

Swamy Desikan's Nikshepa Raksha



"Vedanta Vidwan"

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Thirukkutanthai desikan, svami desikan, bhashyakarar with Hayagrivan



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निक्षेप रक्षा

nikshEpa RakshA

by

'Vedanta Vidwan' Dr N.S.AnantharangAchAryar svAmi



INTRODUCTION

This rakshA grantham has been named "nikshEpa RakshA" by Swami Desikan. NikshEpa is an abbreviated word for "Aathma nikshEpa". Literally, NikshEpa means a pledge of anything deposited without a seal in great trust (mahA visvAsam). "Aathma NikshEpa" means then the surrender of the Lord's property, the AathmA at His feet with total trust and living free of worries thereafter. Thus Athma NikshEpa is equivalent in meaning to SaraNAgati, Athma SamarpaNam and Bhara nyAsam. The defense of Aathma NikshEpa (saraNAgati doctrine) is NikshEpa RakshA.

One of the many outstanding contributions of Swami Desikan to the school of Visishtadvaita is the vindication of the doctrine of Prapatthi or SaraNAgathi. The credit of explaining, reaffirming and consolidating on solid grounds this doctrine goes to Swami Desikan who is one of the greatest

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successors of Bhagwadh Sri RamAnujA.

Prapatthi or SaraNagathi was being observed as a direct means to Mukti, even before Sri RamAnujA. Sri RamAnujA gave a reorientation to it in his great GadhyAs. It is known from the Jitante Stotra (http://www.ahobilavalli.org/ebooks_s7.htm), a pre-Sri RamAnujA stotra, that Prapatthi is a direct and sufficient means to MOKshA. Prapatthi is essential for all sAdhanAs. Any spiritual discipline will not be possible without it. For the commencement of Bhakthi yOgA as well for the completion of it, Prapatthi is absolutely essential. As it completes other disciplines, it is a valid and direct means to MOKshA also. It is the grace of the Supreme Lord that grants the phalA of any sAdhana and Prapatthi is inevitable for awakening the grace of the Lord. An aspirant who gains other desires through the grace of the Lord through Prapatthi can gain the ultimate object of life through Divine grace awakened by Prapatthi directly. According to Sri RamAnujA, both Bhakthi yOgA and Prapatthi are valid means to spiritual perfection. The pramanAs for the same are innumerable.

BhaktyA paramayA vApi prapatyA vA mahamune

Prapyoham nAnyatha prApya: mama kainkaryalipsubhi:|

Sri RamAnujA has expounded Bhakthi yOgA in his Sri Bhashyam, GithA Bhashyam and VEdArtha Sangraha and Prapatthi in his great GadhyAs. He has emphasised the fact that Bhakthi yOgA cannot be actualised without Prapatthi. Sri RamAnujA has synthesized the philosophy of SAdhana in the light of the scriptures, the priceless traditions of the past and the mystic wisdom of the God-intoxicated AzhwArs.

A number of masters that followed Sri RamAnujA dealt with this doctrine of Prapatthi differently and there was a need to examine them and consolidate them in a systematized manner. This great task was achieved by Swami vEdhAntha Desikan in his magnum opus Srimad Rahasya traya sAram written in manipravALam. Swami Desikan's Rahasya-traya-saram has stood



as an authority on the religion of SaraNAgathi. Swami Desikan deals exclusively with SaraNAgathi in a number of his stotrAs also, such as NyAsa Dasakam, SaraNAgathi DeepikA, adaikalap patthu, a prabandham in Tamil, deals with this doctrine. More than all these, Swami Desikan wrote a work in Sanskrit, namely, NikshEpa Raksha, in defence of Prapatthi.

(**Note:** Access commentaries in English for the above books at:

Nyasa Dasakam: http://www.ahobilavalli.org/ebooks_s2.htm

SaraNAgathi DeepikA: <http://www.sundarasimham.org/e-booksS3.htm>

Adaikalap Patthu: <http://www.sundarasimham.org/e-booksS2.htm>)

NikshEpa Raksha is one of the five Raksha granthas written by Swami Desikan. This treatise is written in defence of Prapatthi. This is meant for enlightening the followers of Sri RamAnujA on the doctrine of Prapatthi. This is not for generating faith in the followers of other schools regarding this doctrine. This doctrine of Prapatthi is extolled as "mAnyam yathishwara mahaanasa sampradayam" and Swami Desikan explains the significance of this doctrine according to the teachings of ancient masters like Sri Vishnuchitta, Sri Vatsya Varadacharya, Sri Atreya Sri RamAnujA and others.

