

Bhagavad rAmAnujAcAryA's SaraNAgati gadyam

(Based on SrI SrutaprAkASika AcAryA's commentaries)



Transcribed from SrIman K. BhAshyam swAmi's English Monograph

by

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श्री भगवद्रामानुजविरचितम्

॥ शरणगतिगद्यम् ॥

Bhagavad RamanujA's

SaraNAgati Gadyam



INTRODUCTION:

Dear Bhagavad RaamAnuja SampradAyins:

Back in 1959, Sriman K. Bhashyam prepared under the guidance of abhinava Desika Sri UttamUr ViraraghavAcchArya Swami a short monograph of 50 pages with English translation of the Text of Bhagavad Ramanuja's SaraNaagati gadya and its commentary by SrutaprakAsika AcArya. This release is now out of print and needs to be reprinted and read by all AstikAs, who may not be able to read the original of this important gadya in Sanskrit or its commentary in MaNipravALam by Periya-VaacchAn PiLLai or Swamy Desikan's own commentary in Sanskrit.

SrI HayagrIva likhita Kaimkarya Group has decided to bring out this out of print book back into circulation for the benefit of the younger generation, since a reprinting is not being contemplated at this time. Any proceeds from the

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printing and sale of this out-of-print, hand-transcribed edition with some commentaries from Swamy Desikan will be donated to VisishtAdvaita PracAriNi sabha and to the heirs of UttamUr Swamy for releasing additional books such as Paramatha Bhangam by this great AcAryan or Tattva Mukta kalApam (Volume II).

In his introduction, U.Ve. Sri UttamUr VeerarAghavAcchAr Swamy says: "The ultimate goal of life is Moksha, the release of one's soul from the cycle of samsAra. To attain this, there are two ways indicated by the sAstrAs, one Bhakti Yoga and the other Prapatti. By either of these means, the redemptive grace of God can be secured. Bhakti Yoga is difficult to perform for ordinary mortals, for; it means constant one-pointed meditation of Brahmam to be practiced by the devotee during his whole life time, accompanied at the same time by the performance of the usual rites, sacrifices, etc. On the other hand, Prapatti is the absolute surrender of the Self to the Lord; it is comparatively more easy and can be performed by any person who has learnt about it from his AcArya and is desirous of Moksha. In ancient times, as stated in Taittiriya Upanishad, "**yetat vai mahopanihadam devAnAm guhyam**". Prapatti was kept as a close secret. Hence, in BrahmaSutra, Prapatti is mentioned but not clearly. For the same reason, Sri Ramanuja also did not wish to refer to it explicitly in his Sri BhAshya and GitA BhAshya. Whatever controversy there may be as to whether Sri Ramanuja advocated Prapatti in his other works or not, there is no doubt that he has unmistakably indicated in his gadya traya the path of Prapatti as a sure and direct means of salvation. So, while the other works of Sri Ramanuja are to be studied to learn from them exactly what are the tattva and PurushArtha, but to know what is Hita, it is necessary to complete the study the gadya traya, for, it is only then we can understand Hita, (Prapatti), its nature and how it is to be performed.

SaraNAgati gadya is in the form of a dialog between Sri Ramanuja and SrI Devi (MahA Lakshmi) in the first instance, then between Sri RamAnuja and Sriman NaarAyaNa. Tradition is that Sri Ramanuja performed SaraNAgati in





Srirangam before Lord RanganAtha and His consort, when They were seated on an AstAnam and that SrI Devi and Her Lord actually spoke to Ramanuja and granted him the boon sought in his prayers as seen from the dialog in SaraNAgati gadya.

To SrI Ramanuja, Iswara is a personal God, who has the Universe, Cit and acit as His body and is full of all various benevolent attributes. It is appropriate therefore that, as is usual with him, Sri Ramanuja should in his SaraNAgati gadya, sing the glory and beauty of His divine personality, the brilliance of His wonderful ornaments, and the mighty powers of His weapons. He is also adored as the consort of Sri, BhUmi and nILaa devis. He has also for His attendants nityAs like AdiSesha, Garuda and Vishvaksena, and the MukTAs in VaikuNTha, His blissful abode.

SaraNAgati gadya is the exposition of the dvaya Mantra, which has come to us traditionally. This is the major gadya, while the other two (Sriranga and VaikuNTha gadyas) stay as supplementary gadyas. This work is one of great religious importance to the followers of Sri Ramanuja, who believe in his philosophy of VisishtAdvaita."

Sriranga gadya (ebook # 28) and Sri VaikuNTha gadya (ebook #29) have been released earlier in the Sri HayagrIvan series (<http://www.srihayagrivan.org>). Here, we will focus on the SaraNAgati gadyam.





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NamperumAl



**SaraNAgati gadyam cUrNikai-s
Translation and Commentaries**



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Bhagavad rAmAnujAcAryA
ThirukkuDanthai





॥ श्रीः ॥

ACARYA VANDANAM (TANIYAN):

यो नित्यमच्युतपदाम्बुजयुग्मरुक्म-

व्यामोहतस्तदितराणि तृणाय मेने ।

अस्मद्गुरोर्भगवतोऽस्य दयैकसिन्धोः

रामानुजस्य चरणौ शरणं प्रपद्ये ॥

yo nityamacyutapadAmbujayugmarukma

vyAmohatastaditarANi trNAya mene|

asmadgurorbhagavatosya dayaikasindho:

rAmAnujasya caraNau SaraNam prapadye||

Meaning:

That one who considered every thing as a mere straw opposite the invaluable treasure viz., the lotus feet of acyuta, I surrender to that holy Guru, SrI RamanujAcArya, the veritable Ocean of compassion.





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"devadeva divya mahishIm" - SrIranganAyaki thAyAr, SrIrangam

Courtesy: SrI N.Santhanakrishnan (www.thiruvarangam.com)





cUrNikai ~ 1

भगवन्नारायणाभिमतानुरूप स्वरूपरूप गुणविभव ऐश्वर्य शीलाद्यनवधिकातिशय असंख्येय
कल्याणगुणगणां पद्मवनालयां भगवतीं श्रियं देवीं नित्यानपायिनीं निरवद्यां देवदेवदिव्यमहिषीम्
अखिलजगन्मातरम् (अस्मन्मातरम्) अशरण्यशरण्याम् अनन्यशरणः शरणमहं प्रपद्ये ।

bhagavan nArAyaNa abhimata anurUpa svarUpaUpa guNavibhava aiSvarya
SIIAdi anavadhikaTiSaya asamkhyeya kalyANaguNagaNAm padmavanAlayAm
bhagavatIm Sriyam devIm nitya anapAyinIm niravadyAm devadeva divya
mahishIm akhila jaganmAtaram (asmat mAtaram) aSaraNya SaraNyAm
ananyaSaraNa: SaraNam aham prapadye |

Meaning (SrI. K. BhAshyam):

With no other help to resort to, I seek Thee, SrI Devi, full of all benovolent qualities, seated in a forest of lotus flowers: (Thou art) the refuge for all the helpless; (Thou art) my Mother, indeed the Mother of the whole world. The crowned Divine Queen of the Lord of the devAs, the pure and the unsullied, never separated from the Lord; Thyself, Thine form, its qualities, and the most wonderful, limitless innumerable collections of auspicious qualities of Thine such as, greatness, Rulership and high virtues, all to His liking and worthy of the natural form and qualities of BhagavAn nArAyaNa.

Comments

This gadya is a commentary on the principle of the dvaya mantra, which declares the upAya and upeya nature of Brahman. In this context, it will be noticed that the Mantra (dvaya) starts with the mention of SrI, who is full of (maternal) love and who is the (PurushakAra) interceder for approaching the Lord, the almighty Father. As He, like all fathers, is sometimes harsh and not easily approachable. She is to be propitiated first. Hence the gadya starts with the exposition of the words, "SrI" and "Srimat". It may also be that "SrI" is first taken up for comment considering the fact that our ancient AcAryAs have





said that the utterance of the mUla mantra, SrI must be approached and Her affectionate permission taken from Her by praying to Her for PurushArtha and also for being made fit for performing the upAya (i.e.), SaraNAgati for achieving the PurushArtha.

The words "bhagavat" and "nArAyaNa" indicate the fullness of GuNa and VibhUti, and remind us that in both -

"(PraNavam) namo bhagavate vAsudevAya" (dvAdaSAkshari) and

"(PraNavam) namo nArAyaNAya" (ashTAkshari),

- SrI Lakshmi is closely associated.

The words anurUpa and abhimata are used in conjunction, for there may be some cases where it is anumata and not anurUpa and some other where it is anurUpa but not anumata. The object is to dispel such an idea; that is to say that both co-exist here. The word guNa following rUpa denotes the qualities of the Vighraha, such as beauty, etc. The words aiSvarya and Seela are used to denote collection of qualities implied by rulership and accessibility. anavadhika is easily understood as greatness with no limit or boundary (i.e.), "with nothing above".

The next following four names exemplify the paratva and Saulabhya of Lakshmi: The word "nityAnapAyini" is used to show that Lakshmi is ever present with, and not separated from Her Lord, so that She may ever be ready to see that the faults of the erring souls may be veiled from His notice. niravadya means that unlike ParamAtman, She is not unapproachable, nor affected with any faults. MahishI means the anointed queen; hence She is One whose wishes cannot be transgressed (easily ignored by the Lord). akhila in akhila jaganmAtaram denotes that Ramanuja includes himself among those to whom She is a Mother. aSaraNya means persons with no other resource to go for refuge. To show that the speaker includes himself in the class, the word ananyaSaraNa is used. Thus far, the prayer is to SrI Devi.





cUrNikai 2

WHY THIS SARANAGATI TO HER?

पारमार्थिक भगवच्चरणारविन्दयुगळ ऐकान्तिकात्यन्तिक परभक्ति परज्ञान परमभक्तिकृत
परिपूर्णान्वरत नित्यविशदतम अनन्यप्रयोजन अनवधिकातिशयप्रिय भगवदनुभवजनित
अनवधिकातिशय प्रीतिकारित अशेषावस्थोचित अशेषशेषतैकरतिरूप नित्यकैङ्कर्य प्रास्यपेक्षया
पारमार्थिकी भगवच्चरणारविन्द शरणागतिः यथावस्थिता अविरताऽस्तु मे ।

pAramArthika bhagavad SaraNAravindayugaLa aikAntika Atyantika parabhakti
parajn~Ana paramabhaktikrta paripUrNa anavarata nitya viSadatama
ananyaprayojana anavadhikAtiSayapriya bhagavadanubhava janita
anavadhikAtiSaya prItikArita aSeshAvasthocita aSeshaSeshataikar-atirUpa
nitya kainkarya prAptya pekshaya pAramArthikI bhagavad SaraNAravinda
SaraNAGati: yathAvasthitA aviratAstu me |

Translation of the Text:

Pray Thee, bless my sincere and real Saranagati at the lotus feet of Bhagavan so that it may become well and truly performed with all its angAs (formalities) and be continued, without interruption till the goal of PurushArtha is reached. This is with the object of securing for myself the privilege of the occupation of ever-service to the Lord (i.e.), the satisfaction derived in all forms and kinds of service always suited to the conditions and circumstances for the moments and which is the result of boundless intense devotion born out of the experience of enjoyment of the Lord that is, the unbounded limitless, unselfish love for no other end but that of service direct to Him,--A love perfect, enjoyed fully in all His manifestations, not only now but continuously without any interruption--this again promoted by the sincere one-pointed and ever intense para bhakti (i.e, the desire for His Vision), para jn~Ana (direct perception of





God), **parama bhakti** (the longing to have that perception continued for ever) -- Bhakti at the lotus feet of the Lord. (This prayer to SrI is acceded by Her).

