

Prapatti

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SrIman nArAyaNA out of His great compassion towards the baddha jIvAtmAs propagates vedAs and allied sAstrAs, which are the only way through which they can possibly know about Him & the ways to reach Him. The ultimate and final essence of sAstrAs is that SrIman NArAyaNA is the sarIrI and, all chit & achit are His sarIrA. This eternal sarIra sarIrI bhAvA is composed of the following three things:

1. *AdheyatvA* (i.e. being supported by a sarIrI): Existence of the sarIrA(body) is due to the sarIrI i.e. sarIrI supports the sarIrA. In other words, if sarIrI ceases to exist, sarIrA also ceases to exist.
2. *niyamyatvA* (i.e. being controlled by a sarIrI): Not only that sarIrA derives its existence from a sarIrI, it is also being controlled by the sarIrI. So, sarIrA acts as per the will/desires of sarIrI.
3. *seshatvA*(i.e. existing for the pleasure of sarIrI): Not only that sarIrA is supported & controlled by sarIrI, it exists only for the pleasure of sarIrI, i.e. sarIrI is sarIrA's Master.

It is to be noted that the "sarIrI" needn't be physically present inside a "sarIrA". This is not a condition to be met out for the sarIra-sarIrI bhAvA to hold good.

Thus SrIman NArAyaNA supports and controls all jIvAtmAs, and all the jIvAtmAs exist purely for His enjoyment. Thus, the very essential nature (svaroopam) of a jIvAtmA is to perform kinkaryam to SrIman NArAyaNA for His pleasure and performance of any other activity doesn't conform to its nature. This implies that, baddha jIvAtmAs are like fish out of water, suffering in the material world by not living according to their actual nature. Only in Sri VaikuNTham can a jIvAtmA perfectly act according to its nature (svaroopam) without any interruption. Realizing this great truth by the mercy of a sadAchAryA, a baddha jIvAtmA becomes highly desirous of obtaining moksham and thereby reach Sri VaikuNTham, the spiritual world beyond this material world, and perform uninterrupted bhagavad anubhavam and kinkaryam to the Divya Dampati, with great bliss. This is just like the ardent desire of a fish which is out of water (not according to its nature), to get into the water (in accordance with its nature). Such highly glorifiable baddha jIvAtmAs are called as mumukshus, whose only goal is the attainment of moksham. The mumukshu thus needs to know about the means(upAyA) to fulfil his desire.

sAstrAs declare that Bhakti and prapatti are the only two means (sAdhya upAyAs) by which the baddha jIvAtmAs can attain moksham, while the Divya Dampati are the Siddha upAyam. NArAyaNA Himself, in Ahirbudhnya samhita categorically declares:

*"bhaktyA paramayA vA-pi prapattyA vA mahAmathe
prApyoham na anyathA prApyO mama kinkarya lipsubhihi"*

NArAyaNA here clarifies that bhakti and prapatti are the only means & by no other means will He grant moksham. So, all other processes like Bhagavad kalyAna guna Sravanam, nAma sankeertanam, living at a Divya desam, bathing in pushkarinIs & sacred rivers etc should culminate in either "bhakti" or "prapatti" for one to obtain moksham. So, it is not that a highly devoted person would be deprived of moksham by SrIman nArAyaNA. Such a devotee would be guided by SrIman nArAyaNA to end up with either "bhakti" or "prapatti"

and thus its just a matter of time may be within that life time or in the next few births, that he/she would obtain moksham.