Swami Desikan states the prima facie view that "Prapatthi is not a distinct and different means of MOkshA" - at the very outset and raised nine objections against Prapatthi as follows :

"swarUpa lakshana AnushTAna vidhya-drstEr-anishEdhata:

AikyA-dasaktEr-AkhyAtE: sampradAya-virOdhatata: ||

The nine incompatibilities pointed out are:

1. The 'anupapatti' or incompatibility regarding its essential nature of being different from Bhakthi.
2. the 'anupapatti' regarding 'akshaNA' definition.





3. AnushTAna anupapatti or the absence of its adoption for MOKshA,
4. the absence of any authority enjoining it.
5. the fact of negation of any means other than Bhakthi for gaining MOKshA.
6. the incompatibility of its non-difference from Bhakthi as it is only an accessory to Bhakthi.
7. the inability to perform Prapatthi.
8. it is not prominently known from the SastrAs and
9. it is contrary to tradition as it is not bequeathed by the line of teachers i.e, Guru paramparA.

These Anupapatti's are described in detail one after the other in the former portion of this treatise that forms the PURvapaksha bhAgA.

In the latter part of this work, these objections are refuted one after the other in the same order and the conclusion is established that Prapatthi is a distinct and valid means for Mukti and that it is a sufficient substitute for Bhakthi yOgA or UpAsanA. It is a universal means that can be adopted by one and all for the attainment of their desired object inclusive of MOKshA.

A brief summary of the objections and their refutations is given in the following pages.



**The Nine Objections
&
Their refutations**



Swami NigamAntha MahA Desikan



1. SVARUPA-ANUPAPATTI OBJECTION:

"Prapatthi is neither SiddharupA nor SAdhyarupA. If it is SiddharupA it cannot be enjoined to be performed. If it is SAdhyarupA, it will not be of the form of gyAnA, as it will be of the form of an action through speech or body. It will be just like stuti an accessory to Bhakthi yOgA -- vAkkAyarUpatvAt stutyAdivat jnAna Atma katvA-bhAvEna etc. This results in the abandonment of the truth "jnAnAd- yEva mOkshA:"

ANSWER:

We admit that it is not "SiddharupA" and so the objection does not arise. It is sAdhyarupA, but we do not admit that it is vAchikAdi kriyAroopA. So there is no room for abandoning JnAna as the means to MOkshA. SaraNagathi is admitted as mAnasika and it is sAstra janya jnAnAnadhika vishayA. It is of the form of vidhEya jnAna and this objection does not arise.

OBJECTION:

Is Prapatthi having any accessories or not? If you say it has, then it is opposed to your statement that it is a nirapEkshOpaya.

ANSWER:

The elaborate KarmAs and others that are required for the three yOgAs such as BhakthiyOgA and others are not required for Prapatthi - This is what is meant by nirapEkshOpaya. It does not mean that Prapatthi is not having the unique and particular accessories that are established by PramanAs.

Bhakthi yOgAAdi trayEti kartavyatAbhUta

Gurutara-karmAnair-alEkshya-mAtram hi atra vivakshitam||

OBJECTION:

Is SarvadharmA parityAgA a vidhi? or an anuvadA? It cannot be either.





ANSWER:

It is not a vidhi. It does not mean that one should abandon all dharmAs. Dharma Iopa is not admissible for a prapanna.

SarvadharmA-sabdEna-pratuta-mOkshOpAyA-antarANam vivakshitatvAt|

It means that one gives up a desire to follow other means of liberation on account of his utter inability.

Prapadana-angabhUta-Akinchanya-puraskAra

ViruddhOpaya-antarAshA-praharaNamEva-atra tyAga iti na virodha:

Similar doubts that arise regarding the svarupa of Prapatthi are all dispelled according to the authorities of jitante stotra, lakshmiI tantram and ahir budhnya samhita|

The Svarupa-anupapatti is answered as follows:

Svanirbharatva-paryanta-rakshakaikArthya-bhAvanam|

Tyakta-rakshA-phala-swAmyam rakshasya-Atma-samarpaNam||

Prapadanamapi-atra prArthana pUrvakam parasyai dEvatAnyai

Pratyag-AtmarUpa-havishas-tyAga : ||

The svarupa of Prapatthi, its accessories and the nature of SarvadharmA parityajya have been thus expounded by the great master in this work.

SECOND OBJECTION

The Second objection raised against the definition of Prapatti is answered as follows:

There is no "angi" over the above the six factors mentioned. Of the six, "nikshEpa" is described as the main and the others are accessories. 'Prayer' is





described as SaranAgathi on account of the fact that it gets included in SaranAgathi and that it is a "pradhAna-bhUtanga". According to the SATyaki tantra, 'nyAsa' is described as the main or 'angi' in the primary sense in the statement "anEnaiva tu mantrENa svAtmAnam mayi nikshipEt" . It is thus established that Prapatti can be properly defined.

