

Swamy Desikan's SrI nyAsa dasakam



Annotated Commentary In English By
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Our Sincere Thanks To:

Sri narasimhan kRshNamAcAri SvAmi
Sri BhAshya SrinivAsAcchAr SvAmi
Sri GopAla TatAcchAr SvAmi
Sri Saila TatAcchAr SvAmi
Sri V.N. SrirAma DesikAcchAr SvAmi and
Dr.V. N. Vedantha Desikan SvAmi

- ◆ For their additional commentaries
- ◆ Sri Sunder Kidambi for audio (<http://www.prapatti.com/>)
- ◆ Smt.Krishnapriya for assembling the text for this ebook
- ◆ Mannargudi Sri Srinivasan Narayanan svAmi for assembling the Sanskrit text for this ebook
- ◆ Neduntheru Sri Mukundan Srinivasan for providing beautiful pictures
- ◆ Sow Chitralekha for sketches
- ◆ ThErzhundur Sri Murali Desikachari for assembling this ebook





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॥ श्रीः ॥

श्रीमते निगमान्तमहादेशिकाय नमः

श्री न्यासदशकम् Swami Desikan's Sri nyAsa dasakam

INTRODUCTION

Swami Sri Desikan has blessed us with many granthams on the doctrines of nyAsam or Prapatthi. One of the most substantive and short sthuthi on the subject of nyAsam consists of ten verses and is known as nyAsa dasakam. Because of the importance of this work as the distilled essence of the principles of nyAsam and the method of performance of nyAsam, Sri VaishNavAs recite nyAsa dasakam at their homes during their daily ThiruvArAdhanam for Sriman NaarAyaNan.

Sri nyAsa dasakam is associated with the Prapatthi that Swami Sri Desikan performed at the sacred feet of Kanchi VaradarAjan. The ten sIOkams comprising this short sthOthra grantham covers the following topics:

- ◆ The method of performing nyAsam or Bhara SamarpaNam
- ◆ The five limbs of nyAsam
- ◆ The method of enacting sAthvika thyAgam
- ◆ His prayer to the Lord for mOksham at the end of his life on His earth
- ◆ His prayer for the blessings of service to the Lord during his life on His earth
- ◆ His appeal for the Lord's grace for tolerating any sins committed during his days as a prapannan.

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Swami Sri Desikan elaborated further the glories of the doctrines of nyAsam in his other granthams such as Sri nyAsa vimsati, Sri nyAsa tilakam, SaraNaagathi deepikai, adaikkala patthu, mummaNik kovai, anjali vaibhavam, abhaya pradhAna sAram, Rahasya sikhAmaNi and in his magnum opus, Srimadh Rahasya traya Saaram. The significance of nyAsa dasakam however is due to the clarity and brevity with which our AchAryan summarized in just ten sLOkAs, the essence of nyAsam or bhara samarpaNam.

adiyEn will have a brief meaning for the sLOkams first and add Sriman N. KrishNamAchAri's comments as an addendum. This will be followed by detailed commentaries on individual sLOkams by five commentators (Sri BhAshya SrinivAsAcchAr, Sri GopAla TatAcchAr, Sri Saila TatAcchAr, Sri V.N. SriRama DesikAcchAr and Dr.V. N. Vedantha Desikan Swamy).

Next section will contain an elaborate introduction from Sri Saila TatAcchAr Swamy, who is one of the five commentators.

adiyEn is grateful to Sriman V.N. Vedantha Desikan Swamy for His monograph on nyAsa thrayee, which houses all the three commentaries on nyAsa dasakam. adiyEn has benefited a great deal from this masterly monograph released last year by HH Srimath Poundarikapuram Andavan. adiyEn is always indebted to my Maanaseeka Guru, Oppiliappan Koil Sri V.N. SriRama DesikAcchAr Swamy for opening my eyes to the grandeur of Swamy Desikan Sri Sookthis. adiyEn would like to share those highlights of nyAsa dasakam with you all.



Brief meanings and comments on nyAsa dasakam



TANIYAN

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

Swamy Desikar



Ananda-kaNNeer during Varadan MangalASasanam

srImAn vEnkaTanAthArya: kavitaRkikakEsari |

vEdAntAcAryavaryO mE sannidhattAm sada hrudi ||





SLOKAM 1

अहं मद्रक्षण भरो मद्रक्षण फलं तथा ।

न मम श्रीपतेरेवेत्यात्मानं निक्षिपेत् बुधः ॥

aham madrakshaNa bharO madrakshaNa phalam tathA |
na mama SrlpatErEvEtyAtmAnam nikshipEt budha: ||

A viveki (one with discriminating intellect) should surrender at the Lord's feet his AthmA (svarUpa samarpaNam), the responsibilities for his protection (Bhara samarpaNam) and the fruits of that protection (phala samarpaNam). He should perform bhara nyAsam in this manner and understand that his aathmA, protection and the fruits of such protection do not belong to him, but only to Sriman NaarAyaNan.

SRI N.KRISHNAMACHARI'S COMMENTS:

Prapatti consists of three steps.

Surrender one's Aatma (self) -- Recognize that this AtmA is not independent but is subservient to the Lord. This is called svarUpa samarpaNam.

Surrender the responsibility for our protection to the Lord -- this is called bhara samarpaNam.

Whatever benefit arises out of our existence, this also is surrendered to bhagavAn, and there is no part in it for us -- this is called phala samarpaNam. Prapatti involves getting the knowledge of these principle from an Acaarya and making this dedication of our Atma to the Lord -- this is the prapatti that leads one to mOksham.

This is nicely stated in sLOkam 1 (aham, mad rakshaNa bharah, mad rakshaNa phalam tathA, na mama, SrlpatErEva iti, AtmAnam nikshipEt, budhh).





SLOKAM 2

न्यस्याम्यकिञ्चनः श्रीमन् अनुकूलोऽन्यवर्जितः ।

विश्वास प्रार्थना पूर्वं आत्मरक्षाभरं त्वयि ॥

nyasyAmyakincana: SrIman anukUloAnyavarjita: |
viswasa prArthanA pUrvam AtmarakshAbharam tvayi ||

Oh my Master! Sriman-NaarAyanA! I surrender at Your lotus feet the total responsibilities for my protection. I have no other means. I will perform only the duties that please You (AnukUlya sankalpam). I will not transgress the codes of conduct prescribed by You in Your sAstrAs (prAthikUlya varjanam). I am totally unfit for pursuit of any paths of deliverance; hence I stand before You with utter humility about my helplessness (kArpaNyam). I have total and enduring faith in Your coming to my protection (mahA visvAsam) and I entrust my protection entirely to you with this prayerful appeal (goptrutva varaNam). Here Swamy Desikan performs Prapatthi with its five limbs.

SRI N. KRISHNAMACHARI'S COMMENTS:

Bhara samarpaNam involves surrendering the responsibility for our protection to the Lord by observing the following five angas of prapatti:

- ♦ Involving in only those acts that will be pleasing to the Lord (AanukUlya sankalpam),
- ♦ Desisting from any act that will be displeasing to His cause (prAtikUlya varjanam),
- ♦ Recognizing that one is incapable of observing any other means for prapatti and with humility surrendering to Him (kArpaNyam),
- ♦ Having the firm faith the He will definitely protect us (mahA viSvAsam), and





- ♦ Praying to Him to protect us (gop^tRtva varaNam).



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SLOKAM 3

स्वामी स्वशेषं स्ववसं स्वभरत्वेन निर्भरम् ।

स्वदत्त स्वधिया स्वार्थं स्वस्मिन् न्यस्यति मां स्वयम् ॥

Swamy svasEsham svavasam svabharatvEna nirbharam |
svadatta svadhiyA svArtham svasmin nyasyati mAm svayam ||

Sriman NaarAyaNan is the supreme Lord of all. As His bonded servant, I am completely under His control. He blessed me with the knowledge about Himself out of His own accord. He has accepted me as His responsibility for protection. He has thus removed all my worries about my protection with that gift of knowledge. The fruits of my protection belong entirely to Him. He frees me from any connection to the fruits resulting from His protection out of His own free will and accepts me.

In this sLOkam, Swamy Desikan refers to his performance of sAtvika tyAgam constituted by its three parts:

- (1) Kartrutva tyAgam
- (2) mamatA tyAgam
- (3) phala tyAgam

SRI N. KRISHNAMACHARI'S COMMENTS:

One who is doing prapatti should realize that BhagavAn is our Lord, and whatever knowledge we have, whatever we do, whatever effects they have, whatever benefits they result in, these are all His acts, and everything belongs to Him. This is called sAttvika tyAgam. This is a necessary and essential concept of any dharma towards the attainment of mOksham. This consists of three parts.