In many Vedic literatures & in works of Sri Vaishnava AchAryAs, the term "Bhakti" is usually associated with the term "Bhakti YogA", which is the meditation through ashtAnga yogA on the kalyAna gunAs, divyamangaLa vigrahA etc of Sriman nArAyaNA with unsurpassed love. "Bhakti" referred here is the continuous stream of knowledge which is of the nature of uninterrupted memory and which is unbroken like the flow of a stream of oil. This description is not be taken lightly. The intensity of the uninterrupted nature of contemplation on Sriman nArAyaNA is the central focus of ashtAnga yogA. There are 32 Brahma vidyAs (i.e. upAsanAs) that are prescribed in the upanishads. A devotee performing bhakti yogA will adopt a particular Brahma VidyA as the means (sAdhyaupAyA) for attaining moksham. Due to lack of a proper word, the term "Bhakti" is also sometimes used to imply "devotion" to Sriman nArAyaNA, which needn't be the "matured state of jn~AnA" (i.e. "Bhakti" proper) expressed through ashtAnga yOgA.

The seven general pre-requisites for Bhakti YogA are:

1. VivekA (discrimination): Purification of body through proper intake of sAttvik food etc.
2. VimOkA (freedom): abjuration of all desires other than to meditate on Sriman nArAyaNA.
3. abhyAsA (practise): Practise worshiping the Lord with full enthusiasm (again & again). This involves strict adherence to scriptures etc.
4. kriyA (work): proper adherence to the VarnAshrama dharmA mainly dealing with the pancha mahA yaj~nAs (this makes only the dvijAs to be fit for starting "Bhakti yogA").
5. kalyANA (auspiciousness): practise of virtues like truthfulness, integrity, compassion, benevolence, ahimsA etc.
6. anavasAda: being without any despair due to dissappointment, completely forgetting all past sorrows.
7. anuddharSa: absence of exaltation i.e. being in a state which is the optimal midway between excessive joy & the absence of it.

The severe practise of karma & jn~Ana yogA can only bringforth the stage for performing bhakti yogA. Jn~na yogA is the "self-realization" ("self" stands for jIvAtmA), whereas "bhakti yogA" is "God-realization". So, "ashtAnga yogA" is performed for God-realization i.e. for obtaining moksham.

Jn~Ani is a person who performs Bhakti YogA (God realization) & not jn~Ana yogA. The person performing Jn~Ana YogA (self-realization) is known as kevalA. Jn~Ana YogA is the constant meditation of the self i.e. jIvAtmA. It results in Atma sAkshAtkAram i.e. self-realization. It is however important to note that a kevalA is fully aware of his swaroopa of being subservient to Sriman nArAyanA. But a kevalA is nevertheless firmly attracted by the bliss derived in the meditation of his own self (with the understanding as servant of nArAyaNA) & is unable to come over it & proceed further to meditate on ParamAtmA Sriman nArAyanA. A kevalA's position is very much understandable since many a people in this world cannot overcome even watching TV, cinemAs, sports etc which only have dry hapiness (fully material; not spiritual). The bliss derived from the contemplation of the "self" (jIvAtmA) would certainly be attracting a kevalA like a magnet. He attains

"Kaivalya" wherein he attains the state in which he simply meditates on his own self (fully self-realized state). From there he can continue further to perform bhakti yoga and attain moksham.

After perfecting karma & jn~Ana yogAs one will start performing "bhakti yoga" (since karma yoga by itself is integrated with jn~Ana yoga, bhakti yoga can be started after its perfection also).

The perfection of bhakti yoga is through ashtAnga yoga which has 8 parts:

1. yama: self control & practise of virtues like ahimsA, non-covetousness, non acceptance of gifts etc.
2. niyama: practise of purity in thought, word & deed.
3. Asana: adoption of proper posture & seat.
4. prAnAyama: Control & regulation of breath alongwith the reflection on the meaning of the mantrA like ashtAksharam.
5. pratyahAra: Withdrawl of mind & other senses from their out going tendencies.
6. dhAraNA: fixing of the mind towards SrIman nArAyaNA. Depending upon the type of upAsanA (out of 32 Brahma vidyAs prescribed in upanishads) one chooses, the contemplation on nArAyaNA will vary.
7. dhyAnA: Continuous meditation on the divya mangaLa vighraH, kalyAna gunAs etc of nArAyaNA to the exclusion of all other objects. One must be almost sinless to attain this stage of having deep and profound love towards SrIman nArAyaNA which is the driving force for dhyAnA.
8. samAdhi: Final stage of concentration when the yogi attains the super-conscious state of divine life & becomes united with SrIman nArAyaNA. There is "unity" & not "identity". When the dhyAnA ceases, this communion (i.e. unity) with nArAyaNA also ceases. In other words, eternal communion is not possible as long as the jIvAtmA has connection with prakruti. The culmination of samAdhi is the attainment of liberation (mokshA) & eternal union at Sri VaikuNTham.