THIRD OBJECTION:

The objection that it is not seen among ancients that anyone was liberated through Prapatti alone as evidenced in the scriptures is refuted as follows: It cannot be said that Prapatti was not at all observed. Nor can it be said that Prapatti was not performed for Moksha. Vibheeshana and others performed Prapatti as known from the Ithihasas and Puranas. It is very well known that Kshatrabandhu. Muchukunda and others performed Prapatti as a direct means to Mukti. "tvAmEva saraNam prApya nistaranti manIshiNa:", is a well known statement.

FOURTH OBJECTION:

The objection that there is no injunction enjoining Prapatti as "one should perform Prapatti" is countered next as follows :

It is established that mantras are all "vidhipara". The scriptural authorities such as, "mumukshurvai SaraNamaham prapadyE", "OmityAtmAnam yunchIta" prescribe prapatti for being saved. The sum and substance of Sri Rama Chandra Shloka is "abhayaprAptikAmO mAm prapadyEta" are all positively enjoining Prapatti. The SATyakitantra says "tam gaccha SaraNam Harim". This is established by Sruti and others and so it cannot be said that it is not established.

FIFTH OBJECTION:

If it is argued that any means other than Bhakti is negated in the statement





"tamEnam vidvAn amrta: iha bhavati, nAnyA : panthA ayanAya vidyatE" |

The answer is given that "nAnyA:" means "bhakti prapattivyatirikta:" The rule regarding the general and exception points out that the negation applies to that which is other than prescribed. Just as there are different modes of Upasana "Nyasa Vidya" also is one included in them. So this objection does not arise.

SIXTH OBJECTION:

The next objection raised is that Prapatti is one with Bhakti yoga, being an accessory to it. The authorities that prescribe Prapatti do so as an "anga" or accessory to Bhakti yoga. So it is not an independent and direct means to Mukti.

The answer to this objection is as follows: Prapatti can be an "anga" or accessory or a direct means "angi" according to the purpose required, as pointed out by the rule of "viniyOgaprthaktva". Just like any mode of Upasana, Prapatti also can function as a direct means to Moksha. This is made clear by the following authorities:

Satkarma niratA: SuddhA: sAnkhyayOgavidastathA |

NArhanti SaraNas-thasya kalAm kOTitamImapi||

So it need not be doubted that Prapatti is one with Bhakti yoga.

SEVENTH OBJECTION:

The next Objection related to the impossibility of Prapatti being observed as Prapatti requires the cessation of all activities.

The Objection is unfounded; as such a requirement is never accepted. A Prapanna is never seen to be totally actionless. Even the savants of the past have expounded "the giving up of all activities that are opposed to the activities of the Lord". Nowhere is it said that "sarva-pravrntti-nivrntti" is





Prapatti. What is to be discarded is the idea that one can save oneself by one's own effort independent of the Lord. One should give up all efforts to seek protection from anyone other than the Lord. The involuntary functions like winking of the eyes, inhaling or exhaling and the performance of the ordained duties as devout worship of the Lord are not required to be given up. So this objection that Prapatti is impossible to be performed after giving up all activities does not stand.

EIGHTH OBJECTION:

The next objection is that Prapatti is not well-known as a "mOkshOpAya". In all the eighteen Vidyasthanas, the four tantras or the Shilpa sastra, Prapatti is nowhere mentioned as a distinct means for gaining Moksha. What is Prapatti is not clearly known. So it is an unknown means. Moreover Mahavisvasa cannot be actualised.

ANSWER:

By the term "achyAti" you cannot intend to say that the essential nature of Prapatti is not existent. This view is already refuted. You cannot even say that it is not a distinct and different means, because it is taught as a different and distinct means in Ahirbudhya Samhita and others. The mere fact that it is not taught profusely cannot contradict its teaching in a few places. The testimony of other schools like Sankhya and others is of no avail to us as we do not follow them closely. The great masters of yore like Valmiki, Parasara, Vyasa, Shuka, Shounaka and others have glorified this doctrine in their great works and so the above objection is totally untenable.

NINTH OBJECTION:

The ninth and final objection is that Prapatti is opposed to the Sampradaya or tradition. The ancient acharyas have not traditionally taught or practised Prapatti as an independent and different means to Moksha. It is taught only as an "anga" or accessory in Sri Bhashya and Gita Bhashya. There might be





references to Prapatti but they are also for Karma, Jnana or Bhakti. So Prapatti is not the means according to the tradition.