Says SrI Devi:

अस्तु ते । तयैव सर्वं संपत्स्यते ।

astu te |tayaiva sarvam sampatsyate |

(So shall it be Thus done, All is attained).

Comments:

Then the objective for which Lakshmi-SaraNAgati is performed as a preparatory step, is stated. The word **pAramArthika** goes to qualify the word **anubhava** lower down. This word denotes either that Bhagavat-anubhava (i.e.), the enjoyment of vision of God included in Parama PurushArtha or that God Himself is the Parama PurushArtha. It may also mean "natural" and not artificial, (i.e.), caused by some external phenomenon. The word may be taken even as an adjective to the word Bhakti. **CaraNAravinda** implies that He is so easily accessible to a Sesa or devotee as the breast-milk of a mother is available to her child. What is meant by **aikAntika** is that the SaraNAgati is performed with the sole object of pleasing the Lord and of no other, while **Atyantika** means that as a consequence of the above, the bhakti or anubhava is a continuous experience (**nityayukta**). Parabhakti may be defined as that longing of the devotee to have a direct vision of God forever and ever. The achievement of that vision of God is Para jñAna. The desire to have experience of that vision to continue or perpetuate forever and ever is Parama Bhakti!

The next six words beginning with **paripUrNa** go to qualify "anubhava"; **paripUrNa anubhava** means perfect knowledge of the Lord in all stages and conditions; that is, in Para, VyUha, Vibhava, Haarda and arcA stages, which are His divine manifestations. **anavarata** (Continuous) is the opposite of "once" or "sometimes".





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"The enjoyment of vision of the Lord!"





The word **nitya** is used to repel any idea of limitation, (i.e.), to denote endlessness.

Why these two words? They are necessary to denote continuity without interruption, not like bathing or performing Agnihotra, which are nitya but are performed only at intervals or an occasions. **viSadatama** dispels any doubt about the anubhava not being direct. **ananyaprayojana** is used to denote the opposite of there being some other object in view. The answer is "**anavadhika atiSaya priya**", of affection (limitless, intensive). For though there may be no other object in view, there may be limit to the Preeti (affection). To denote that it is not so, these words are used here. That is to say, the devotion caused by such experience is unlimited in its extensiveness. **atiSaya** is pre-eminence. This experience of His by the devotee is explained to be with an ecstasy of feeling caused by the experience already obtained by him. By **aSesha avasthA** are meant such things as being seated in the MaNDapa, resting in the antapura etc. The word **Seshatva** means service, like holding the umbrella, waving the cAmara, sounding Kalanji (Thirucchinnam) serving as His sandals, handing over betel leaves, etc.

But we know that ananta (Sesha) and Garuda have their allotted tasks of service to the Lord. How then can all the services be open to a devotee? To explain away any such doubt, Ramanuja uses the words **rati-rUpa**. Service by whom-so ever done is to the pleasure of the Lord! So it is pleasing to the doer; hence it also satisfies any other devotee in the same way as if he himself has done that service. So AlavandAr uses the words "**praharshayishyAmi**" only to gladden Thee, not for my own pleasure. Therefore, even if the service, is rendered by another, there is satisfaction as if done by oneself, and that is due to the feeling caused by witnessing the pleasure of the Lord by such service rendered by others; such satisfaction itself is the service. The implication of the fourth (dative) case (**nArAyaNAya**) is set out here. pAramArthikI means that the SaraNAgati is not the result of tamo guNa but due to the desire to do what will be pleasing to the Lord. That is the natural distinctive attribute of





SaraNagati, distinctive from other upAyAs (ways of attaining Him). "yathA avasthita" denotes that SaraNagati is not due to any rajo guNa. This is to be taken along with true manner in which SaraNagati is to be performed. It denotes its quality. It cannot be true SaraNagati, if it is rendered unto a person not fit for such surrender. avirata -uninterrupted till goal is reached, i.e., the direct means to attain the fruit desired and not indirect means does not last till the end but ceases at some time on the way.

"astu te" these are the worlds of blessing by Lakshmi. Some say that these words were spoken by SrI Herself; some say that the words are what Ramanuja Himself says as having been spoken by Her as He felt sure that She would certainly say so; this is because She as SitA has already declared in RamayaNa "tena maitri bhavatu" (words used by SitA to RaavaNa). The word "sarva in sarvam sampatsyate" is used to denote not only the supplicant but also all those connected with Him will be saved.





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"SrIman nArAyaNan!"





cUrNikai 3

EXPOSITION OF "NARAYANA":

अखिलहेयप्रत्यनीक कल्याणैकतान ! स्वेतर समस्तवस्तुविलक्षण अनन्तज्ञानानन्दैकस्वरूप !
स्वाभिमतानुरूप एकरूप अचिन्त्य दिव्याद्भुत नित्यनिरवद्य निरतिशय औज्ज्वल्य सौन्दर्य
सौगन्ध्य सौकुमार्य लावण्य यौवनाद्यनन्तगुणनिधिदिव्यरूप !

akhila heya pratyanIka kalyANaikatAna! svetara samasta vastu vilakshaNa
ananta jn~AnAnandaika svarUpa! svAbhimatAnurUpa ekarUpa acintya
divyAdbhuta nityaniravadya niratiSaya aujjvalya saundarya saugandhya
saukumArya lAvaNya yauvana adi ananta guNanidhi divyarUpa!

TRANSLATION OF THE TEXT:

(Then follows invocations to the Lord with a description of all His qualities, His divine Form, and His weapons, etc.)

With no person to surrender myself to, I take shelter unto Thine lotus feet, Oh SrIman nArAyaNa! The refuge of all the helpless, the Enemy of all Evil and the Abode of all beneficial qualities, perfect embodiment (distinct from the forms of all other things) of immeasurable knowledge and of bliss, bearing a form agreeable to Thee, unchanging beyond the reach of thought, Divine in essence wonderful to behold; ever existing pure and unsullied; preeminently excellent, of Brilliant Loveliness; Sweet smelling, charming with the prime of Youthfulness -- a form full of such and a whole treasure of excellences.

COMMENTS:

Then follows the exposition of the meaning of the word nArAyaNa found in the dvaya mantram, the word indicating the person described, as the subtraction of





nAra in dvaya. "akhila heya" etc--Free from the pains and penalties or the changes which the sentient and nonsentient things are liable to in this world, "pratyanIka" denotes not merely the absence of evil qualities but that He destroys evil in others. The word "Ananda" means being good to oneself, and "anukUla" means good to others. It may also be taken to explain the word "kalyANaa".

"kalyANa aikatAna" mean the sole abode of and completely full of, all kinds of virtues. Besides, KalyANa means also good not only to one's self but also to others. "eka" excludes the possibility of being jaDa or in any portion.

Then RamAnuja goes on to describe the divya vighraha,, i.e., Divine personality of the Lord. "abhimata anurUpa" are to be understood as before. "ekarUpa" denotes that He is distinguished by His two qualities:

1. Freedom from evils/blemishes and fullness of good qualities and hence to be worshipped
2. Being the object of attainment (upeya). "acintya" that which is beyond reach of imagination or thought.

"divya" denotes that the Form is different in substance from common ordinary forms. The second "divya" means that He is also different in structure.

"adbhuta": presenting new forms of beauty every other minute;

Everlasting is "nitya";

"niravadya" means flawlessness, the fault of being not easily meditable; unlike in the case of "svarUpa" of God, His vighrahas more easy to contemplate

"saundarya" - loveliness

"lAvaNya" - Charm of the whole structure

"adi" may denote other beauties, like roundness of limbs, length of arms.





cUrNikai 4

EXPOSITION ON HIS ATTRIBUTES:

स्वाभाविकानवधिकातिशय ज्ञानबलैश्वर्य वीर्यशक्ति तेजस्सौशील्य वात्सल्य मार्दव आर्जव सौहार्द
साम्य कारुण्य माधुर्य गाम्भीर्य औदार्य चातुर्य स्थैर्य धैर्य शौर्य पराक्रम सत्यकाम सत्यसङ्कल्प
कृतित्व कृतज्ञताद्यसंख्येय कल्याणगुणगणौघमहार्णव !

svAbhAvika anavadhikAtiSaya jn~Ana bala aiSvarya vIrya Sakti teja: sauSIlya
vAtsalya mArdava Arjava sauhArda sAMya kArUNya mAdhurya gAmbhIrya
audArya cAturya sthairyA dhairyA Saurya parAkrama satyakAma satyasankalpa
krtitva krtajn~atAdyasamkhyeya kalyANa guNagaNaugha mahArNava!

TRANSLATION OF THE TEXT:

Thou art the Ocean unto which flow rivers of limitless excellent virtues, all natural to Thee, and useful for the protection of the devotees, such as All knowledge, Mighty rulership of the worlds, untiring virility, Power to act without any outside help, kind disposition, like that of a cow to its calf.

Affectionate tenderness; Gentleness, Truthfulness in mind, speech and body, Friendliness, Feeling of equality, Mercifulness, Sweetness, Nobility, Generosity, Quickness to respond to the miseries of the devotees, Firmness in Thy resolve to protect Your Devotees, undaunted courage to bring succor to them, Courage to fight for the devotees, ability to fight the enemies within their own camp, Having Thine will ever fulfilled, having Thy commands irresistible, Thy deeds fully executed - always remembering with gratitude (even the smallest amount of worship done to Thee).

COMMENTS:

Now follows the natural qualities of ParamAtman.





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"paramAtman!"





"svAbhAvika.....mahArNava". The meanings are clear. The first six characteristics are PradhAna guNams.

The next twelve guNams are unique as being useful for the grant of salvation to the devotees. Let us study these guNaas one by one before elaborating on each of them at greater length in subsequent postings based on Srimat Prakrtam Azhagiya Singar's upadesams.

This SaraNAgati gadyam passage is very important one since it deals with the Bhagavat GuNams in general and the six PradhAna/Mukhya GuNams in particular: Jn~Ana, bala, aiSvarya, vIrya, Sakti and tejas.

Through SaraNAgati gadyam, AcArya RamAnuja performed his Prapatti to the divya dampatis at Srirangam. This gadyam is recognized as an elaboration of SaraNAgati (dvaya) mantram.

The dvaya Mantram has the first word as "SrImat". In the very first Vaakyam (cUrNikai), AcArya RamAnuja elaborates on the "SrImat" Sabdam.

This is a very long cUrNikai that starts with "bhagavannArAyaNAbhimata..". In this cUrNikai, EmperumAnAr describes the meanings of nArAyaNa sabdam with the Vaakyams starting with "akhila- heya pratyaniKa...". This we covered earlier. Now, Udayavar moves on to explain the divyAtma svarUpam and the auspicious guNams associated with that svarUpam, His divya ThirumEni, His divya AbharaNams, His divine weapons (divya Ayudhams), divya MahishI (Divine consorts).

It is in SaraNAgati gadyam, we enjoy the ananta KalyANa GuNams of our Para Brahman at one place.

Among these, the six guNams behind His name as BhagavAn -- jn~Anam, balam, aiSvaryam, vIryam, Sakti and tejas -- reveal His Paratvam as the One God without any match. These are considered as His PradhAna/Mukhya guNams and are intrinsic (svabhAvikam) to Him. They did not arise because someone else





willed that He has them.

Among these six guNams, Jn~Anam is sarva sAkshAtkAram or the ability to comprehend every thing directly. Swamy Desikan defines this guNam of Jn~Anam this way: "yo vetti yugapat sarvam pratyaksheNa sada svata:". Our Lord's Omniscience (sarvajn~atvam) at all times directly and without assistance from anyone is indicated as Jn~Anam.

