

Prapanna Paarijaatam

(Volume 1)



SrI nrusimha sEva rasikan

Oppiliappan Koil Sri.VaradAchAri SaThakopan

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Lord VaradarAjan wondered whether Vatsya Varadacharya is His amMA-thanks sri senthil



॥ श्रीः ॥

श्री प्रणथार्तिहर वरद पर ब्रह्मणे नमः

श्रीमते रामानुजाय नमः

श्रीवत्सकुलतिलकैः श्रीमद्वरदाचार्यमहागुरुभिः अनुगृहीतः

प्रपन्नपारिजातः

SrIMAD VARADACARYA'S

PRAPANNA PARIJATHAM

श्रीमते वात्स्य वरदार्यमहागुरवे नमः

गुरवे वरदार्याय कुर्वीमहि नमस्कियाम् ।

यत् पदाम्भोज सेवा नः सुधे वेदान्त सम्पताम् ॥

SrImatE vaatsya varadArya mahA guravE nama:

guravE varadAryAya kurvImahi namskriyAm |

yat padAmbhOja sEvA na: sudhE vedAnta sampatAm ||



INTRODUCTION

Taniyan

वन्देऽहं वरदार्यं तं वत्साभिजनभूषणम् ।

भाष्यामृतप्रदानाद्यः सञ्जीवयति मामपि ॥

vandE aham varadAryan tam vatsAbhijana bhUshaNam |

bhAshyamrta pradAnAt ya: sanjeevayati maamapi ||

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Illustration of amMAL feeding the Lord-thanks SrI VC Govindarajan



NadAtUr ammAL is the other name of the great AchArya, who is revered as Vaatsa VaradArya MahA Guru. Lord VaradarAjA of Kanchi wondered loud, whether this servant of His is His amMA (Mother), because of the tenderness with which he served the Lord milk at the right temperature every day. It was, neither too hot nor too cold, but of the most enjoyable soodu (**parama hitham**). The Lord of Kanchi was moved by the solicitousness of His bhakthA for His comfort during the occasion of the drinking of the milk served at the right temperature by NadAtur Vaatsya VaradAchAr. Lord VaradarajA, who has no parents, inquired appropriately, "**yen ammAvO?**" (Are You My Mother?). From then on, this parama bhakthA of Kanchi VaradarAjan got the name of NadAtUr ammAL. He came from the agrahAram of NadAtUr near Kanchipuram. Such a personal relationship and affectionate kaimkaryam to the Lord is typical of Parama BhakthAs of the Lord.

Five centuries later, Saint ThyagarajA conversed with his upaasana mUrthy, Sri RamachandrA at ThiruvaiyArU, and invited Sri Rama with affection to partake the milk that he had prepared for naivEdhyam: "**aaragimpavE, paalaragimpavE**" (Sri Rama! My dear One! Pray drink this milk).

Sri NadAtUr ammAL was a renowned occupier of the throne of interpretation of Sri Bhaashyam of AchArya RaamAnujA. Hence, he was revered as Sri Bhaashya SimhAsanAdhipathi. He wanted personally to initiate Sri VedAntha Desikan. He felt however that he was too old to complete the initiation of Sri VedAntha Desikan. He recognized that the five year old child that stood before him with unusual tejas in his kalakshEpa ghOshti at the temple of Kanchi VaradarAjan will one day blossom into a great Sri VaishNavite AchArya and therefore he entrusted the Ubhaya VedAnthA instruction of Sri VedAntha Desikan to his disciple, KidAmbi ApuLLAr, the maternal uncle of Swamy Desikan.

Sri NadAtur ammAL blessed us with a grantham revered as "**Prapanna PaarijAtham**". It contains 150 sLOkams put together by him as the essence of Lakshmi Tantram, VishvaksEna samhithai and other source works to help us



understand the intricacies of SaraNAgathi.

PaarijAtham is the kalpaka vruksham that confers the desired boons on those, who seek such boons from it. Since this grantham yields to the righteous (satthus) prapannAs all they wish to know about the means of attaining the Lord's sacred feet through Prapatthi and yields them ultimately Moksha Siddhi, it is called Prapanna- paarijAtham. Commentators have observed that those who read this grantham understand it and observe the doctrines recommended for practice there become true prapannAs and gain Moksha siddhi.