ANSWER:

Tradition or Sampradaya is of three types, namely:

1. upadEsa paramparA,
2. anushTAna paramparA and
3. nibandhana aramparA

All these three are found in Prapatti. This is evidenced by the Srutis and Smrithis and these truths are also taught by the preceptors to their disciples.

The fact that Anga Prapatti is taught in the Sri Bhashya and others cannot contradict that Prapatti is an independent means as there is no statement like that anywhere. Sri Bhashyakara has practised and taught Prapatti as a direct and sufficient means to Moksha.

CONCLUSION:

The fact that Prapatti is different and distinct from Upasana and that it is also a direct and independent means to Moksha becomes established as Prapatti is free from the incompatibilities like "SvaroopA anupapatti" and others. Thus this celebrated treatise has carefully examined the incompatibilities against Prapatti and has once & for all refuted them. Sri Vedanta Desika has thus ably expounded and established the doctrine of Prapatti on infallible valid grounds.



**Thirukkudanthai Desikan's coverage
of
NikshEpa RakshA**



Thirukkutanthai desikan



॥ श्रीः ॥

THIRUKUDANTHAI DESIKAN'S SRI DESIKA SAHASRA NAMAM

by

'srI nrusimha sEva rasikan' Oppiliappan Koil Sri.V.SaThakopan



INTRODUCTION

In His monumental Sri Sookthi of Sri Desika Sahasra Naamam, Thirukkudanthai Desikan allocated 13 NaamAs to summarize the UpadEsams of NikshEpa RakshA of Swamy Desikan. Dr. NavalpAkkam V. VasudEvAcchAr SvAmi provided an annotated commentary on Sri Desika dhivya Sahasra nAmam in the year 2002 C.E. adiyEn has translated the above monograph and released it as e-books 87-91 in the Sundara Simham series: <http://www.sundarasimham.org/e-booksS4.htm>

From NaamAs 480 to 492, Thirukkudanthai Desikan summarizes the upadEsams of Swamy Desikan in His SrI Sookthi of NikshEpa RakshA. These most precious upadEsams defending the unassailable status of Prapatthi as an independent means of Moksham are assembled overleaf from the 87th e-book on Sri Desika Sahasrams to go along with VedAntha VidvAn Dr. NSA Swamy 's commentary on NikshEpa RakshA.

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NAMAS RELATING TO NIKSHEPA RAKSHA: (NAMAS 481 - 492)

(४८०) निक्षेपरक्षाकृते नमः

nikshEpa rakshAkrutE nama:

Salutations to the great AchAryan, who blessed us with the SrI Sookthi of NikshEpa RakshA.

NikshEpa RakshA is a RakshA grantham, which defends and protects NikshEpa or Bhara nyAsam or Prapatthi or SaraNAgathy. Our siddhAntham avers that Bhakthi and Prapatthi are the two routes for Moksham. Swamy Desikan answered those, who contended that there is no separate upAyam other than Bhakthi. Swamy Desikan used Saasthra pramAnams, Yukthis, poorvAchArya anushtAnams to establish that Prapatthi is a separate upAyam for Moksham.

(४८१) न्यासनिषेधनवकान्तकाय नमः

nyAsanishEdha navakAntakAya nama:

Salutations to that great AchAryan, who rejected the nine objections to the view that Prapatthi is not an independent upAyam for Moksham.

Swamy Desikan protected the practice of Prapatthi (NikshEpa) by systematically arguing against the nine objections. He rejected successfully the first four arguments against the inappropriateness of Prapatthi by clarifying the Svaroopam, LakshaNam, anushtAnam and Vidhi (command).

The next 5 objections focused on

1. The identity of Bhakthi with Prapatthi
2. Bhakti yogam as an upayam for Moksham



3. asakthi (the inability to perform Prapatthi)

4. aparasiddhi of Prapatthi for Moksham and

5. Against the sampradhAyam.

What are these nine objections against Prapatthi?

1. Prapatthi svaroopam is anupapannam (unfit)

2. One cannot define Prapatthi properly; there is no clear definition (lakshaNam) for Prapatthi.

3. Since there is no clear description of Prapatthi, it is hard to devise a method to practice it; it is therefore difficult to perform anushtAnam.

4. Even if SaashtrAs refer to Prapatthi, there is no vidhi (injunction/command) to perform Prapatthi anywhere.

5. Since SaasthrAs state that there are no other upAyams other than Bhakthi to gain moksham, Prapatthi cannot serve as an upAyam.

