of the Lord. There is nothing wrong in this view except a knowledgeable prapannan does not engage in such acts. If one performs prapatti again for moksham after having done prapatti once before, he will be doing an act that opposes the act of the Lord. Performing kAmya karmAs for other phalans will also be acts that will not please the Lord. Committing sins willfully even during times there is no





danger will also be against the will of the Lord. All of these will not fit the status of a prapannan, who is desirous of moksham. All of these acts need to be abandoned and some felt that such an abandonment itself is prapatti.

48. GIVING THE RESPONSIBILITY OF ONE'S PROTECTION TO THE OTHERS WILL NOT BE PRAPATTI

BharanyAsam is prapatti. Here, one is powerless to take care of his protection and seeks the Lord with faith and requests Him to accept the burden of one's protection. In every day life, we come across instances, when some one who is quite capable entrusts some one with the responsibilities of protection (e.g.), a rich man asking a hired servant to take care of his protection. This act is not the same as prapatti defined by the SAstrAs. It is just an ordinary act and is not prapatti or BharanyAsam. This comparison of prapatti with an ordinary act is wrong.



Perform prapatti at HIS Lotus Feet!
tiruvaDi of SrI perarulAla perumAL - Thanks SrI Kausik Sarathy





49. THE CIRCUMSTANCES FOR PRAPATTI DONE WITH THE MIND ALONE

pUrNa prapatti or total surrender is when one recites SaraNAgati mantram with one's tongue, prostrate before the AcAryan with one's body and place the burden of one's protection with the mind. There are occasions when prapatti is done with the mind alone without the participation of the tongue (speech) or the body. Such occasions arise, when the body and limbs are out of commission and the mind alone is active. Such a time is the time of death. One can perform mAnasIka prapatti/bharanyAsam to the Lord. This is acceptable.

50. ONE WHO IS WELL QUALIFIED TO PERFORM BHAKTI YOGAM IS ELIGIBLE TO PERFORM PRAPATTI, IF HE CANNOT WAIT FOR MOKSHAM ANYMORE

One who is quite capable of gaining moksham through the upAyam of bhakti yogam may not be happy about the inherent tardiness in realizing moksham through practice of Bhakti yogam. One may ask whether it is proper for him to take the expedient route, when he has the Sakti to complete bhakti yogam. Is it not resourcelessness (Akincanyam) the criterion for engaging in prapatti? How can this fully capable man resort to prapatti? Is that proper prapatti? The answer is:

Bhakti yogam takes a long time for fruition. He does not have any resources for realizing moksham quickly. Therefore, he engages in prapatti justified by his resourcelessness to command the upAyam to address his tvarai (urgency). His prapatti under those circumstances is accepted by the SAstrAs.

51. EMPERUMAN HAS AVYAJA/NIRHETUKA KARUNAI. WILL THAT ALONE GRANT MOKSHAM WITHOUT PRAPATTI?

EmperumAn is indeed a svatantran. No one can stop Him from doing what He wishes. He is our Lord. He is bound to protect us. He has natural compassion.





Would not that natural karuNai protect us? Should we seek the upAyam of prapatti to gain His anugraham of moksham That is the question here. The answer is:

There is a command in the carama Slokam: "SaraNam vraja". This does not lead to the meaning that avyAja karuNA will protect without any act of request from the mumukshu (one who desires moksham). Through the little act of prapatti, the Lord's karuNa overflows and He runs toward His child that took one step towards Him, lifts the child up and blesses the child.

52. WITHOUT PRAPATTI, HIS GUÑAMS AND SAMBANDHAM WILL NOT PROTECT THE JIVAN

Some others say that EmperumAn has compassion (KaruNai), vAatsalyam and many other viSesha guNams. He has also sambandham to the jIvan. He is the indwelling soul and the cetanam is the SarIram. He is Master (Seshi) and the cetanam is His servant (Seshan). There are many other sambandhams that all of them together will make Him come to the protection of the cetanam. They point out to these guNams and sambandhams and state that there is no need to perform prapatti for protection because of them. The answer to this question is:

These guNams and special sambandhams are key reasons for the protection of the cetanams by the Lord. It is not correct however to state that the performance of prapatti is not needed because of them. For the cetanam to shape the prapatti and to realize its phalan is based on EmperumAn's sankalpam. Prapatti is an easy-to-perform upAyam that does not take much time (kshaNa kartavyam). If EmperumAn protects every one by His guNams and sambandhams, there will be no demarcation on who is to be protected and who is to be ignored. It will mean that EmperumAn has to grant moksham to one and all. Prapatti helps to bring down the anger of the Lord over our trespasses against His SAstrams and stays as a non-prominent item. Without that prapatti, the phalan of moksham cannot be gained. GuNams and sambandhams even if





they are important, they alone can not grant mukti without the prapatti.

53. EMPERUMAN'S SVATANTRAM AND THE PROBLEMS IN USING IT TO DETERMINE WHO IS TO BE PROTECTED.

Some say that EmperumAn's svatantram will make the determination as to who is to be protected and who is to be rejected. According to this view, EmperumAn's choice for rakshaNam can be equated to display of partiality and the rejection amounts to lack of compassion. If the Lord is to protect without the appeal for it through prapatti, then all the SAstrAs prescribing prapatti would be purposeless. When there is confusion among the SAstrAs, the presence of ISvaran will be questioned.

54. THE CONTROVERSY OVER SWAMY NAMMAZHVAR SUKTI BASED ON MISINTERPRETATION OF ITS MEANING

The pAsuram passage of interest from Swamy NammAzhvAr SrI sUkti is: "Or eN tAnuminRiyE vantiyalumARu". It has been interpreted to mean - gained phalans happen without our effort and they happen on their own. This has been extended to say that moksha phalans are gained without the upAyam of prapatti or bhakti yogam. There is no viSesha kAraNam to justify the need for upAyam. The correct meaning for AzhvAr's pAsuram passage is:

The phalan will materialize through bhagavat sankalpam after we have performed one of the two upAyams.

55. ANOTHER MISINTERPRETATION OF SWAMY NAMMAZHVAR PASURAM PASSAGE

Swamy NammAzhvAr says: "veRitE aruL seyvAr". The superficial meaning would appear to mean: "The Lord will grant the phalan without expecting anything from us". If Lord were to grant the desired phalan in this cavalier manner, it is justifiable to ask why one needs to perform Prapatti. When one looks at the





next word in the pAsuram passage, the answer is there. When we add the next word (seyvArkaTkku) , the expanded passage reads: "veRitE aruL seyvar seyvArkaTkku". The word "seyvArkaTkku" defines that the phalan is gained by those who perform this SAstram-prescribed small upAyam of prapatti. "veRitE" can now be interpreted to mean that the Lord grants the phalan to those who performed the upAyam without expecting anything in return.



svAmi nammAzhvAr

56. THE ACCIDENTAL (YADDHRCCHIKAM) PU NYAM IS THE UPAYAM INSTEAD OF PRAPATTI FOR PHALAN

Another question is: The cetanan might acquire accidentally some puNyam. One can consider that as the upAyam for phalan and it is not necessary to invoke prapatti as the upAyam. The answer is:





Such accidental puNyam exists is known only through the belief in Bhagavat SAstrams. One cannot see puNyam with our fleshy eyes. Just as we believe in SAstram to accept accidental puNyam, we can also accept AcArya sambandham - gaining of j~nAnam and the performance of prapatti based on the authority of the same SAstram.