This work deals with the following sub-topics:

1. The righteousness and the majesty of the upAya Vishaya PramANam, Prapatthi (the chapter, **PramANa Prapatthi** deals with the Vedic origins of Prapatthi)
2. The adhikAri for that Prapatthi (**adhikAri Prapatthi**: Who is eligible?)
3. The svarUpam of that Prapatthi (**SvarUpa Prapatthi**: Nature of Prapatthi)
4. The conduct of PrapannAs (those who engaged in the practice of the Prapatthi yOgam) towards:
 - (a) the AchAryAs
 - (b) Lord / Thirumaal
 - (c) nithya sUris and
 - (d) BhagavathAs
5. Guru upAsana paddhati, (bhagavat paricaryaA paddhati, (bhagavat parijanOpAsanaA paddhati, (sadupAsanaA paddhati) are the chapter headings for discussions on these topics.



6. Their conduct in observing the most essential of the recommendations of SaasthrAs (Vihita VyavasthAna paddhati)
7. Observances and acts that must be discarded by them (Varjaneeya paddhati)
8. The fruit of that Prapatthi (PhalOdaya paddhati).

When one understands the SaraNAgathi/Prapatthi vishayam assembled in the above chapters and observes them as revealed to us by this great AchAryan, there is no doubt about gaining the full fruit of Prapatthi yOgam and getting the boon of nithya Kaimkaryam to the Divya Dampathis in parama padham in the company of nithya sUris.

I will conclude this introduction section with a definition of the compound word "SaraNAgathi". NadAtUr ammAL splits "saraNAgathi" into two words: SaraNam and aagathi. SaraNam means upAyam; aagathi means varuhai in Tamil or arrival at the conclusion. When one unites the two words, it refers to the conclusion of the Prapanna that the Lord is the only upAyam for his or her protection. Prapanna states clearly that the Lord alone is his or her upAyam and concedes in a mature way that the rest of the upAyams (means) will not yield the fruit of moksham. The prapannan lays thus the burden of protecting himself and the fruits of such protection as not his, but that of the Lord as stated in the first sLOkam of nyAsa daSakam:

अहं मद्रक्षणभरो मद्रक्षण फलं तथा ।

न मम श्रीपतरेवेत्यात्मानां निक्षिपेत् बुधः ॥

aham madrakshaNabharO mahrakshaNa phalam tathA |

na mama SripatErEvEti aatmAnam nikshipEt budha: ||

Thus the prapannan practices saraNAgathi sAsthra anushtAnam (SvarUpa,



Bhara and phala samarpaNams) and becomes free from worries about his protection. This is the SaraNagathi with its five limbs (AanukUlya sankalpam, prAtikUlya varjanam, KaarpaNyam, MahA vivAsam and gOpthruthva VaraNam) known by its other names such as Bhara SamarpaNam, Aathma nikshEpam, Bhara nyAsam, Athma nivEdhanam and Prapatthi.

THE GRANTHAM OF PRAPANNA PAARIJATHAM:

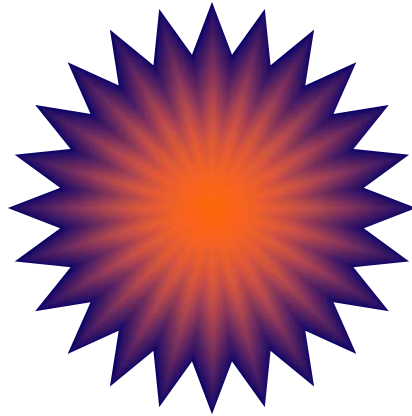
Today, Prapanna PaarijAthA is an extraordinary source grantham for us. It was also for Swami Desikan and other AchAryAs that followed him as well. It has been pointed out that the topics covered in the ten chapters of this grantham provided the inspiration for Swami Desikan's magnum opus, Srimad Rahasya traya Saaram. Thus Prapanna PaarijAthA is considered a "forerunner of Rahasya traya Saaram". Indeed, Swami Desikan's prAchAryA was none other than Vaatsya Varada Guru (NadAdUr AmMAL) the author of Prapanna PaarijAthA.

