



श्रीः

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

SRI DESIKA DARSANA SAARA SANGRAHAM

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.

vedaantaachaarya varyo me sannidhattaaM sadaa hR^idi.

It is important for us to have the essence of Desika Prabandham as summarized by Oppiliappan KOil MahA VidvAn, SrI SrIrama DesikAcchAr Swamy prior to enjoying his commentaries of the 405 verses of Desika Prabandham (DP). His erudition and Acharya Paramparai is illustrious. It is adiyEn's bhAgyam to translate verbatim His Tamil writings on these verses after his summary of the topics covered in DP and their highlights.

SRI DESIKA DARSANA SAARA SANGRAHAM

The 15 categories chosen by Swamy SrIramadEsikAcchAr to cover the content of DP (Desika prabandham) are:

- 1) The role of Vedam as Moola PramANam
- 2) The AzhwArs
- 3) The AchAryAs
- 4) SrI BhAshyakArar/RaamAnuja, the center piece Gem in the AchArya Paramparai (necklace)
- 5) Swamy Desikan
- 6) The irreplaceable help of AchAryAs
- 7) The duties of the Sishya
- 8) Performance of KaalakshEppam with AchAryAs
- 9) The three esoteric truths (RahasyAs)
- 10) The three Tatthvams (Doctines)
- 11) ChEthana /Jeevan





- 12) AchEthana/insentients
- 13) Iswaran
- 14) Hitham/UpAyam/Means: Bhakthi & Prapatthi
- 15) PurushArTam/ Goals of Life

AdiyEn will translate the richly informative text on Sri Desika Darsana Saara Sangraham in the subsequent postings. As the Thirunakshathram day of Swamy Desikan approaches (October 5), adiyEn's mind is racing towards the translation of Swamy Desikan's Prabhandhams. Prior to that, it is important to have the wonderful summary of the scope and content of Swamy Desikan's Darsana Saara Sangraham as bequeathed to us by my First AchAryan, Sri Vangipuram Navaneetham Sri SrIramadesikAcchAr Swamy of Oppiliappan Sannidhi. adiyEn has just translated below his magnificent summary, which is the essence of Swamy Desikan's Prabhandhams. This should serve as a fitting introduction to the 405 Paasurams constituting the entire (19) Desika Prabhandhams. Here is that Summary.

1. ONLY VEDAM IS THE MOOLA PRAMANAM

Every one born in this universe should clearly understand the three Tathvams (ChEthanam, achEthnam and Iswaran), perform one of the two anushtAnams (Bhakthi Yogam and Prapatthi Yogam) and attempt to gain the PurushArTam of Moksham. All of these are contained in the different Veda BhAgams. Vedam is the hand lamp for all of us in this SamsAric world. Vedam alone stands as the eternal/timeless (anAdhi), limitless (anantham), not composed by any humans (apourushEyam) and as an independent PramANam (as Svathanthra PramANam that does not depend on anything else). All the SaasthrAs become PramANams (means of valid knowledge, evidence) with the help of Vedams. AzhwArs out of their infinite mercy to uplift the human beings from their samsAric sorrows analyzed the inner meanings of Veda-VedAnthams and blessed us with the essence of them through their 4000 Divine Collect (NaalAyira Dhivya Prabhandham).

2. THE AZHWARS

There are ten AzhwArs (Pathinmar): Poyghai, BhUtham, pEy, thirumazhisai, NammAzhwAr, KulasEkarar, PeriyAzhwAr, ThoNDaradippodi, ThiruppANar, and Thirumangai. Since they were totally immersed in Bhagavan's GuNAnubhavam (Aazhnthu kidanthamayaal), they are saluted as "AazhwArs". They are all avathAra PurushAs (Incarnation of either Nithya sooris/eternally liberated jeevans, or Bhagavan's weapons or AabharaNams). Many were not born in human wombs (ayOnijAs). Besides the above ten AazhwArs, the Paasurams of ANDAL (the avathAram of the divine consort of the Lord), Madhura Kavi (Key disciple of Swamy NammAzhwAr) and Thiruvarangatthu AmudhanAr (Disciple of Swamy KurEsar) make up the 4000 divine collect. Among all the ten AzhwArs, Swamy NammAzhwAr is the most important. He is revered as Prapanna SanthAna Kootasthar. The sweetness and the depth of meaning of Swamy NammAzhwAr's ThiruvAimozhi is indescribable. The commentary on ThiruvAimozhi is known as Bhagavath Vishayam.