6. All sAsthAs refer only to Bhakthi yogam as the upAyam for Moksham. Therefore, Prapatthi cannot be an upAyam for Moksham.

7. The performance of Prapatthi is difficult. It is harder than the Bhakthi yOgam.

8. In all vidhyA sthAnams, Prapatthi is not given a prominent place. Hence, it cannot be an upAyam.

9. The performance of Prapatthi is against our sampradhAyam, since our poorvAchAryALs have not engaged in this anushtAnam.

The argument is that Prapatthi is not acceptable for the above nine reasons. Swamy Desikan demolishes all these arguments and doubts and places Prapatthi (NikshEpa) on the highest pedestal in his SrI Sookthi celebrated as NikshEpa





RakshA.

(४८२) आनुकूल्याद्यङ्गभेद प्रपत्तध्यायभेददृशे नमः

AanukoolyAdyangabhEda - prapattdhyAya- bhEdadrusE nama:

Salutations to that great AchAryan, who delineated and classified the six limbs (angams) of Prapatthi and their Svaroopam and LakshaNams clearly.

Prapatthi has six angams:

1. Aanukoolya sankalpam
2. PrAthikoola Varjanam
3. KaarpaNyam
4. MahA VisvAsam
5. GOpthruthva varaNam and
6. Aathma nikshEpam.

The angi (the dominant one, PradhAnam) among the six is aathma nikshEpam, which is the placement of: Self, the responsibility for the protection of the Self and the fruits arising from such an act of protection solely at the sacred feet of the Lord.

(1) Aanukoolya Sankalpam is the undertaking of the vow to do every thing that pleases the Lord and conduct oneself always to be of anukoolam to BhagavAn.

(2) PrAthikoolya Varjanam is to avoid the acts that would displease the Lord, which are against His Saasthrams and not display praathikoolyam against all jeevarAsis created by BhagavAn.

(3) KaarpaNyam is about the abandonment of pride and egotism related to one's prowess to protect oneself. It is the recognition of helplessness and the





acceptance of the fact that Bhakthi yOgam and other upAyams are much beyond one's ability/power to practice for gaining mOksha siddhi. It is about abandoning the difficult to practice upAyams, staying conscious about one's helplessness and recognition that there is no one except the Lord as the upAyam (**ananya gathithvam**) for securing Moksham.

(4) **MahAvisvAsam** is the firmest belief and the loftiest trust placed in the Lord as the unfailing protector of one's soul.

(5) **GOpthruthva varaNam** is the prayerful request to the Lord that He be the sole protector of the soul based on the recognition that the fruit of Moksham will not come one's way unless such a prayerful request (**prArthanA Poorvaka vij~nApanam**) is made.

(6) **Aathma NikshEpm** is the total placement of one self, the responsibility for the protection of the Self and the fruits arising from that act of protection entirely at the lotus feet of the Lord.

Swamy Desikan derived his codifications on Prapatthi yOgam from the pramANams housed in Lakshmi Tanthram and the different chapters relating to Prapatthi in SaathyakI Tanthram and other pramAnams from other sources.

Swamy distilled the essence of all of these pramANams to provide the ground rules for the delineation of the angams, angis and the practice of Prapatthi yOgam and blessed us to benefit from the observance of Prapatthi successfully to gain MokshAnugraham.

(४८३) अन्यदेवपराचार्य त्यागपर्यन्तबोधकृते नमः

anyadEva parAchAryA-tyAgaparyanta- bOdhakrutE nama:

Salutations to that great AchAryan, who declared that an AchAryan, who has interest in Para dEvathAs (DevathAs other than SrIman NaarAyaNan) could be abandoned.



A prapannan is expected not to worship any god other than BhagavAn (SrIman NaarAyaNan) to have the fruits of his Prapatthi. He can salute Bhagavath parivArams and BhAgavathAs. This code of conduct is what a SadAchAryan instructs a Prapannan, who should never cease worshipping his AchAryan for that upakAram.

Swamy Desikan raises a question about one's AchAryan, who develops a taste for worshipping devathAntharams (gods other than the Supreme One, SrIman NaarAyaNan, and the Moksha Daayakan). In the case of such an AchAryan, who has swerved from the prescribed path, Swamy Desikan says that it is correct not to salute that AchAryan any more. Until that AchAryan corrects his errant ways, performs prAyascchittham, that AchAryan has to be abandoned and another AchAryan, who follows the Saasthraic injunctions, should be chosen by the Prapannan. Swamy Desikan points out that the sishyan can remind the AchAryan about his lapse and can perform Prapatthi for the AchAryan at the sacred feet of the Lord as well as meaningful kaimkaryam for that AchAryan.