1. We should realize that BhagavAn uses us as the means to do things, and it

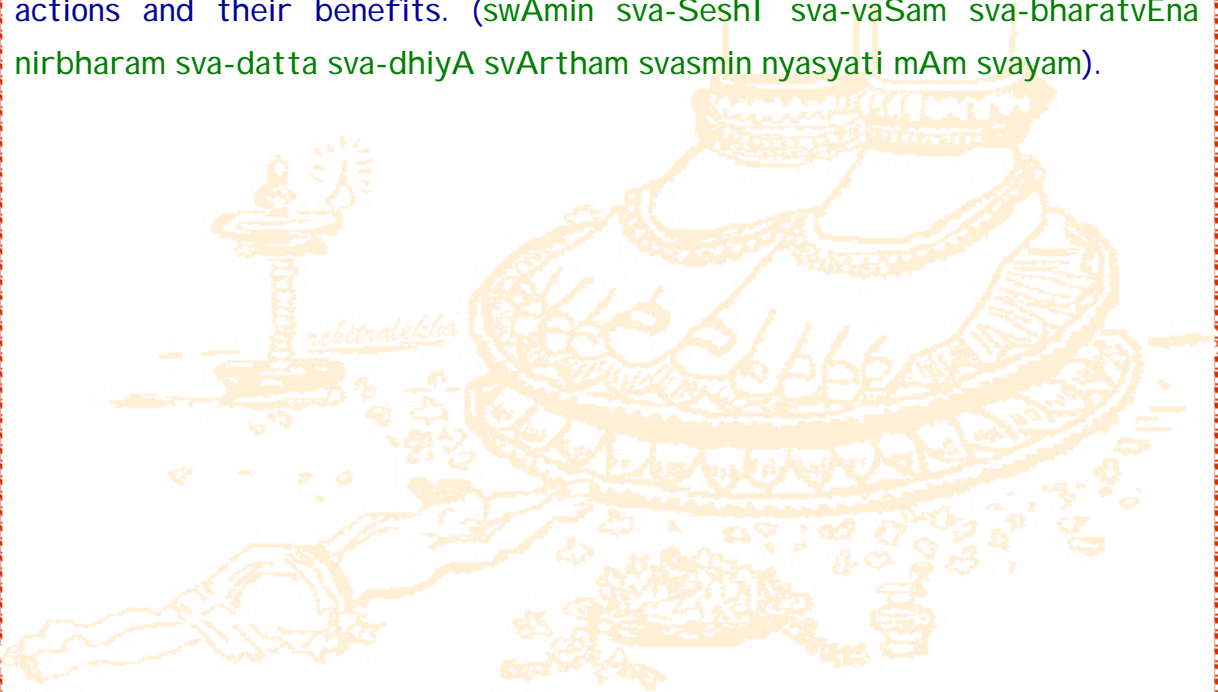




is not we who perform any act by ourselves. This is called **kartRtva tyAgam**.

2. We should realize that the benefits accruing from our acts are not the result of our acts, but that of BhagavAn. This is called **mamatA tyAgam**.
3. We should dedicate the benefits of any of our actions also to BhagavAn, and not look at the benefits as belonging to us. This is called **phala tyAgam**.

The prefix “**sva**” appears nine times in sLOkam 3 which conveys this idea, each time referring to BhagavAn being the owner of everything we do, including the actions and their benefits. (**swAmin sva-SeshI sva-vaSam sva-bharatvEna nirbharam sva-datta sva-dhiyA svArtham svasmin nyasyati mAm svayam**).



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SLOKAM 4

श्रीमन्नभीष्ट वरद त्वामस्मि शरणं गतः ।

एतद्देहावसाने मां त्वत्पादं प्रापय स्वयम् ॥

SrIman abheeshTa varada tvAmasmi saraNam gata: |
yEtat dEhAvasAnE mAm tvat pAdam prApaya svayam ||

Oh my Lord who is always with Your consort! Oh Master who is hailed as Varadhan because of Your disposition to grant all the boons that Your devotees ask for! I have now performed bhara nyAsam at Your sacred feet. Please grant me the boon of reaching Sri Vaikuntam at the end of my stay on this earth and perform nithya kaimkaryam there for You.

SRI N. KRISHNAMACHARI'S COMMENTS:

A prapanna prays to BhagavAn with the full confidence that he will be granted mOksham by BhagavAn at the time of the end of his body's life in this world.





SLOKAM 5

त्वच्छेषत्वे स्थिर धियं त्वत्प्राप्त्येक प्रयोजनम् ।

निषिद्ध काम्य रहितं कुरु मां नित्य किङ्करम् ॥

tvat sEshatvE sthira dhiyam tvat prAptyEka prayOjanam |
nishiddha kAmya rahitam kuru mAm nitya kinkaram ||

Oh VaradarAjA! I am a prapannan at Your holy feet. I am firm of thought about my status as Your servant. That thought will never leave me. My mind is not seeking any fruits other than the enjoyment of Your limitless auspicious attributes. Please bless me not to engage in any acts forbidden by Your sAsthAs. Please grant me the boon of uninterrupted service to you, while on Your earth. All of this will not happen without Your dayA. Please bless me!

SRI N. KRISHNAMACHARI'S COMMENTS:

The prapanna prays to BhagavAn that during his life in this world, BhagavAn should guide him so that he does not indulge in any acts that are counter to sAstras, and spends his time in bhagavad-kainkaryam for the rest of his life. The prapanna prays for the firmness of mind in the service of the Lord (tvat Seshatve sthira dhiyam), attainment of Him as the only goal in life (tvat prAptyeka prayOjanam), giving up those acts that are not befitting a prapanna and directed towards benefit for the self (nishiddha, kAmya rahitam), and performance of uninterrupted kainkaryam (nitya kinkaram) to Him during the life of the prapanna in this world.





SLOKAM 6

देवि भूषण हेत्यादि जुष्टस्य भगवंस्तव ।

नित्यं निरपरोधेषु कैङ्कर्येषु नियुक्ष्व माम् ॥

dEvi bhUshaNa hEtyAdi jushTasya bhagavamstava |
nityam niraparAdhEshu kaimkaryEshu niyunkshva mAm ||

Oh my Lord! You are served endearingly by Your beloved consorts. Your AbharaNams and Ayudhams serve You by association with Your auspicious body. I am deeply desirous of performing eternal service to You, who is accompanied by Your devis, weapons and AbharaNams. Please therefore bless me with the duties that are dear to Your heart and accept them.

SRI N. KRISHNAMACHARI'S COMMENTS:

A prapanna longs to do flawless kainkaryam that will be pleasing to Him who is associated with Sri Devi, Bhu Devi, and Nila Devi, and is decorated with the divine ornaments and the divine weapons.





SLOKAM 7

मां मदीयं च निखिलं चेतनाचेतनात्मकम् ।

स्वकैङ्कर्योपकरणं वरद स्वीकुरु स्वयम् ॥

mAm madeeyam ca nikhilam cEtanAcEtanAtmakam |
sva kaimkaryOpakaraNam varada sveekuru svayam ||

Oh Lord VaradarAjA! Please accept out of the fullness of Your heart myself, all that is mine and my kaimkaryam. Please make me an instrument of Your kaimkaryam and have the services to You done by Yourself through me. In this effort, please use all that is "mine" (my wife, my children, my house, my garden and all other property). I have nothing left to do, nor even the power to place any thing at Your disposal since they - myself, my worldly properties-- are already Yours.

SRI N. KRISHNAMACHARI'S COMMENTS:

The prapanna dedicates to the Lord's kaimkaryam everything he possesses including his self (mAm) and all that he has any control on (madIyam) including living and non-living things that belong to him (cetana acetana Atmakam). This includes the relatives such as wife and children, house, garden, wealth, etc.





SLOKAM 8

त्वदेक रक्ष्यस्य मम त्वमेव करुणाकर ।

न प्रवर्तय पापानि प्रवृत्तानि निवर्तय ॥

tvat yEka rakshyasya mama tvamEva karuNAkara |
na pravartaya pApAni pravruttaAni nivartaya ||

Oh Lord VaradhA, the ocean of Mercy! There is no one except You to protect me. Please grant me the boon not to commit any more sins. Please also destroy out of Your limitless compassion all the sins that I have accumulated so far.

SRI N. KRISHNAMACHARI'S COMMENTS:

The prapanna entrusts to BhagavAn the responsibility for his protection, and prays that the Lord should ensure that the prapanna does not indulge in any sinful act, and forgiveness for any sins committed thus far.





SLOKAM 9

अकृत्यानां च करणं कृत्यानां वर्जनं च मे ।

क्षमस्व निखिलं देव प्रणतार्तिहर प्रभो ॥

akrutyAnAm ca karaNam krutyAnAm varjanam ca mE |

kshamasva nikhilam dEva praNatArtihara prabhO ||

Oh VaradarAjA known for destroying the samsArIC sufferings of Your dear devotees! Your power has no limits. You are capable of executing whatever You desire. I have transgressed the injunctions of Your sAsthAs; I have abandoned the karmAs prescribed by You in those sAsthAs. Please forgive all of these trespasses of mine and protect me. The power of Your pardon alone can destroy my sins.

SRI N. KRISHNAMACHARI'S COMMENTS:

The prapanna begs forgiveness from the Lord for all the sins that have been committed - by performing acts that have been forbidden by the sAstras (akRtyAnAm ca karaNam), as well as by not performing those acts that have been prescribed in the sAstras (kRtyAnAm varjanam ca).





SLOKAM 10

श्रीमान् नियत पञ्चाङ्गं मद्रक्षण भरणम् ।

अचीकरत् स्वयं स्वस्मिन् अतोऽहमिह निर्भरः ॥

SrImAn niyata panchAngam madrakshaNa bharArpaNam |
acheekarat svayam svasmin atOhamiha nirbhara: ||

Oh Lord VaradarAjA always in the company of PerundEvi ThAyAr! YOU have YOURSELF executed the bhara nyAsam for me at Your sacred feet. You have completed my Prapatthi in its entirety with its five limbs. You have accepted now the responsibilities for my protection. I am therefore freed of any worries about my protection and lead my life as a prapanna with peace and tranquility.

SRI N. KRISHNAMACHARI'S COMMENTS:

Having thus been blessed by the Lord to do bhara-nyAsam at His feet by following the five angas of prapatti, the prapanna has surrendered the responsibility for his protection completely to the Lord. The Prapanna then devotes the rest of his life to the bliss of kaimkaryam to the Dhivya Dampathis. At the end of this life, it is BhagavAn who ensures that the prapanna who has thus surrendered himself to His care and protection, is indeed united with Him in Sri Vaikuntham, and is relieved of the cycle of samsArA.

With this sLOkam, Swamy Desikan brought to a conclusion, the sAtvika tyAgam that he commenced in the third sLOkam of nyAsa dasakam.

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkikasimhAya kalyaaNaguNasAlinE |
srImatE vEnkaTesAya vEdAntaguravE nama:



Meanings and Detailed Commentaries on nyAsa dasakam



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NYASA DAsAKAM AND SARANAAGATHI

The subject of SaraNaagathi is a vast one. One of the most moving and beautiful summary of SaraNaagathi is housed in Swamy Desikan's nyAsa dasakam. This magnificent work has ten sLOkams, which are rich in meaning for the SaraNaagathi literature. From the height of his ubhaya -VedanthA perspective, our most merciful AchAryA has blessed us with the distilled essence of the doctrine of SaraNaagathi.