Jn~Anam and the other five PradhAna guNams are for both Bhakta RakshaNam (anugraham) as well as for daNDanam (Punishing for trespasses of His edicts/ Saastrams).

There are 12 other KalyANa guNams of the Lord that are exclusively for Bhakta rakshaNam. These are:

1. sausilyam
2. vAtsalyam
3. mArdavam
4. Arjavam
5. sauhArdam
6. sAmyam
7. kAruNyam
8. mAdhuryam
9. gAmbhIryam
10. oudAryam
11. cAturyam and
12. sthairyam.





Let us now study all these 12 Bhakta RakshaNa guNams one by one in some detail:

Seela/sauseelya: - is where a superior person has as his natural quality of moving freely with his inferiors. When this act is exercised for no selfish or other purpose, it is **sau-Seelya**. That is to say, Iswara does not cause fear in the heart of the devotees by His Iswaratva nor does He generate any feeling in them of undue hesitation to approach Him because of His superiority.



"sowseelyam"

SrutaprakAsAcchAr defines seelam as the guNam of a superior person mingling at ease with lowly ones without expecting anything in return: "**seelam hi nAma-mahato madaissaha nIrandreNa samSlesha svabhAvatam**".

PeriyavAcchAn PiLLai defines sauSeelyam as the KalyANa guNam that removes the fears of those who have sought the Lord as their refuge (AsritALs) and not



thinking about His glories as Iswaran. His sauSeelya GuNam made Him serve as the Charioteer to Arjuna and as a messenger to PaaNDavAs at DuryOdhanA's court.

During RaamAvatAram, this sauSeelya guNam made Him declare that He is just a human being, the son of King Dasaratha (AtmANam mAnusham manye), when Brahma saluted Him as "bhavAn nArAyaNo deva:". He mingled with the king of Hunters, Guhan without any reticence that he was etalan, Keezhmakan and included him as one of His brothers.

(2) vAtsalya is the quality to find good even in evil (among extreme blemishes): Just as a cow fondles (licks) its new born calf (to cleanse it off its dirt). This quality is one of the features of extreme patience. Hence patience is not mentioned separately. Vaatsalya guNam is an important guNam in assembling SaraNAgatAs by the Lord. This guNam permits Him to look away from the doshams of the SaraNAgata jIvan out of His vAtsalyam for that jIvan.

Although nothing escapes Him as the omniscient one (sarvajn~an), He acts as though He does not see them. He acts like an



"vAtsalyam!"



"avijn~AtA" for all intents and purposes. He won't reject those who perform SaraNAgati to Him because of their blemishes (doshams) as the SaraNAgata-vatsalan. His motto is "dosho yadyapi tasya syAt". Let them be; I won't reject them. That is His vratam.

The vAtsalya GuNam is the maturation of the KshamA GuNam or patience and Forbearance. As SruthaprakAsika AcAryar points out, even these doshams of the AsritAs become good guNams due to the transformative power of Vaatsalya guNam of BhagavAn.

In Bhagavat GitA (9.30), Our Lord proclaims that even a durAcAran will be accepted by Him, when such a person worships Him and seeks Him as His refuge. In such a situation the Lord declares that a durAcAran's AcAram would be overlooked and he would be welcomed as equivalent to a MahAtmA.

(3) mArdava is the feeling of loss at any separation from the devotees, a feeling of apprehension, when they are not present at any place. It also means that even during legitimate punishment of an aparAdi, the mArdava guNam of the Lord will not make Him utter harsh words.



"mArdvam!"



mArdavam results from the sorrow of being separated from His BhaktAs and BhAgavatAs (ASrita viSlesham). He can not bear such separation. Swamy Desikan defines mArdavam as "Asrita virahA-kshamatayA supravasatvam". Swamy Desikan states that His inability to be separated from us, who sought refuge in Him makes us have MahA ViswAsam in Him as SaraNyan.

(4) Arjava denotes perfect correlation of mind, speech and body in action for the Lord (manO-vAk-kAya-ikyarUpyam).



"Acyutan!"

In the matters of Asrita SamSlesham (Union with AsritALs), His mind is united



with His speech and action and makes Him stay as the ultimate goal. When SoorpaNakai met the Lord at Pancavadi, she asked Him as to who He is displaying matted hair and travelling with a wife. Displaying His Arjava guNam, our Lord described to the Raakshasi all the episodes that happened at AyOdyA and the cause for His Vana Vaasam. He did not need to tell her all these things but because of His Arjava guNam, He did not hold back on anything. His mind, speech and activities were united as One. Adi Kavi explains this in a state of wonderment:

"ruju budditayA sarvam AkhyAtum upacakrame".

In view of the display of His Arjava guNam, He never disappoints us by saying one thing and doing something else: "teshu samSriteshu vipralipsAnudaya:" as per Swamy Desikan. That is the benefit we gain as those who sought refuge in Him. He never lets us down. His acyuta tattvam is revealed here.

(5) sauhArdam: Always seeking the welfare of His devotees, He is intent on doing good to them without expecting anything in return. His hitaishitvam and conductance as the suhrd reveals His sauhArda guNam.

He is sarvabhUta suhrd (SuSObhanam hrdayam yasya sa:suhrd). He reveals this sauhArda GuNam with the declaration in His Geeta vAkyam:

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति

suhrdam sarvabhUtAnAm jn~AtvA Maam Saantimrucchati (Geethai 5.29).

Our Lord's display of sauhArdam for the PaaNDavAs on so many occasions is legendary.

(6) sAmyam is the quality, which does not make differentiation on account of birth, conduct or character among AsritAs. He makes Himself easily available to them all and also rewards them not minding any difference in the gifts offered by them or their nature or value, in short not feeling of any difference.



sAmya GuNam is revealed in the instances of His interactions with Sabari, Guhan both of whom were born in the Veduva (Hunter) kulam. Their samyak pUjA was very much relished by the Lord and He displayed His sAmya guNam and blessed them specially. Swamy Desikan defines this guNam as "jAti-guNa - vruttAdi nimnotatvAnAdaraNe sarvai: ASrayaNeeyatvam".

In GIItA, our Lord declares about His sAmya guNam this way: "samoham sarvabhUteshu" and the 105th SrI VishNu sahasra nAmam of "samAtmA" conveys the same meaning. NammAzhwar celebrates this sAmya guNam with His ThiruvAimozhi vAkyaM: "SaraNam Ahum tan tAL adaintArkkellAm". He has no PakshapAdam (Likes and dislikes) amongst those who sought His holy feet as rakshaNam.

(7) kAruNyam: Removing the calamities and grievances of those who seek His protection without expecting anything in return. SruthaprakAsika AcAryA explains this kalyANa guNam as: "svArhtanapekshA para dukkha asahishnutA". He cannot stand to see the sorrow of His AsritALs. He does not think that He should stay away from redressing their sorrows because there is nothing in it for Him from helping them. He suffers when His AsritALs suffer.



'kAruNyan!'

Swamy Desikan explains this guNam as: "kAruNyam: anuddhishTa sva-prayojantArA paradu:kkha nirAkaraNa icchA". He does not see any prayojanam for Himself, while He chases away their sorrows.

(8) mAdhuryam: Being delectable to enjoy by AsritALs is mAduryam. He has innate Madura svabhAvam (maduram maduram, madurAdhipate: akhila maduram).



'mAduryam!'



PoorvAchAryAs say that He is Maduram for both His BhaktAs and enemies (mAduryam hantum pravrutAvapi rasAvahatvam). Swamy Desikan cites the case of a long term enemy of the Lord, SisupAlan, who was overcome by the mAduryam of the Lord's eyes as He stood before with CakrAyudham in hand to kill him. SisupAlan's antima smrti became a phalan to reach Moksham. Even enemies are overcome by this mAdurya GuNam of the Lord.

His mAduryam flows not only in Vibhava avatAras like Raama and KrishNa but also in arcai as per AcArya hrdayam: "kaLaikaN aRRARai urukkum mAduryam KudamukkiE (ThirukkudantaiyilE) pravahikkum". The insatiable nectar's (ArA-Amudhan's) mAduryam at Kudanthai is celebrated here.

(9) gAmbhIryam: "ASrita vishaye gAmbhIryam" is of immeasurable depth (worth) as the greatness and value of the favors granted by Him to His devotees bear no proportion to the insignificance of their offerings. Swamy Desikan catalogs our Lord's GaambhIryam into four groups and celebrates this majestic guNam.

(10) oudAryam: Unparalleled generosity; with no feeling that any devotee has been over-favored or not satisfied with the favors granted, He blesses us with all saubhAgyams (dadhAti dhyAyinAm nityam apavarga prato Hari:). KrishNa felt indebted and remembered the debt, when Draupadi cried for help, when being dishonored and rushed to Her help.

Swamy NammAzhwAr remembers the blemishless and the profound gifts of the Lord in one of His ThiruvAimozhis(3.9.5):

கொள்ளக் குறைவிலன் வேண்டிற்றெல்லாம்

தரும் கோதில், என் வள்ளல் மணிவண்ணன்

"koLLak-kuRaivilan vENDiRRellAm tarum

kOtil en vaLLaL maNIvaNNan"





'gAmbhIryam!'

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(11) **cAturyam**: Unique cleverness of speech and act in handling things. His skills in hiding the blemishes of those who sought His refuge without even PirAtti detecting it is saluted by SruthaprakAsika AcAryar as "**AsritArteshu ajaDakriyatvam**".

(12) **sthairyA**: Firmness of purpose as acyutan, who never ever abandons His devotees. This is very well illustrated in the case of VibhIshaNa SaraNAgati. He never abandons anyone, who sought Him as refuge (**mitrabhAvena samprAptam na tyajeyam kathanjana**).

PeriyaVaacchAn PiLLai says in this context "**Asrita rakshaNa prathijn~A bhangam na karoti**". He never breaks His stated vow to protect someone, even if they have hundreds of doshams (PratyUha satairapi).

The above twelve guNams (qualities) are useful to Him for saving His dear devotees. Then follow SIX more GuNAs:

1. dhairya:
2. ParAkrama:
3. satyakAma:
4. krtitva:
5. kritajn~Ata: and
6. MahArNava:

dhairyam, Sauryam and ParAkramam: These are three guNams are fruitful to destroy the enemies. SruthaprakAsika AcAryar defines Sauryam as "**svagrha iva parabale praveSa sAmartyam Sauryam**". The skills to enter into the enemy ranks with as much ease as one enters his own house is Sauryam.

ParAkramam or Valour is the power to destroy the enemies after entering the enemy vyUhams.





"parAkramam!"

dhairyam is being fearless, when the enemy force arrives and confronts. The one with dhairyam does not flinch, when the enemy comes to attack.

Sauryam is the capability to enter into the mighty army ranks effortlessly.

ParAkramam is total destruction of the enemies after getting into their vyUhams.

The remaining guNams to study are:



1. satya kAmatvam
2. satya sankalpatvam
3. krtitvam
4. krutajn~atai
5. artikalpatvam
6. Apatsakhatvam

1 and 2: satya kAmatvam/satya Sankalpam:

EmperumAn's sotthu (wealth/VibhUti) are of two kinds: nitya and leela VibhUti.

satya kAmatvam is made up of two words: satya and kAmam (kAmyante iti kAma:). That which is desired is kAmam. In this case, the kAmam is for nitya-satya vibhUti (i.e.), SrI VaikuNTham, which never undergoes any change. There is no srushti or PraLayam there. It is nityam. Both Sriman nArAyaNan and the nitya/Mukta jeevans enjoy all the Bhogams at the same level.