57. THE REFERRED TO "ACCIDENTAL PU NYAM" ITSELF IS A PHALAN OF PURVA KARMA S

This yAddhrcchika puNyam happens at specific times. That happens due to the anAdi karmAs maturing to result in "the unanticipated puNyam". This yAddhrcchika puNyam cannot therefore be the upAyam to gain moksha phalan. Prapatti with five angams is the sure upAyam for the moksha phalan. The randomness of the accidental puNyam coming together as a part of the anAdi karmAs flowing as a ceaseless flood can not therefore be compared with the surety of phalan arising from the observance of prapatti upAyam.

58. JIVAN HAS THE THREE FEATURES: J~NANAM, THE DESIRE TO SEEK PHALAN AND CAPACITY TO ACT

Grammar defines that one capable of performing an act should be a svatantran (one who does not depend on other's help). It has been well established by the SAstrAs that the cetanan is totally under the control of the Lord, His Master. He is a pAratantryan in his relationship to his Lord, the paripUrNa svatantran. In this context, the question arises:

Is it correct for the SAstram to ask the cetanan to perform an act on his own?
The answer is:

The cetanan has a small amount of svatantram to initiate an act (**kartrtvam**). This svatantram did not arise of its own. It has been granted by EmperumAn. Holding that BhagavAn, granted small svatantram on his head is the height of experience for the cetanan as the Lord's eternal liege. In SrI BhAshyam,





AcArya RaamAnuja says: "cetanan has the capability to engage in the performance of acts (kartrtvam). If that were not so, there is no point in the SAstrAs edicting the cetanam to perform some acts. Even this kartrtvam is bequeathed on the cetanam by EmperumAn, who empowers him. This is what the Vedam says. The cetanam's engagement in acts (karmAs) as a total dependent on EmperumAn is but a natural trait of the cetanam. Even after being blessed with moksham, the cetanam continues this way.

Hence we cannot deny the important kartrtvam attribute of the jIvan as nonexistent. If we deny this, we will become the supporters of sAnkyA view. If we hold that the cetanam is a svatantran to engage in the karmAs totally on his own, we will become followers of nAstika, nirISvara paksham, which believes that there is no ISvaran, who commands all the cetanams as niyantA. Further, we cannot say that the caitanyam or j~nAnam alone is blessed by ISvaran to the cetanam and that the cetanam has neither kartrtvam nor the desire to enjoy the phalan of the karma. This assumption would lead to the conclusion that there would be no desire to engage in acts like prapatti. The potential for the enjoyment of the phalan accruing from the performance of a karma is preceded by the desire to engage in such an act. If we say that the cetanam (jIvan) has only j~nAnam and desire to the enjoy the phalan but has no kartrtvam (operational capabilities), we will do away with the need for performance of any act that will generate enjoyable phalan. Therefore we have to conclude that cetanam has all the three attributes: j~nAnam (cognition/knowledge), developing desire there from to pursue an act and finally performing the act for that specific phalan. The other states of j~nAnam are the desire to perform a karma and enacting that desired karma to enjoy the phalan arising from that karma.

59. REFUTATION OF THE VIEW KARTRTVAM IS LIMITED ONLY TO KAIMKARYAMS PERFORMED FOR EMPERUMAN

Some view that the jIvan's ability to act (kartrtvam) is limited to the kaimkaryams done for EmperumAn only. There is no association of kartrtvam





relating to the upAyam done to gain the phalan. This does not fit. The kaimkaryams done by the cetanan are indeed upAyams to please the mind (tiruvuLLam) of EmperumAn. Hence it is incorrect to state that cetanam has no links to the performance of the upAyam.

60. THE CARE TO MAKE SURE THAT THE OBSERVANCES OF UPAYAMS STAY CLEAR OF PHALANS YIELDING SAMSAARA BANDHAM

One cannot deny the kartrtvam aspects for a cetanam engaged in performing karmAs. He has to be careful however that there is no admixture of amSams that lead to samsAra bandham leading to reentry in to the cycles of repeated births and deaths. He should remember that he is doing the kaimkaryams with the limbs and body bequeathed to him by the Lord to please His tiruvuLLam and is doing these kaimkaryams commanded and assisted by Him. He should not develop the viparIta buddhi that he is doing all these kaimkaryams independently as a svatantra purushan. That attitude will lead him to pravrtti (entry) in to samsAric bonds. If one seeks phalans other than moksham while observing prapatti or Bhakti yogam, those acts will only lead to samsAra bandham.

61. THE DIFFERENCES IN KAIMKARYAMS DURING THE EXISTENCE AS A SAMSAARI AND MUKTA JIVAN

There is a huge difference in the capabilities for action as a samsAri and muktan. The mukta jIvan performs many kaimkaryams to the Lord in SrI VaikuNTham. How does he do it and with what attitude should he approach such kaimkaryams? The mukta jIvan performs nitya, niravadya (blemishless) kaimkaryams to the divya dampatis in SrI VaikuNTham. There, unlike in samsAra maNDalam, there is no rajas, tamas and sattva guNams.

There is only Suddha sattvam without the admixture of any of the three guNams that pervade here. The muktan performs his kaimkaryams with his





sankalpam there. That sankalpam is never at variance with Bhagavat sankalpam. In samsAra maNDalam, the bhaddha jIvan performs his karmAs according to bhagavat sankalpam befitting their previous (accumulated) karmAs. The sattva-rajo-tamo guNams change accordingly. If the cetanan's tamo and rajo guNams dominate, he ends up gaining phalans which are insignificant and gets attached to them. If sattva guNam dominates, then it creates desire to join the Lord and all acts done lift him up all the way to the parama purushArtham of moksham. Thus the way of engagement in Kaimkaryams and the phalans for them in this world and SrI VaikuNTham are quite different.

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paramapadam - SrI Malayappa svAmi with nAccimArs
Thanks: SrI Shreekrishna Akilesh





62. EVEN IF THE KARTRTVAM IS BLESSED BY EMPERUMAN, THE PHALAN ARISING FROM IT BELONGS TO JIVAN

There may be a question about the phalans for the karmAs being associated with the cetanam in the context of the kartrtvam bequeathed by BhagavAn on him. The question is: "How can the cetanan become eligible then for the Phalans of his karmAs?" Although, the Lord empowered the cetanam with kartrtvam, He also blessed the jIvan with a small amount of svatantram as he started on the exercise of performing his first karma. He has therefore to experience the phalan of that karma. All darSanams accept this view. It is not possible that the jIvan does not get connected to the phalan arising from his own actions. While the jIvan engages in the performance of a karma, his body (SarIram), the limbs (indriyams), the fit place for performing that act and the time to engage in this act help him. This is also agreed by all darSanams. Similarly, when a cetanan performs bharanyAsam with its angams, we have to remind ourselves that jIvan has kartrtvam (ability to engage in an act/seyal puriyum tanmai) and that power is given by the Lord Himself.