Devotion in the form of nAma sankeertanam, Bhagavad ArAdhanam, Listening to the avatAra leelAs of SrIman nArAyaNA etc aids one to have steady remembrance of SrIman nArAyaNA. They by themselves doesn't constitute "bhakti yoga". Rather they are some ways of expressing one's devotion & develop the "love" for nArAyaNA, thereby aiding the process of ashtAnga yoga.

During bhakti yoga, the yogI will at first encounter the stage called "Para bhakti" wherein his mind, thought & all sense organs are completely focussed on SrIman nArAyaNA. He does only worship of nArAyaNA & meditation on Him & these are the only things that sustain him. After severe practise of the ashtAnga yogic process, the yogi passes onto the next stage called "para jn~AnA" wherein the thirst for the direct vision of SrIman nArAyaNA becomes highly intense. SrIman nArAyaNA being pleased with his devotion gives the mental vision of His divya mangaLa vighraH. This results into much more intense love & the yogI is mad after communion with nArAyaNA. He cannot bear the separation even for a second & is literally pleading with SrIman nArAyaNA constantly for the arrival of the eternal union with Him. At right time, he attains the God-realization & enjoys the divine company of nitya soorIs & muktAs at Sri VaikuNTham in serving SrIman nArAyaNA uninterruptedly.

Obviously this process is out of question in this age of kali. Likes of vashistar, vyAsar, sukar,

jada bharadar, Bheeshmar, nAthamunigaL are the capable persons for performing such contemplation with deep & unsurpassed love towards Sriman NArAyaNA. Thus, prapatti is the only way out.

The second upAyA Prapatti (i.e. SaraNAgathi alias Bhara nyAsam) as nyAsa vidyA is enshrined in upanishads and can infact be performed by anyone irrespective of age, sex, caste etc. Its modus operandi is explained in a detailed manner in Ahirbudhnya samhita, Lakshmi tantra & other pramAnams. IthihAsa purAnams also have lot of references to prapatti. Ofcourse, AzhwArs advocate Prapatti. Similarly, Sriman nArAyaNA advocates prapatti especially in His varAha avatAram, RAma avatAram and KrishNA avatAram through the respective charama slokams. Not satisfied, He in His most merciful archAvatAram also advocates prapatti through His varada hastham, as in Thiruvinnagaram (Than oppAr illappan alias oppiliappan) and Thirumalai (SrInivAsan).

The greatness of Sri Vaishnava sampradAyam is that, Sriman nArAyaNA in His archA avatAram as PeraruLALan (kAnchi varadan) also advocated prapatti by His divine answers to Bhagavad RAmanujA through Thiruk kachi NambigaL. Sriman NArAyaNA did not want to merely be a preacher of prapatti. His mercy is so unbounded that He as MALolan of Ahobilam initiated a paramabhAgavathA into sannyAsa AshramA and ordered him to propagate the most glorious prapattimArgA in each and every village and He Himself accompanied the AchAryA to all the villages, inorder to accept the prapatti of baddha jIvAtmAs. That parama bhAgavathOthamA was none other than the illustrious Sri Adivan Shatakopa Yateendra MahAdesikan, the first jeeyar of Sri Ahobila Mutt the 6th centenary celebrations of which is going to be celebrated in a very grand manner by adiyEn's AchAryan and the current AzhagiyaSingar Sri Lakshmi Nrusimha Divya pAduka sevaka Srivan Shatakopa Sri NArAyana Yateendra mahAdesikan, only because of whose divine katAksham can adiyEn be even considered as a worthwile object. The forthcoming celebration at Ahobilam for sure is going to be eulogized by even all the muktAs and nityasUrIs, as a great event in the history of Sri Vaishnavam.