We recite it daily because of its terse brilliance, depth of allusions to NammAzhwAr's paasurams and the need to reflect upon the meaning of each of the words that Swamy Desikan has chosen to assemble this garland of exquisite fragrance divine!

Any discussion on the subject of SaraNaagathi can benefit from its start with the ten inspired and inspiring verses of Swamy Desikan.

He has blessed us with many other works on SaraNaagathi to help us understand the procedure related to and the actual performance of Prapatthi. This sacred grantham was composed by Swami Desikan during the occasion of his performance of Prapatthi at the lotus feet of Sri VaradarAjan (pEraruLALan) of KanchI puram.

I will follow the commentary tradition established by my MaanasI ka Guru, Sri Vankipuram Navaneetham SrirAma DesikAchar Swamy and the additional commentary made by Dr. V.N. Vedantha Desikan (VNV) in his brilliant work with the title of AazhwAr ThiruvuLLam.

Dr. V.N.V cites the paasurams of NammAzhwAr, which might have inspired Swamy Desikan to make reference to them in his Sanskrit sthOthra grantham, NyAsa Dasakam. I will elaborate on these paasurams of NammAzhwAr to extend the commentary for a more detailed study of the ten sLOkams of NyAsa Dasakam. I will try to interlace the thoughts from other works of Swamy Desikan to illustrate how our great AchAryA blessed us again and again





to gain a clear and full understanding of the doctrines of SaraNaagathi as revealed by his predecessors.

Before we get started on the detailed commentaries on the individual sIOkams of nyAsa dasakam, it will be most valuable to have the verbatim translation of the avathArikai of Sri Saila TatAchAr's commentary in MaNipravALam.

INTRODUCTION TO NYASA DASAKAM BY SRI SAILA TATACHAR SWAMY AND ADIYEN'S ADDITIONAL NOTES:

nyAsam is a Vidhyai. It is one of the MokshOpAyam. nyAsa dasakam is a Sri Sookthi by Swamy Desikan with ten sIOkams. Hence it is known as nyAsa dasakam.

There are three things that a chEtanan should know: tatthvam, upAyam and PurushArtham. Tatthvam divides into three: cit, acit and Iswaran. cit is AaathmA(Soul); acit is the one, which has no Jn~Anam (inanimate). acit divides into three classes: Prakruthi, Kaalam and Suddha satthvam. Iswaran is the Jagath KaaraNan. Clear understanding of the nature of tatthvams will remove the confusion caused from the incorrect beliefs that Prakruthi is Aathmaa, Jeevan is independent and that Jeevan and Iswaran are one and the same.

PurushArtham is the phalan sought after by the Purushan. It has two categories: Thrivargam and apavargam; dharmam, artham and Kaamam are members of the thrivargam (triad). apavargam is MOksham. A combination of limitless, unalloyed bliss with fully blossomed true Jn~Anam is considered as MOksham. That is experienced only in the Supreme abode of the Lord (Sri Vaikuntam), where the liberated soul is totally freed from SamsAric bonds and performs blemishless kaimkaryam to Sriman Narayanan and His divine consort. This is ParipoorNa Brahma-anubhavam. The liberated jeevan never returns to the SamsAra manDalan from the Lord's abode. Swamy Desikan has described the BrahmAnandham of the liberated soul at Sri Vaikuntam and contrasted it with our pitiable lot living in the Karma BhUmi as bound (Bhaddha) jeevans this way:





"mALaTha vinai anaitthum mALa nAmm pOy, vaanERi malar mahaLAR anbu pooNDu, thOLaTha maamaNikku thoNDu pooNDu, thozhuthuhanthu thOtthirankaL paadiyAdik-kELaTha pazha maRayin geetham kEttuk-kidayAtha pErinbam peruha nALUm, meeLatha pEradimaik-kanbu peRRom medhiniyil irukkinROm vidhiyinAIE"

Here, Swamy Desikan describes with joy his status after Prapatthi waiting in this world reflecting on the life to be at Sri Vaikuntam after the destruction of all karmas through Prapatthi, ascending to Parama Padham through archirAdhi mArgam and performing Kaimkaryams there for the divine couple, singing and dancing joyously with fellow muktha Jeevans and nithya Sooris, listening to rare Saama ghAnams and enjoying eternal and blemishless kaimkaryam to the Dhivya Dampathis.

All the pleasures of the world are ephemeral and tinged with sorrow and hence the knowledgeable chEtanan will choose only everlasting and the most enjoyable sukham of mOksham as the desirable PurushArtham and seek the appropriate upAyam (means) to gain mOksha sukham. These upAyams are Bhakthi/upAsanam and Prapatthi / Prapadhanam. upAsanam is yamam, niyamam, Aasanam, PrANaayAmam, PrathyAhAram, DhAraNai and DhyAnam. These are the seven angams of Bhakthi yOgam. With the angi of SamAdhi, this becomes ashtAnga yOgam. The upAsanam can be through a variety of upanishadic VidhyAs such as Sadh Vidhya, Dahara Vidhyai, VaisvAnara Vidhyai et al.

Among the seven angams of Bhakthi yOgam:

- ◆ Yamam refers to ahimsai, sathyam, not stealing, not desiring other people's possessions.
- ◆ Niyamam consists of penance, purity of heart, deiva chinthanai, study of scriptures, pleasant disposition, AarAdhanam for the Lord.
- ◆ The Aasanams are: Svasthikam, Paadhnam, Veeram, gOmukham, MaayUram and Bhadram. These are differences in sitting positions.





- ♦ PrANAYaaamam is controlled breathing (rEchakam, Poorakam, Kumbhakam for specified times).
- ♦ PratyAharam is the bhAvanai (gesture) that one unites (layam adaya seythal) the 24 tatthvams (Pancha BhUthams, five tanmAthrais, five KarmEndhriyams, five Jn~Ana indhriyams, manas, ahankAram, mahath and Pruthvee tatthvams add up to 24 tatthvams).
- ♦ DhAraNai is the firm holding of the manas (mind) at the divine body of the Lord and
- ♦ dhyAnam is the uninterrupted meditation of the svaroopam of the ParamAthma.

SamAdhi, the angi for the above seven angams of AshtAnga Bhakthi yOgam is to go beyond the conception of the Jeevan meditating and the ParamAthman being meditated upon and staying in that state of nirvikalpa SamAdhi.

This Bhakthi yOgam has to be engaged in after gaining Jn~Ana siddhi through karma yOgam. It can only be practiced by Brahmins, KshathriyAs and VaisyAs. It has to be practiced as long as one gains the Phalan. It will take a long time before it fructifies. Bhakthi yOgam needs remembrance of the Lord at the last moment (anthima smruthi). Lot of Sakthi and Jn~Anam are needed to practice Bhakthi yOgam for Moksha siddhi. Therefore, those who are not eligible to practice this difficult Bhakthi yOgam resort to the easier Prapatthi yOgam that is open to all (Sarva adhikAram) and takes only a limited time (KshaNa karthavyam) and has to be done only once (Sakrudh).

nyAsa vidhyai: This is shadanga yOgam. It has five angams (Aanukoolya sankalpam, PrAthikoolya varjanam, KaarpaNyam, MahA viswaasam, gOptrutva varaNam) and the angi of Bhara nyAsam. Prapatthi or nyAsa vidhyai does not need anthima smruthi. It guarantees Moksham at the end of this life. The qualifications for choosing nyAsam are:





- ♦ Lack of power (sakthi) to engage in upAsanam (Bhakthi yOgam)
- ♦ Lack of Jn~Anam
- ♦ Lack of the required Jaathi or GuNam and
- ♦ Lack of patience to wait for the Moksha Phalan.

When we have permutations and combinations among the above four criteria that one does not have, there are fifteen disqualifications to engage in Bhakthi yOgam successfully. There may be those like Sri Naathamuni, Swamy AaLavanthAr and AchArya RaamAnuja had the needed sakthi , Jn~Anam and Saasthra anumathy but could not brook the delay in gaining the Phalan of Moksham. Therefore, they chose the route of Prapatthi over Bhakthi yOgam. Let us now examine the five angams of Prapatthi.

Aanukoolya Sankalpam: The conductance of one to be anukoolan to I swaran as well as Sarva bhUthams since latter are the Lord's body (carAcarANi bhUthAni sarvANi bhagavath vapu:, athastadhAnukoolyam mE kaaryamithyEva niscchaya:, Aanukoolyamithi prOktham sarvabhUthAnukoolathA). This is the pledge to do all that pleases the Lord by following His sAsthrams.

prAthikoolya varjanam: This is the pledge not to do anything that would be against Bhagavath saashtams.

KaarpaNyam is the mind set of not having any protector for gaining the desired phalan of Moksham. Recognition that the chEtanan is alpa sakthan and I swaran is sarva sakthan. Aakinchanyam (utter lack of resources) and ananyagathithvam (not having any means) are essential qualifications for this angam of Prapatthi. Standing before Lord in a state of utter helplessness and humility, falling at His feet seeking help, crying out beseeching His intervention are expressions of krupaNa vrutthi (display of KaarpaNyam).