3. THE ACHARYAS

SrIman NaarAyaNan is the First and Foremost AchAryan for all chEthanams. MahA Lakshmi (Periya PirAtti) is the second in the line of AchAryaas. VishvaksEnar is third in this line. Only after the above three, the BhUIOka AchArya Paramparai comes into being and Swamy NammAzhwAr is the first among the BhUIOka AchAryAs. VishvaksEnar descended from Vaikuntam to earth and performed Pancha SamskArams for Swamy NammAzhwAr and thus became his AchAryan. Swamy NammAzhwAr is not only the first among the AzhwAr GhOshti but also in our AchArya Paramparai.

Swamy Naatha Muni is the next AchAryan, after Swamy NammAzhwAr - who incarnated many centuries before Swamy Naatha Muni, who was a MahA Yogi. In Swamy Naatha Muni's Yoga dasai (Yogic stance), Swamy NammAzhwAr appeared and initiated him into Dhivya Prabhandhams and became thus the direct AchAryan for Swamy Naatha Muni. The VaishNava SampradhAya Sambhandham also was blessed to Swamy Naatha Muni through SrI ParAnkusa Daasar, who belonged to the vamsam of Madhura Kavi, who in turn performed direct kaimkaryam to Swamy NammAzhwAr during His stay on this earth. This connection also led to Swamy NammAzhwAr becoming the AchAryan for Swamy Naatha Muni seperated by few generations. After Swamy Naatha Muni, UyyakkoNDAR, MaNakkAl Nambi, AaLavanthAr became AchAryas in that order. Swamy AaLavanthAr was the grand son of Swamy Naatha Muni. He is one of the most important AchAryAs in our Guru Paramparai. Through his maginificent SrI Sookthis like SthOthra Rathnam, Chathu: SIOfi and others, Swamy AaLavanthAr nourished our darsanam and helped the world immensely. The key disciple of Swamy AaLavanthAr is Periya Nambi.

4. SRI BHASHYAKARAR

Periya Nambi's sishya is SrI BhAshyakArar, who is pravarthakar of our SiddhAntham. He is known also by other names such as Udayavar, RaamAnujar and YathirAjar. He is the One, who saved our siddhAntham from the destruction that would have been caused to it by other mathams. He blessed us with nine SrI Sookthis: SrI BhAshyam, VedAnthA Dheepam, VedAnthA Saaram, VedArTa Sangraham, GitA BhAshyam, SaraNAGathi Gadhyam, SrI Ranga Gadhyam, SrI Vaikunta Gadhyam and Nithyam. Among these nine blessed works, the most celebrated is SrI BhAshyam, which is the commentary on Sage BaadarAyaNA's Brahma Soothrams. Swamy Desikan states that he spent His life time studying and interpreting SrI BhAshyam. AchArya RaamAnuja has instructed us that the study of SrI BhAshyam is the first duty and the loftiest among the kaimkaryams to be performed by a Prapannan. He has placed the SrI BhAshya KaalakshEepam and teaching of SrI BhAshyam to others as the foremost act to be performed by such a Prapannan. If we are to think of AchArya Paramparai as a necklace, then AchArya RaamAnuja is the center piece of that necklace (Naayaka MaNi for that Haaram). He collected the fragmented AachArams and assembled them with the help of VedAs and protected the VarNAsrama Dharmams from endangerment. He is the guide for all of us through His discovery of the inner meanings of the VedAs and the related pramANams and





codified the way of conduct for the people of the world. AchArya RaamAnujA never swerved from the Saasthrams of the Lord and His SrI Sookthis based on them even during the most dangerous times in His life. It is important for us to gain a clear comprehension of His SrI Sookthis to understand the SiddhAntham revered as Bhagavath RaamAnuja SidhdAntham. This is the proper way. Anything other than that way to comprehend His siddhAntham could only prove harmful. His SiddhAntham can also be understood through KaalakshEpams at the sacred feet of SadAchAryAs.