SwAmi Desikan explains that Prapatti is neither a mere faith in the saving grace of Sriman nArAyaNA nor a mere prayer to Him for protection/moksha. Prapatti doesn't mean merely a surrendered life in this world, centred around serving Sriman nArAyaNA. Prapatti encompasses all of this & is much much more. Though "SaraNAgathi" is in general used for denoting "surrender", what all things that needs to be fulfilled in that surrender which is performed only once for obtaining moksham, is very important.

The greatest burden (Bharam) for a baddha jIvAtmA is "bhakti yogA" because Sriman nArAyaNA would only grant moksham to a perfectionist of bhakti yogA. Though the jIvAtmA wishes to meditate continuously on nArAyaNA, it is not able to do so primarily because of its karmA. Also, not all are eligible for Bhakti yogA. Only dvijAs can start performing it. Moreover, one cannot be sure of the number of future births that is needed to be taken while adopting bhakti yogA, since the prArabdha karmA (that which has started to yield its effect) is not destroyed.

Nevertheless, a mumukshu (one desirous of moksham), who has the burden of bhakti yOgA seeks moksham. So, during prapatti, Sriman nArAyaNA Himself is pleaded to be present in the "place"(sthAnA) of bhakti yOgA and give the fruit of Bhakti YogA i.e. Sriman nArAyaNA is pleaded to attain the level of "pleasing" He will obtain if one approached Him through "Bhakti yOgA", which will make Him grant moksham to the mumukshu. Thats why,

Prapatti is also known as BharanyAsam. The main qualifications for a mumukshu to adopt prapatti are:

1. **Akinchanyam:** Destituteness which may result either due to one's lack of mental and physical strength to adopt bhakti yogA OR lack of requisite knowledge from sAstrAs OR Prohibition by sAstrAs regarding the adoption of Bhakti yOgA OR Inability to put up with any delay in attaining mokshA.
2. **Ananyagatitvam:** Seeking the Supreme Lord SrIman NArAyaNA as the sole refuge with complete aversion to all fruits other than mokshA. This implies that one shouldn't resort even in his/her dream to a demigod like BrahmA, ShivA etc.

Prapatti, which is also called by different names such as (Atma) nikshEpa, nyAsA, SannyAsA and tyAgA has the following five angAs (accessories).

1. **Anukoolyasya Sankalpam:** Determination to perform whatever is pleasing to SrIman NArAyaNA. Since sAstrAs are His divine commands, one should be firm in one's mind to perform what they are being ordered to do so (like SandhyAvandanam, Bhagavad ArAdhanam etc), which will thus be pleasing to the Divya Dampati.
2. **Pratikoolyasya Varjanam:** Avoidance of acts that are displeasing to SrIman NArAyaNA. So, one one should abstain from acts that are prohibited in sAstrAs. For example, one shouldn't either eat egg, meat, onion, garlic etc OR drink alcohol, tea, coffee etc; one shouldn't eat rice during ekAdasi etc.
3. **KArpanyam:** Feeling of utter helplessness. One should cry in front of SrIman NArAyaNA for his inability to perform Bhakti yOgA and should be fully aware of the fact that he/she cannot attain moksham by their own efforts. Utter dependence on the mercy of the Divya Dampati is needed.
4. **MahA VisvAsam:** Intense faith that SrIman NArAyaNA will certainly grant moksham for the prapatti performed, eventhough one has committed countless sins. This complete faith on the saving grace of the Lord i.e. on the efficacy of prapatti is very difficult to obtain because of various reasons. But inorder to obtain mahA visvAsam, one needs to have absolute faith in sAstrAs and the words of SrIman NArAyaNA and AchAryAs, which unanimously glorify prapatti as a supreme upAyA. Extensive knowledge in various fields of sAstrAs wouldn't necessarily yield this supreme unshakable faith. Only by the mercy of a sadAchAryA can one obtain mahA visvAsam, the most important angA of prapatti.