Mahaa ViswAsam: It is the firm belief in Lord's unfailing protection. One is assailed by five doubts (Panchaa samkhAs) about the Lord coming to our





rescue and Swamy Desikan has provided five samAdhAnams to grow our MahA viswAsam in nyAsa tilaka SIOkam. If these five doubts are not banished, successful Prapatthi will not be realized.

gOptrutva VaraNam: Prayer to the Lord that He should become the chEtanan's rakshakan with the conviction that Iswaran is Sakthan, Samarthan, KaaruNeekan and rakshakan. If one does not beseech the Lord and request for the blessings of protection (RakshApEkshA), one will loose savroopa Praptha Moksham and be immersed in SamsAra Saagaram. The nonobservance of gOptrutva varaNam is a Moksha VirOdhi in Desika darsanam. The thought to remember always is: "Sarvajn~Oapi hi ViSvEsa: sadhaa KaaruNikOapi sann, SamsAratantra vAhithvAth rakshApEkshAm pratheekshathE" (Lakshmi tantram: 17.80). Even if Sriman Narayanan is Omniscient, Omnipotent and is the most merciful Lord, He expects the request from the chEthanam, which is stuck in the mud of samsAaram from time immemorial, for its rakshaNam. If our Lord were to grant to all and sundry including Mahaa Paapis the greatest bliss of Moksham without them requesting for it, He will be considered as an indiscriminate grantor of this precious boon. Once the ChEthanam takes one step towards Him and seeks His rakshaNam, He rushes towards them and blesses them using that request as a pretext to come to their rescue. Thus gOptrutva varaNam is an essential angam of Prapatthi.

angi: The angi for these five angams is Aathma NikshEpam (Prapatthi, SaraNaagathy, and Bhara SamarpaNam). The thought while placing the burden of our rakshaNam at the sacred feet of the Supreme Lord (Sarva SEshi) is that we are His unconditional servants (sEsha bhUthAs) and that we have no sambhandham with our own rakshaNam or the phalan arising from that rakshaNam. With a deep sense of servitude to the Lord as our one and only Master (Paaratantryam), we place the burden of our protection (Bhara nyAsam) at the Sarva SEshi's sacred ThiruvadikaL. Prapatthi is a shaDanga yOgam and is also known as Phala or Saadhya Bhakthi in contrast to upAsanam/ Bhakthi yOgam, which is recognized as upAya Bhakthi. During SaraNaagathy





anushtAnam, the Lord stands in place of the difficult to practice Bhakthi yOgam and grants us His protection and asks us not to worry anymore (Maa Sucha:).

ITHIHAASA-PURANA AND DHIVYA PRABHANDHAM REFERENCES TO SARANAAGATHY:

IthihAsams and PurANams as well as dhivya Prabhandhams are full of instances of SaraNaagathy performed by the devAs, humans, AzhwArs and AchAryAs. The greatest one and the most moving as well as the elaborate one is the Prapatthi performed by AchArya RaamAnujA through His SaraNaagathy gadhyam. Srimath RaamAyaNam is known as SaraNaagathy Saasthram because it houses many SaraNaagathys at the different cantos. Dhroupadhi's saraNaagathy to DhwarakA Naathan is a memorable one that we recite every day: "Sankha cakra gadA-paaNE dvArakAnilayAcyuta, Govinda PuNDareekAksha raksha maam SaraNAgatam".

Swamy NammAzhwAr (prapanna SanthAna Kootasthar) has performed Saanga (shaDanga) RakshA Bhara samarpaNam at the sacred feet of VaanamAmalai PerumAl in the "nORRa nONpilEn" ThiruvAi Mozhi (5.7). The passages of this moving decad is a classical example of Shadanga Prapatthi:

(1) "nORRa nONpilEn, nuNNaRivilEn" (TVM: 5.7.1): I do not have the Karma Yoga or Jn~Ana yOga nishtais. adiyEn is a "Karma Yoga Jn~Ana yOgadhi upAya soonyan". adiyEn is an aakinchanyan, while having the SEshathva Jn~Anam. This statement from Swamy NammAzhwAr before the Lord of Vaanamaamalai is linked to the angam of KaarpaNyam, which arises from Aakinchanyam (helpless, asaktha state). Swamy AaLavanthAr observes the KaarpaNyam in His SthOthra Rathnam with an echo of Swamy NammAzhwAr's declaration: "na dharma nishtOsmi nachAthmavEdhi, na bhakthimAn tvaccharaNAravindhe, akinchanO ananyagathis-SaraNya tvat paadhamolam SaraNam prapadyE". ananya gathithvam, aakinchanyam are covered by Swamy AaLavanthAr explicitly with Sesathva Jn~Anam and His unfitness to practice Bhakthi yOgam. Swamy NammAzhwAr did not choose Bhakthi yOgam for number of





reasons:

- ◆ His respect for the VarNAsrama dharmams (Jaathi, Kulam),
- ◆ His impatience to undertake the tardy Bhakthi yOgam,
- ◆ His intense longing (Aathuram) to gain the Lord's anugraham for nithya kaimkaryam at Sri Vaikuntam thru the faster phalan-yielding route.

(2) "Ilankai seRRa ammAnE, Sankhu ChakkaratthAi" (TVM: 5.7.2): Swamy NammAzhwAr expresses His deep faith in the Lord as the destroyer of the enemies of those who sought His refuge (as in the case of VibhIshaNa: Aasritha virOdhi nirasanan). AzhwAr sees the Lord adorning His weapons of Conch and Chakram ready to battle with his internal enemies (Moksha VirOdhis) and declares his MahA ViswAsam in the Lord; another angi of Prapatthi is Mahaa ViswAsam in the Lord as SaraNaagatha Rakshakan. That is being observed here.

(3) "tamiyEnkku aruLAyE" (TVM: 5.7.2): adiyEn is a KrupaNan expressing His KaarpaNyam. I have MahA viswAsam in You as adiyEn's rakshaNam. adiyEn is withering away due to the intense love for You and my disqualifications to reach you by means other than direct self-surrender. Oh Lord of Srivaramangalam (VaanamAmalai)! You must come to adiyEn's rescue without delay and bless adiyEn. Here is the Lord is beseeched endearingly. The angi of gOptrutva varaNam is practiced here.

(4, 5) "yennai poruLakki adimai koNDai" (TVM: 5.7.3): Oh Lord! You gave me SvaroopA Jn~Anam and Kaimkarya ruchi in recognition of my Aanukoolya sankalpm and PrAthikoolya varjanam. Two other angams of Prapatthi are being observed here.

(6) "YenthAi! aruLAy uyyumARenakke" (TVM: 5.7.9): The angi of Prapatthi (nyAsam) is being observed here. Oh Lord of SriIvaramangai! I long for the boon of nithya kaimkaryam at Your sacred feet. Please grant it to me. If this





were to be viewed as gOptrutva varaNam, the 5th angam of Prapatthi, the next Paasuram has the Aathma nikshEpaNam itself as the angi: "AaRenakku ninn paadhamE SaraNAhat-tanthozhinthAy, unakkOr kaimmARu nAnonilEn yenathAvium unathE". ParAsara Bhattar's interpretation of this Paasuram is: "You taught me that I must cling to Your feet as an upAya. This upAya will take me my goal. What return shall I render to You for having helped me in this enlightenment. If I were to place my soul at Your disposal as a kind of gratitude, that soul is already Yours. Oh Lord DhaivanAyaka of Srivaramangai with TuLasi garland on Your Crown! What can I surrender to You that is not already Yours?

Thus ends the SaraNaagathy of Swamy NammAzhwAr with all its five angams at Srivaramangai. A moving sIOkam to reflect upon by us always! Swamy Desikan was inspired by this upadEsam of Swamy NammAzhwAr on nyAsam and blessed us with ten sIOkams on the method to observe NyAsam known as nyAsa dasakan. Swamy Desikan followed it with a matching Tamil Prabhandham named adaikkalappatthu. The URL for adaikkalappatthu is:

<http://www.sundarasimham.org/ebooks/Adaikkalappathu.pdf>

Both Sri Sookthis were about Swamy Desikan's Aathma SamarpaNam to Lord VaradarAjan.





SLOKAM 1

अहं मदक्ष्ण भरो मदक्ष्ण फलं तथा ।

न मम श्रीपतेरेवेत्यात्मानं निक्षिपेत् बुधः ॥

aham madrakshaNa bharO madrakshaNa phalam tathA |
na mama SrIpatErEvEtyAtmAnam nikshipEt budha: ||

Here Swamy Desikan points out the procedure to be adopted by one with discriminating intellect; such a person has grasped fully the essence of tattva, hitha and purushArthams at the sacred feet of a qualified AchAryA and is desirous of seeking Moksham through the act of Prapatthi. How does such a person perform Prapatthi? Swamy Desikan divides the act of Prapatthi or SaraNaagathi into its three parts:

1. svarUpa SamarpaNam
2. bhara SamarpaNam
3. Phala samarpaNam

Swamy Desikan states that one has to surrender svarUpam, RakshaNa bharam and RakshaNa phalam at the lotus feet of the Lord and declare (anusandhAnam) without any shred of doubt that,

1. The Lord is the owner of his or her aathmA and that he or she is not an entity gifted with svathanthram/svarUpa samarpaNam
2. The total responsibility to protect me is that of the Lord alone and that I have no role to play in that responsibility /bhara samarpaNam
3. The fruit that results from protecting me also belongs to the Lord and Lord alone. I have no right to claim any of that fruit/phala SamarpaNam.

The terse statement of these three anusandhAnams is covered in the first paadham of this sLOkam set in the anushtup metre: aham na mama (svarUpa





SamarpaNam), mad rakshaNa bhara: na mama (bhara samarpaNam) and tathA mad rakshaNa phalam na mama (phala SamarpaNam).

Swamy Desikan completes the thought behind these three anusandhAnams in the second paadham of the sLOkam with the declaration: “aham, mad rakshaNa bharam, tathA mad rakshaNa phalam Sripatereva, na mama”. This triad of samarpaNam is entirely controlled by the Lord and not by me is the way to perform Prapatthi according to our AchAryA. He points out that this is how a viveki (budhah) should surrender his aathmA at the lotus feet of the Lord (Sripatereva iti budhah aatmAnam nikshipet). This is the right royal way to perform Prapatthi to gain the supreme boon of Moksham says Swamy Desikan at the very outset of nyAsa dasakam.

DR. VEDANTHA DESIKAN TRANSLATES THIS SLOKAM AS FOLLOWS:

“A refined and discerning person must surrender himself-- his aathmA, his protection and the fruit of his protection as the Lord's. They are all HIS and His will is carried out. Aathma -samarpaNam, bhara-SamarpaNam and Phala-samarpaNam are thus carried out”.