One of the most important disciples of AchArya RaamAnujA was ThirukkuruhaI PirAn PiLLAn, who blessed us with the celebrated commentary on ThiruvAimozhi known as Thiru AaRAyirappadi. The AchArya Paramparai after PiLLAn is KadAmpi AacchAn, YengaL AazhwAn, NadAthUr AmMAL and KadAmpi AppuLLAr.

SWAMY DESIKAN

He is the celebrated sishyar of Kadampi AppuLLAr and also latter's nephew. We have to remember what Swamy Desikan said about AchArya RaamAnujA, when it comes to Swamy Desikan himself. Only those who have the Thiruvadi and Thirumudi sambhandham with AchArya RaamAnuja deserve to occupy the throne of AchAryAs. We do not need to seek anyone else than Swamy Desikan since he has blessed us with every aspect of SaasthrAs through his vast SrI Sookthis. That great help (MahOpakAram) has no match. We should forever be grateful to the Lord for blessing us with this MahOpakAram of Swamy Desikan. Sri Appaya Dikshithar, who wrote a commentary for the great Kaavyam of Swamy Desikan revered as YaadhavAbhyudhayam has stated that even the simplest works of Swamy Desikan has the deepest meanings on VedAs and SaasthrAs. Let us understand the Post-Swamy Desikan AchArya Paramparai form one's own AchAryAs.

ACHAARYA UPAKARAM

Every chEthanam has to approach the Saathvika-natured BhaagavathAs, move closely with them and gain an AchAryan with their help. Afterwards, the chEthanam should pray to the SadAchAryan to point out the way to Moksham. The SadAchAryan will respond by performing upadEsam on the meanings of the important Tatthvams and ask the chEthanam not to swerve from the observance of the Various VarnAsrama dharmams. The AchAryan will imprint thereafter the Chakra and Sankham, the insignia of the Lord, on the shoulders of the chEthanam and perform ManthrOpadEsam. This is what is known as the rites of SamAsrayaNam and Pancha SamskAram in the world. This rite is the key observance to become a SrI VaishNava. This rite is common to Ladies and people of all four VarNams. Without the benefits of this sacred rite, no one can become a SrI VaishNavan.

During the time of SamAsrayaNam, the SadAchAryan will initiate the disciple on the three manthrams --AshtAksharam, Dhvayam and Charama SiOkam --with their meanings. The Sishyan should perform japam of these three manthrams with reflections on their meanings. Afterwards, the SadAchAryan will bless the Sishyan with KaalakshEpams to grow visEsha Jn~Anam about our Darsanam. Finally, the SadAchAryan out of His infinite mercy will perform





BharanyAsam/Prapatthi, where He will place the Jeevan of the chEthanam at the sacred feet of the Lord, who is the true owner of that Jeevan. The rites of SamAsrayaNam, KaalakshEpam and Prapatthi might take place with the same SadAchAryan or with more than one AchAryAs. The AchAryAs do not expect any thing in return for performing their invaluable help. It is the same as the Mother Cow that blesses its calf with milk without expecting anything in return. AchAryAs perform these compassionate acts solely for the sake of the chEthanam's upliftment from the samsAric afflictions. This is thus an act of indescribable mercy.

THE DUTIES OF THE SISHYAS

The SishyAs should consider and revere their AchAryan as the Lord Himself. They should be grateful to Him for initiating them into the most secret manthrAs and their meanings handed thru Guru paramparA and recognize that they cannot pay back their AchAryan in any manner whatsoever for the great help given to them. The sishyan should not waste the precious upadEsams through following paths that are diametrically opposite to the upadEsams of the AchAryan. The prime duties of the Sishyan are to glorify their AchAryans and to protect the Manthrams entrusted to them from falling into the wrong hands. The sishyan should worship the AchAryan, meditate on the AchAryan's auspicious attributes, speak about His glories in public and conduct uthsavams to celebrate His avathAra dinam. All of these still will not repay even in a small measure the greatest upakAram performed by the AchAryan.