UTTARA BHAGAM OF CARAMA SLOKAM

63. KANNAN WHO NEVER FAILS IN HIS DUTIES - HIS CARITRAM SUPPORTS IT

In the pUrva bhAgam of carama Slokam, KaNNan out of His supreme krupai for the cetanan revealed the unique upAyam of SaraNAgati to uplift that cetanan from his samsAric sufferings and commanded the qualified cetanan to observe SaraNAgati and surrender only unto Him. In the second part of the carama Slokam, KaNNan commences His duties of chasing away all the sins accumulated by the cetanam as a result of accepting the saraNAgati observed by the cetanam. One can understand the intensity of the efforts of KaNNan in coming to the rescue of the SaraNAgatan from the story of SrI nArAyaNAstram. In the BhArata yuddham, Arjunan was engaged in combat with Bhagadhattan;





latter wielded the powerful nArAyaNAstram at Arjunan, who could not bear the power of the MahA astram and protect himself against it. KaNNan decided to save Arjunan, who had surrendered to Him for protection and received that astram on His chest, where His Devi resides. He saved Arjunan thus from any harm. From this episode, it is clear that the Lord will protect those who surrendered to Him and would protect them even if He might suffer in that process



Kannan never fails in HIS duties
Thanks : SrI Stephen Knapp





64. THE MEANING OF 'AHAM' SABDAM (AHAM TVA SARVA PAPEBHYO MOKSHAYISHYAMI)

'aham' means 'Myself'. Through the use of the word 'aham', the Lord points out that He has all the glories to release the cetanam from all of his sins. The explanation of His Vaibhavam in the Lord's words is: Some think that Siva and Brahma are rakshakars (protectors). This is wrong. Siva, Brahma and other devAs are incapable of knowing what is beneficial and what is inauspicious for them. They are under My control. They do not even have the power to defend themselves. They are rakshakars in name only. I am totally different from them. There is nothing that I do not know. I am therefore revered as sarvaj~nan. I can hence see what is auspicious and inauspicious for those who have placed the burden of their protection at my feet. I accept that responsibility to protect them and have the power to place the prapannan in the nityasUri ghoshThI at SrI VaikuNTham as sarva svatantran. I am the Lord of all. All are My children. Therefore I am ready to wipe away the pain of the sorrows of the saraNagatAs just like removing the layers of dirt accumulated on a grand piece of jewelry and am eagerly waiting for the cetanam to perform SaraNagati to Me. With these thoughts in mind, I am using the first person singular, 'aham'.

65. OUR LORD IS THE ONLY ONE WHO CAN GRANT MOKSHAM DIRECTLY

There is no one in this world or the other who can bless a cetanam directly with the boon of moksham except SrIman nArAyaNan. These exalted ones can only appeal to SrIman nArAyaNan on behalf of the cetanam as AcAryAs do thru their AcAryakatvam.

66. NO ONE CAN BLOCK THE BOON THAT ARISES FROM THE LORD'S SANKALPAM

EmperumAn is Omnipotent. Because of the phalan of the karmAs of the





cetanan, EmperumAn has chained the cetanam to samsAram. Pleased by the effort taken by the cetanam in performing prapatti, EmperumAn is pleased and He rushes to bless the cetanam with moksham. The devAs become afraid over this since they are dependent on the samsAric world for their livelihoods. If their Lord blesses every one with moksham, they feel their means of support through havis et al will shrink. If the afraid devAs assemble together and obstruct their Lord, He would not listen to them. They have no power to obstruct Him. By using the word 'aham', our Lord shows that He has all viSesha amSams in Him to destroy the karmAs of the cetanam, who sought His protection. He used the word "mokshayishyAmi", the verb indicating His firm determination, which includes 'aham' with in it, He used specifically 'aham' to clearly reveal His unquestionable, uninterrupted power to protect the prapannan.

67. THE MEANING OF 'TVa' SABDAM

'tvA' means 'yourself'. Oh Cetanam! You recognized that Bhakti yogam and other upAyams are difficult to practice and abandoned them as the upAyam for moksham. You became surrounded with the profound grief about what is to happen to you now. Be encouraged now! The auspicious time has arrived for you now. You have recognized My vaibhavam as SaraNAgata Rakshakan. You have placed the total responsibility of your protection at My sacred feet convinced that

- 1) I am the Lord of all by nature
- 2) I do not need any helpers to carry out My acts of rescue and am a total svatantra Purushan
- 3) I have taken the vow to protect all , who seek My refuge.

You came to the bold conclusion that there is nothing else for you to do to gain moksham. You are staying like a cAtaka bird waiting for rain and are awaiting the time of gaining the moksha siddhi. The word 'tvA' has all these meanings.





68. AMONG ALL THE DHARMAMS POINTED OUT BY THE UPANISHADS, PRAPATTI DHARMAM IS THE LOFTIEST

In their efforts to instruct us on the various dharmams, the Upanishads listed "satyam, tapas, Samam, damam, dhAnam, dharmam, prajananam, agni-s, agnihotram, yaj~nam, mAnasam et al and concluded at the end that all these dharmams (tapas) are inferior and that nyAsam (Atma samarpaNam) is the best among all these dharmams. Next, the Upanishad explained that the yaj~nam of prapatti does not depend on any other dharmam. PaancarAtra Agamam had this upanishadic revelations in mind and declared that the glories of adhikAris observing other dharmams are not equal even to one part in crore of the glories of a prapannan. This Agamam firmed up the thoughts of the Upanishads by revealing that the cetanam that has observed the prapatti is one who has completed a superior yaj~nam and is a krta krtyan.

69. THE MEANING OF THE WORD 'SARVAPAPEBHYA:'

This word 'sarva pApebhya:' means from all the pApams. All kinds of virodhi groups are present in the cetanam eager to perform prapatti. What are these enemies (virodhis)? They are the sins acquired before. Only EmperumAn can destroy them. What are these sins? Can we see them with our eyes? No. They cannot be seen. They can be known only with the help of the SAstrAs and they cause harm. The pApams are referred to in the plural because they are an immense assembly that has grown from anAdi kAlam. They are like a huge flood. pApam arises from aj~nAnam or nescience. That pApam creates additional aj~nAnam afresh. The aj~nAnam created pApams and the additional pApam generated aj~nAnams pile up further and this immense assembly of pApams and aj~nAnams are referred to by the use of the word 'sarva'. Further, the cetanam acquires some strange and inauspicious practices and associations (viparIta pazhakkams) and develops an attachment to them. One can state that the 'sarva' Sabdam includes these viparIta pazhakkams as well along with pApam-aj~nAnam complex. In this, pApa vargam (group) belong to the stUla SarIra





sambandham through panca bhUtams and the sUkshma SarIram gained at the point of abandonment of the stUla SarIram, which have to be discarded before the enjoyment of moksham. KaNNan promises to get rid of all of these pApa vargams.