In bahuvrIhi samAsam, satya kAma: is understood as Sriman nArAyaNan Himself (satya: kAma: yasya sa:). If one wants to refer to GuNam of the BhagavAn alone, then Srimat Azhagiya Singar points out that one has to explain it with Karma dhAraya samAsam.

Srimat Azhagiya Singar points out further that SrutaprakAsika AcAryar chose to explain the satya kAma nAmam by adopting the route of BahuvrIhi samAsam, where the owner of the nitya VibhUti (EmperumAn) is referred to instead of the nitya VibhUti itself. Without going into the fine points of SaastrArthams, we can remember satya kAma is the Lord under whose control is the nitya and leela VibhUtis.

Other definitions for satya kAma and satya sankalpa are:





"satya kAma!"

"ASrita samrakshaNa vishayo manoratha: kAma:, sa: apratihato bhavati iti satya Kaama:"

EmperuAn's kAmam (desire) to protect the jeevans this way or that way is satya kAmam.

BhagavAn's unfailing sankalpam to protect the world and its beings is satyam. It will never fail. The sankalpam to incarnate as Rama-KrishNa-NrusimhAdis is satyam. Hence, He is satya sankalpan:

tat-rakshaNaya deva-manushyAtyavatAra sankalpo manoratha:, sa: apratihatho bhavatIti satya sankalpa:

3 and 4: krtitvam and krtajn~atvam:

SruthaprakAsika AcArya defines krtitva GuNam as:



ASrita kArya puraNanEna krtArtvam-krtitvam

He becomes KrtArtan by blessing His AsritALs with what they seek from Him and goes beyond in showering them with additional MangaLams. He considers the completion of such kAryams for His bhAgavatAs as His own gain (lAbham).

A classic example is the coronation of VibheeshaNan even before RaavaNa Vadham at Sethukkarai and later repeating it again at LankA after the death of RaavaNan. Raaman became free from worries and was also very happy after the coronation at LankA and considered Himself as "KrtA KrtyaN":

अभ्यषिच्य च लघायां राक्षसेन्द्रं विभीषणम्

कृतकृत्यस्तदा रामो विज्वरः प्रमुमोद ह

abyashicya ca lankAyAm rAkshasendram vibhIshaNam

krta krtya: tadA rAma: vijvara: pramumoda ha

After the LankA coronation, Raama became Vijvaran (care free) and before He was Sajvaran (worrisome). He became joyous also after that event (pramoda:).

GeetAchAryan reveals to Arjuna that He does not need to engage in Karma-anushtAnam and yet He engages in them for loka kshEmam and to set an example for the people of the world to engage in the karmAs ordered by His sAstrams. This is another kind of Krtitvam that leads one to perform Prapatti at the sacred feet of the Lord as a MokshopAyam.

4) Krtajn~atvam/Krutajn~atA

krtam jAnAti iti krtajn~a: One who understands what has been performed on his behalf by another is Krtajn~ai.

In the case of BhagavAn, the definition is "krtam eva jAnAti". Lord only remembers/knows what was done by His devotee earlier and not what he will do



later. Our Lord does not tarry to give Phalan until He checks out to see what else the devotee is going to do in future. In this context, SrutaprakAsika AcArya defines Krtaj~na: as: krtameva jAnAti, na tu karishyamANaamSam akrtam iti krtaj~na:"

AcAryar expands this definition to include additional tattvams: "yadvA svalpamapi ASritai: yat sAdhu krtam tadeva jAnAti, ASrita-krtam dosham svakrtam SreyaSca na samrati iti krtaj~na:".



"krtaj~na!"

He only looks at even the smallest of the kaimkaryams done by His ASritan and does not look at any blemishes that may be there. Our Lord will never forget



even the littllest of the upakArAmS and does not think of any pratyupakArAm that He extended. He will never forget the Prapatti done by the jIvans and will have enduring Krtajñ~atai about that act. The Chillarai rahasya grantham of "anjali Vaibhavam" based on the 28th slokam of Stotra Ratnam of Swamy AlavanthAr is a salutation to the guNam of Krtajñ~atai of the Lord.

Anjali MudhrA's power to make the Lord indebted to the Prapannan is outlined in great detail by Swami Desikan in this chillarai rahasyam (9th ebook in the Ahobilavalli series: <http://www.ahobilavalli.org>)

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"The Power of anjali mudra to EmperumAn!"

SrI rAmAnujAcArya - SrI Ranganatha koil, Pomona, Newyork
(www.ranganatha.org)

artikalpakan - Until now, the GuNamS of EmperumAn were described. Now two nAmAs of the Lord are saluted to bring out His adhbhuta guNamS. One such salutation is artikalpakan and the other is Apatsakan.



artikalpaka! This is a sambhodanam.

The word arti refers to those who are the suffering YaacakAs.

Kalpam refers to the divine Kalpaka Vrکشam.



"Our Lord is the boon granting kalpaka vrکشam!"

Our Lord is the boon granting kalpaka tree to those who suffer and seek the



boons to alleviate their sufferings. He is the "artinAm kalpaka:". The other definition given by our PoorvAchAryAs is: "artI cAsau kalpakaSca".

Besides being a Kalpaka Vruksham in granting the boons, Our Lord Himself becomes "a Yaacaka" or artI and asks the suffering people to come to Him and receive even one boon from Him. PeriyavAcchAn PiLLai states it this way remembering Swamy NammAzhwAr's words: "sakala phala pradhanAna unnaiyum tarukira nee, ennaiyAkki enakkE tannait-tanta KaRpakam, ennak-kadavatiRE".

The Kalpaka Vrksham in the form of the Lord is quite different from the traditional deva loka vrksham. Four unique features of the Lord as a Kalpaka Vrksham are:

1. It creates artIs or YaacakAs
2. It accepts and welcomes them
3. It will not only give all they seek but it will go beyond and give itself to the Yaacakan as a delectable gift to enjoy
4. It will be a Parama Bhogya vastu compared to the deva loka tree, which will be just "narampum nArum" (barks and branches).

Apatsakhan - AcArya RaamAnuja hails the Lord of Srirangam as "Apatsakhan". During times of danger for His bhaktAs He rushes to their side to help. When Gajendran, PrahlAdan and Draupati experienced extreme danger, He rushed to their help. The vighram for this namaskaraNam is: "Apadi sakhivat Rakshaka: iti Aapatsakhan". Our Lord is Omniscient (sarvajn~an) and Omnipotent (sarva Saktan) and He comes as a friend to our help in times of danger when we cry out for Him for protection.

He does this to create MahA VisvAsam among those, who performed Prapatti to Him.





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'Apatsakhan'





mahArNava -The fourth cUrNikai concludes with the words: "asankhyeya kalyANa guNa gaNauga mahArNava".

Our Lord is the mighty and limitless Ocean (MahArNavan), where all auspicious qualities have their abode. Virtues and guNams have no permanent value unless they seek abode in BhagavAn; indeed, without such refuge, they have no value.

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'mahArNavan!'





cUrNikai 5

In the next cUrNikai (the fifth), AcArya RaamAnuja focuses on the divine ornaments of Lord RanganAtha.

स्वोचितविविधविचित्र अनन्ताश्चर्यं नित्यनिरवद्य निरतिशयसुगन्ध निरतिशयसुखस्पर्श
निरतिशयौज्ज्वल्य किरीट मकुट चूडावतंस मकरकुण्डल ग्रैवेयक हार केयूर कटक श्रीवत्स
कौस्तुभ मुक्तादाम उदरबन्धन पीताम्बर काञ्चीगुण नूपुराद्यपरिमित दिव्यभूषण !

svocita vividha vicitra anantAScarya nitya niravadya niratiSaya sugandha
niratiSaya sukhasparSa niratiSaya aujvalya kirITa makuTa cUDa avatamsa
makarakuNDala graiveyaka hAra keyUra kaTaka SrIvatsa kaustubha
muktAdAma udarabandhana pItAmbara kAncIguNa nUpurAdi aparimita
divyabhUshaNa!

TRANSLATION OF THE TEXT:

Oh nArAyaNa! Thou art decorated with all sorts and kinds of ornaments, worthy of Thee, most wonderful to behold, everlasting, faultless, sweet smelling, soft to touch, wonderfully splendid, such as the crown bearing the central diadem of lustrous stones, other head ornaments, ear ornaments, necklaces and neck ornaments, garlands, shoulder bracelets and bracelets in the hands, SrI vatsa and KaustubhA, pearl garlands, waistlets, lace cloths, gold waist band and leg ornaments and other precious and innumerable ornaments.

COMMENTS:

Here, AcArya Ramanuja goes on to describe the ornaments and adornments on the divya vighraha of Lord RanganAtha.

vividha means different kinds of ornaments such as KaTaka, MakuTa.

vicitra denotes varieties in each kind of ornaments.





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"Radiant in divya AbharaNams!"





anantAScArya - Excellent beyond any limit. The word **niravadya** is used denote, "flawlessness for the purpose of contemplation". When starting contemplating on the Divine Form, naturally the vision of His ornaments comes on prominently before our Mental eyes. The quality of "niratiSaya sugandhatvam" distinguishes these ornaments from the ordinary or common variety. For the Sruti says " He is all sweet smelling and all Rasa".

MakuTa means the central piece in the head coronet in which the most precious stone is embedded, or it may mean the Crown itself. Compare "**na-akuNDalI-na-amakuTI**" means no one in AyOdyA without KunDala and MakuTa (i.e.), the head ornament.

divya means divine, not the ordinary kind. The word "**divya**" qualifies all of the above ornaments.

BhagavAn's ThirumEni is SubhASrayam (**Subham ca asau ASrayaSca**). It is more amenable for enjoyment than His divyAtma svarUpam. In Swamy Desikan's Srimad Rahasya traya sAram (dvayAdhikAram), He says:

परावर सुखग्राह्यं प्रेमबोध प्रसावकम् ।

स्वरूपात् स्वामिनो रूपमुपादेयतमं विधुः

parAvara sukhagrAhyam premaboda prasAvakam |

svarUpAt svamino rUpam upAdeyatamam vidhu: ||

The divya saundaryam of the Lord's ThirumEni is readily appreciated and enjoyed by both the great yogis as well as simple people. The darsanam of that ThirumEni enhances one's Jn~Anam and Bhakti.

In the 142nd sUtram of Mumukshupadi, Sri PiLLailOkAcchAr describes the Paramabhogya SukhAnubhavam of the ThirumEni of the Lord adorned with His AbharaNams and weapons this way:





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'subhASraya thirumEni!'





"திருக்கையாலே பிடித்த திவ்யாயுதங்களும் வைத்தஞ்சலென்ற கையும் கவித்த முடியும் முகமும் முறுவலும் ஆஸனபத்மத்திலே அழுத்தின திருவடிகளுமாய் நிற்கிற நிலையே நமக்கு தஞ்சம்"

"thirukkayyilE pidittha dhivya AyutangaLum, vaitthu anjalenRa kaiyyum kavitta mudiyum, mukamum muRuvalum, Asana PadmattilE azhuthina thiruvadikaLumAi niRkira nilayE namakku tanjam".

Immersed in the divyAnubhavam of the enjoyment of the Pacchai mAmalai adorned with His AbharaNams and adornments, ThoNDaradippodi AzhwAr revealed his contented state of mind:

இச்சுவை தவிர யான் போய் இந்திர லோகம் ஆளும் அச்சுவை பெறினும் வேண்டேன், அரங்கமாநகருளானே

"icchuvai tavira yAn pOy indira lokam ALum acchuvai peRinum vENDEn, arangamAnakaruLAnE".