PERFORMANCE OF KAALAKSHEPAM

There are four sacred texts that have to be learnt under the sacred feet of the AchAryan:

- (1) SrImath BhAshyam created by AchArya RaamAnuja as commentary on the Brahma SoothrAs of Sage VyAsa
- (2) SrI GithA BhAshyam authored by AchArya RaamAnuja as commentary on SrI Bhagavath GithA
- (3) SrImath Rahasya Thraya Saaram blessed to us by Swamy Desikan that is a MaNipravALa commentary on the three Rahasyams
- (4) Sri Bhagavath Vishayam, a precious commentary for Swamy NammAzhwAr's ThiruvAimozhi by ThirukkuruhaippirAn PiLLAn, a direct disciple of AchArya RaamAnuja.

These are known as Grantha ChAthushtayam or the four sacred texts.

Prior to KaalakshEpam of the above four SrI Sookthis, familiarity with IthihAsams and PurANams would have been acquired to improve one's discriminating intellect (VivEkam) and to qualify the sishyan to engage in KaalakshEpam. One should learn the recital of the entire ThiruvAimozhi from the AchAryan prior to KaalakshEpam on SrI Bhagavath Vishayam. In addition to the Grantha ChAthushtayam, the sishyan should learn from the AchAryan additional AchArya SrI Sookthis and the traditional interpretations of their meanings according to their abilities. Those who can not perform KaalakshEpams of the entire four granthams





should atleast have KaalakshEpam of SrImath Rahasya Thraya Saaram of Swamy Desikan.

THE THREE RAHASYAMS

The first of the three is Thirumanthiram or AshtAksharam. It has 8 letters. This is the most sacred among the ManthrAs. It has many special meanings. It has the power to confer all soubhAgyams. Ladies and the members of all four VarNams can recite it. Ladies and the members of the fourth VarNam have to substitute PraNavam with "amm".

The second of the three rahasyams is Dhvayam with 25 letters. Our Lord blessed us with this manthram by uniting two separate vaakyams of Upanishad. Even utterance of this Dhvayam once would grant fruits all the way up to Moksham. Such is its power. It can be recited by all.

The third of the three rahasyams is the Charama sIOkam with 32 letters. This is found in the last chapter (Charama adhyAyam) of Bhagavad GithA. It was blessed to us by the Lord's sacred speech. This manthram deals with Prapatthi or Self-Surrender/Aathma nivEdhanam.

These three rahasyams have 3, 6 and 12 padhams respectively. AchArya initiates the Sishyan into them during the time of SamAsrayaNam. The sishyan should then perform Japam on them daily. The meanings of these three manthrams are covered extensively in SrImath Rahasya Thraya Saaram of Swamy Desikan. In some of his ChillaRai Rahasyams also, Swamy Desikan has covered the meanings of these individual rahasyams (Thirumanthira Churukku, Dhvaya Churukku and Charama sIOka churukku).

In the next posting, adiyEn will cover the three Tatthvams (ChEthanam, achEthanam and Iswaran), Hitham or the means to gain Moksham (Bhakthi and Prapatthi Yogams) and PurushArTam or the Supreme Goal of Life.

We will start with the three Tatthvams that many of the Desika Prabahndham Paasurams refer to.

THE THREE TATTHVAMS:

These are (1) ChEthanam (2) AchEthanam and (3) Iswaran.

CHETHANAM

The Jeevan with discriminating intelligence is known as ChEthanam. Jn~Anam is an attribute for that ChEthanam. This Jn~Anam is referred to as Dharma BhUtha Jn~Anam (attributive Knowledge). The svaroopam of the Jeevan would be filled with Jn~Anam. Therefore, Jeevan is known as Dharmi-bhUtha Jn~Anam. This JeevAthmA will always be cognizant of itself. When it recognizes itself, there is no need for Dharma BhUtha Jn~Anam. But the Jeevan can recognize entities other than itself only through Dharma BhUtha Jn~Anam. It can also comprehend its svaroopam with Dharma BhUtha Jn~Anam.

Jeevan is of the size of the atom and is the embodiment of bliss (aNu and Aanandha Svaroopam). It is different from the body. It is eternal. It stands as the eternal servant of the Lord, Iswaran.





JeevAthmAs are limitless. They are classified under three categories of (1) Baddhars (2) Mukthars and (3) Nithyars.