Dr. VNV cites the following two paasurams of NammAzhwAr as context for the text of Swamy Desikan:

ThiruvAimozhi 2.3.4: yenathAvi yaar? yaanAr? thantha nee kondAkkinayE!

Here NammAzhwAr engages in a dialog with SaraNyan. He says: O Lord! You have pervaded my soul (aathmA) and preside there. This is an ancient happening! My aathmA has been Yours from time immemorial. What a tragedy that I had mixed up things and had the deluded thinking that this aathmA, a property of Yours is mine. When I say now that I am surrendering MY aathmA at Your feet, I am committing aathmApahAram (stealing of the object that is Yours and pretend that I am giving to You what is mine). Oh, My Lord! You indeed are the owner of this aathmA. You are the Lord of me and the aathmA. I am now cleared of my mix up about the ownership of the aathmA. How can I





repay You for helping me out of my confusion?

Earlier in this paasuram, AzhwAr points out to the Lord in a mood of utter submission that he will surrender his aathmA to the Lord and Lord alone and asserts that the aathmA belongs to the Lord totally and he has no claims whatsoever on it. He says: “YenathAvi tanthu ozhindhen”. He makes a statement thereafter: “ini meeLvathu yenpathu uNdO?” AzhwAr states here that he has no thought whatsoever on reclaiming what he has just surrendered to the Lord as His property. This is SvarUpa samarpaNam at its best.

ThiruvAimozhi 8.1.10: Second Paadham: Yennyuirai aRavilai seythanam sOthi!--
--- tamiyanen PeriyavappanE!

Here the AzhwAr is supremely elated after svarUpa samarpaNam. In that mood of blissful joy, he says: You have granted Thy feet exclusively for my enjoyment. How can I repay You for Your mahOpakAram? There is however one thing. My cherished possession is my aathmA. I now make a clean, unconditional sale of it to You. It is my gesture of gratitude for Your paramOpakAram. Oh Lord! What is happening to You now that You have accepted my aathmA, which has always been Your property? You seem to have attained special effulgence (jyOthi) as a result of accepting my svarUpa samarpaNam. Oh Great benefactor! You have paid very little in this commercial transaction of mine. I sold you my aathmA (svarUpam). The price paid by You is the enjoyment of Your lofty lotus feet. You are now beaming with joy over this transaction, where You have gained an upper hand. You have got back your property and you seem to be recalling with great happiness your statement in the GithA, “j~nAni thu aathmA yeva matham”. You are considering me as Your aathmA. What a great fortune that befell me thru this SvarUpa samarpaNam? Thus pours out our Kulapathi his sense of joy over the act of SvarUpa SamarpaNam.

These thoughts are captured by Swamy Desikan in his first sIOkam of nyAsa dasakam.





EXPLANATORY NOTES FROM DR.V.N. VEDANTHA DESIKAN:

A wise man, who has assimilated the essence of Prapatthi philosophy, has to dedicate his Aathma (his self), his protection-burden, and his BharanyAsA's result to Sriya:Pathi. He ought to develop a spirit that "it is not for me", "that all is for the Lord".

Though at the time of BharanyAsam or Prapatthi - through a competent preceptor as a sacred ritual, we fulfill the five components and stress only the Bhara samarpaNam (dedication of one's protection burden), the two others (namely Aathma nikshEpa and bhara-nyAsa phala nikshEpa also) go with it. The two go with it, say, as the secondary or ancillaries.

After this sacred event, from then on, every thing is for the Lord. The Own self is totally effaced. We exist for Him, not for us. We have a new philosophy to guide us. Such a dedication is in the spirit of dhvaya mantram. The comprehension of the esoteric of this mantram is a prelude to Prapatthi - though, in the current day situation most persons can not follow the exactness of the rule; may not have the tolerance to the degree of comprehending the full import of dhvaya mantram.

Highlights of additional commentaries:

1. SRI BHASHYA SRINIVASACCHAR'S COMMENTS:

Through the first sLOkam, it is indicated that the three constituents of the angi -- Aathma RakshA bhara samarpaNam (SamarpaNams of Svaroopam, burden of rakshaa and the phalan arising from the rakshaa--have to be placed at the sacred feet of the Lord. One who does it this way is a knowledgeable person of the tatthvams (tatthvaj~nan) relating to Prapatthi Saasthram. All the three, Aaathma svaroopam, Aathma rakshaNam (Bhara nyAsam) and phala samarpaNam, have to be presented to the Lord (trayamapi bhagavati nikshipEt). Among the three the principal however is Bhara Samarpanam (tatra bhara samarpaNamEva pradhAnam; itharasccha tadhavayava bhUtham).





2. SRI GOPALA TATACHAR'S COMMENTS:

In this Dasakam, the first three sLOkams address the first section of dhvaya mantram (prathama KaaNDam) dealing with SaraNaagathy. The fourth sLOkam covers the phala samarpaNam dealt with in the utthara KaaNDam of dhvayam, the Prapatthi mantram. In next five sLOkams (5 to 9) the acts to be performed after SaraNaagathy anushtAnam (utthara Kruthyam) are described. The tenth and final sLOkam explains the state of freedom from worries about his protection (nirbharam, nirbhayam) by the Prapannan.

3. SRI SAILA TATACHAR'S COMMENTS:

The first sLOkam covers the svaroopam of the angi of Prapatthi. The Svaroopam of angi has three parts: Svaroopam SamarpaNam, Rakshaa Bhara SamarpaNam and Phala SamarpaNam. Among these three, Svaroopam samarpaNam and Phala samarpaNam is common for all the VidhyAs chosen by one who desires Moksham (Mumukshu). Raksha Bhara SamarpaNam has however a dominant state in Prapatthi yOgam (nyAsa Vidhyai) because it arises from the state of Aakinchanyam and Anaya gathithvam (upAyAnthara asakthi). Therefore Prapatthi is called Bhara SamarpaNam. In all these three samarpaNams, Lakshmi Visishtan (Lord with Lakshmi) is the upAyam. The same Lakshmi Visishtan is the Prathi sambhandhi (upEyam).





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SLOKAM 2

In the second sLOkam of nyAsa dasakam, Swamy Desikan addresses Sri VaradarAjan of Kancheepuram as "Sriman" as in dhvayam and salutes Perundevi ThAyAr as well this way and performs his SaraNaagathi. He states unambiguously, "Sriman! aatma rakshA bharam tvayi nyasyAmi". Swamy Desikan reminds the Lord that he has laid the total responsibility of his protection at the feet of the Sarva IOka SaraNyan. The full sLOkam is as follows:

न्यस्याम्यकिञ्चनः श्रीमन् अनुकूलोऽन्यवर्जितः ।

विश्वास प्रार्थना पूर्वं आत्मरक्षाभरं त्वयि ॥

nyasyAmyakincana: Sri man anukUIOanyavarjita: |
viswasa prArthanA pUrvam AtmarakshAbharam tvayi ||

ANVAYA KRAMAM:

Sri man! anukUla: anya varjita: akinchana: visvAsa prArthanA pUrvam
Atma rakshA bharam tvayi nyasyAmi ||

Swamy Desikan brilliantly weaves in the five angAs of Bhara SamarpaNam in this sLOkam first and then performs SaraNaagathi at the holy feet of PeraruLALan. This is the Saastraic way to perform SaraNaagathi with its five angAs. These five angAs are:

1. aanukUlya Sankalpam
2. PrAthikUlya varjanam
3. KaarpaNyam
4. MahA VisvAsam and
5. gOptrutva varaNam

AanukUlya sankalpam is covered by the word "anukUla:" in this sLOkam. This refers to his vow to perform always deeds that please the Lord.





PrAthikUlya varjanam is covered by the word "anya varjita:" in the verse. PrAtikUlya varjanam relates to the vow of one performing Prapatthi that he will not engage in acts that cause displeasure to the Lord.

KarpaNyam is connected to the word "akinchana:" in this verse. KarpaNyam is a state of meekness and humility arising from the clear recognition that one has no skills or power to practice any upAyams to reach the Lord such as Bhakthi yOgam et al. This state is invoked by ALavandhAr in his famous sthOthra rathna sLOkam (sLOkam 22)

न धर्मनिष्ठोऽस्मि न चात्मवेदि

न भक्तिमान् त्वच्चरणारविन्दे ।

अकिञ्चनोऽनन्यगतिः शरण्य

त्वत्पादमूलं शरणं प्रपद्ये ॥ २२ ॥

na dharma nishThOasmi na ca aatmavEdi

na bhaktimaan tvat caraNaaravindE |

akincanO ananya gati: saraNya !

tvat paada moolam saraNam prapadyE ||

MahA VisvAsam is hinted by the words "visvAsa" in this sLOkam. Maha visvAsam is the total and unshakable faith in the thought that the Lord will protect the saraNaagathan without fail.

gOptrutva varaNam is the request of the rakshaNam of one with a humble prayer. The words, "prArthanA pUrvam" connect to the fifth limb (angA) of SaraNaagathi in this sLOkam.

After observing SaraNaagathi with the above five angAs, Swamy performs SaraNaagathi with the statement, "Aatma rakshA bharam tvayi nyasyAmi". Thus the pancha anga bharanyAsam is practiced by Swamy Desikan through this verse.





Swamy addresses thus the kAruNya Raasi (the embodiment of mercy and compassion) presiding over VaaraNa sailam (Hasthi Giri) and performs his SaraNaagathi. Lord VaradarAjan was very dear to our AchAryan. He has saluted His SvarUpam elsewhere as “nithyam param sarvagatham susUkshmam nishpandhanandhathu mayam bhavatha: SvarUpam”.

With the above moving salutation, Swamy Desikan recognizes the Bhagavath SvarUpam of Lord VaradarAjan as eternal (nithyam), superior to all tattvams (param), omnipresent (sarvagatham) and capable of penetrating everywhere (susUkshmam) and of the form of unaltered bliss (nishpandhanandhathu mayam).