70. THE puNYAM GAINED DURING THE SAMsARIC EXISTENCE ALSO BELONGS TO THE PAPA VARGAM

We identify pApams as those which yield naraka vAsam. We classify as puNyam those acts that yield the phalan of residence in svargam. For one who desires moksham, this puNyam has to be joined to the group of pApams. When one compares the greatness of Paramapadam and savrgam, savrgam is inferior enough to be identified with narakam. For the one who desires moksham, the accumulated puNyams only yield samsAra bandham and therefore they can be considered as pApams. Once the phalan of puNyam is exhausted, the jIvan lands back in the samsAric world in contrast to the mukta jIvan, which never returns to the karma bhUmi to experience endless cycles of birth and death in many yonis (births).

71. THREE KINDS OF SUKHAMs

The "sukhams" enjoyed by the cetanan are three fold:

- 1) the enjoyment of acetana (insentient) vastus. All the sukham s enjoyed with SarIram belong to this category
- 2) the enjoyment of the AtmA (kaivlya sukham). This is linked to the enjoyment of the AtmA inside the SarIram
- 3) the enjoyment of the Lord at His supreme abode of SrI VaikuNTham.

The first anubhavam can be described as anukUlam and a delightful experience. This is about the enjoyment of siRRinbam.

The second sukham is more delightful than the first - the enjoyment of the Atmaa without link to the body is better than SiRRinbam.





The third sukham is the most delightful one and has nothing equal or superior to it. This is the experience of the unparalleled paripUrNa brahmAnandam.



The Supreme Enjoyment of kaimkaryam at SrI VaikuNTham
SrI PerarulAlan in Sesha vAhanam - Thanks SrI Shreekrishna Akilesh

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72. THE EFFORTS (SADHANAMS) TO GAIN THE THREE SUKHAMs

The efforts to realize these sukham s can be graded in three ways:

- 1) sAdhana for gaining the first sukham gives pleasure
- 2) sAdhana for experiencing the second sukham gives more pleasure and
- 3) the sAdhana for gaining the nitya kaimkarya prApti at SrI VaikuNTham yields the supreme pleasure.

For the one desirous of moksha Sukham and paripUrNa brahmAnandam at SrI VaikuNTham, the other two sukham s are of little interest and from their view points the sAdhana for gaining the fruits of the first two types of sukham s are like the performance of sinful, adharmic deeds. It must be conceded however that the sAdhana being dharmic or adharmic depends on the performer/ adhikAri of that sAdhana. For the one whose goal is to enjoy AtmAvalokanam (kaivalyam), the sAdhanam of such a goal is dhramam indeed. Swamy ALavantAr has observed that the adhikAri who is engaged in the sukhAnubhavam of serving EmperumAn's tiruvaDi will not desire any other sukham s like svarga bhogam or kaivalyam.

73. THE REJECTION OF THE VIEW THAT KAIVALYAM IS INDEED MOKSHAM

Some state that the enjoyment of the AtmA unattached to the bonds of samsAram is really moksham. This is described as kaivalyAnandam to differentiate it from mokshAnandam. The question arises as how that would be possible. The AtmAAnubhavam is just kaivalyam and cannot be described as mokshAnandam, where the jIvan has no karma sambandham compared to the state of kaivalyam. Therefore, kaivalyam cannot be described as true moksham. The reason for some to call this moksham (kaivalyam) is because of its closeness to the true moksha sukham. For a sAdhakan who enjoys kaivalyam, the observance of appropriate upAsanA like prapatti or bhakti yogam after the





sAdhana for kaivalyam will yield the fruit of moksham as the final upAsana. This way, kaivalyam and moksham are close. Kaivalyam may be described as the first step on the ascent in the ladder to SrI VaikuNTham (Paramapada sopAnam). All of these thoughts might have been in the mind of one, who declared kaivalyam is moksham. Our AzhvArs and AcAryAs have instructed us to stay away from lower sukhams like kaivalyam and seek only true moksham.

74. ADDITIONAL SINS (PAPAMS) GET INCLUDED IN THE LIST OF PAPAMS TO BE BANISHED BY THE LORD

We can include additional pApams among the sarva pApam group. There are some types of pApams that could be avoided. Situations will arise when there is no escape from being linked to them. There may be occasions, when a person unfit to engage in some karmAs deludes and emboldens himself to engage in such karmAs. All of these karmAs and pApam arising from them are moksha virodhis. They join the assembly of pApams that need to be destroyed by the Lord.

75. THE TRUE SIGNIFICANCE OF A PAPAM THAT DOES NOT STICK WITH THE PRAPANNAN

PramANams state that the pApams do not stick to the prapannan after his observance of prapatti. One has to understand this pramANam refers to the pApams acquired unconsciously. If we misunderstand this and consider that the consciously acquired pApams come under this group, it will go against their pramANams about prapannan housed in the samhita. Samhita instructs clearly that pApams will be generated by going against the AcAra anushThAnams prescribed by the VedAs and a prAyaScittam has to be done if such trespasses occur. This situation applies to the practitioner of bhakti yogam as well. Therefore, when we say that pApams will not stick with the prapannan means that the pApams acquired unconsciously will not get attached to him.





76. WHAT IS THE SITUATION FOR ONE WHO IS DISTRACTED BY PAPAMS IN THE POST-PRAPATTI PERIOD?

One of the important things to remember is that the prapannan's situation during the post-prapatti period can be affected by:

- 1) development of desire over inappropriate enjoyments
- 2) anger at those, who stand in the way of enjoying those desires and
- 3) development of taste over bhogams forbidden by the bhagavat SAstrAs.

Even amidst all these lapses, the prapannan might be staying focused on SrIman nArAyaNan alone. What is to become of him? The answer is:

Such a Prapannan becomes unfit for performing kaimkaryams to BhagavAn and AcAryan. This situation can be understood from a comparison. A married woman would be a chaste one and may be totally devoted to her husband. When she slips from AcAram, she continues to have her title as the wife of her husband but loses her rites to perform kaimkaryam for her husband and her in-laws as well as the fitness to serve other elders. If she abandons her durAcArams and seeks the pardon of her husband, she becomes pure and eligible to perform all the full rites that she is entitled to. Similarly a prapannan who has gone astray can regain his unsullied position by performing prAyaScittam and get purified.