Those that revolve around SamsAric afflictions bound by their karmas are Bhaddhars or unliberated/bound Jeevans. Those who receive SadAchArya anugraham and perform Bhakthi or Prapatthi yOgam and gain Moksham are Mukthars or liberated Jeevans. Those Jeevans like the Lord having no links to KarmAs and who perform forever Kaimkaryams to the Lord are Nithyars or eternally liberated Jeevans. Aadhi Seshan, Garudan, VishvaksEnar are such NithyAs.

ACHETHANAM

Those without discriminating knowledge are AchEthanams or insentients. ChEthanam enjoys the fruits offered by achEthanams. These achEthanams are classified into three categories: (1) The three GuNAs (2) Kaalam or Time and (3) Suddha Sathvam.

THRIGUNAMS

This is indeed Moola Prakruthi. Since it has the three GuNams of Sathtvam, Rajas and Tamas, it is known as the triad of GuNams (Thri GuNams). This Moola Prakruthi will always be undergoing changes (PariNAmams). When all the three guNAs are of the same measure (Samam), then the ultimate deluge (MahA PraLayam) will occur. At other times, they will not be equal and will transform into different Tathtvams. The uneven parts of Prakruthi will blossom as "MahAn" tathtvam. Based on the dominance of one or the other of the three GuNams, MahAn splits into three sub categories:

(1) Saathvikam (2) Raajasam and (3) Taamasam

From MahAn, ahankAra Tathtvam originates into its three different forms:

(1) Saathvika ahankAram (2) Raajasa ahankAram and (3) Taamasa ahankAram.

From Saathvika ahankAram arises the 11 Indhriyams. The six of the Indhriyams are known as Jna~Indhriyams: Manas, Ears, and Eyes, Tongue, Nose and body. The remaining five are karmEndhriyams such as Speech, legs, hands, paayu (genetic organ) and Upastham (waste removal organ).

Taamasa ahankAram produces TanmAthras, which are the basis of the Pancha BhUthams. Taamasa AhankAram generates Sabdha TanmAthram, AakAsam, Sparsa TanmAthram, Vaayu, Roopa TanmAthram, tEjas, Rasa TanmAthram, Jalam, Gandha TanmAthram, BhUmi.

The Pancha TanmAthrams are then Sabdha, Sparsa, Roopa, Rasa and Gandhams. The Pancha BhUthams originating from the first and the next TanmAthrams are AakAsam, Vaayu, tEjas, Jalam and BhUmi. TanmAthram state is an intermediate state, where the links to one TanmAthram is not dissolved and the links to the next TanmAthram is not fully evolved. For instance, Sparsa TanmAthram is when the state of AakAsam is not fully dissolved and the state of Vaayu has not fully evolved. This is similar the state, where the attributes of milk are not





entirely removed and the attributes of curd have not fully evolved.

Raajasa ahankAram helps the other two ahankArams as they perform their duties.

Prakruthi is the tatthvam which undergoes changes to become another entity (vasthu).

Vikruthi is the tattvam that does not experience any change. That which changes into another vasthu while staying as the transformed Vasthu is known as Prakruthi-Vikruthi.

In this context, we have to classify Moola Prakruthi as Prakruthi, the eleven Indhriyams and BhUmi as Vikruthi and the MahAn to Gandha TanmAthram as Prakruthi-Vikruthi. Our body is made up of Prakruthi, MahAn, AhankAram and five BhUthams. Our body is the abode of the Indhriyams.

KAALAM AS ACHETHANAM

Kaalam is an all pervasive dhruvyam. It does not house any guNams like Satthvam. Kaalam is responsible for the present, past and future activities. Kaalam contains from the smallest unit of time (second, minute) to the largest unit (parArtham). The changes in the Universe (karma IOkam) are subject to the influence of Kaalam following the Sankalpam of the Lord. In Sri Vaikuntam, Kaalam is relevant only in the sense of before and after and all activities there are strictly controlled by the Lord's sankalpam.

SUDDHA SATTHVAM

This is the third member of the group of AchEthanam. It is pure Suddha GuNam without even a trace (admixture) of RajO and TamO guNams. This dhruvyam is the constituent of all Vaikunta Vaasis and the material there (Gopuram,PrAkAram, MaNtapam et al). It is limitless and spreads above Sri Vaikuntam.