Before this Lord of anantha kalyANa guNams, Swamy Desikan feels acutely his aakinchanyam and ananyagathithvam referred to by ALavandhAr earlier. The above two are the visesha adhikArams of Prapatthi. After that acknowledgement of his deficiency, Swamy performs his SaraNaagathi.

akinchanyathvam refers to the lack of skills to follow the upAyams such as Bhakthi yOgam; ananyagathithvam relates to the seeking of Moksham alone as the fruit of one's efforts and seeking Sriman NaarAyaNA alone as the one capable of granting that boon of Moksham.

The first two paasurams of adaikkalappatthu of Swamy Desikan, which are echoes in Tamil of the ten sLOkams of nyAsa dasakam in Sanskrit deal with akinchanathvam and ananyagathithvam respectively.

The full commentary on adaikkalappatthu is available on the following URL:

<http://www.sundarasimham.org/ebooks/Adaikkalappatthu.pdf>

Swamy Desikan's whole life was devoted to advancing the key doctrine of Prapatthi housed in Bhagavadh RaamAnujA's SaraNaagathi Gadhyam and ALavandhAr's sthOthra rathnam. In the above cited 22nd sLOkam of SthOthra rathnam, ALavandhAr (YaamunAcchaaryA) describes himself as one bereft of dharma nishtai, aathma j~nAnam and Bhakthi at the Lord's lotus feet. He





explains the reason for his SaraNaagathi at the Lord's Sacred feet as a direct consequence of these deficiencies.

AlavandhAr in turn took his cues from NammAzhwAr (thiruvaimozhi - VaanamAmalai paasuram 5.7.1) and Thondardippodi's 25th thirumaalai paasuram (nORRa nOnbilEn nuNNaRivilEn of NammAzhwar and ninkaNum batthanallEn of Thondaradipodi AzhwAr).

NammAzhwAr addresses ThOthAdhrinaathan of VaanamAmalai in his paasuram and cries out:

"O Lord! I have not gained any distinction through practice of karmaa or J~nAnA yOgA, which are precursors to the development of Bhakthi in one. I do indeed have Bhakthi for You, but it is far from the kind that results from the practice of Bhakthi yOgA. My bhakthi for You is of a restless and intensely passionate kind. This is not a kind of Bhakthi resulting from Bhakthi yOgA that leads to Moksham. That is why I have this dvarai or urgency. Oh my Lord seated on your mighty serpent aasanam at Srivaramangala Nagar, rich with lotuses growing in fertile paddy fields, takes me into your fold as one who needs protection".

NammAzhwAr states here that of all the four yOgAs leading to Moksham, he is not qualified or he is unable to succeed in the practice of Karma, J~nana or Bhakthi yOgams. He is left with only Prapatthi yOgam to reach his goal of Moksham. He has no other succor. Therefore he confesses, "Puhal onru illA adiyEn unnadikkeezh amarnthu puhundhEnE".

The basis for the hoary tradition of SaraNaagathi as the easy-to-practice and as a quick yielder of the fruit of Moksham is in the Lakshmi Tantram belonging to the PaancharAthrA texts. NammAzhwAr, Naathamuni, ALavandhAr, RaamAnujA and Swamy Desikan followed this tradition. Lakshmi Tanthram says in this context:

"upAyaaccha-----phalatara; chathurthAn---SaraNAsrayam ".





Lakshmi tantram enlists the three yOgams -- karma, J~nana and Bhakthi yOgams -- first and discards them in favor of Prapatthi yOgam as seegra phala pradham (quick to yield results). GeethAchAryan followed the same line of thought and described the three yOgams first and then in the very last chapter revealed Prapatthi at His lotus feet as the fourth and most effective upAyam for one and all. The five limbs of Prapatthi and the two visesha adhikArams (Aakinchanyam and ananyagathithvam were elaborated upon by our pUrvAchAryAs in general and Swamy Desikan in particular.

This is the greatness of the second sLOkam of nyAsa dasakam since it focuses on the five angAs and the two adhikArams of SaraNaagathi.

EXPLANATORY NOTES BY DR. V.N. VEDANTHA DESIKAN:

This verse is almost a simple exposition, in Sanskrit of the Prapatti. Swamy Desikan says: Oh Lord of Lakshmi! Sriya: Pathy! I am a destitute, intellectually, physically and money wise too. I am decisively on Your side, doing things You sanction in Your mandates, i.e., Your SaastrAs. I have totally abandoned transgression of Your mandates. I have a tremendous faith in You and in Your intent of saving my soul and in protecting me. With that abiding faith, I place my plea at Your door "Please protect me". With this prelude, I surrender unto You- placing Aathmaa, Aathma rakshaNam and its result.

nyAsa is said to be composed of 5 components. All are spelt out here very succinctly:

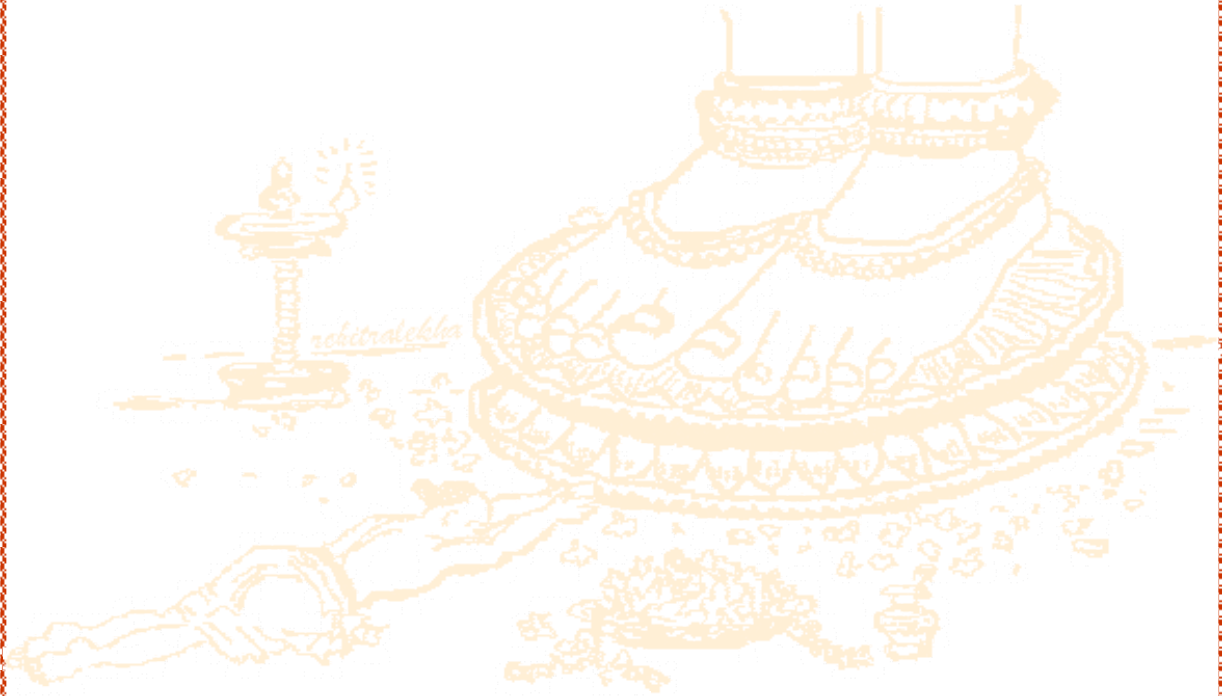
1. **Aakinchanyam:** Destituteness; its specific confession is called KarpaNyam.
2. **Aanukoolya Sankalpam:** A solemn vow that we will obey the Lord's mandates (SaasthrAs). That is what one means by being "on His side".
3. **prAthikoolya Varjanam:** To abjure totally what SaastrAs condemn.
4. **mahaa Viswaasam:** A mammoth faith that He will save us; that Prapatthi is hundred percent efficacious. There ought not to be an iota, a shade





of doubt on this score. Once this total surrender has been accomplished, there is nothing that remains to be done by us for Moksham.

5. **goptrutva varaNam:** Verbal request in as many words, uttering to the Lord that He kindly protect us.



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SLOKAM 3

स्वामी स्वशेषं स्ववसं स्वभरत्वेन निर्भरम् ।

स्वदत्त स्वधिया स्वार्थं स्वस्मिन् न्यस्यति मां स्वयम् ॥

Swamy svasEsham svavasam svabharathvEna nirbharam |
svadatta svadhiyA svArtham svasmin nyasyati mAm svayam ||

MEANING:

Sriman Narayanan is the Lord of all. adiyEn is His servant (adimai). adiyEn is under His aadheenam (control). He blessed me with the Jn~Anam about Him. He accepts me and protects me as His own responsibility without adiyEn worrying about my rakshaNam; this has been made possible through that Jn~Anam that he blessed me with. The phalans arising from that rakshaNam belongs to Him entirely. He accepts adiyEn without any admixture of that phalan with me.

EXPLANATORY NOTES BY DR. V.N. VEDANTHA DESIKAN:

Oh my Master! Master of all worlds! Lord of Lakshmi! I am Yours, Your possession; Your subservient, myself and all mine are only Yours; I am Your dependent; Your serf; You can order me about in all services to You.

You had Yourself invested me with a good discernment about You. This You had once long ago done-for some unknown, good act of mine, as a reward. Then at a suitable moment, You caused me to be under the influence and direction of a good Acharya, which led me on to Prapatthi performance. This evolution to a prapanna status was wholly due to Your original awakening kindled in me.

So I owe my spiritual progress entirely to You.

You did all this, by Your free will, for Your own purpose, to adopt me, as a prapanna, to Your eternal service.





What is there to be called my role? None.

Having conceived the scheme of weaning me to Your service, You, perhaps, and rightly so, willed that You should Yourself carry all the burden, reading my weakness and inability to bear the self-protection by myself; took charge of me and mine and my safety and protection on Your shoulders. My burden became Yours.

You keep all mine with You, carefully and diligently.