The above situation is somewhat similar to the influence of ALavandhAr's Siddhi trayA and Aagama prAmANyA on the concepts elaborated by Sri RamAnuja later in his Sri Bhashyam. There, AchArya RaamAnuja elaborated on the teachings of his prAchAryA (ALavandhAr) along with those of his five direct AchAryAs.

I will follow closely the commentary of the Late abhinava Desika UttamUr VeerarAghavAchAryar, who has examined many Sri Kosams of Prapanna PaarijAtham to bless us with his most valued commentary.

The first six sLOkAs of Prapanna PaarijAtA cover salutations to AchAryAs, Sri Lakshmi Hayagreevan, BhagavathAs and serve as prefatory remarks to the content of this grantham.

Slokams & Commentaries





SLOKAM 1

In the first sLOkam, the author offers his humble salutations to his AchArya paramparai consisting of twelve Gurus (i.e.), YengaLAzhwAn, Thirukkuruhai pirAn piLLAn, BhashyakArar, Periya nambhi, ALavandhAr, MaNakkAl nambhi, UyyakkondAr, Natha Muni, SaThakOpan, VishvaksEnar, Periya PirAtti and Periya PerumAL.

The sLOkam is as follows:

आचार्यार्यमपादेभ्यो नमस्यासन्ततिं दधे ।

यदाऽऽसङ्गवशात् पुंसां मनःपद्मं प्रबुध्यते ॥

acAryAryama pAdEpyO namasyA santatim dadhE |

yadAsanga vaSaat pumsAm mana:padmam prabudhyatE ||

MEANING

aryaman means the Sun; the Acarya aryama or the AcAryA is equated to the Sun (aryaman) for number of reasons. The meaning of this verse is: "I extend my countless salutations to the sacred feet of the AchAryAs, who are the equivalent of many Suns. The contact (sambhandham) with their charaNams makes the minds of men blossom forth just as the rays of the lights of the Sun (Surya KiraNams) make the lotus bud bloom.

Sri AmMAL compares the luster of the revered feet of the AcAryAs to the rays of Suns because of their wealth of effulgence (tEjO nidhi), sacredness (pAvanathvam), capacity to reveal the Supreme One (paraprakaasam), being the embodiment of the VedAs (Vedamayam) and residence of the Lord in them (Bhagavad adhishtitham).





AcAryA's role in Prapatthi is unique and unparalleled. Hence, it is appropriate that Sri AmMAL starts off with a glowing tribute to the charaNa kiraNams of the holy feet of the AchAryAs and compares them to the benevolent rays of the Sun.



SLOKAM 2

TRIBUTE TO BHAGAVAN HAYAGREEVA



thirukkutanthai hayagrivan-thanks SrI Sudhirkumar

The second sLOkam is a salutation to Sri Lakshmi Hayagreevan, as the aadhAram for all vidhyAs. Here, Sri AmMAL invokes the Lord, who is known for bahupradha VadhAnyam (fluent and munificent speech). Later, Swami Desikan

will start off his many works with the salutation to this Murthy of Para VaasudEva as "वागीशाख्या-Vaagg Isa aakhyA" (the God of true knowledge) in the sampradhAyam set by his PrAchAryA. In the earlier sLOkam, Sri AmMAL compared the holy feet of the AchAryAs to the purifying rays of the Sun. Here, he refers to the cool and bright rays arising from the sacred feet of the suddha Spatika varNa murthy, Hayagreevan, and associates them with those of the purNa chandran rising in the horizon.

The sLOkam containing the above thoughts is as follows:

अभङ्गुरकलादानस्थूलक्षयत्वमीयुषे ।

तुङ्गाय महते तस्मै तुरङ्गाय मुखे नमः ॥

abhangura kalAdAna sthUla lakshyatvameeyushE |

tungAya mahatE tasmai turangAya mukhE nama: ||

MEANING

The vidhyAs that the Lord with the equine face confers to His upasakAs are imperishable (abhangura kala dAna paramAcAryan). Those boons result in munificent and fluent "Vedic" speech.



SLOKAM 3

SALUTATION TO THE MATSYAVATHARAN IN THE THIRD SLOKAM

Sri AmMAL thinks about the Lord, who took the form of the giant fish to restore the stolen VedAs for the benefit of His son, Brahma Devan. Later, He took Hamsa and HayagreevAvathAram to instruct the VedAs to His son, who had lost them.