Our Lord's AbharaNams and Ayudhams are ASrayams for the divya tattva abhimAna devatais as explined in the tattva traya cintanAdhikAram (purudan maNivaramAka...).

The samudhAya Sobhai of the AbharaNams with the divine ThirumEni of the Lord is hailed in this cUrNikai.





"divyAyudangaL!" (Thanks: Sou.R.Chitrālekha)



cUrNikai 6

HIS WEAPONS:

In the sixth cUrNikai, AcArya RaamAnuja salutes the Lord's Ayudhams.

TEXT OF THE 6TH cURNIKAI:

स्वानुरूप अचिन्त्यशक्ति शङ्खचक्र गदासि शार्ङ्गद्यसंख्येय नित्यनिरवद्य निरतिशय
कल्याणदिव्यायुध !

svAnurUpa acintya Sakti Sankhacakra gadAsi SArngadi asamkhyeya nitya
niravadya niratiSaya kalyANa divyAyudha!

TRANSLATION OF THE TEXT:

Oh nArayaNa! Though Thou bearest also various weapons of par-excellent powers, and worthy of Thee (i.e.), the Conch, the discus, the Mace, the Sword and the Bow and such like other innumerable auspicious divine weapons exceed all others in power and force.

COMMENTS:

"acintya Sakti:" - Each weapon has the power to do the work of all the weapons as stated in Srimat RaamAyaNa about the arrow of Raama. "The works generally done with the help of a crowbar, a chisel and spade were performed by one arrow from RaamA's bow"; this refers to the splintering of the seven Saala trees, the hill and the netherworld by one arrow of Raama let off by Him to prove His prowess to the doubting Sugreeva.

niratiSaya kalyANa denotes the par-excellent splendour of the whole vision, including weapons and ornaments saluted in the previous cUrNikai.





EmperumAn with His Consorts!"



cUrNikai 7

HIS CONSORTS

TEXT OF THE SEVENTH cURNIKAI

स्वाभिमत नित्यनिरवद्यानुरूप स्वरूप रूप गुण विभव ऐश्वर्य शीलाद्यनवधिकातिशय असंख्येय
कल्याणगुणगणश्रीवल्लभ ! एवंभूतभूमिनीळानायक !

svAbhimata nitya niravadyAnurUpa svarUpa rUpa guNa vibhava aiSvarya SIIAdi
anavadhikAtiSaya asamkhyeya kalyANaguNa gaNa SrIvallabha! evam bhUta
bhUmI nILAnAyaka!

TRANSLATION OF THE TEXT:

Thou art also the Consort of Sri Devi with a form harmonizing with Thine and of highly beneficent qualities, such as glory, Rulership with innumerable auspicious attributes. Thou art also the consort of BhU and nILaa Devis, possessors of similar noble attributes.

COMMENTS:

This is a passage, which describes the splendid attributes of SrI devi and concludes by saying that Iswara is the Lord of such a SrI. He is also the Lord of BhU and nILA devis with attributes similar to that of SrI Devi. This is indicated by the word "evambhUta". The two devis are mentioned separately as they occupy not the same status as SrI devi, but are Her SeshabhUtas. Accordingly, it is said in SrI GuNa Ratna KoSa that Lakshmi pleases Her Lord by means of BhU and nILA, whom She (SrI Devi) considers as Her own organs, breast, hands and feet.





cUrNikai 8

The 8th cUrNikai is about the attendants of Lord RanganAthan.

TEXT OF THE 8TH cURNIKAI:

स्वच्छन्दानुवर्ति स्वरूपस्थितिप्रवृत्तिभेद अशेषशेषतैकरतिरूप नित्यनिरवद्यनिरतिशय ज्ञानक्रियै
-श्र्वर्याद्यनन्त कल्याणगुणगण शेष शेषाशन गरूडप्रमुख नानाविध अनन्तपरिजन परिचारिका
परिचरित चरणयुगळ !

svacchandAnuvarti svarUpa sthiti pravrtti beda aSesha Seshataika: atirUpa
nitya niravadya niratiSaya jn~Ana kriyaiSvaryAdi ananta kalyANa guNagaNa
Sesha SeshASana garuDa pramukha nAnAvidha ananta parijana paricArika
paricarita caraNayugaLa!

TRANSLATION OF THE TEXT:

Thou possesses also innumerable followers and servants, male and female, to minister to Thy wants and comforts, waiting at Thine feet, whose form, existence and actions and due to Thine will; they are, AdiSesha, Vishvaksena, Garuda, who are endowed with host of beneficent virtues, unperishing, pure, of limitless wisdom and energy for action, endowed with power to direct and maintain.

COMMENTS:

After salutation to His Devis, AcArya Ramanuja shifts his attention to His Parijanas (attendants).

svarUpa denotes a form distinguished from forms of other kinds (intrinsic, unique).

sthiti explains that things exist only so long as they are fixed in their places.





"sesha vAhanam"



It is here intended to point out the difference between nitya sUri-s and the SamsArins--while the former understand and know the wishes of the Lord by their own perceptive powers, the SamsArins do not know of His wishes and desires but act only as the Lord wills.

svacchandAnuvarti-s are described by PeriyavAcchAn PiLLai as "muRai aRinthu paRimARubhavarkaL". The samsAris are "sanklapAnuvarti-s" since they are "muRai aRiyAtE paRimARubhavarkaL". They are hence "bhagavat sankalpAnuvarti-s".

The word "bheda" qualifies the words, svrUpa, sthiti and pravritti and shows the difference between them; it may also show that these activities etc, of SamsAris are different from those nityAs. Again, the word may be taken together as "svacchanda-anuvarti-svarUpa-sthiti-pravrittaya (That is to say), the nityAs are distinct and are to be distinguished from SamsArins, for they act understanding intuitively the wishes of their Lord.

nitya-niravadya distinguishes the nityAs from the MukTAs.

kriya here means service to the Lord.

aiSvarya means the control and direction of the activities of the body organs, etc.

SeshAsana (Sesha+asana) refers to Sri Vishvaksena, since He partakes the leftovers from the food offered to His Lord.

nAnAvidha -- of different kinds-holding the umbrella, whisking the cAmara, serving as the sandals (PaadukAs) or as a seat or the holding of the betel spittoon are the varieties of such services. In each of these services, the devotees employed are many and innumerable.

The word "paricArakA" is used to include female kaimkaryaparALs such as Vimala, the one of the lady attendants whisking the cAmarAs.





cUrNikai 9

TEXT OF THE 9TH cURNIKAI:

परमयोगिवाङ्मनसाऽपरिच्छेद्य स्वरूपस्वभाव स्वाभिमत विविधविचित्रानन्त भोग्य
भोगोपकरण भोगस्थानसमृद्ध अनन्ताश्चर्य अनन्तमहाविभव अनन्तपरिमाण नित्य निरवद्य
निरतिशय श्रीवैकुण्ठनाथ !

paramayogi vAngmanasA aparicchedya svarUpa svabhAva svAbhimata vividha
vicitra ananta bhogya bhogopakaraNa bhogasthAna samrddha ananta AScarya
ananta mahAvibhava ananta parimANa nitya niravadya niratiSaya
SrIvaikuNThanAtha !

TRANSLATION OF THE TEXT:

Thou art also the Lord of VaikuNTha, the eternal, faultless, immeasurable world, beyond the speech or the mind of even the holy Yogins - a country dear to Thee, containing in itself all kinds and varieties of enjoyments and the things helpful for such enjoyments, as also places convenient for such enjoyments, full of all kinds of vibhavAs--such is the VaikuNha of Thine, Oh Lord!

COMMENTS:

A brief description of VaikuNTha and Sriman nArAyaNa as its Lord follows now.

"parama yogi vAngmanasa aparicchedya svarUpa svabhAva" may be taken by itself as the vocative case qualifying ParamAtman; or as qualifying VaikuNTha as described in VaikuNTha gadya. In the former case, parama svarUpa means His natural and supreme attributes of Rulership. In the latter, the word svarUpa will signify a structure. parama svabhAva denotes some quality, other than svarUpa. "Saulabhya" is easy accessibility. Enjoyability is its natural attribute.





"SrIrangam - bhUIOka vaikuNTham!"



vividha denotes different varieties of the same thing. The innumerability of each of the variety of the things is described by ananta.

Wonders are so many and numerous. **vibhava** denotes the abundance of enjoyable things - enjoyable outside such as, merely chariots, etc., (not garlands and sandals etc.)

nitya means eternal existence.

niravadya is used to show that there is no blemish or fault in any of the things found in VaikuNTha.

niratiSaya is a word like anuttama indicating that there is nothing higher than this.

PERIYAVAACCHAN PILLAI'S COMMENTS:

In the previous cUrNikai, the svarUpam of sUribhogya Kaimkaryam was described. In this cUrNikai, the specialties of the place is described, where such kaimkaryams grow. The svarUpam and svabhAvam of this VaikuNTha desam can not be described even by the mind and speeches of Sanaka and other Parama Yogis except to say that it is pancopanishadmayam (mantra svarUpam) and Suddha sattvamayam. Our Lord is the Master of such Supreme land full of limitless **bhogya bhogapakaraNa bhoga sthAna samruddhi-s**. **Bhogyam** is Vedic recitations; **BhogopakaraNam** are beautiful garlands, attentive parijanams as well as bhOga sthAnams like halls hills, gardens and Mantapams of exquisite beauty. These are immeasurable in size (**ananta-pariNAmam**). These objects and residents are eternal (**nityam**), blemish free (**niravadyam**) and wondrous (**niratiSayam**).





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"svasankalpa"





cUrNikai 10

HIS RECREATION:

स्वसङ्कल्पानुविधायि स्वरूपस्थितिप्रवृत्ति स्वशेषतैकस्वभाव प्रकृति पुरुष कालात्मक विविध
विचित्रानन्त भोग्य भोक्तृवग भोगोपकरण भोगस्थानरूप निखिलजगदुदय विभव लयलील !

svasankalpAnuvidhAyi svarUpa sthiti pravrtti svaSeshataika svabhAva prakrti
purusha kAlAtmaka vividha vicitra ananta bhogya bhoktrvarga bhogopakaraNa
bhogasthAna rUpa nikhila jagadudaya vibhava layaIla !

TRANSLATION OF TEXT:

Thy sport is the creation, maintenance and the dissolution of the world which contain in themselves many different kinds of enjoyments, the instruments of enjoyment and suitable places for such enjoyment, such as, prakrti, Purusha and kAla, which are by their very nature ever under service to Thee, Oh Lord, in the matter of their form, their existence, and their activities; they always follow only Thy wishes and the dictates of Thine.

COMMENTS:

Then follows a description of leelA vibhUti, this universe and all its beings in it. By the word, "svasankalpa", it is meant to convey the meaning that not only He controls and directs but also He sustains and protects. Then about Seshatvam. This means that the whole universe is under service to Him. Kaala generally comes after Prakrti as both are acetana. This reversal of order (kAla before prakrti) because it acts as the kArana, the cause of Purusha and Prakrti bringing together and also separating one from the other. VishNu PurANa says: "Distinct from VishNu, there are two things called PradhAna and Purusha. As the active principle to bring them together and also to separate them is Kaala. That also is His body".





vividha is variegated in the matter of sound, touch etc.

vicitra implies distinction.

The word **nikhila** is used to differentiate Iswara from Brahma (the four faced one) and others.

Swamy Desikan concludes his detailed commentary on this cUrNikai with the statement: "**evam nArAyaNa Sabdoktam SaraNyatvam yathA nirukti sambhodhitam**" - Thus nArAyaNa Sabda artham (SaraNyatvam) according to nirukti is invoked.