COMMENTARIES:

This type of utterance (anusandhAnam) is known as Saathvika thyAgam, which is an upAangam of Prapatthi. Saathvika thyAgam has to be observed during the practice of Moksha dharmams. It has three parts:

1. One has to consider that Karma is done by BhagavAn through him instead of thinking that he is doing it. **This is karthruthva thyAgam.**
2. **The next is mamathA thyAgam.** One should not think of the karma practiced as prayOjanam for him and identify with it as his; instead he should link it to the Lord
3. **phala thyAgam:** One should associate the fruit arising from the performance of a Karma as belonging to the Lord and not to himself. These are the three parts of Saathvika thyAgam.





Atthivaradhar In Kidantha kolam





SLOKAM 4

श्रीमन्नभीष्ट वरद त्वामस्मि शरणं गतः ।

एतद्देहावसाने मां त्वत्पादं प्रापय स्वयम् ॥

SrIman abheeshTa varada tvAmasmi saraNam gata: |
yEtat dEhAvasAnE mAm tvat pAdam prApaya svayam ||

MEANING:

Oh Lord who is never separated from Periya PirAtti! Oh Lord who is saluted as Varadhan because of Your munificence in granting all the boons that Your bhakthAs desire! adiyEn is performing SaraNaagathy at Your sacred feet. Please grant me the boon of nithya Kaimkaryam at Your lotus feet in Sri Vaikuntam at the end of this life on earth.



Perundevi Thayaar





EXPLANATORY NOTES BY DR. V.N. VEDANTHA DESIKAN:

This is Dhvaya Mantra anuvAdha SIOkam. The first Paadham of this sIOkam is upAya varaNam; the second Paadham is about the Phalam of Kaimkaryam. Here at Kaanchi (Hasthi Giri), Swamy Desikan performed the SaraNaagathy at the sacred feet of Sri PerumDEvi SamEthA Sri VaradarAjan, the emperor of boon givers through His AchAryan. Swamy Desikan seeks the blessings of being led to Parma Patham by Lord Varadhan Himself. His deep love for VaradarAjan propels him to ask for the direct involvement of the Lord instead of benefiting from the traditional help of AadhivAhikAs.

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SLOKAM 5

त्वच्छेषत्वे स्थिर धियं त्वत्प्राप्त्येक प्रयोजनम् ।

निषिद्ध काम्य रहितं कुरु मां नित्य किङ्करम् ॥

tvat sEshatvE sthira dhiyam tvat prAptyEka prayOjanam |
nishiddha kAmya rahitam kuru mAm nitya kinkaram ||

MEANING:

Oh Lord! adiyEn is one who has sought the refuge of Your feet. adiyEn remembers that I am Your eternal servant. This thought will never change for me. adiyEn does not seek any phalans except enjoying You. adiyEn of this mental disposition should with Your support stay away from performing kaamya karmas and the karmas prohibited by Your Saasthras. The kaimkaryams that adiyEn performs for You with this body on earth should continue forever without interruption. These will not be possible at all without Your anugraham. You should bless me to have these kaimkarya prApthis here and in the here-after.

EXPLANATORY NOTES BY DR. V.N. VEDANTHA DESIKAN:

I have surrendered unto You. My mind ought to be well planted in the conviction that I am Your servant, Sesha, Daasa and permanent vassal to You, my Lord!

My sole aim from now on ought to be to reach You here (at shrines) or in Sri Vaikunta, to enjoy Your blissful presence, to render all sorts of intimate service to You, to enjoy this kind of close proximity and service to You. Please grant it to me!

As long as I live in this body of flesh, may I never violate any of Your mandates, say, by rendering any karma, tabooed and explicitly prohibited!

May I be also kept off from Kaamya rituals! (These would not bring sin by non-





committal). They are not mandatory. If not explicitly sinful, they are neither essential, nor helpful to the progress of the Prapanna in his royal path. I may please be deterred from such kaamya karmas.

I must graduate to a stage of permanent serf and servant to You, always doing service to Your pleasure. Please grant that state of bliss to me.

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aththivaradar in ninRa kOlam





SLOKAM 6

देवि भूषण हेत्यादि जुष्टस्य भगवंस्तव ।

नित्यं निरपरोधेषु कैङ्कर्येषु नियुङ्क्ष्व माम् ॥

dEvi bhUshaNa hEtyAdi jushTasya bhagavamstava |
nityam niraparAdhEshu kaimkaryEshu niyunkshva mAm ||



mun sevai

MEANING:

Oh Lord of Kaanchi! Periya PirAtti, BhUmi PirAtti and NeeLA Devi serve You

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with great love. Your ThiruvAbharaNams (Crown, kuNDalams, necklaces et al) shine on You and gain their beauty. Your weapons (Sankhu, Chakram et al) serve you ceaselessly. adiyEn longs to perform kaimkaryams for You without admixture of aparAdhams. Oh Lord! Please command adiyEn to perform kaimkaryams dear to Your heart.

EXPLANATORY NOTES BY DR. V.N. VEDANTHA DESIKAN:

My Prayer is:

Oh BhagavAn! Please engage me in a service free from flaw, at Your door, when You are surrounded and served by a vast paraphernalia including Your Consorts (Devis), Your excellent jewels and ornaments, Your divine weapons like Chakra, Your chief attendants such as ananta, Garuda, VishvaksEna etc., and all else. All are divine; none is a material as in this world. Every thing is "sui Generis" (aprAkruta).



pin sevai





SLOKAM 7

मां मदीयं च निखिलं चेतनाचेतनात्मकम् ।

स्वकैङ्कर्योपकरणं वरद स्वीकुरु स्वयम् ॥

mAm madeeyam ca nikhilam cEtanAcEtanAtmakam |
sva kaimkaryOpakaraNam varada sveekuru svayam ||

MEANING:

Oh VaradarAjA! Please use adiyEn as Your instrument for Your kaimkaryams and bless me to perform these kaimkaryams by You through me. You should accept all that belongs to me -children, wife, house, fields and every thing-as objects for Your kaimkaryam.

EXPLANATORY NOTES BY DR. V.N. VEDANTHA DESIKAN:

Evidently the Lord had agreed to Swamy Desikan's plea. Now in this verse, he hastens to add a rider.

Oh Lord! It is not enough You accept my self. Whatever is mine , living or non-living , my wife and children, my house and the like, my household articles , all, without an exception or an omission , all is Yours. You ought to take all of these, which are Yours.





SLOKAM 8

त्वदेक रक्ष्यस्य मम त्वमेव करुणाकर ।

न प्रवर्तय पापानि प्रवृत्तानि निवर्तय ॥

tvat yEka rakshyasya mama tvamEva karuNAkara |
na pravartaya pApAni pravruttaAni nivartaya ||



Purappadu during pavithrotsavam

MEANING:

Oh the Ocean of Mercy! Oh Lord VaradarAjA! There is no one else except You to protect adiyEn. You should bless adiyEn not to engage in committing sins





from now on. You should also destroy all the sins that adiyEn has accumulated so far.

EXPLANATORY NOTES BY DR. V.N. VEDANTHA DESIKAN:

“Oh Lord, Reservoir of Mercy! As a person surrendered unto You, I have to submit a plaint to You. You are an all-powerful Super-Power. None there is who can question You. You please ward off possible sins that I would perhaps incur in my folly. You ought to see that I do not incur such sins any more.

In regard to sins and offences that I could have committed prior to Prapatthi, You please forgive them and treat them as inoperative! They become negated, non-existent by Your mere: ‘sankalpa-kshama’ i.e., by Your pardoning them!



sErthi sEvai





SLOKAM 9

अकृत्यानां च करणं कृत्यानां वर्जनं च मे ।

क्षमस्व निखिलं देव प्रणतार्तिहर प्रभो ॥

akrutyAnAm ca karaNam krutyAnAm varjanam ca mE |

kshamasva nikhilam dEva praNatArtihara prabhO ||



sErthi sEvai

MEANING:

Oh Lord of Kaanchi, who banishes the sorrows of those who prostrate before You and seek Your refuge! You are capable of executing whatever You desire. adiyEn has performed karmas, which are against the sAsthras ordained by You. adiyEn has also abandoned performing the karmas that You have commanded us to do without failure. Out of Your limitless mercy, Thou should





pardon all these trespasses.



serthi sevai

EXPLANATORY NOTES BY DR. V.N. VEDANTHA DESIKAN:

You are the Lord of the whole universe. You are the unquestionable Master. It is You who create, sustain and terminate this world. All else are subservient to You. You are literally all powerful. What is more, You diligently remove the griefs of those who resort to You in Prapatthi. Hence I make a pertinent appeal to You as a Prapanna:

1. Whichever act is prohibited by the SaasthrAs, namely, Your book of commandments, they ought not to be committed by me under any circumstances. You have to keep guard! You alone can help me.