The verse is a beautiful one celebrating the yEka seshithvam of the Lord and His inseparability from His consort:

लक्ष्मीचक्षुरनुध्यानात् तत्सारूप्यमुपेयुषे ।

नमोऽस्तु मीनवपुषे वेदवेदिविपन्मुषे ॥

lakshmee cakshu : anudhyAnAt tat saarUpyamupEyushE |

namOstu meenavapushE vEdavEdi vipanmushE ||

MEANING

Salutations to the Lord, who by unceasing meditation on the eyes of MahA Lakshmi has attained the sameness of form (saarUpyam) and has thus become fish-bodied (meena vapu:). That MatsyAvathAran freed the knower of VedAs (Veda vedhi/Brahmaa) from calamities.



SLOKAM 4

Here, Bhaagavatha PaadhAngri ReNU's (Rajas') effect on the rajO guNam is remembered. At the very start of his work, Sri NadAtUr ammAL takes shelter under the dust (rajas) of the sacred feet of BhaagavathAs to heal the disease of ego and passion (rajO guNa janita vipareetams).

"रजो रजःप्रशमनं प्रपन्नपारिजाताख्यप्रबन्धाय यतामहे - rajO raja:praSamanam....prapanna pArijAtAkhya prabandhAya yatAmahE" is the passage from the fourth verse.

Sri AmMAL states here that His grantham will have the same effect as the sacred dust has on the controlling of the rajO guNam and transform the readers into prapannAs.



SLOKAM 5

प्रपत्तेर्मानसौभाग्यं, स्वरूपं, अधिकार्यपि ।

प्रपन्नानां गुरौ वृत्तिः, श्रींशे, सूरिषु, सत्सु च ॥

विहितेषु व्यवस्थानं, वर्जनीयं, फलं तथा ।

एते दशार्थाः कथ्यन्ते त्रय्यन्ताद्यर्थसंग्रहात् ॥

prapattErmAnasowbhAghyam, svarUpam, adhikAryapi |

prapannAnAm gurou vrutti:, SrImSE, sUrishu, satsu ca ||

vihitEshu vyavasthAnam, varjaneeyam, phalam tathA |

yEtE daSaarthA: kathyantE trayantAdya artha sangrahAt ||

MEANING

This verse is like a table of contents for the treatise revered as Prapanna PaarijAtham. Our AchAryA equates the content of his grantham to the saaram of the teachings of VedAnthA (upanishadhs). He is suggesting that he is not elaborating on some thing new.

We have referred earlier to the ten topics that are the focal items of this grantham. I will restate them here for convenience in a different manner. These are:

- 1.The unimpeachable Vedic authorities for Prapatthi
- 2.The nature of Prapatthi
- 3.The adhikAris eligible for Prapatthi



4. The duties of a Prapanna towards his/her AchAryA
5. Their duties towards Sriman NaarAyaNA
6. Their duties towards the Muktha JeevAs
7. Their duties towards the BhagavathAs of the Lord
8. The duties to be observed as prescribed by SaasthrAs
9. The activities to be rejected (prohibited by SaasthrAs)
10. The result of the strict observance of Prapatthi (Phalan)

1. **PramANa Paddhati:** The grand and ancient authorities for Prapatthi or self-surrender is the first item that this grantham focuses on. Source literature from Sruthis, Smruthis, AagamAs, IthihAsAs and PurANAs are quoted to establish the ancient history of Prapatthi. Our Acharya establishes clearly the antiquity of the doctrine of Prapatthi and traces its roots to the VedAs and Upanishads in this chapter.

2. **The nature or SvarUpam** of Prapatthi the five angAs of Prapatthi and the two types of Prapatthi -- artha and druptha - are covered in the second chapter.

3. **The AdhikAris eligible for Prapatthi:** The nature of one who is entitled to perform Prapatthi is covered here. Every one is entitled as long as they are cognizant of the fact that they are unable to adopt any other means of salvation. The wise, the dullard, the one of high caste or low caste, pandithAs, paamarAs, all of them are prescribed to have the rights to perform Prapatthi and to pronounce the words of Prapatthi only once.

4. **The Duties of Prapanna towards his/her AchAryA:** The AchArya is interpreted as a Desika or the teacher of Brahma VidyA and as such needs to be revered, praised and worshipped. The proper Guru is defined as the one, who has learned sAsthrAs from an unbroken line of AchAryAs. Their age or



caste is irrelevant to the sishyAs. Guru-Sishya relationship is also covered in this fourth paddhati.