In AchArya ParamparA dhyAnam, there should not be any discontinuities in salutation starting from SrIman NaarAyaNan as PrathamAchAryan down to the current AchAryan. To avoid any break in that chain as a result of lapses on the part of the present AchAryan, Swamy Desikan points out that one should meditate on BhagavAn, who is the indweller of that erring AchAryan and place BhagavAn in the AchArya sthAnam to maintain the required continuity in the Guru ParamparA. This is the duty of the true sishyan says Swamy Desikan.

The 38th question in VirOdha ParihAram elaborates on this type of SaasthrOktha Kaimkaryam done by a sishyan to an erring AchAryan.

(४८४) संहिताभेदगम्य न्यासविद्या मनुभेदमिदे नमः

SamhitA-bhEdagamyA nyAsa- vidyA manubEdavidE nama:

Salutations to that great AchAryan, who was familiar with the many manthrams



found in Samhithais about nyAsa Vidhyai.

There are many manthrams recommended for the practice of Prapatthi. Vedam points out different manthrams for the anushtAnam of Prapatthi. The different Samhithais offer other manthrams.

Ahirbhudhnya samhithai offers a Taantrika manthram as Prapatthi manthram. Similarly, Saadhyaki Tantram, Prasna samhithai and Lakshmi Tantram take the route of Taantrika manthrams. Swamy Desikan in the chapter of SrImad Rahasya Thraya SAram (upAyavibhAgAdhikaram) suggests that these manthra visEshams are to be found in the different Veda Saakhais and Bhagavath Saasthrams. This way, Swamy Desikan pointed out to the presence of different Prapatthi manthrams in different samhithais.

One should perform Prapatthi with one of these manthrams befitting their adhikAram. It is the same as following one's own kalpa soothram (Aapasthampa et al) for the observance of family Vaidhika Karmaas like VivAham or upanyanam.

(४८५) न्यास भक्तापचारादि नाशयत्वव्याकृतिक्षमाय नमः

nyAsa bhaktApachArAdi nAsyatva- vyAkrutikshamAya nama:

Salutations to that great AchAryan, who could comment on the specifics of the obstruction to the fruits of Prapatthi such as BhAgavatha apachAram.

SaasthrAs point out that aparAdham to BhaagavathAs (brahmavidhs) is a serious transgression. Such an aparAdham has the effect of interfering with the realization of the fruits of Prapatthi. There are three matters that a Prapannan (one that has performed Prapatthi) should steer clear of:

The prapannan who performed Prapatthi once should not go after any other upAyam such as Bhakthi yOgam. If he does so, then one of the major angams of Prapatthi, MahA VisvAsam is diminished. It is like tying one, who is already



tied with BrahmAsthrAm with a simple rope. The power of BrahmAsthrAm is destroyed by the resort to other means. One should not think of Prapatthi as Svathanthra upAyam and end up forgetting BhagavAn in that line of thinking.

One should not resort to anya dEvathAs. Seeking others for rescue after Prapatthi reduces the quality of MahA visvAsam and that will incur the displeasure of the Lord. It is like seeking the servants of the King for protection, when the king is ready to protect the supplicant.

One should never commit apachArams to Brahmavidhs (Lord's BhaagavathAs). It is like insulting the ones dear to a King, which will provoke the King's anger.

Here arises a question: It is said that the act of Prapatthi will unfailingly grant phalan. If so, how can the above apachArams interfere with the realization of MOKsham after performing Prapatthi? How can we reconcile such a statement?

The answer given by Swamy Desikan is: The admixture of upAyam (Prapatthi) with apAyam (Bhaagavatha apachAram) will interfere with the fruits of Prapatthi. SaasthrAs say that the performance of PrAyascchittham by one, who has committed BhAgavathApachAram, will make sure that the fruits of Prapatthi will not be affected.

In NirNayAdhikAram of SrImath Rahasya Thraya Saaram, Swamy Desikan points out that SrIman NaarAyaNan corrects the prapannan:

- who sought DevathAnthara sambhandham,
- makes him aware of the mistake and
- blesses him ultimately with the fruits of Prapatthi.

If the Prapannan never relinquishes that sambhandham with the devathAntharams, then the upAyam (Prapatthi) is not fulfilled.

Similarly, even if one commits apachAram to the Lord's BhaagavathAs, an act of repentance (PrAyscchittham) will help to overcome those trespasses and assure



the fulfillment of the upAyam (Prapatthi). SrIman NaarAyaNan makes the prapannan realize the ill effects arising from such a transgression and grants the fruits of Prapatthi in a delayed manner.

