

elder statesmen and all others gathered there were looking on helplessly. So Draupadi cried out for help to Krishna who was in distant Dwaraka and at the same moment her prayer was answered.

2. Vibhishana : Being spurned by Ravana, Vibhishana came to Rama and sought protection. Rama offered him refuge.

3. Gajendra : The elephant king, Gajendra, had a tough fight with a crocodile for several years. As the crocodile was in its own element, it proved stronger and dragged the elephant into water. Gajendra sent forth a cry for help—Adimoola. The next moment Bhagavan was there mounted on Garuda and saved it.

4. Sumukha: Sumukha, the serpent, was in mortal fear of Garuda who had vowed to kill him. He sought refuge in Vishnu and the latter saved him from Garuda.

5. Crow : Jayanta, the son of Indra, came in the form of a crow and pecked at Sita with his beak. Rama woke up and saw the offender. He became angry and discharged the Brahmastra. The crow ran on all sides, but nobody would help him. Finally he fell at the feet of Rama seeking protection and was saved.

6. Dove : A dove was chased by an Eagle. It fell at the feet of Sibi, the king and sought protection. The king immediately saved it by offering his own flesh to the eagle.

9. This surrender (of the burden) may be effected either by oneself or by an Acharya and the like on one's behalf.

This means: Just as the fruit of the Prapatti will be attained by a person if he adopts it himself the fruit will no doubt accrue to a person if it is performed on his behalf by the Acharya and the like:

Since the performance of certain religious rites by the father and others on behalf of the son and the like is quite in accordance with the Sastras, even though there is a general rule that the fruit of an act enjoined by the Sastras will accrue only to the doer of the act;

Since there are statements by the sages Parasara and Saunaka to the following effect:

¹"May Lord Hari confer on all souls the prosperity of being free from birth, old age and so on.";

²"When I have now meditated with devotion on Vasudeva, Who is the Ruler of all Rulers and the Creator of the Universe.";

Since there are stories of many other Maharishis (by way of illustration on this matter);

Since it is seen that ³Prahlada, Vibhishana, Dasaratha, Draupadi and others have performed Prapatti on behalf of some of those connected with them;

Since such practice of Prapatti by one on behalf of another is found in the world also;

by virtue of the maxim (Nyaaya) indicated by the saying of Nammalvar as follows:

⁴"You must bow at the Lovely feet of the Lord of all Nityasooris with the help of Sri Vaishnavas who are masters of Vedas and get rid of this (peculiar) illness of this lady." (That is to say—the only remedy for her illness is seeking the Lord's feet through His devotees);"

Since the following words of Nachchiar (Andal) Herself are to the same effect; ¹If Vishnuchittar (Perialvar) of the City of Srivilliputtur makes His Lord appear before us, by some means in his power, we will be content to accept Him;" (that is to say—without depending on the grace of Perialvar, we will not do anything by ourselves);

Since there is the practice of the earlier Acharyas in that manner as well as the spiritual tradition to the same effect. ¹

The following two slokas of Nyasa Tilaka are to be thought of in this connection:

²"Lord Ranganatha! May those great Devotees of Thine be a source of delectation to me—those, the burden of whose protection has

2. Saunaka Samhita.

3. Prahlada performed Prapatti at the feet of Nrisimha for the sake of his father; Vibhishana did it with Sri Rama for the four Ministers who accompanied him; Dasaratha sought the protection of his sons from Parasurama; Draupadi sought refuge under Sri Krishna for the welfare of her husbands.

4. Tiruvaimozhi, 4-6-8.

1. Nachiar Tirumozhi, 10.10

2. "त्वप्याचार्यैर्विनिहितभरास्तावका रङ्गनाथ ।

त्वत्कैङ्कर्यप्रवणमनसस्त्वद्गुणास्वदमताः ।

त्वप्येकस्मिन्नपि विजह्यो मुक्तवत् साधनत्वं

त्वच्छेषत्वस्वरसरसिकाः सुरपो मे स्वदन्ताम् ॥

been entrusted to Thee by their Acharyas; whose minds are by nature inclined towards service to Thee; who become infatuated by the enjoyment of Thy qualities; who, like the Freed Souls, (Muktas), have ceased to think even with reference to Thee, that Thou art the means (for some end); and who derive a pleasure even by the thought of being subservient to Thee."

³"Lord of Srirangam! Just as a blind man moves about carefree when he has entrusted himself to the protection of one who is not blind; just as a lame man, seated in the hollow of a boat, is, without any effort on his own part taken to the other shore by the boatman; and just as the children and others of a king's servant enjoy the things tasted by the king, even though they may not know the king, in a similar way is my merciful Acharya capable of bringing about the attainment of Thee by me."

10. In regard to the attainment of the fruit for which a Prapatti has been performed, nothing more in the form of a re-adoption of Prapatti and the like remains to be done.

The person who adopts Prapatti along with its accessories in order to attain a desired fruit is described as one who has completed the performance of all sacrifices. In regard to the Prapatti so performed, nothing more remains to be done either by way of the repetition of the act of Prapatti in full or by way of an accessory to it. Here is a text on that point:

"For one who has adopted the Prapatti even only once, there is nothing more that remains to be done."

But a person may perform the Prapatti once again for one or other of the following reasons, viz.:

In order to acquire, in a greater degree, devotion to the Lord and knowledge of the realities which will be helpful to him in rendering specific services to the Lord, services- which he does according to his

3. "अन्वोऽनन्वग्रहणवशगो याति रद्गेश ! पद्मत्-
पद्मनीककुहनिहितो नीयते नाविकेन ।
भुङ्क्ते भोगान् अविदितनृपः सेवकस्यार्थकादिः
त्वत्संप्राप्तौ प्रभवति तथा देशिको मे दयालुः ॥

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