In the next and concluding of these four part series on Desika Darsana Saara Sangraham, we will cover Iswara Tatthvam, Hitham and PurushArTam.

ISWARA TATTHVAM

Iswaran is the third of the three Tatthvams after chEthanam and achEthanam. SriMan NaarAyaNan is indeed the SarvEswaran. He is the Jn~Ana Svaroopan. He can not be defined by time, place or vasthu. He remains in all places and at all times as well as in the form of all vasthus. He is of Bliss (Aanandha) svarUpam. No blemishes (DhOshams) are to be found in HIIm. All the Universe (prapancham) stands as His body. This includes all chEthanams and achEthanams. He remains as the means and the fruits for all. He is the Creator, Protector and Destroyer of all. He is the Supreme most God. He is the basis of every one and He rules them all, as well as, enjoys them. He is the One, who destroys all the sins of those, who seek His refuge. He is eulogized by all Vedas. He is worshipped by all karmAs and He blesses the worshipper with the fruits of such karmas. He creates Brahma and all the DevAs and they follow His commands without fail. Through His Svaroopam and divine Suddha Satthva Body, He stands far above every thing else in His creation. His auspicious attributes are natural to





Him. There is nothing that one can not get by approaching Him. He is not away from His divine consort even for a moment.

HIS THIRUMENI (DIVINE BODY) IS OF FIVE FORMS: PARAM, VYUHAM, VIBHAVAM, ANTHARYAMI AND ARCHAI

Para Roopam is the Roopam of Para VasudEvan residing at Sri Vaikuntam. VyUha forms are four in number: VaasudEvan, SankarshaNan, Pradhyumnan and Aniruddhan. In Vibhava form, He incarnates as Mathsyam, Koormam, Narsimhan, Raaman, KrishNan et al. AntharyAmi is the state, where He appears as the indweller of the heart cavities of chEthanams. ArchA form is the one, where He blesses us at the various dhivya dEsams and takes on the forms desired by BhakthAs, Rishis et al.

Periya PirAtti also belongs to the Iswara vargam. All except this Divine couple belong to the Jeeva vargam. PirAtti like Her Lord is present in a pervasive form with Him everywhere. She stays as the means and the fruits like her consort. They are like the parents desiring the well being and happiness of their children and divide their respective duties for our benefit. With their own sankalpam, they divide their complimentary duties to protect and bless us. It is beyond us to understand their sankalpam and how they divide their respective duties. When one observes Prapatthi, one should seek her intercession (PurushakAram) and perform Prapatthi to Her and then perform Prapatthi before both of Them.

HITHAM

Hitham is the UpAyam (means) used to gain Moksham. Both Bhakthi and Prapatthi Yogams are the hithams (means) for realizing Moksham.

Bhakthi Yogam is of many forms. This has to be observed continuously until Moksham is gained. A significant interval of time would go by before gaining the fruits of Moksham. It is very difficult to observe Bhakthi yogam with all its parts. At this time, the qualified people to practice Bhakthi Yogam are limited in number. MahAns like AchArya Naathamuni are the exemplary adhikAris for practising Bhakthi Yogam.

Prapatthi Yogam is observed by those, who find it extremely difficult to practice Bhakthi Yogam as the means for Moksham. Prapatthi Yogam is also known by other names such as Bharan-nyAsam, SaraNagathy, Bhara SamarpaNam and UpAya anushtAnam. SaadhAraNa adhikAris call it adhrushtam also.

PRAPTTHI IS OF FOUR KINDS:

(1) Sva-Nishtai (2) Ukthi Nishtai (3) AchArya Nishtai and (4) BhAgavatha Nishtai.

Sva-nishtai is extremely rare these days and is observed by very few.

Ukthi Nishtai and AchArya Nishtai are practised by SrImath Azhagiya Singars of AhObila Matam.





Mostly AchArya Nishtai and BhAgavatha Nishtai to a minor extent is practiced by the AchAryAs of Muni Thraya SampradhAyam. It is our PoorvAchAryAL's firm opinion that one of the four kinds of Nishtais has to be observed to realize Moksham in Desika SampradhAyam.