If the prapannan ignores the prAyscchittham and persists in BhaagavathApachAram, he will even experience residence in narakam.

Swamy Desikan's Chillarai rahasyam of Rahasya RathnAvali (13th through 16th upAdEsams) elaborates on this matter:

(13) "karaNa (performing acts prohibited by SaasthrAs) - akaraNa (not performing acts required by SaasthrAs) roopangaLaana apachArangaL puhunthAlum prapannanukku narakAdhikaL illai".

Why so? Swamy Desikan explains the reasons in a subsequent upadEsam:

(16) "Buddhi poorva apacharangaL puhunthAlum, PrAyascchittha visEsham, adhikAri visEsha niyatham" (Even if the transgressions done knowingly crop up, the interference to the full enjoyment of Prapatthi is removed by appropriate act of repentance (PrAyascchittham). Even that prapannan, who is hard hearted and does not perform these prAyascchitthams undergoes some punishments in this world and that has to be considered as "saraNya prasAdha Phalam" (result of the anugraham of the sarva Loka SaraNyan).

(४८६) न्यासमन्त्रद्वय न्यास सर्वाधिकृति शोधकाय नमः

nyAsamantradvaya nyAsa sarvAdhikruti sOdhakAya nama:

Salutations to the AchAryan, who examined the reasons for dhvyaM being the chosen as the mantram for Prapatthi and as a result all becoming qualified (adhikAri) for performing Prapatthi.

Swamy Desikan has established at many places that of all the Prapatthi mantrams, the dhvaya Mantram is appropriate for usage for all adhikAris (all varNams, gender etc). Prapatthi is SarvAdhikAram, when it uses dhvaya



Mantram.

There are, taantrika and Vaidhika mantrams for Prapatthi anushtAnam. Vaidhika Mantrams are PraNavam recited in the VedAs, VasuraNya Mantram, ashtAksharamtadh VishNOOr mantrams. Only those from three varNams can use these Vaidhika mantrams. Taantrika mantrams can be used by every one. Vaidhika Mantrams become Taantrikam, when it leaves out Svaram and PraNavam.

Swamy Desikan has covered these adhikAri kramams in the SaadhyOpAyaOdhanam chapter of His Srimath Rahasya Thraya Saaram. Here Swamy establishes that the dhvaya mantram is the pradhAna mantram for performing Prapatthi. Dhvayam is SruthyabhimathamAna Taantrika mantram and hence every one is eligible to use it for Prapatthi.

(४८७) पुंसुविद्या न्यासविद्याशेषभाव प्रकारविदे नमः

pumsuvidya nyAsavidyA sEshabhAva prakAravide nama:

Salutations to the AchAryan, who explained how Purusha Vidhyai (described the end of the Taittireeya Upanishad) in an angam of NyAsa Vidhyai.

Purusha Vidhyai is one of the Brahma Vidhyais. Here the limbs of the YajamAnan is mapped onto the limbs of the Yaj~nam. For instance, the Aathmaa of the person practicing Purusha Vidhyaa is YajamAnan, Sraddhaa serves the role of Pathnee, sareeram is the idhmam.

In Sri BhAshyam, AchArya RaamAnuja has established that Purusha Vidhyai is an angam of Vidhyai of NyAsa Vidhyai. Later is also an angam of the 32 Brahma Vidhyais.

In Rahasya RathnAvaLi (27th mantram), Swamy focuses on the hierarchical relationship between Purusha Vidhyai and NyAsa Vidhyai. Conclusion is that Purusha Vidhyai is an angam of NyAsa Vidhyai.



(४८८) सङ्कल्पित गुरुपाय असङ्ग्राह्यलघुवेदित्रे नमः

sankalpita gurUpAya asangrAhya laghuvEditrE nama:

Salutation to the AchAryan, who knew that an adhikAri, who has chosen the difficult-to practice Bhakthi yOgam for the phalan of Moksham should not pursue the easy-to practice upAyam of Prapatthi yOgam.

Once some one starts on the road of Bhakthi yOgam, cannot abandon it half way and revert to Prapatthi yOgam. Once Sankalpam was made and the effort has started, one cannot abandon that sankalpam and otherwise adhikAri becomes asakthan. The meaning is that one who is engaged in pursuing yOgam for Moksham should not engage in Prapatthi yOgam for Moksham as long as he is capable to continue with Bhakthi yOgam. He can however perform Prapatthi (an angam of Bhakthi yOgam) to the Lord for siddhi in Bhakthi yOgam but not for Moksham.