It is also very important to understand that lack of mahA visvAsam doesn't mean that one is either doubtful about the authority of vedAs or skeptical about the supremacy of NArAyaNA OR skeptical about the existence of Sri VaikuNTham etc. If one doesn't even recognize SrIman NArAyaNA as the supreme unparalleled Lord, then his/her prapatti won't be accepted by the Lord in first hand. The mahA visvAsam here is regarding the faith in the efficacy of prapatti which can be strengthened by contemplating upon the efficacy of purushakAratvam (recommendation) of pirAtti, eternal seshA-seshi bhAvA existing between jIVAtmA & paramAtmA, SoulabhyaM & Sowseelyam of SrIman NArAyaNA, He being the Sarva Saranyan and SaranAgata Vatsalan etc.

5. **Goptrtva Varanam:** Begging SrIman NArAyaNA for offering protection. This is the prayer to the Lord for granting mokshA, wherein one pleads with Him, the sole refuge, to be present in the place (sthAnA) of bhakti yogA and grant its fruit of moksham to an akinchanA like himself/herself.

Performance of prapatti is done with sAthvIka tyAgam, similar to how one performs sAthvIka tyAgam before and after a kainkaryam. The three components of the sAthvIka tyAgam are:

1. **Kartrutva tyAgA:** One should shed the doership attitude and realize that SrIman NArAyaNA is the actual doer, since it is the ocean of His dayA that is responsible for one to perform the act of prapatti.
2. **MamatA tyAgA:** One should give up the thought of "mine" while performing prapatti. It is also done for the pleasure of SrIman NArAyaNA.
3. **Phala tyAgA:** One should give up the thought that the fruit of performing prapatti belongs to him/her and realize that the fruit of Prapatti also belongs to SrIman NArAyaNA.

One is completely wrong if he/she thinks that they by themselves performed prapatti (i.e. doership ego is still there). One cannot say "I performed prapatti to perumAL", since this defies kartrutva tyAgam. Actually, it is by the mercy of the Divya Dampati that one is made to perform prapatti. So, one with proper understanding of prapatti will say either "Divya Dampati by their mercy has made adiyEn to perform SaraNAgathi and granted moksham" OR "AchAryA out of his great compassion made an akinchanan like adiyEn obtain moksham" etc. This is the essence of kartrutva tyAgam.

The performance of prapatti is for the pleasure of Divya Dampati. The fruit of prapatti is the eternal kainkaryam to the Divya Dampati, which is done for their pleasure. So, if SrIman NArAyaNA tells a mumukshu 'x' that He would grant moksham simply because 'x' wanted it, then also 'x' shouldn't accept it. 'x' accepts the moksham only if SrIman NArAyaNA awards it out of His own pleasure and not simply because 'x' wanted moksham. Though a mumukshu sincerely wishes to be in accordance with his (jIvAtmA's) svaroopam by performing the kainkaryam eternally to the Divya Dampati at Sri VaikuNTham, its upto the Divya Dampati to grant it out of their own pleasure and a mumukshu while performing prapatti should not have ego in this aspect also. This is the essence of mamatA tyAgam and phala tyAgam. Ofcourse, SrIman NArAyaNA's vratam (vow) is to grant moksham to those who perform prapatti unto Him and the Divya Dampati will be very happy to grant moksham to such a mumukshu.