5. PrapannA's duties towards Sriman NaarAyaNA: The prapannA's duty is described as wearing Sri VaiashNava chinnams and doing ArAdhanam for Him with parama bhakthi. The importance of Moola Manthram in such worship is covered here.

6. PrapannA's duties towards the Muktha Jeevans (Released Souls): Muktha and Nithya Jeevans are the blessed attendants of Sriman NaarAyaNA performing nithya Kaimkaryam. The importance of the worship of Maha Lakshmi with co-primacy of status with Her Lord is stressed. The worship of the other consorts of the Lord, His parivArAs such as VishvaksEnA, ananthA, GarudA and purvAchAryAs as Sri Vaikunta Vaasins are covered in detail in this chapter.

7. PrapannA's duties towards BhagavathAs of the Lord: The importance of Bhagavatha sambhandham and Bhagavatha ArAdhanam is the focus of this chapter. The Key sLOkam associated with the Lord is the proof positive of the loftiness of Bhagavatha worship and avoiding BhagavathaapachAram. The Lord says: " I am the slave of those, who touch the BhagavathAs with their limbs (prostrates) even sit near them, see them and even hear them ".

8. Duties of a PrapannA, the classification of KarmAs and an identification of those that need to be performed by PrapannAs in the Post-Prapatthi period is the subject matter of this chapter. PrayAschitthAs (expiatory rites) for lapses in prescribed conduct are also covered.

9. Activities to be renounced by PrapannAs: Elaborate descriptions of acts that are prohibited are given in this chapter. The importance of ananya Bhakthi and Guru SevA are highlighted.

10. The fruits of Prapatthi: The dearness of the prapannAs to the Lord are described in His own words: "I am out of my own accord receive on my head all





the worship made by the prapannAs, whose minds are totally devoted to me". Prapatthi is described as yielding Moksha SaamrAjjyam and eternal service to the Lord in Sri Vaikuntam, the greatest of all boons that one can aspire for in all the worlds'.



SLOKAM 6

Here our AchAryA clarifies the intent behind his efforts to create Prapanna PaarijAtham. He says:

श्रुतार्थमननस्थेन्ने मम नेतरथा श्रमः ।

सोढव्यमत्र स्वलितं सद्भिर्विषयगौरवात् ॥

SrutArtha mananasthemnE mama nEtarathA Srama: |

sODhavyam atra skhalitam sadhbhir vishaya gouravAt ||

MEANING

"For fixing the mind (by constant meditation) on the teaching received-this is my endeavor and nothing else. Any faults herein found should be excused by the good people in consideration of the gravity of the subject".

This sLOkam is not seen in some of the copies of Prapanna PaarijAtham. With this sLOkam, our revered AchArya requests for a clear understanding of the purpose behind his efforts in writing his treatise on SaraNAGathi. He states clearly that it is not for spreading the information on Prapatthi or for gaining fame or wealth from the anadhikARis, but for sharing what he has learned from his AchAryAs on this most serious and lofty subject. He begs for forgiveness about any errors that he might make in view of the grandeur and intricacy of the subject matter. Let us conclude this section with the recall of the 8 kinds of flowers to be used to please BhagavAn during His AarAdhanam:

अहिम्स प्रथमं पुष्पं पुष्पं इन्द्रिय निग्रहः ।

सर्वभूत दया पुष्पं क्षमा पुष्पं विशेषदः ॥

ज्ञानं पुष्पं तपः पुष्पं द्ययानं पुष्पं तदैव च ।

सत्यमष्टविदं पुष्पं विष्णोः प्रार्थिकराम भवेत् ॥

ahimsA prathamam pushpam pushpam indriya nigraha: |

sarva bhUta dayA pushpam kshamA pushpam viSeshada: ||

jn~Anam pushpam tapa: pushpam dhyAnam pushpam tadaiva ca |

satyamashTavidam pushpam vishNO: preethikaram bhavEt ||



ahimsA pratamam pushpam - parijata pushpam

SrImate vaatsya varadArya mahagurave nama:

dAsan,

Oppiliappan Koil VaradAchAri SaThakopan

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