(४८९) श्रीरामचरमश्लोक व्याख्यानकरणक्षमाय नमः

srIrAmacharamaslOka vyAkhyAna karaNa kshamAya nama:

Salutation to the AchAryan, who was an expert in interpreting the deep meanings of the Charama slokam (SakruthEva PrapannAya --) blessed to us by Lord Ramachandra.

(Swamy Desikan has elaborated on the anvayams and the meanings in His NikshEpa RakshA grantham).

(४९०) श्रुत्यन्तवेदनग्राह्य भक्तिन्यासोपपादकाय नमः

srutyantavEdanagrAhya bhakti nyAsOpapAdakAya nama:

Salutations to the AchAryan, who instructed us that the Upanishadic word, "vEdhanam" is related to both Bhakthi and Prapatthi. (This is sampradhAya



rahasyam. When one says: "ParamAthmAvin vEdanamE upAyam", it includes Prapatthi and Bhakthi yOgam as the two upAyams). Upanishads say the vEdhanam (comprehension) is the only upAyam for Moksham.

Bhakthi upAyam is Jn~Ana roopam. In tattva Mukthaa Kalaapam, Swamy Desikan has addressed this (265th Swamy Desika Sahasra Naamam). Bhakthi, Jn~Anam, DhyAnam and upAsanam are all one and the same as upAyams for Moksham. One has to comprehend/know (vEdhanam) of Bhagavaan and then reflect (chinthanai) on Him.

First is vEdhanam and the next is Smruthi.

Prapatthi like Bhakthi is also Jn~Ana roopam. Therefore, it can also be described as vEdhanam. VyAkaraNam states that any meaning for the word "gamanam" (adaithal) covers Jn~Anam (Gadhyarthaa Buddhyarthaa). Prapatthi has one meaning: to arrive (at the feet of the Lord for gaining the phalan of Moksham). There is no Veda viruddham (conflict), when Prapatthi is included as vEdhanam. When we say: "SaraNam PrapadhyE", we mean to attain (the Lord) through arrival at Your sacred feet.

(४९१) ब्रह्मसूत्रा चक्ताफद्युक्त भडिन्यासविद्या द्वयोत्सुकाय नमः

brahmasUtrA dhyukta bhakti nyAsavidyA dvayOtsukAya nama:

Salutations to the AchAryan who accepted the instruction of Brahma Soothram that Bhakthi yOgam and Prapatthi yOgam are two MokshOpaya Vidhyais. The reference is to the Brahma Soothram: "naanA sabdhAdhi bhEdhAth". Here, Swamy Desikan is following the commentary of Sudarsana Soori on Sri BhAshyam.

The sabdhams describing Brahma VidhyaiVedam are: "Vedha, upaaseetha and dhyaaeyeetha". They all have the same meaning and refer to Bhakthi roopa Jn~Anam.



The sabdham denoting Prapatthi are:

- PrapadhyE (arrive/adayvaai),
- yunjitha (unite/sErppAi).

Thus the words denoting Bhakthi yOgam and Prapatthi yOgam are different and hence Sage BaadarAyaNar concludes that Vedham implies two individual Vidhyais (Bhakthi and Prapatthi). Both are Jn~Ana roopam and yet the sabdha bhEdham in their (upAseetha and prapadhyE) lead to vidhyA bhEdham. Hence Bhakthi and NyAsam are two vidhyais for Moksham (upAyam for Moksham).

(४९२) मोक्षार्थाराधनाद्यर्थं न्यासावान्तर भेदविदे नमः

mOkhsArtha AarAdhanAdyartha nyAsAvAntara bhEda vide nama:

Salutations to the AchAryan, who was fully familiar with the nature and purpose of the two Kinds of Prapatthi: MokshArtha Prapatthi and AarAdhanArtha Prapatthi.

AchArya RaamAnuja in his Nithya grantham instructs us to recite SaraNAGathy Gadhyam as an angam of AarAdhanam and perform Prapatthi to the Lord. Here Prapatthi is an angam of AarAdhanam and not for Moksham as an independent upAyam. Prapatthi for Moksham is done only once, whereas Prapatthi as an angam for AarAdhanam is done daily. One seeks the pious mind needed for AarAdhanam through the anushtAnam of Prapatthi as an angam of AarAdhanam. In Prapatthi for AarAdhanam, there is no Sri Prapatthi. There are such differences. Sriman Narayanan grants both Moksham as well as the right frame of mind (ManO) for daily AarAdhanam the two different kinds of Prapatthi.

Swamy Desikan ThiruvadigLE SaraNam

Daasan,

Oppiliappan Koil VaradAchAri SaThakopan





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