The most important thing to understand while performing prapatti is that, "Prapatti" (SAdhyaupAyam) as an act by itself is not the reason for one's moksham. Rather, it is the mercy of SrIman NArAyaNA (Siddha upAyam) which is responsible for one's moksham. Prapatti is a SAdhya upAyA which needs to be done by a baddha jIvAtmA. This becomes a vyAjA for SrIman nArAyaNA, the Siddha upAyA, to grant moksham. In front of Siddha upAyA, SAdhya upAyA is "nothing" & can't even be compared. Nevertheless, SAdhya upAyA needs to be performed since that's the way SrIman nArAyaNA has ordered (in Sruti & Smruti) to have a vyAjA (excuse) for Him and thereby grant moksham by being impartial. Similarly, Bhakti Yoga is also a SAdhyaupAyam. Ofcourse, the performance of sAdhyaupAyam is also due to SrIman NArAyaNA's mercy. Since the mumukshu has proper karmA due to various pious deeds and (most importantly) divine blessings of bhAgavathA(s) and SadAchAryA(s), SrIman NArAyaNA out of His mercy makes him/her perform the sAdhya upAyam prapatti and grants moksham using it as a vyAjA.

So, if someone asks the reason for ones moksham, without any hesitation, it is the siddha upAyam SrIman nArAyanA. The Divya Dampati is both the upAyA (means) & the upEyA

(end). SwAmi Desikan beautifully portrays the state of a prapanna while performing prapatti in the best & unparalleled heart melting pAsuram:

ninnaruLaam gathi anRi maRRonRillEn
 nedung kaalam pizhai seytha nilai kazhinhEn
 unnaruLukku inithaana nilaiyuganthEn
 un saraNE saraNennum thuNivu pooNdEn
 manniruLaay ninRa nilaiyenakkuth theerththu
 vaanavartham vaazhchcithara variththEnunnai
 innaruLaal iniyenakkOr baramERRaamal
 en_thiru maaladaik kalangoLennai neeyE.

--Amritha Swathini #31

"With no refuge other than Your grace,
 abandoning my ageless erroneous ways,
 committing to the way that will please you,
 resolving that your lotus feet are the only means,
 I surrender unto your lotus feet with the hope that you will
 save me from the darkness that has stood by me,
 and deliver me the life of eternal angels,
 with your beautiful grace, release me from the burden for salvation,
 accept me as your ward, the consort of Sri."

The actual performance (angI) of prapatti is composed of the following three acts:

1. **Atma samarpanam (svaroopa samarpanam):** From time immemorial, a baddha jIvAtmA is of the thinking that it is independent on its own. This is the greatest theft since all jIvAtmAs being chetanAs and made up of jn~Anam, are actually the most precious properties of SrIman NArAyaNA. Svaroopa samarpanam refers to the recognition of this fact and the anusandhAnam that one belongs only to SrIman NArAyaNA (not to any demigod) and is not an independent being. It also extends to the recognition and anusandhAnam that all chetanAs and achEtanAs like wife/husband, children, house etc that are associated with one also belong only to SrIman NArAyaNA.
2. **Bhara Samarpanam:** Recognition and anusandhAnam that the burden of one's (and all chEtanAs & achEtanAs associated with him/her) protection belongs only to SrIman NArAyaNA, the sarva rakshakan & not to oneself. This surrendering of burden of protection is unique for prapatti. One performing Bhakti YOgam will perform only Svaroopa and phala samarpanam & not Bhara Samarpanam.
3. **Phala Samarpanam:** Recognition and anusandhAnam that the fruit of one's (and all chEtanAs & achEtanAs associated with him/her) protection also belongs only to SrIman NArAyaNA, the sarva phall. The highly sacred Dvaya Mantram which is eulogized as Mantraratnam is the prapatti mantra and the actual act of prapatti is performed using this. Thus, prapatti is actually an act which is performed with all its entirety in a moment. This is much like the action of an archer, who after performing preliminary acts like taking the arrow, fitting it to the bow, perceiving and aiming the object etc discharges the arrow for hitting the target, in a fraction of a second (jIvAtmA is the arrow which hits its target viz. SrIman NArAyaNA). Infact Upanishads describes this act very well. Such an act of Prapatti is celebrated as the

marriage between a jIvAtmA and paramAtmA Sriman NArAyaNA, due to which the jIvAtmA would lead its life totally dedicated in serving Sriman NArAyaNA like a pati vratA.