77. THE PAPAMS THAT REACH THE PRAPANNAN AND THE REMEDIES (PARIHARAMS) FOR THEM

EmperumAn has a deficiency (viz), there is no one who is equal or superior to Him. The one without AcArya bhakti has a major deficiency (i.e.), he has no j~nAnam. For the one who has performed prapatti with clear j~nAnam, there is also a deficiency (i.e.), not possessing any blemishes. Such a prapannan will not wilfully engage in acts that will generate pApams. For a prapannan not bestowed with clear j~nAnam, he will engage in some acts that he knows fully well those





acts will generate pApams. What is such a person to do under those circumstances? He should choose a prAyaScittam appropriate to their status (varNams and ASramams) and destroy those sins that he acquired. If that person is a rough neck (muraDan) and will not complete the prAyaScittams as prescribed, then the Lord who is fond of him for being a prapannan will mete out some nominal punishments and purify him.

78. THE ARGUMENT THAT CONSCIOUSLY COMMITTED PAPAMS WILL BE DESTROYED ON THEIR OWN AND AN EXPLANATION

Some say that the sins generated through conscious acts (buddhi pUrva pApams) in the post-prapatti period would also be banished by the Lord. They cite the Lord's statement in His carama Slokam that He will chase away all pApams. We can reconcile this odd-sounding views this way without conflict with prapatti SAstram:

The sins arising from conscious acts are destroyed by performing the appropriate prAyaScittams. For the rough ones, who won't perform these prAyaScittams, our Lord will mete out some punishments to them, make them suffer and this way destroy those sins that cling to him. This act on the part of the Lord destroys the sins in a manner that fits with the rules of prapatti SAstram.

79. PRAPATTI IS LOFTIER THAN BHAKTI

The cetanan in the samsAra maNDalam suffers without gaining the mokshAnandam for which he is eligible. He experiences huge sorrows and suffers immensely from these sorrows. He languishes. Only when he gains moksham, these sorrows will cease to bother him. He could perform bhakti yogam for gaining moksham. That however will not grant moksham quickly. Recognizing this enormous time delay, the adhikAri chooses the upAyam of prapatti for moksha phalan. That act destroys the huge bundles of sins that had stuck to the prapannan. Other than the karmAs that will follow him as long





as he lives, even a large measure of sins that are already yielding phalans will be destroyed by the prapatti. That is why GeetAcAryan instructed Arjuna that he should not grieve anymore after prapatti. When we reflect on the Lord's exhortation, "mA Suca:", we accept that the Lord will chase away all sins and that is in accord with His assurance.



Prapatti is loftier than bhakti
namperumAL- Thanks SrI N Santhanakrishnan

Bhakti yogam as a means for moksham cannot destroy the prArabdha karmAs that have started yielding their phalans, where as prapatti yogam can as described earlier. Therefore prapatti yogam as an upAyam is considered loftier





than Bhakti yogam. Since prapatti destroys prArabdha karmAs, there are no karmAs left to be condemned to be born again to experience them. That leads to prapannan not having any future births in the samsAric world. This is what Swamy NammAzhvAr referred to in His pAsuram when he stated that prapannan gains VaikuNTham at the end of dissolution of his SarIram here.

80. TWO KINDS OF PRAPANNA-S

There are two kinds of prapannA-s: **drpta** and **Artha**.

Those who do not wish to be reborn and perform prapatti to gain moksham at the end of their current life here are known as **drpta**. Those who cannot even bear to spend one more moment on this earth after their prapatti and who wish to join SrI VaikuNThanAtham right away are known as **Artha** prapannan . They have such an Arthi (sorrow and longing) to be united with their Lord that they do not wish to tarry here (samsAra maNDalam) anymore. In the case of the Artha prapannA-s, the power of their prapatti destroys all karmAs instantly and qualifies them for moksham right away. The drpta prapannA-s experience the phalan of prArabdha karmAs until the allotted time on earth and gain moksham thereafter. There is no difference in the type of moksham for the two kinds of PrapannA-s. Both gain moksham after their prArabdha karmAs are destroyed at the end of their lives.

81. THE MEANING OF "MOKSHAYISHYAMI" ("AHAM TVA SARVA PAPEBHYO MOKSHAYISHYAMI MA SUCA.")

Until now, GeetAcAryan pointed out the karmAs that stood in the way of moksham (moksha virodhi-s) and then instructed Arjuna on the ways to gain freedom from them. What is the meaning of "**mokshayishyAmi**"?

It refers to the change of mind of the Lord and His assurance that His anger over the cetanan's trespasses has been quenched and that He will not immerse them anymore in the ocean of samsAram. He has abandoned the original sankalpam to punish the erring cetanams and will now provide them abhaya





pradAnam. He suggests that He will never abandon His vow to protect those, who sought His refuge as a prapannan.

82. MOKSHAM WHEN THE PRAPANNAN DESIRES

In the context of His upadesam in the middle of the battle field, the Lord said that He will release Arjuna from all his sins. This is a phalan granted to a cetanam. That phalan can arise only by observing an upAyam. The conclusion here is: The moment you complete your prapatti, I will release you completely from all moksha virodhis then and there.

83. THE WAY IN WHICH PAPAMS AND PU NYAMS DEPART FROM THE PRAPANNAN AND GET REDISTRIBUTED

This is the way the Lord releases the pApa-puNyams from the prapannan:

KarmAs are of two types, sancitam and prArabdham. sancitams are the kind assembled as huge bundles waiting to yield the phalan at a future time. PrArabhdham is the assembly of karmAs, which have started yielding the phalans. When one commences prapatti, the sancita karmAs get destroyed. Among the prArabdha karmAs, any thing other than that is needed to accompany this birth will be destroyed (i.e.), the portion that would have given a new birth is eliminated. After prapatti, the sins acquired unconsciously do not stick. It is in this manner that the Lord says that He will free the prapannan from his sins. The sins acquired consciously will be removed either thru proper prAyaScittams or through light punishments.

84. WHEN DOES THE PRAPANNAN GET FREED FROM THE KARMAS?

It was pointed out that the sancita karmAs from the time before prapatti are destroyed after prapatti and the sins accumulated unconsciously do not stick to the prapannan. If they do not yield the phalan, when do they entirely lose their connection with the prapannan? This is the question. The answer is:





EmperumAn destroys all these sins at the time when the jIvan departs from the SarIram. At that time, EmperumAn cuts the connection of the sins and puNyams with the jIvan since they interfere with moksha phalan.

85. THE WAY OF DISTRIBUTING THE SINS AND THE puNYAMS OF THE PRAPANNAN AT THE TIME OF HIS DEPARTURE

When the jIvan is leaving the physical body , the puNyams are distributed to the friends of the jIvan housed in the cage of its body and the sins end up with its enemies. We mentioned that sancita karmAs are banished at the time of prapatti. By banishing, we mean that they stay without yielding any fruit. At the time of departure of the jIvan from the body, those dormant sancita karmAs (puNyams and pApams) are distributed to the friends and enemies of the jIvan . The unconsciously accumulated sins and puNyams were described as not sticking to the jIvan. They too lie in a state of limbo and get distributed to friends and enemies. The consequence of having been the friend and enemy of the jIvan results thus in the distribution of the two kinds of karmAs of the prapanna jIvan. The importance of BhAgavata satsangam is hinted here.