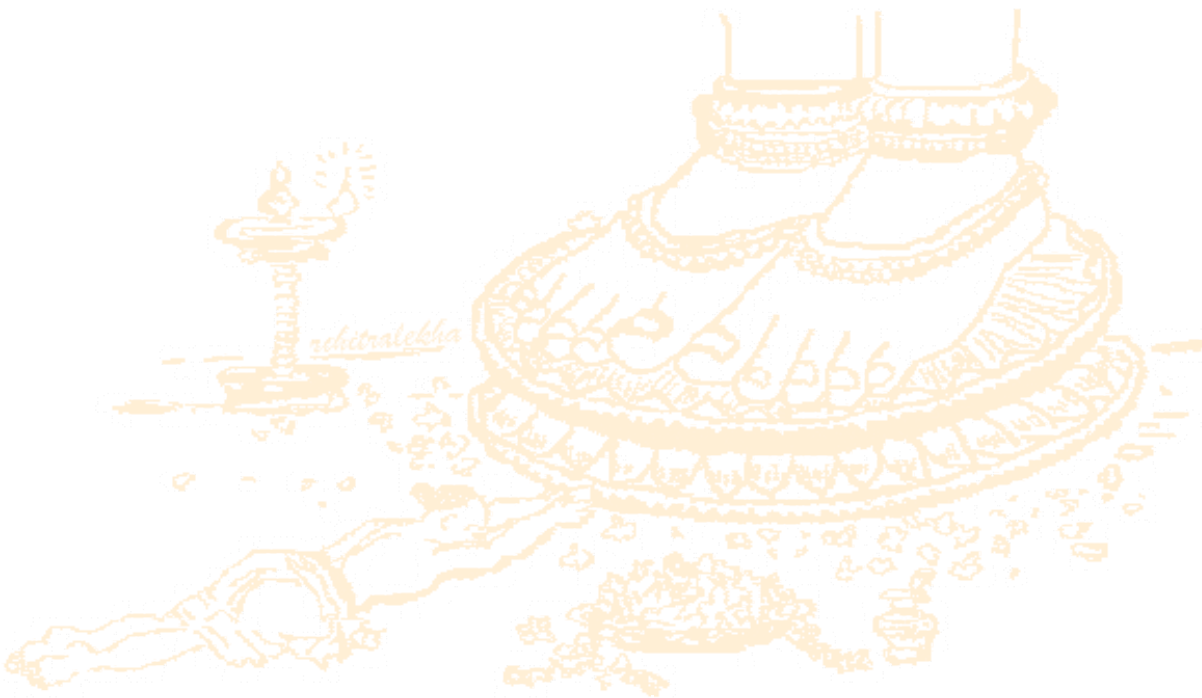


2. Whichever acts or rituals ought to be performed by one, I ought to be permitted and encouraged, to perform them properly. You ought to ensure it. You alone can help me You can accomplish all by Your mere free will (Sankalpa).

Note: Acts tabooed (proscribed) like himsai, untruth, etc. should be kept off. Doing them, as we do, by our sinfulness, is "akritya karma".

Acts prescribed, such as Sandhya, Pitru karma etc, are a must. We avoid them! It is "krtiya akaraNE or Kritiya varjana".

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SLOKAM 10

श्रीमान् नियत पञ्चाङ्गं मद्रक्षण भरार्पणम् ।

अचीकरत् स्वयं स्वस्मिन् अतोऽहमिह निर्भरः ॥

SrImAn niyata panchAngam madrakshaNa bharArpaNam |
acheekarat svayam svasmin atOhamiha nirbhara: ||



Manja Veyyil Varadan

MEANING:

The Lord who is forever with Periya PirAtti has empowered adiyEn to perform the Bhara nyAsam with its five angams at His sacred feet and has accepted the burden of protecting adiyEn. He did this on His own. From here on, adiyEn stays in a state of total freedom from fear about my rakshaNam.

In the second sLOkam of nyAsa dasakam, Swamy Desikan referred to the samarpaNam of one's rakshaNam to the Lord through SaraNaagathy with its five angams. Swamy Desikan started with Saathvika thyAgam in the third sLOkam and completed the anushtAnam of SaraNaagathy at atthigiri aruLALan's Thiruvadi.





EXPLANATORY NOTES BY DR. V.N. VEDANTHA DESIKAN:

This final (nigamana) sLOkam is unusual. No name stamp of Desika, no assurance about rewards for reciting the stOtram. But there is an explicit assertion that Prapatti is no achievement wrought by the sentient being; it is God's own kindly victory-winning act. This spirit always pervades Swami Desikan's thinking. That is also a must for every Prapanna today.

(He should not claim "I have achieved Prapatthi". He should feel that the Lord - and the Acharya - had kindly elevated him and caused him to attain party-gift).

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Pari vEttai Varadhan

"Oh Lord Sriya: PathE! You Yourself took on Your head, the burden of my protection, in the so called process of BharanyAsa or Prapatti. You saw to it that it was complete, perfect, accompanied by the essential five components. You got it done Yourself (What is my role therein? Perhaps none!).

Hence I am free from all burdens. I have no fear hereafter".





OTHER COMMENTARIES:

1) SRI BHASHYA SRINIVASACHARYA:

“aham tvayi nyastha bhara:, karthavya Sesha rahitha: bharanyAsaath-parasmin kale nirbhara: vigaLitha sarvabhAra: nirbhaysccha asmi” (Having placed the burden of protection at Your sacred feet, adiyEn is bereft of any more karmas to do in this regard and stay now in a state of complete freedom from any burden or fear weighing me down. All of this happened by Your grace immediately after the SaraNaagathy upAya anushtAnam with its five angams).

2) SRI GOPALA TATACHAR:

In the first sIOkam of nyAsa dasakam, Swamy Desikan uses the salutation, “SrIpathirEva” and in the final sIOkam, He addresses the Lord as “SrImAn” to indicate the Lord with Mahaa Lakshmi is the Prathisambhandhi. By reference to the anushtAnam of SaraNaagathy as “niyatha-panchAngam”, He points out that the SaraNaagathy (angi) will not be successful without the five angams such as Aanukoolya sankalpam et al. At the beginning of this Dasakam, Swamy Desikan chose the words, “aham, madh-rakshaNa bharam” and at the end, Swamy used “Sriman” to indicate Saathvika thyAgam must be performed. After the samarpaNam of the rakshya vasthu (the object to be protected), Swamy Desikan states that He is totally freed from fear/burden of any kind.

3) SRI SAILA TATACHAR:

At upakramam (beginning), Swamy Desikan referred to the Lord with Lakshmi (Lakshmi ViSishtan) as “Sriya: Pathi” and at upasamhAram (end) addresses Him as “SrIman” to indicate Lakshmi Vaisishtyam (togetherness with Lakshmi) is to be invoked every stage (upAya and upEya dasai), even if it may not be explicitly stated. He also instructed us that at the avasAnam (end) of KarmAs, Saathvika thyAgam must be done to gain the state of fearlessness (nirbhayam) and freedom from the burdens (nirbharathvam). Swamy also has emphasized that the five angams of Prapatthi are indispensable (avinAbhUtham) and that





Prapatthi is incomplete without their anushtAnam. Swamy states that the Lord Himself performed the Bhara nyAsam (rakshA bhara samarpaNam) through him (svayamEva kaarithavaan). In amrutha Ranjani Paasuram, Swamy reminds us of His MahOpakAram: "naathan--thAzntha yennai tanRanakke bharamaaha thAnE YeNNi, vaanunthu malaradiyum tanthu, VaanOr Vaazhcchi tara mannaruLAI VaritthittAnE".

Please refer to the details on meanings of this Paasuram passage at:

<http://www.sundarasimham.org/ebooks/ebook26.htm>

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Svami Desikar with varadar

Azhwar's Prapatthi vaakyam is "kaLaivAy tunbham kaLayAthozhivAi kaLai kaNN maRRilanE".

adiyEn will conclude the assembly of commentaries on nyAsa dasakam now with the reflection on the dhyAna sIOkam of GeethAchAryan (Lord ParthasArathy):





यत्प्रपत्तिं विना सर्वैर्यस्य माया दुरत्यया ।

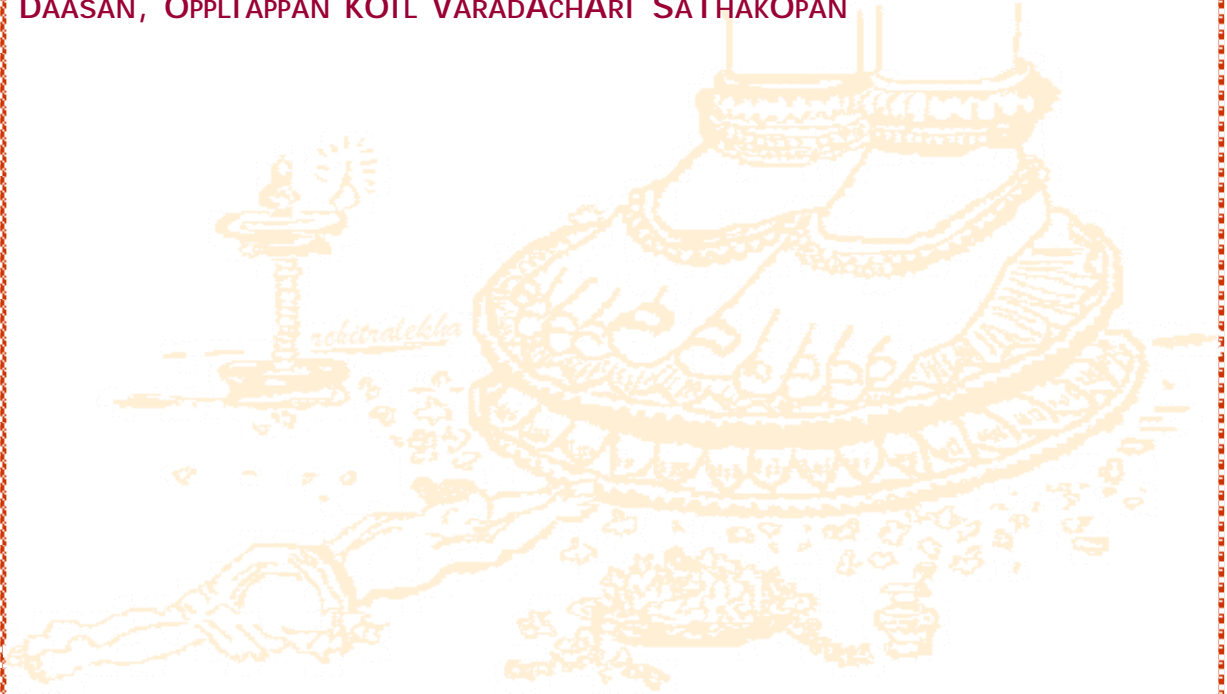
धनञ्जयरथस्थं (रथोत्तंसं) तत् प्रपद्ये शरणं महः ॥

yat prapattim vinaa sarvai: yasyA mAyA duratyayA |

dhananjaya rathastham (rathOttamsam) tat prapadyE saraNam maha: ||

SWAMY DESIKAN THIRUVADIGALE SARANAM

DAASAN, OPPLIAPPAN KOIL VARADACHARI SATHAKOPAN



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