Next cUrNikai has many invocations denoting the qualities described in this cUrNikai.





cUrNukai 11

INVOCATIONS LINKING TO THE LORD'S GUNAMS

सत्यकाम ! सत्यसङ्कल्प ! परब्रह्मभूत ! पुरुषोत्तम ! महाविबूते ! श्रीमन् ! नारायण !
वैकुण्ठनाथ !

अपार कारुण्य सौशील्य वात्सल्य औदार्य ऐश्वर्य सौन्दर्य महोदधे ! अनालोचितविशेष
अशेषलोकशरण्य! प्रणतार्तिहर! आश्रितवात्सल्यैकजलधे! अनवरतविदित
निखिलभूतजातयाथात्म्य! अशेषचराचरभूत निखिलनियमननिरत ! अशेषचिदचिद्वस्तु शेषिभूत!
निखिलजगदाधार ! अखिलजगत्स्वामिन् ! अस्मत्स्वामिन् ! सत्यकाम ! सत्यसङ्कल्प !
सकलेतरविलक्षण ! अर्थिकल्पक ! आपत्सख ! श्रीमन् ! नारायण ! अशरण्यशरण्य !

satyakAma! satyasankalpa! parabrahmabhUta! purushottama mahAvibUte!
SrIman! nArAyaNa! vaikuNThanAtha!

apAra kAruNya sauSIlya vAtsalya audArya aiSvarya saundarya mahodadhe!
anALocita viSesha aSesha lokaSaraNya! praNatArtihara! ASrita vAtsalyaika
jaladhe! anavarata vidita nikhila bhUta jAta yAthAtmya! aSesha caracarabhUta
nikhila niyamana-nirata! aSesha cidacit vastu SeshibhUta! nikhila jagadAdhAra!
akhila jagatsvAmin! asmat svAmin! satyakAma! satyasankalpa! sakaletara
vilakshaNa! arthikalpaka! Apatsakha! SrIman! nArAyaNa! aSaraNyaSaraNya!

TRANSLATION OF THE TEXT (SRUTA PRAKASIKACCHAR/ SRI. K. BHASHYAM)

Thy will fulfilled, Thy commands carried out, by all, Thou art the Para Brahman
the biggest of persons of great might and wealth; Thou art the Consort of
SrI! Oh nArAyaNa!, Lord of VaikuNTha, Thou art the ocean filled with
beneficent qualities, such as unlimited mercy, easy accessibility, affectionate
kindness, generosity, rulership, extreme comeliness. Thou art again the refugee
of the whole world without any preference (as to race, colour or caste).





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"EmperumAn is the Consort of SrI!"





Thou removest the distress of those that resort to Thee. Thou art the ocean of motherly affection towards Your devotees. Thou art all knowing, knowing all the time the true nature, etc., of all the groups of beings. Thou dost skillfully control all the movable and immovable things of the Worlds. Thou art their Lord, the sustainer of all the worlds, their Master, My Master; Thy desires ever fulfilled, Thy commands scrupulously executed. Distinct from all the others, Thou art the wish fulfilling Tree (the giver of all prayers, Friend in distress, SrIman, nArAyaNa, the refuge of the helpless, the One and the only Refuge (with no others to go for help).

COMMENTS:

The following 8 nAmAs (names) are used as proofs to show that He is possessed of all the qualities mentioned before as natural to Him.

By **satyakAma**, the Lord is denoted as possessing nitya vibhUti.

satya sankalpa denotes the possession of leelA VibhUti and also that He is the nimitta KaaraNa (creative cause). To show that He is also the upAdhana KaaraNam, the name **parabrahmabhUta** is used. To show that though He is the upAdhana KaaraNa, He is not affected by any infirmities of material things, the next nAmA, **Purushottama** is used. To dispel any doubt that may be created as to how, being upAdhana KaaraNa, He can be said to be separate and distinct from Prakrti, the next nAmA, **mahA vibhUti** is used reminding us of the harmonizing Sruti. That is to say, He has the VibhUtis as His body. To denote that they both (Iswara and SrI) are jointly Masters, the word SrIman follows:

The next name "**nArAyana**" is used to convey the same sense in some detail (i.e., Iswaran and SrI). That He is not affected by the infirmities attaching to the VibhUti, has already been expressed in somewhat general terms by the word, mahA VibhUti. The nirukti of the word "**nArAyaNa**" is "**narAt jAtAni, tattvam nArANi iti tatO vidu:**". Again, to show explicitly and authoritatively the existence of Nitya VibhUti, the name **VaikuNTha nAtha** is used. The root meaning of VaikuNTha is as follows:



The root **KuThi** = **gati-pratighatA** means "to obstruct knowledge". The obstructions are caused by Karma. **vi** - without karma or obstruction to knowledge is not obstructed by Karma and such like impediments are called **VikuNTha**. The place where they reside is called "**VaikuNTha**".



"SrI VaikuNThanAthani!"
SrIrangam South gopuram sculpture

Thus far, the nature of the Brahman and its attributes and qualities, appertaining to both of the aspects of being the upAya (means to an end) and the upeya (the goal to reach) have been adumbrated.

Next follow His qualities, specially relating to the upAya aspect only. The enumeration starts with **apAra**. This word is used to show the extent of His Mercy; it includes and operates on, even in respect of, a person who does not deserve to come within its range. **KaaruNya** has already been explained. **aiSvarya** is meant to express the sense that though a samsarin acts in a such a bad way as to cause obstruction to his being saved, he is still protected by the Lord. He is infinite mercy, and by His own unrestricted independent powers, directs the protection of such persons also. **aiSvarya** means also His Lordship or Directorship. That He attracts and makes samsArins come under His protection is conveyed by the word "**saundarya**". That is why it is said "**pumsAm**



drshTi citta apahArinam" (He who steals the sight and hearts of men) and "jitam te" (Victory to You).

Having thus far described the very many virtues and qualities of Iswara, now Bhagavad RaamAnuja goes on to show that the phala of possession of these qualities. That is to invite surrender (SaraNagati). He starts with "anAlocita-viSesha", which denotes that there is no distinction on account of caste, conduct or character. LokA includes all worlds and the living beings therein. He is praNatArthihara, i.e., capable of removing all calamities of His devotees, because of the possession by Him of all the virtuous powers and qualities. This is one of the names of Lord VaradarAja of Kaanchi. Its special mention here by Ramanuja may be in remembrance of the special grace shown to him by the Lord of Kanchi, who with His consort appeared as a hunter couple, when he was deserted by Yaadava PrakAsa in the Vindhya forest. The mention may also be due to the special grace shown to him by Varada of Kaanchi generally. The attribute, ASritavAtsalya, is useful to Him in His activities (of protecting His devotees). The quality of "vAastsalya" (affection as that of a cow to its calf) is specially mentioned as Ramanuja believes that it is a quality most noticeably radiant in Him. The next following nAma, "anavarata" etc., is mentioned by Ramanuja as he believed that it is the opinion of Iswara that some action on jIvA's own part is necessary (for invoking the grace of God). "Your omniscience is not limited to certain matters or to a particular time. How then will my helplessness not be known to Thee" is the idea expressed.

The next passage beginning with aSesha is used to express the idea that it is His pleasure that though the jIva may not be cooperative, the jIva must at least be not obstructive. The ultimate meaning is that even "nivrtti" (inaction) is also His doing or His will. To remove any doubt that may arise as to why Iswara should save the soul of jIvan, the words "aSesha citacit" are used. "Even the prayer to Thee by the jIvan that he should be saved as also due to Thy will; "why then shouldst Thou sustain and allow them to grow?"

akhila jagat svAmin connotes that the world is under His Lordship (Dominion)





not only physically but also in respect of (its) qualities. "guNai: dAsyam upAgata:" are the words used by LakshmaNa with respect to Raama.

asmAt svAmin denotes not only the mere "being" in service but also the favour shown by Him in granting the jIvan this birthright to serve and endowing him with the qualities he possesses. That is, whatever happens or not, all these are His doings.

satyakAma conveys the idea that the protection of the weak and helpless is the duty (work) of a ParipUrNa (Perfect Being).

satyasankalpa - The above act of protection is performed without any effort.

sakaletara vilakhsaNa -If Thou does not undertake this task, how art Thou then different from others?

arthikalpaka must be taken to mean conjunctively One to whom prayers are made and one who grants all prayers like the Kalpaka tree. Cf. "sametya pratinandaya ca or udArA: sarva eva te -- they are generous who consent to take favours from me". If this is not so, His reputation will be gone is the idea sought to be expressed.

Apatsakha conveys the meaning that the dire state of a being like that of Gajendra is the cause of bringing on the protection by Thee.

Sriman - Even if I am not qualified for redemption at least for the sake of SrI, Protection may be given.

nArAyaNa - Even though neglected by Her (which is unlikely), protect me at least for Your own sake.

aSaraNya SaraNya: - Even though I am not connected with Thee, I am to be protected, I am without any other protecting person, and Thou art the protector of the helpless.





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"asmat swAmin! SrIman nArAyaNan!"



AcArya rAmAnuja performs SaraNagati to SrIranganAtha PerumAl and thAyAr



cUrNikai 12

SARANAGATI:

अनन्यशरणः त्वत्पादारविन्दयुगळं शरणमहं प्रपद्ये ।

ananya SaraNa: tvat pAdAravinda yugaLam SaraNam aham prapadye |

अत्र द्वयम् ।

atra dvayam

पितरं मातरं दारान् पुत्रान् बन्धून् सखीन् गुरून् ।

रत्नानि धनधान्यानि क्षेत्राणि च गृहाणि च ॥

pitaram mAtaram dArAn putrAn bandhUn sakhI gurUn |

ratnAni dhanadhAnyAni kshetrANi ca grhANi ca ||

सर्वधर्माश्च संत्यज्य सर्वकामांश्च साक्षरान् ।

लोकविक्रान्तचरणौ शरणं तेऽव्रजं विभो ॥

sarvadharmASca samtyajya sarvakAmASca sAksharAn |

lokavikrAntacaraNau SaraNam te-avrajam vibho! ||

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च गुरुस्त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥





tvameva mAtA ca pitA tvameva tvameva bandhuSca gurustvameva |
tvameva vidyA draviNam tvameva tvameva sarvam mama devadeva ||

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ! ॥

pitAsi lokasya carAcarasya

tvamasya pUjyaSca gururgarIyAn |

na tvat samosti abhyadhika: kutonyo

lokatrayepi apratimaprabhAva ! ||

तस्मात् प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

tasmAt praNamya praNidhAya kAyam

prasAdaye tvAm aham ISamIDyam |

piteva putrasya sakheva sakhyu:

priya: priyAyA: arhasi deva soDhum |

TRANSLATION OF TEXT

I seek Thy protection and surrender Myself unto Thine lotus feet.

atra dvayam - Here dvaya mantram is uttered as the SaraNAgati Mantram.

Next, SaraNAgati is being performed with itihAsa PurANa vAkyams and the prakriyAs of pUrvas: munnOrkaL vakutthukkoduttha vazhiyil SaraNAgatiyai





anushtikkirAr.

So far, dvaya Mantra has been expounded.

12.1: **pitaram mAtaram...** (I do prostrate before Thee) -- Renouncing my Father, Mother, Wife, Children, relatives, Friends, even my teacher, precious stones, wealth and goods, my field, my house, etc, all desires, and actions relating to them, as well as Kaivalya. I prostrate at Thine feet, which bestrode the Three worlds.

12.2: **tvameva mAtA** -- Oh Lord! I surrender myself unto Thee. Thou alone art My Mother, My Father, Thou art My relations; even My Teacher Thou alone art; So also My learning, My wealth. Indeed Thou art My All.