86. WHAT DOES IT MEAN WHEN WE SAY THE puNYAMS AND PAPAMS ARE DISTRIBUTED TO FRIENDS AND ENEMIES?

We say the puNya-pApams of the prapanna jIvan are shared by the enemies and friends. How does that happen? the distributed puNyam to friends is really the anugraha sankalpam of the Lord focusing on the friend of the prapannan. The distribution of the sins to the enemies of the prapannan is the Lord's nigraha sankalpam focusing on the enemies of the jIvan at the time of death. If the prapannan had accumulated some puNyams prior to his departure from this earth, it won't go to his friends, who have completed mokshArtha prapatti because such puNyams will be moksha virodhis for that friend. It will go to other bhAgavatAs who have not yet performed their prapatti.





87. THE WAY IN WHICH STHULA AND SUKSHMA DEHAMS ARE CAST ASIDE

This subject is dealt at length in the 2nd and the 3rd pAdams of the 4th chapter of SrI BhAshyam. When the prapannan shakes his mortal coils, he leaves behind his sthUla (gross) SarIram. When the jIvan of the prapannan departs, it leaves with the sUkshma (subtle) SarIram to receive the upacArams of the AdivAhikAs positioned on the arcirAdi mArgam (the path of light). That sUkshma SarIram lasts until the jIvan reaches the VirajA river. The Lord removes all blocks to moksham in this manner.

88. THE GAINING OF PARIPURNA BHAGAVADHANUBHAVAM AFTER LOSS OF ALL KARMAS

After all the moksha virodhis are eliminated, the svarUpam of the prapannan essential for paripUrNa bhagavat anubhavam arrives on its own. The happening of this paripUrNa brahmAnandam is described by VarAha PerumAn to BhUmi PirATTi in VarAha PurANam (vide e-book # 80 on Rahasya SikhAmaNi in SrI Hayagrivan series at www.sririhayagrivan.org and VarAha PurANam, the 38th e-book in ahobilavalli series at www.ahobilavalli.org). VarAha PerumAn's tiruvuLLam is described in these source granthams.

89. THE EXPLANATION OF THE WORDS - "MA SUCA:"

As all the pApams and puNyams which blocked the path to moksham are destroyed, the prapannan should be joyous instead of feeling sad. GeetAcAryan consoles the prapanna jIvan and says that there is no reason for it to grieve anymore. He gives the reasons why it should not grieve:

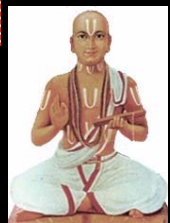
1. Oh prapanna jIvan! Sruti states that prapannan should not grieve fearing the phalan from the pApams
2. After completing prapatti anushThAnam, you as the prapanna jIvan should not grieve over the difficulties in performing bhakti yogam





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'mA SucaH '
SrI pArthasArati perumAL - Thanks SrI Shreekrishna Akilesh





3. The easy to perform upAyam of prapatti, which does not need the assistance of any other upAyam and which can yield any desired phalan all the way up to moksham has been gained by you. Hence, please do not grieve!
4. You who has placed the burden of responsibility at My feet through prapatti has nothing else left to complete. Hence, please do not grieve!
5. You will not consciously acquire any sins after gaining vivekam and performing prapatti as a result. Hence, please do not grieve!
6. Even if You acquired some pApams consciously, you can destroy them through the performance of appropriate parihArams. Hence, please do not grieve!
7. If I do not protect you after accepting the burden of protecting you, the sAdhus will criticize Me. I will gain infamy. There will be erosion of my auspicious guNams. There will be break in the vow that I have taken regarding the protection of prapannAs like you. Hence, please do not grieve
8. I am standing on the alert to protect you for my own gain like the people of the world protect their property for their own gain. Hence, please do not grieve!

Thus KaNNan consoled Arjuna and gave all the reasons for him to be joyous over his lot as a prapnnan.

90. THE STATE OF GRIEF BEFORE PRAPATTI AND JOY AFTER PRAPATTI ARE ESSENTIAL

Oh Cetanam! Before prapatti, you were proper in grieving over your sorrowful state from the thought over your sancita and prArabdha karmAs that were weighing you down. If You did not grieve over it, it would be wrong. After determining to perform prapatti, you should not grieve. If you felt grief at this stage, that would also be wrong. The reason for that is:





Before prapatti observance, it was legitimate for you to worry about what will happen to you because of the huge bundles of sins under which you were being crushed. That type of sorrow is a necessary item to qualify you for observing prapatti. If you did not experience that type of grief, you are not fit to observe prapatti. After performing prapatti and receiving My anugraham to destroy all pApams, if you grieve, that grief will diminish the glory of prapatti and the MahA viSvAsam that you should display in it and destroy My guNams that accepted responsibility for your protection. One comes across the meaning of "mA Suca:" at the end of SaraNagati gadyam of AcArya RaamAnuja (30th e-book in SrI Hayagrivan series at www.srihayagrivan.org).

91. THE INTEGRATED MEANING OF CARAMA SLOKAM

Oh Cetanam! Your j~nAnam is insignificant. Your Sakti is also limited. You live for a short time. You are impatient to gain moksham. The upAyams other than prapatti are comprehensible to you to practice. Further, they take too long to bear fruit. Therefore, do not go after them and suffer. I am easy to access by one and all. I am the refuge for all the worlds. I have the kalyANa guNams to protect all. I have the vAtsalyam to overlook the blemishes of any one who seeks My protection. Therefore, accept Me as the upAyam. Perform the bharanyAsam with its five angams. After performing it, you will reach the status of a krta krtyan. You become thereafter the object for My protection. You will become very dear to Me. You have placed all the responsibilities for your protection with Me. My compassion for you as a prapanna jIvan is limitless. I have started showering My grace on you. I am omnipotent. There is no obstruction to My svatantram. I am the receiver of the phalan for My action. For all My actions, My sankalpam alone is the support. The assembly of virodhis that you have is immense. It is beyond count and you can not destroy them by yourself. I will destroy them to their roots. Afterwards, they cannot follow you and attach to you. I will then bless you with Myself and make you equal to me in enjoying My bhogams. When you enjoy Me this way, I will bless you in return with the niravadya kaimkarya prApti to Me at all times, states and places. I will





make you the enjoyer of the full phalan of kaimkaryam. Therefore, please do not grieve over any thing, any more!



bhagavad rAmAnujAcArya!

92. THE RECONCILIATION BETWEEN ACARYA RAAMANUJA'S GITA BHASHYAM AND SARANAGATI GADYAM

There is a question to address on this matter. carama Slokam is in BhagavadgItA. In His SrI BhAshyam, AcArya RaamAnuja pointed out to prapatti as an angam of Bhakti yogam. In our discussions, it has become clear that prapatti is the direct means for moksham and not an angam of any other upAyam. There is thus an apparent contradiction. How can we explain this





riddle? The reconciliation is extended this way:

The upAyam recommended in carama Slokam is Prapatti. It is the upAyam for moksham and can chase away all enemies to moksham. There are two upAyams for moksham:

(1) Bhakti yogam and

(2) Prapatti yogam.