There are various types of prapatti that is performed for obtaining moksham viz. Svanishta, Ukti nishta, AchArya nishta and BhAgavatha nishta.

"Svanishta Prapatti" is the culmination of the fully blossomed Bhagavad PremA. For performing Svanishta prapatti (i.e. on one's own, without the aid of the AchAryA, though the prapatti sAstrA as such would be learnt from an AchAryA) one needs to have Very high qualification - likes of Bhagavad RAmAnujA & SwAmi Desikan. The most important ingredient for Svanishta prapatti is the IN & OUT knowledge of the meanings of the three rahasya mantrAs apart from other scriptural knowledge which exactly aids in completing all the requirements for a fruitful prapatti in a proper order/way. Even if one of the requirements gets unfulfilled, Prapatti is not complete & moksham won't be granted by Sriman nArAyaNA.

Thats why, Ukti nishta & AchArya nishta is followed even by AchAryAs for their prapatti. Infact, the exact modus operandi of prapatti won't be revealed to a sishyA & a sishyA can possibly know it only during his prapatti & that too if it is in Ukti nishta. In AchArya nishta, that also is not possible. AchAryA passes on the upadesam to his select disciple whom he likes to continue performing "prapatti" for others. In ukti nishta, since the sishyA repeats whatever the AchAryA says and Sriman NArAyaNA knows its meaning, he/she fulfills all the necessary requirements of prapatti. In AchArya nishta, ofcourse all the necessary requirements are taken care by AchAryA himself, while performing the prapatti for his disciple. The fourth type of prapatti is the BhAgavatha Nishta wherein a learned Sri VaishnavA (bhAgavathA) performs prapatti on one's behalf.

Rarely does one develop very intense desire to reach Sri VaikuNTham immedietly to join nityasoorIs and muktAs to have uninterrepted bhagavad anubhavam and perform kainkaryam to the Divya Dampati. In such a case, one can perform "Artha prapatti", for which Sriman NArAyaNA mercifully grants mokshA without any delay as per the request. But, almost everyone performs "Dripta Prapatti", for which Sriman NArAyaNA grants mokshA at the end of one's lifetime as per the request. The basic reason for even parama bhAgavathAs to perform "Dripta Prapatti" is purely due to their boundless compassion to rescue all the jIvAtmAs suffering in this world by imparting them the infallible knowledge vouchsafed in the sAstrAs and thereby make everyone realize their svaroopam of being subservient to the Divya Dampati and aid them in performing prapatti. Ofcourse, it is due to the sankalpam of Sriman NArAyaNA that these parama bhAgavathAs exist in this world for the benifit of everyone. They also perform everything as a kainkaryam to the Divya Dampati with sAthvIka tyAgam.

Prapatti thus assures moksham for sure, if the requirements were met out in its entirety. If even after undergoing prapatti, one doesn't have full faith in NArAyaNA & resorts to something like demigod worship & this was the case till he/she died, then it is be understood that NArAyaNA hasn't accepted his/her prapatti at all, since the basic qualification of having ananyagatitvam was not met out by him/her during the time of prapatti. Also, even after prapatti, if a person somehow due to prArabdha karmA resorts to demigod worship and the like, but somehow restores back anytime before his/her death and follows Sri Vaishnavam with reverence to Sriman NArAyaNA and AchAryA, and develops mahA visvAsam, it is to

be understood that the Lord has accepted his/her prapatti.