12.3: **pitAsi lokasya** -- Oh God of Gods! Thou art the Father of the worlds moving and unmoving, worshipped by the world. Thou art greater than the greatest. There is no one bigger than Thee in all these three worlds. Oh! Thou of Matchless glory!

12.4: **tasmAt praNamya** -- Therefore prostrating before Thee, with my body bent in adoration, I pray unto Thee, the adorable Master. Thou art like a Father unto a son like a friend unto a friend, affectionate as to a Dear Person. Thou alone can save me.

12.1 TO 12.4: COMMENTS:

Calling himself as an **ananya SaraNa** (helpless person), RaamAnuja makes the surrender. "**tvat pAadAravinda yugaLam**" points out that He is possessed of all various virtues and qualities mentioned before and hence the person to be approached.

"**aravinda**" because such prayer at His feet is a pleasant performance. YugaLa can be said to be explanatory of the dual (**caraNau**) mentioned in dvaya mantra.

"**aham**" denotes the thought: "I" who am a great sinner, who has accumulated an





ocean of sins.

"prapadye" - I surrender. Up to this, the first portion of dvaya Mantra (pUrva bhAgam) has been expounded.

Then Sri Ramanuja goes on to give the full meaning of "ananya SaraNa: SaraNam aham prapadye" by referring to quotations and passage from the PurANaas.

In the slokAs quoted, all the things mentioned up to and including "gurUn" (i.e., the first portion) denote upAyAs (means to attain the goal). In this case dArA (wife) is included in the first portion as she is the means as well as bhogya. The second half of the sloka mentions other things such as ratna etc., as they are considered valuable in this world. Then in the next sloka beginning with "sarva dharmASca", is set out the upAyAs to be used in the Paraloka (the other world) and the gains to be obtained through them. The word "akshara" denotes Kaivalyam (enjoyment by the soul of itself only). By the word loka vikrAnta and vibho are denoted His qualities of easy accessibility and almightiness.

Then the word "SaraNam" is expounded in the next slokam (tvameva mAtA....) where the idea is conveyed that BhagavAn is the real Father and relation in the matter of protection etc., and to show that He does this function fully and better than the natural father and others. The words "tvam eva" is repeated at intervals. The idea that "not only is He my Father but He is also the Father of the whole world" is sought to be conveyed by sloka beginning with "pitA asi". In the matter of protection of jIvans, there is none to equal Him or excel Him. It is so even in the matter of to easy accessibility. "apramita prabhAvA" pictures His almightiness.

Then, Prapatti (meaning conveyed by prapadye) is expounded. "ISaam IDyam" conveys the idea that that there is no "ISaa" (Lord) above Him and He alone is to be worshipped, compare the Saanti passage "none to Lord over Him, the highest is His glory". Parents etc., forgive and bear with us because of their respective relationship. But Iswara does it because of His eternal connection





with us in all manner of ways (not merely relationship by birth); He is bound to forgive us. What is Prapatti? Prapatti is the Supreme Faith in the Lord, which culminates in solicitation to Him of our desires or it may mean the prayer preceded by the Supreme Faith (PrArthana, ViSwAsa pUrvakam).

In the next three cUrNikais (13-15), AcArya RaamAnuja houses his

1. Prayer for Purification
2. Prayer for being saved and
3. Statement of the desired end, the eternal service (nitya, niravadya Kaimkaryam) to the Lord.

adiyEn will cover the most moving prayers in the above three cUrNikais as one unit and then conclude the remaining three cUrNikais (16-18) as the concluding unit.





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"NamperumALE! Please purify aDiyEn of sins!"





cUrNikai 13

PRAYER FOR PURIFICATION

मनोवाक्कायैरनादिकालप्रवृत्त अनन्त अकृत्यकरण कृत्याकरण भगवदपचार भागवतापचार
असह्यापचाररूप नानाविध अनन्तापचारान् आरब्धकार्यान् अनारब्धकार्यान् कृतान्
क्रियमाणान् करिष्यमाणांश्च सर्वान् अशेषतः क्षमस्व ।

अनादिकालप्रवृत्तविपरीतज्ञानं आत्मविषयं कृत्स्नजगद्विषयं च विपरीतवृत्तं च अशेषविषयं
अद्यापि वर्तमानं वर्तिष्यमाणं च सर्वं क्षमस्व ।

mano-vAk-kAyai: anAdikAla pravrtta ananta akrtya karaNa krtyA karaNa
bhagavat apacAra bhAgavata apacAra asahya apacAra-rUpa nAnAvidha ananta
apacArAn ArabdhakAryAn, anArabdhakAryAn, krtAn, kriyamANAn,
karishyamANAmSca sarvAn aSeshata: kshamasva |

anAdikAla pravrtta viparIta jn~Anam, Atmavishayam krtsna jagad vishayam ca,
viparIta vrttam ca aSesha vishayam, adyApi vartamAnam vartishya mANam ca
sarvam kshamasva |

TRANSLATION OF THE TEXT

Pray grant me forgiveness without reserve of all my sins without exception, sins of various kinds, committed, being committed or to be committed -endless and beginningless, i.e., commission of acts forbidden, omission of acts enjoined to be performed, all committed by mind, or tongue or body towards Thee or Thine devotees -- sins unforgivable (so many in number) whether connected with acts started or not so started. Forgive me, Oh Lord, my (poor) knowledge or action, however, perverse.





COMMENTS:

Sri Ramanuja then starts to expound the latter portion of "dvayam". In doing so, he first deals with the meaning of the word "nama:" (I salute). The word nama: is taken first and even before the passage, "SrImate nArAyaNAya" (though it is earlier in sequence), because good follows only after driving out the evil. "SrImate nArAyaNAya" indicates the attainment of good and "nama:", the destruction of the evil.

Then RaamAnuja prays for purification from his sins. anAdikAla pravrtta (collected over a long period of endless time) is the reason for its being "ananta".

The earlier word "ananta" is an adjective qualifying all kinds of apacAra (offences-the doing of prohibited acts and omitting to do acts prescribed in general). The second "ananta" qualifies apacAra. After referring to offences generally in the first instance, Sri Ramanuja goes on to specific offenses in the passage beginning with "bhagavat". Bhagavata apacArAs are offenses like the one committed by SisupAla. BhAgavata apacArAs (towards the Lord's devotees) are taken to mean as offenses against Himself by the Lord because of His atyanta preeti for His BhAgavatAs.

"asahya apacArasya" means offenses against AcArya or it may mean offenses committed against BhAgavatAs, believing that they are not His devotees or it may mean the belief that the idols in the temples are not any different from ordinary play-dolls. By the word "nAna vidha" is denoted that there are many subdivisions in each of these various offenses. The word "sarva" is used to include all and every offences in its fold. KarmAs have the capacity to make a man unfit for VaidhIika ceremonies, to make him suffer the consequence of his sinful acts and to create in him a tendency to commit similar sinful acts. With a view not to exclude any of these categories, the word "aSeshata" is used.

Next, Ramanuja prays to the Lord that He should forgive acts in form meritorious, but really sinful that may be committed by him.





ViparIta Jn~Ana relating to Atman: This would consist of the knowledge that the Atman and the world are entities that are not subject to control but independent entities by themselves, or that they are subject to the control of Gods other than nArAyaNa, or the idea that the things (which are really under the control of BhagavAn) are under one's own service or control. Even a meritorious act, if it arises out of the feeling that one's soul is an independent entity, is one of perversity. When a man performs an act solely out of a desire for gain to himself or to his family, even that meritorious act as being the worship of BhagavAn, BhagavatAs or other Gods, it is said to be **viparIta vrittA** contained in the word "**aSesha**".

"**adyApi vartamAnam**" -- even though clearly instructed by AcArya and through the knowledge gained is comprehensive, because of the inherited tendencies, which can not be shaken off (**ViparIta Jn~Ana**) and **viparIta vrittA** do result. Hence "**adyApi**".





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"NamperumALE! Please save aDiyEn!"



cUrNikai 14

PRAYER FOR BEING SAVED

मदीयानादिकर्मप्रवाहप्रवृत्तां भगवत्स्वरूपतिरोधानकरीं विपरीतज्ञानजननीं स्वविषयायाश्च
भोग्यबुद्धेर्जननीं देहेन्द्रियत्वेन भोग्यत्वेन सूक्ष्मरूपेण च अवस्थितां दैवीं गुणमयीं मायाम्
दासभूतः शरणागतोऽस्मि तवास्मि दासः इति वक्तारं मां तारय ।

madIya anAdi karma pravAha pravrttAm bhagavat svarUpatirodhAnakarIm,
viparIta jn~Ana jananIm, sva vishayAyA: ca bhogya buddher-jananIm,
dehendriyatvena bhogyatvena sUkshmarUpeNa ca avasthitAm, daivIm
guNamayIm mAyAm, "dAsabhUta: SaraNAgatosmi tavAsmi dAsa:", iti vaktAram
mAm tAraya |

TRANSLATION OF THE TEXT:

I am Thy servant. I have surrendered myself unto Thee. Help me, Thy servant, Oh Lord to cross over Thy mUlaprakriti of three guNams, which flow like a current of the beginningless and endless Karma, which hides from my vision Thy natural Form, and produces in me a perverted knowledge about Thee and a sense of (false) satisfaction in me in enjoyment of material matters existing (in the worlds) in all manners of forms, subtle and gross--in body, senses and objects of enjoyment.

COMMENTS:

Then, Ramanuja goes on to describe the mUlaprakrti in the passage beginning with the word "madIya". Karma is called "anAdi" on account of the nyAya "Tree from the seed" (BeejAnkura nyAya). "tirodhAna karIm" reminds us of the passage in Geeta-GuNamaya samAvrta. ViparIta guNa is that knowledge, which comprehends deha (body) as Atman (soul). The passage "dehendriya" connotes that the Prakrti manifests itself as bogi (enjoyable thing) and bhogopakaraNa

(means for enjoyment). The world "daivIm" denotes that all these are for His recreating purposes. "dAsabhotaham" is the adjective qualifying "mAm". (The other reading is dAsabhUta: adopted by Swamy Desikan and he renders an interesting meaning to the words. According to him, "dAsabhUta:" denotes PraNavam; SaraNAgatosmi denotes nama: -- tavAsmi dAsa: denotes nArAyaNa.

The first half of dvaya mantram is contained in its essence in SaraNAgatOsmi and the second half is in "tavAsmi dAsa:".

"vaktAram" - Even an utterance of the words "bhava SaraNam" gets one to salvation. Cf. "bhava SaraNam itIrayanti".





cUrNikai 15

THE DESIRED END RESULT: ETERNAL SERVICES

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

teshAm jn~AnI nityayukta: ekabhaktirviSishyate |

priyo hi jn~Aninotyartham aham sa ca mama priya: ||

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

udArA: sarva evaite jn~AnI tvAtmaiva me matam |

Asthita: sa hi yuktAtmA mAmevAnuttamAm gatim ||

बहूनां जन्मनामस्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

bahUnAm janmanAmaste jn~AnavAn mAm prapadyate |

vAsudeva: sarvam iti sa mahAtmA sudurlabha: ||

इति श्लोकत्रयोदितज्ञानिनं मां कुरुष्व ।

iti Slokatrayodita jn~Aninam mAm kurushva |





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"nammAzhwAr mOksham!"