It is difficult to perform Bhakti yogam with its angams. Wherever one could not complete the angam of bhakti yogam properly, then one can perform prapatti at those places for progress in bhakti yoga sAdhana and that will round out the bhakti yogam. This type of prapatti is known as anga prapatti. When one does prapatti directly for moksham, all moksha virodhis are chased away directly and one gains moksham easily. This type of prapatti is named svatantra prapatti. SrI BhAshyakArar referred to anga prapatti needed for completion of obstructed bhakti yogam in SrImat gItA bhAshyam and the direct (svatantra) prapatti in SaraNagati gadyam. Hence, there is no contradiction.

93. FURTHER UPADESAM FOR ARJUNAN'S QUESTION

The pramANams state in a general way that those who do not feel capable of observing bhakti yogam can perform SaraNagati to the Lord and have the boon of removal of their samsAra bandhams. During the vana vAsam of PaaNDavAs, sage MaarkaNDeya performed upadesam for the PaaNDavAs to perform SaraNagati at the sacred feet of sarvaloka SaraNyan, KaNNan, who is also the Mother and Father of the Universe. Using these two AdhArams, Arjuna decided to perform SaraNagati at the sacred feet of KaNNan, who had both Sakti and karuNai to grant the moksha phalan. Arjuna performed this SaraNagati at the battle field. He begged the Lord to accept him as His sishya and sought the upadesam to clear himself out of his confusions. The mercy of the Lord overflowed. He instructed Arjuna first that prapatti as an angam of Bhakti yogam will grant the phalan of moksham and later performed the





upadesam that prapatti is the direct upAyam for moksham in its role as svatantra prapatti. Arjuna has just asked his friend KaNNan to perform the upadesam on what was generally good for him to follow in his agitated state of mind. Out of His infinite compassion, KaNNan responded to that general question in a magnanimous way and used Arjuna as a pretext (vyAjam) to instruct the whole world on the noblest of dharma, prapatti, as the easy way to practice the upAyam to be observed by one and all to gain the parama purushArtham of moksham. The Lord responded to Arjuna's general question (praSna vAkyam) and blessed the world with "sarva-adhikAra-sakrt kartavya parama hita upadesam" on prapatti. He taught the whole world the parama-hita upAyam which can be practiced by all (sarva varNams, sarva ASramams, men and women) and which needs to be observed only once.

94. THE CLARITY IS ESSENTIAL IN UNDERSTANDING THE MEANINGS OF THE THREE RAHASYAMS

One should seek a sadAcAryan to receive upadesams on the three rahasyams and develop a clear understanding of their true meanings. After gaining that clarity, the sishya should learn about the related doctrines. This type of learning belongs to the group of kaimkaryams for EmperumAn. The sishya who did not gain clarity from AcArya upadesam will use those upadesams as the foundation stone for additional studies. The study of all topics unrelated to these three rahasyams is not for gaining sadgati but is only for the pompous display of one's intellect.

95. NIGAMANA PASURAMS AND SLOKAMS

The three pAsurams and the two nigamana Slokams are most enjoyable to reflect upon before concluding the coverage of the sArasAram. aDiyEn will include here the original texts and their general meanings:

The three Tamizh nigamana pAsurams are:





PAASURAM - 1

அறியாத இடைச்சியரும் அறியும் வண்ணம்

அம்புயத்தாளுடன் அந்நாள் அவதரித்த

குறையாதும் இல்லாத கோவிந்தா! நின்

குரைகழற்கீழ் அடைக்கலமாம் குறிப்புத்தந்தாய்

வெறியாரும் மலர் மகளும் நீயும் விண்ணில்

விண்ணவர்கள் அடிசூட இருக்கும் மேன்மை

குறையாத வினையகற்றி அடிமைக்கொள்ளக்

குறுக ஒரு நன்னாள் நீ குறித்திடாயே.

aRiyAta iDaicciyarum aRiyum vaNNam

ambhuyattALuDan annAL avataritta

kurayAtum illAta GovindA! nin

kuRai kazhaR kIzh aDaikkalamAm kuRippu tantAy

veRiyArum malar makaLum nIyum viNNil

viNNavarkaL aDi cUDa irukkum mEnmai

kuRaiyAta vinai akaRRi aDmai koLLak-

kuruka oru nannAL nI kuRittiDAYE.

Meaning:

Oh Lord who incarnated with Your PirATTi and shines resplendently as a ParipUrNan so that even Gopa strIs without special j~nAnam can comprehend Your glories and enjoy Your company! You have blessed me the auspicious





thought to perform SaraNagati at Your sacred feet. May Thou bless me with an auspicious time to be rid of all karmAs and perform kaimkaryam to You and Your PirATTi without interruption at Sri VaikuNTham on a par with the eternally liberated ones (nitya sUris) and mukta jIvans!



'paripUrNan!'

SrI perarulAlan and SrI perundevi tAyAr serti

Thanks SrI Kausik Sarathy

PAASURAM - 2

தத்துவமும் சாதனமும் பயனும் காட்டும்

தாரமுதல் இருநான்கும் தன் கருத்தால்

முத்திவழி நாம்முயலும் வகையே காண

முகுந்தன் இசைத்து அருள் செய்த ஐந்நாலைந்தும்





பத்திதனில் படிவில்லார் பரம்சுமத்தப்

பார்த்தன் தேர் முன்னே தாம் நின்ற

உத்தமனார் உத்தம நல்லுரைநாலெட்டும்

உணர்ந்தவர் தாம் உகந்து எம்மை உணர்வித்தாரே.



gItopadeSa

Thanks - www.exoticindiaart.com

tattuvamum sAdanamum payanum kATTum

tAramudal iru nAnkum tan karuttAl

mutti vazhi nAm muyalum vakaiyE kANa

mukundan icaitu aruL ceyta ainnaAlaintum

pattitanil paDivu illAr param sumatta

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pArthan tEr munnE tAm tAzha ninRa

uttamanAr uttama nallurai nAleTTum

uNarntavar tAm ukantu emmai uNarvittArE.

Meaning:

The eight lettered tirumantiram reveals the tattvam, upAyam and phalan. The dvaya mantram consisting of twenty five aksharams has been created by the Lord by uniting two sections of Vedam. This dvaya mantram reveals to us the way to observe prapatti. SrI PaarthasArathi stood in front of the chariot of Arjuna revealing His soulabhyam and soouhArtam and blessed us with the carama Slokam with its 32 aksharams. He stood in the place of the upAyam of prapatti for the benefit of the adhikAris who are unable to engage in the difficult-to-practice Bhakti yogam and carried the burden of their protection. Our sadAcAryAs, who understood clearly the meaning of these three rahasyams performed upadesams for us with great vAtsalyam.