When one observes Prapatthi for a specific goal, one can gain the desired phalan at the desired time. For instance, if one prefers to enjoy the karma phalans and wishes to have Moksham at the time of leaving this body, one can realize that Phalan. This is called Dhruvtha Prapatthi.

There are instances when one can not stand samsAric bonds any more and wish to realize Moksham immediately; if that person performs Prapatthi with that goal, he can gain that desired result. There is no doubt about that. This type of Prapatthi is known as AarTa Prapatthi.

This Prapatthi has the full power to grant different kinds of fruits immediately. There is no restriction based on Jaathi for observing Prapatthi. There is no gender restrictions. All Janthus can practise Prapatthi Yogam and perform SaraNAgathi/Prapatthi to gain Moksham.

THE DUTIES OF PRAPANNAN

One who observes Prapatthi is known as Prapannan. There is no other UpAyam that he needs to observe for securing Moksham. He can rest free expecting Moksham without any anxiety whatsoever. However, He should not ever abandon his nithya and naimitthika karmAs. He should not perform them with some goal in mind. They are to be done to please the Lord. He should not seek any other fruits other than Bhakthi and Jn~Anam during the post-prapanna life on this earth. He should perform Bhagavath Kaimkaryams as per his capacity. He should study the SrI Sookthis of his AchAryAs and worship the Lord and His PirAtti at the dhivya dEsams. He should not fret about the time wasted until the time of Prapatthi and celebrate his good fortune in attaining a SadAchAryan and his blessed KatAksham. He should partake Saathvic food to gain the ascendancy of Sathva guNam. He should never consume food at his home without performing Bhagavath AarAdhanam. He should consider himself as the dAsan of AchAryAs and BhaagavathAs and serve them as much as he can. He should not boast about himself. He should recite Dhvayam always. He should reject the loka Sukhams and seek the dhivya dampathis always. He should reflect often on the great help (MahOpakAram) to him by the SadAchAryan. He should not ever commit any apachArams (offenses) by mind, speech or body to BhAgavathAs. He should not have any links to Gods other than SrIman NaarAyaNan. When during the last moments of incapacitate period of life, he should not permit his relatives or friends to seek the help of any gods other than SrIman NaarAyaNan. DevathAnthara Sambhandham and BhAgavatha apachAram will destroy the glories of Prapatthi. One has to be extremely careful on both these fronts to gain the full power of Prapatthi.

SINLESSNESS OF PRAPANNAN

The Prapannan who knows the glories of Prapatthi and has practiced it as an UpAyam has the greatest reverence and affection for the Lord and will not commit any sins consciously. Those sins accumulated without his knowledge will not stay with him. The power of Prapatthi will chase such sins away. If he were to commit any sins knowingly due to desa-kaala-nimittha





dhOshams, they will be destroyed if he repents over them and does not commit those sins again and performs appropriate PrAyascchitthams. For the one, who cannot perform the big PrAyascchitthams prescribed by SaasthrAs, performance of Prapatthi itself is the PrAyascchittham. Even those PrapnnAs, who do not perform such PrAyascchittham, our Lord offers light punishments on this earth and makes him pure again. The Prapannan is guaranteed of Moksham and he never enters Narakam.

PRAPANNAN AND DEATH

There are no requirements for the Prapannan to be at a holy site or leave his body in UttharAyaNam or Sukla paksham or day time for assurance of Moksham. All of these requirements/impediments are for non-prapannas. Prapannan can meet death at any place or time without impediments to Moksham.

THE EXIT OF THE JEEVAN FROM THE BODY

When the Lord helps to exit the Jeevan from the body, He unites the Speech and other KarmEndhriyams as well as Eyes and other Jn~Endhriyams with the mind (manas). Then He unites that Manas to PrANa Vaayu and latter with the Jeevan. Next, He churns the ThrithUNam (three pillars like bones in the back of the body) and releases the subtle essence of the Pancha BhUthams. When He churns the ThrithUNams, the pain experienced by the Jeevan is deep and our Lord embraces the Jeevan to comfort it. Up to this point, the experience of Prapannan and non-prapannan at the time of death is the same. There are 101 nerve centers (naadi sthAnams) in our body. For Prapannan, our Lord facilitates the exit of the Jeevan by the 101st Nadi known as Sushumnai or Brahma Naadi or Moordhanya Naadi and guides the Jeevan via ArchirAdhiMaargam to Sri Vaikuntam.