A prapanna should certainly have devotion in the sense of reciting VedAs, Divya Prabandhams, StotrAs, performing Nama Sankeertanams, etc, which are to be carried out as a kainkaryam (service) with sAthvIka thyAgam. Never should a prapanna perform some act as a means of attaining moksham, since he/she has already been assured of it through the prapatti and more importantly such an act exhibits his/her lack of mahA visvAsam and would thereby even negate the previous prapatti.

While performing Prapatti, a mumukshu requests for Para Bhakti, Para Jn~Anam and Parama Bhakti from Sriman NArAyaNA and thus it is granted for him/her. Depending upon the mumukshu's karmA, the time at which they will blossom will differ. For instance, NammAzhwAr performed Prapatti unto Sriman NArAyaNA and did not perform Bhakti yOgA. But, AzhwAr went through all these three stages while being in this material world itself. Similarly, some prapannAs may go through these stages and they will be highly immersed in bhagavad anubhavam. But, they are not carrying out these things as an upAyam (i.e. means) to attain moksham. Rather they perform it since it is their svaroopam (nature). This is ofcourse done with sAthvIka tyAgam and is known as "sAdhya bhakti". For many, these three stages blossoms only after reaching Sri VaikuNTham.

It is however very important to understand that "prapatti" is not some mechanical process that fulfills some conditions. It is the fully blossomed stage of complete understanding of the tattva, hitam & purushArtham. sAstrAs are very merciful in enlisting various things that one would perform in that state of surrender thereby giving rise to its modus operandi. Ofcourse, for mumukshus performing through ukhti & AchArya nishta, such thorough knowledge of sAstrAs & rahasya mantrAs is not necessary. AchAryA takes care of all the requirements for pleasing Sriman nArAyaNA. This is also taken as a vyAjA for granting moksham by Sriman nArAyaNA. That is why, the adoration of AchAryA is even more important than the adoration of Sriman nArAyaNA for a baddha jIvAtmA. There is no possibility for a baddha jIvAtmA who doesn't have the capacity to perform bhakti yogA (complete akinchanA), to ascend to Sri VaikuNTham other than to fully depend on the mercy of his AchAryA who knows the way of performing Prapatti for him. Thus, even one who has transgressed sAstrAs for time immemorial can obtain moksham by the mercy of a sadAchAryA. To repay one's AchAryA for either blessing one with the true & divine knowledge OR initiating him/her into rahasya mantrAs (pancha samskArAm) OR performing prapatti for him/her, is an impossibility. To be in accordance with one's svaroopam (nature), one has to perform AchArya, BhAgavatha & PerumAL kainkaryam in that order of decreasing priority & these things doesn't mean that one is repaying something to the debt one owes to his/her AchAryA.

To understand Prapatti properly, one needs to perform kAlakshebham under the lotus feet of a sadAchAryA & only by his blessings through the exposition of the grantham far supreme viz. Srimad Rahasya Traya SAram, the magnum opus of the Vishnu ghanTA avatArA SwAmi Desikan, can one appreciate its glories. It is an unparalleled granthA containing the ocean of insatiable nectar delineating all the things a mumukshu needs to know (tattvA, hitA & purushArthA), presented in such a commanding authority through pramAnAs & logic, which once heard would vanish all the sufferings and turmoils undergone by a jIvAtmA and make it have the unshakable faith on the saving grace of the most merciful Lord Sriman NArAyaNA, thereby perform prapatti & attain prapatti nishta with the impeccable jnAnam obtained from this granthA completely controlling all of its actions, thereby engaging completely in AchArya, BhAgavatha and Bhagavad kainkaryam for the pleasure of Divya Dampati, with

no more burdens to be worried about.

AzhwAr, EmperumAnAr, Desikan thiruvadigaLE saranam
Sri Adhi vaNN shatakOpa yateendra mahAdesikAya namaha
Srimad Azhagiyasingar thiruvadigaLe saranam namo nArAyaNA
adiyEn rAmAnuja dAsan anantha PadmanAbha dAsan
sarvam sri KrishnArpanamastu