PAASURAM - 3

பரக்கும் புகழ்வரும் பைம்பொருள் வாய்த்திடும் பத்தர்களாய்

இரக்கின்றவர்க்கு இவை ஈந்தால் அறமுளதென்றுஇயம்பார்

கரக்கும் கருத்துடைத் தேசிகர் கன்றென நம்மை எண்ணி

சுரக்கும் சுரவிகள் போல் சொரிகின்றனர் சொல்லமுதே.

parakkum pukazh varum paimporuL vAyttiDum pattarkaLAy

irakkinravarku ivai IntAl aRam uLatenRu iyampAr

karakkum karuttuDait-tEcikar kanRu ena nammai eNNi

curakkum suravikaL pOl sorikinRanar soll amudE.





Divine kAmadenu - our AcAryans

Meaning:

The AcAryAs have stored and protected the precious meanings of the three rahasyams from reaching the unqualified ones. They accept us as sisHyAs and drench us with the sArArthams of the these three rahasyams, when we approach them with bhakti and pray for such instructions. They perform these upadesams like the divine KaamadhenU releasing milk for its calf out of their affection for us and do not bless us with these precious gifts for enhancing their fame in the land or for amassing wealth for themselves or for accumulating puNyams.

NIGAMANA SLOKA - 1

विमृशत निरपायं वेङ्कटेशप्रणीतं

सहृदयबहुमान्यं सारसारं तदेतत् ।





बुधभजनविभाते बोधमासेदुषीणां

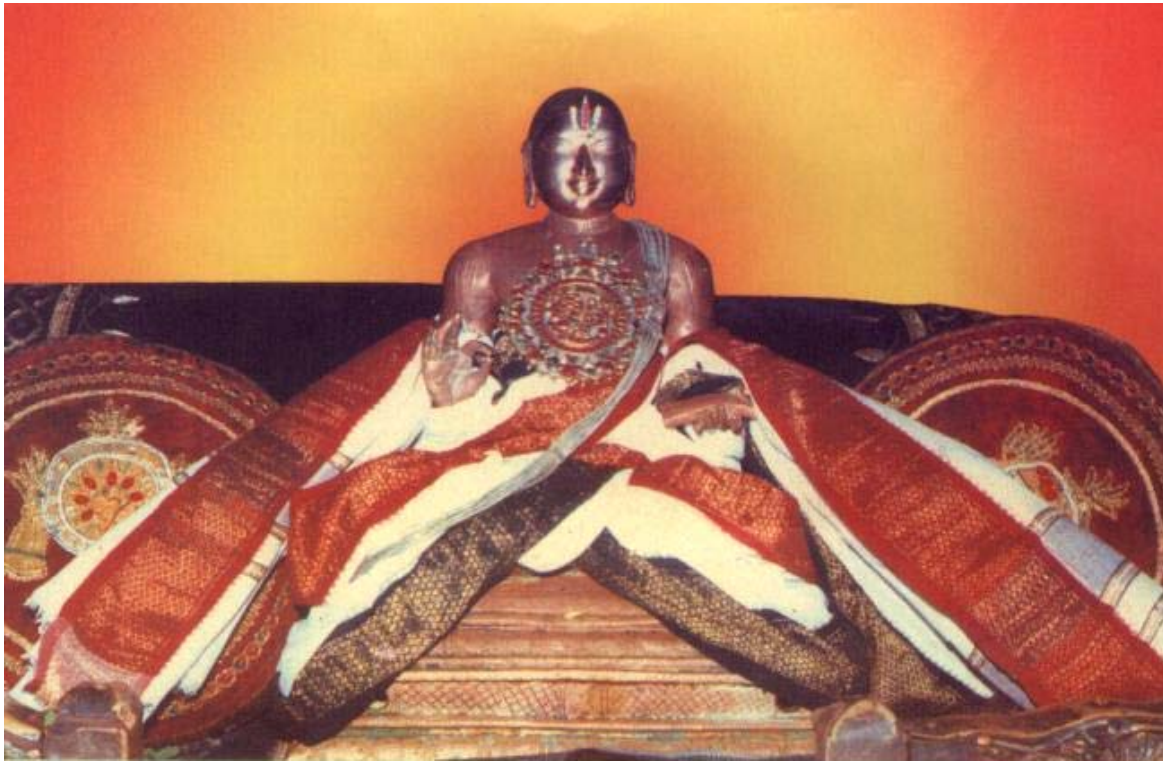
परिमलमिव दिव्यं भावनापद्मिनीनाम् ॥

vimrSata nirapAyam venkateSapraNItam

sahrdaya bahumAnyam sArasAram tat etat |

budhabhajanavibhAte bodham AsedushINAm

parimaLamiva divyam bhAvanA padminInAm ||



svAmi deSikan - tiruvendipuram

Meaning:

This grantham of sArasAram was created by SrI VenkaTanAthana. It would not be possible to find mistakes in it. Those with good minds will certainly respect it. If we consider the worship of AcAryAs as the dawn, then we can consider the devotional thoughts that arise as the blossoming lotus flowers at that sacred hour (ciRRam ciRu kAle vantunnai sEvittu). We say in this context that





this SrI sUkti arose from the blossoming of the j~nAnam in the mind and the flow of thoughts there from. Oh AstikAs! Please study this SrI sUkti in depth and enjoy it.

NIGAMANA SLOKA - 2

विधिविहितसपर्यां वीतदोषानुषङ्गाम्

उपचितधनधान्यामुत्सवैः स्त्यानहर्षाम् ।

स्वयमुपचिनु नित्यं रङ्गधामन् सुरक्षां

शमितविमतपक्षां शास्वतीं रङ्गलक्ष्मीम् ॥



The Divine Wealth of SrIrangam - Thanks SrI N Santhanakrishnan
vidhi vihita saparyAm vIta dosha anushangAm
upacita dhanadhAnyAm utsavai: styAna harshAm |

sadagopan.org





svayam upacinu nityam rangadhAman! surakshAm

Samita vimata pakshAm SAsvatIm rangalakshmIm ||

Meaning:

Oh Lord Of Srirangam! You should enhance further and further the wealth of Srirangam in a lasting manner. Which way should it be enhanced? Your tiruvArAdhanam should thrive in the manner prescribed by the SAstrAs. No apacArams should take place. The wealth and growth of dhAnyams should take place. Your utsavms should be conducted at the appropriate times with pomp and glory to gladden the heart of Your aDiyArs. Those enemies to Your kaimkaryams should perish. The wealth of (Your) Srirangam should be protected to grow day by day with Your anugraha balam.

iti kavitArkikasimhasya sarvatantrasvatantrasya

SrImat venkaTanAthasya vedAntAcAryasya krtishu sArasAra: sampUrNa:

Swamy Desikan tiruvaDikaLE SaraNam,

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

Note: Detailed explanations on carama SlokAdhikAram, based on the vyAkyAnam by swAmi DeSikan himself with maNipravALa texts (as the third and concluding volume in this three part release) by SrI Anbil SrInivasan SowmyanArAyaNan swAmin of Chennai, will soon be released in SrI HayagrIvan series.