ARCHIRADHI MAARGAM

This Maargam is known as the path of light. The Jeevan that exits out of Brahma Naadi is received successively by Agni Devathai, the devathai for the Day, Sukla Paksha Devathai, UttharAyaNa Devathai, Varsha Devathai, Vaayu Devathai, Sooryan, Chandran, Lightning Devathai, VaruNan, Indhran and BrahmA. They welcome the Jeevan to their regions of authority and escort the jeevan to their boundaries and then hand the jeevan for the next Devathai to take care of. This mode of travel with the respectful help of the above Devathais to Sri Vaikuntam is known as the travel by ArchirAdhi Maargam.

PURUSHARTHAM (REACHING PARAMA PADHAM & PARIPOORNA BRAHMANUBHAVAM)

At the end of the journey by ArchirAdhi Maargam, the Jeevan approaches Sri Vaikuntam. To enter the Supreme abode of the Lord, He will give up the Sookshma sareeram that was maintained so far due to the power of Prapatthi. The jeevan will now cross the nectarine VirajA river by the power of his sankalpam. Once that is finished, Lord will confer the Suddha Sattva maya Sareeram (without any admixture of Prakruthi) to the Jeevan. The Jeevan will continue the journey and cross the pond known as Irammadheeyam and approach the divine pupil tree





(asva Maram) with the name of Somasavanam. There 500 divine damsels (apsaras) will be waiting for the Jeevan with garlands, fragrant powder and other UpachAra Vasthus. They will welcome the Muktha Jeevan and make him gain fragrance and radiance arising from Suddha Satthva maya dEham. This help by the apsaras is known as BrahmAlankAram. The Nithya Sooris will next welcome the Jeevan and in their company, the jeevan will approach the Gopuram of SrI Vaikuntam. There the dhvAra PaalakAs will offer their salutations; the Maharishis will welcome the jeevan there with PoorNa Kumbham and the ladies will have lamps in their hands to join in that welcome. Now the Jeevan guided by them will enter the Aanandha Maya Thiru MaNTapam, where the assembly of the Nithya Sooris and MukthAs will be singing the glories of the Lord. In that assembly would be the AchAryAs of the Jeevan, who will express their joy over the success of their efforts. The Jeevan will offer his salutations to his AchAryan and he will now enjoy the sevai of the Lord on the throne of AdhisEshan in the company of His divine consorts. The darsana soubhAgyam of the Lord with SrI Devi, BhUmi DEvi and NeeLA Devi will thrill the Muktha Jeevan. He will climb over the throne and engage in intimate conversation with SrIman NaarAyaNan/SrI Vaikunta NaaTan to his heart's content. The Lord will embrace Him and bless him with the GuNams like Him and eternal Kaimkaryam to Him (ParipoorNa BrahmAnandham and Nithya Niravadhya Kaimkaryam). The Muktha Jeevan will now join other MukthAs and Nithyasooris and perform Kaimkaryams to the Lord in all states and places. The Muktha Jeevan will never return to the SamsAric world. Even if the Muktha Jeevan returns to SamsAric MaNDalam out of its own will or because of the Lord's temporary assignmant, he does not experience any interruption in his Bhagavath anubhavam. That is why, it is said that the Muktha Jeevan never "returns" to this SamsAric world of sorrow. This kind of blissful experience is named ParipoorNa BrahmAnubhavam and this is indeed the Supreme PurushArTam coveted by a Jeevan through the performance of Prapatthi.

SrI Desika Darsana Saara Sangraham SampoorNam

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ।

kavitaarkika siMhaaya kalyaaNa guNa shaaline.

shrImate ve~NkaTesdaaya vedaanta gurave namaH.

SrImathE NigamAntha MahA DesikAya Nama:
SrImath Azhagiya Singar ThiruvadigaLE SaraNam
Daasan,

Oppiliappan Koil VaradAchAri SaThakOpan