पुरुषः स परः पार्थ ! भक्त्या लभ्यस्त्वनन्यया ।

भक्त्या त्वनन्यया शक्यः । मद्भक्तिं लभते पराम् ।

purusha: sa para: pArtha ! bhaktyA labhyastvananyayA |

bhaktyA tvananyayA Sakya: | madbhaktim labhate parAm |

इति स्थानत्रयोदितपरभक्तियुक्तं मां कुरुष्व ।

iti sthAnatrayodita parabhaktiyuktam mAm kurushhva |

परभक्तिपरज्ञानपरमभक्त्येकस्वभावं मां कुरुष्व ।

parabhakti parajn~Ana paramabhakti eka svabhAvam mAm kurushva |

परभक्ति परज्ञान परमभक्तिकृत परिपूर्णानवरत नित्यविशदतम अनन्यप्रयोजन
अनवधिकातिशयप्रिय भगवदनुभवोऽहं तथाविध भगवदनुभवजनित अनवधिकातिशय प्रीतिकारित
अशेषावस्थोचित अशेषशेषतैकरतिरूप नित्यकिङ्करो भवानि ।

parabhakti parajn~Ana paramabhakti krta paripUrNa anavarata nitya
viSadatama ananya prayojana anavadhikAtiSaya priya bhagavadanubhavoham,
tathAvidha bhagavadanubhavajanita anavadhikAtiSaya prItikArita
aSeshAvasthocita aSesha SeshataikaratirUpa nitya kinkaro bhavAni |

COMMENTS:

Please, Oh Lord! Favour me and make me a Jn~Ani like one described in the following three slokAs:

1. Of them (the four classes of devotees), the one who is steadfast and





concentrates his devotion on Me Only is above the other three--for to him, I am excessively dear: So also is he dear to Me.

2. Indeed, I consider all these (the four classes) are generous; but of them the Jn~Ani the wise is My inner Self. He being steadfast in his mind, rests on Me, as the Supreme Goal.
3. At the end of many births, a man having realized that that Vaasudeva is All, comes to Me, He is a MahAtmA, rare indeed to find.

Also make me endowed with Parabhakti described in the following three passages in Bhagavad Geeta:

1. Oh Arjuna! That Supreme person is attainable only by Bhakti undistracted
2. He is to be attained only by Bhakti, which seeks no other benefit than that of attaining Him
3. He obtains that supreme devotion to me.

Make me also endowed with constant Para Bhakti, Para Jn~Ana and Parma Bhakti. I pray that I may become Thy servant in ever constant service to Thee--having acquired the experience of the Lord, i.e., full and clear and constant, highly desired, having no other object in view and produced by Para Bhakti, Para Jn~Ana and Parma Bhakti, a service which is the result of great urge to perform services of all forms suited to the conditions and circumstances of the moment, which are produced by unlimited love and devotion to Thee arising out of the experience as stated above.

Next, SrI Ramanuja prays for the securing of the desired gains, which are implied with the dative (fourth) case from SrImate nArAyaNaya contained in the dvaya mantram. Then a question arises as to whether in the case of a Prapanna, a person who has completely surrendered himself as a helpless person to Iswara. Para Bhakti, Para jn~Ana and Parama Bhakti are necessary steps for salvation. Because it is the accepted doctrine that by





Parabhakti alone Moksha is secured to the surrendered. How then does Sri Ramanuja pray for Parabhakti etc.? Prapatti stands in the place of Para Bhakti. In the previous passage, "mAm tAraya", Sri Ramanuja has made the surrender and so he is a Prapanna. So he does not intensely pray for Parabhakti but, only for the other two, i.e., Para Jn~Ana and Parama Bhakti so as to be obtainable by him during his life time here. Even in the case of a person engaged in Bhakti yoga, these two are obtainable by him during his lifetime here. Even in the case of a person engaged in Bhakti Yoga, these two are obtained by him during the time his connection with the body continues. They are however, upAya (means) for salvation in his case. But in the case of a Prapannan, they are not upAyAs but really gains (upeyAs) obtainable just before Moksha. Of these two, Para Jn~Ana is prayed for in the first instance by the passage "teshAm" etc.,. And by the next passage beginning with purusha: sa para:, Parama Bhakti is prayed for and not Para Bhakti.

The words "sthAna traya" are used to denote that the passages are found disconnected and in three different places in the GeetA. In the next sentence, he again refers to Para Bhakti, Para Jn~Ana and Parama Bhakti, but they are qualities attainable by a released soul only in the stage of Moksha. That is why the qualification, "eka svabhAvam" (One pointed natural qualification - a stage not attainable in SamsAra).

Next, SrI Ramanuja prays for that feeling of satisfaction arising out of the conscious experience of the Lord and also for its consequence, i.e., various services to the Lord. (The next passage has been already explained). "Seshataika rati rUpa" is a bahuvrIhi compound.

In the concluding three CUrNikais (16-18), Lord RanganAthA responds to the prayers of Sri Ramanuja.





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"We are HIS servants and will desire for nothing but service to HIM!"





cUrNikai 16

PRAYER ANSWERED: (REDEMPTION)

TEXT OF THE LORD'S RESPONSE:

एवंभूत मत्कैङ्कर्यप्राप्त्युपायतया अवक्लुप्तसमस्तवस्तुविहीनोऽपि अनन्त तद्विरोधिपापाक्रान्तोऽपि
अनन्त मदपचारयुक्तोऽपि अनन्त मदीयापचारयुक्तोऽपि अनन्त असह्यापचारयुक्तोऽपि
एतत्कार्यकारणभूत अनादि विपरीताहङ्कार विमूढात्मस्वभावोऽपि एतदुभयकार्यकारणभूत अनादि
विपरीतवासनासंबद्धोऽपि एतदनुगुण प्रकृतिविशेषसंबद्धोऽपि एतन्मूल आध्यात्मिक आधिभौतिक
आधिदैविक सुखदुःख तद्धेतु तदितरोपेक्षणीय विषयानुभव ज्ञानसंकोचरूप मच्चरणारविन्दयुगळ
ऐकान्तिकात्यन्तिक परभक्ति परज्ञान परमभक्तिविघ्नप्रतिहतोऽपि येनकेनापि प्रकारेण द्वयवक्ता त्वम्
केवलं मदीययैव दयया निःशेषविनष्ट सहेतुक मच्चरणारविन्दयुगळ ऐकान्तिकात्यन्तिक परभक्ति
परज्ञान परमभक्तिविघ्नः मत्प्रसादलब्ध मच्चरणारविन्दयुगळ ऐकान्तिकात्यन्तिक परभक्ति परज्ञान
परमभक्तिः मत्प्रसादादेव साक्षात्कृत यथावस्थित मत्स्वरूपरूपगुणविभूति लीलोपकरणविस्तारः
अपरोक्षसिद्ध मन्नियाम्यता महास्यैकरसात्मस्वभावात्मस्वरूपः मदेकानुभवः महास्यैकप्रियः
परिपूर्णानवरत नित्यविशदतम अनन्यप्रयोजन अनवधिकातिशयप्रिय मदनुभवस्त्वं तथाविध
मदनुभवजनित अनवधिकातिशय प्रीतिकारित अशेषावस्थोचित अशेषशेषतैकरतिरूप नित्यकिं करो
भव ।

एवंभूतोऽसि ।

evambhUta matkainkarya prApti upAyatayA avaklpta samastavastu vihInopi,



ananta tat virodhi pApAkrAntopi, ananta mat apacArayuktopi, ananta madIya apacArayuktopi, ananta asahya apacArayuktopi, etat kArya kAraNabhUta anAdi viparIta ahankAra vimUDhAtma svabhAvopi, etat ubhaya kArya kAraNabhUta anAdi viparIta vAsanA sambaddhopi, etat anuguna prakrti viSesha sambaddhopi, etanmUla AdhyAtmika Adhibhautika Adhidaivika sukhadu:kha tat hetu taditaropekshaNIyavishaya anubhava jn~Ana samkocarUpa maccaraNAravinda yugaLa aikAntika Atyantika parabhakti parajn~Ana paramabhakti vighna pratihatopi, yenakenApi prakAreNa dvayavaktA tvam, kevalam madIyayaiva dayayA, niSSesha vinashTa sahetuka maccaraNAravinda yugaLa aikAntika Atyantika parabhakti parajn~Ana paramabhakti vighna:, matprasAda labdha maccaraNAravinda yugaLa aikAntika Atyantika parabhakti parajn~Ana paramabhakti:, matprasAdAdeva sAkshAtkrta yathAvasthita matsvarUpa rUpaguNa vibhUti IlopakaraNa vistAra:, aparokshasiddha manniyAmyatA maddAsyaikarasAtma svabhAvAtmasvarUpa:, madekAnubhava:, maddAsyaikapriya:, paripUrNa anavarata nitya viSadatama ananya prayojana anavadhikAtiSaya priya madanubhavastvam tathAvidha madanubhavajanita anavadhikAtiSaya prItikArita aSeshAvasthocita aShesha SeshataikaratirUpa nitya kinkaro bhava |

evambhuutosi |

TRANSLATION OF THE TEXT

{Then the Lord answers the prayer and says to the devotee}

You may not have all the requisite qualifications for attaining the state of being in my such service; you may even be beset with sins which stand in your way (of attaining My service) you may have sinned grievously against Me or against My people (BhagavatAs) or committed unto Me extremely grievous wrongs unforgivable. Your disposition may be such a disposition which hides Me from your vision, i.e., ahankAra which is the cause and result of the above sins. You may be even affected by beginningless and perverted impressions and tendencies (inherited from previous births) which are the cause and result of



your sins and of ahankAra. You may be connected with Prakrti (the cause of the above All). You may be even set upon by obstructions to Para bhakti, Para Jn~Ana and Parama Bhakti -- a Bhakti constant and one pointed towards the lotus like feet of Mine, the obstructions for which are due to the enjoyment of external (Material) things, which in turn are the objects of pleasure and sorrow or of neither: caused by bodily organs and outside objects (of the earth or divine), all these due to connection with Prakrti.

However, you have somehow or other uttered the words of dvaya mantra. By My mere DayA, you will be freed completely from the obstructions to Para Bhakti, Para Jn~Ana, Parama Bhakti and their causes. You will also by My grace obtain Para Bhakti, Para Jn~Ana and Parama Bhakti and be favoured with the direct vision of Me, My form, My attributes, My vibhUtis and also of Moola Prakrti, which is My playground. You will also realize directly and clearly your own nature (innate quality), i.e., being in ever service to Me and be controlled by Me. Then, finding your enjoyment only in Me only and desirous of serving Me only and experiencing such enjoyment (as stated above) full clear, eternal, with no goal other than Me and extremely pleasant, you will be My servant for ever and ever as stated above. Take it that you have become My servant as described above.

COMMENTS:

In response to the Prayer, the Lord grants the prayer by the passage following: "evambhUta.....vihInoapi", conveys in substance the purport of the meaning of the first pAda of the carama sloka, "sarva dharmAn parityajya". avaklupta means injunction by the SaastrAs - "samasta vastu vihIna:" means though not qualified by having performed Karma, Jn~Ana and bhakti yOgAs and not acquired the subsidiary qualifications mentioned in the GeetA (amAnitvam). "vihIna" conveys the idea that he devotee had already given up all dharmAs as implied in the tyAga in the carama sloka. By the words "ananta..., " etc., it is sought to convey the idea ingrained in the preposition "pari" in "parityAga" (pari means completely). In fact, the helpless Prapanna is unable to perform the





three yogAs on account of his inability (to do it even in the future). These sinful karmAs, which are enemies of salvation are so heinous in character that he has lost all hopes of being able to perform the yogAs at anytime in the future. All this is conveyed by the prefix "pari" "etat kArya kAraNa bhUta" denotes the nyAya, "the Tree from the seed", each is kArya and kAraNa also. The adjective "viparIta" is in connection with "ahankAra", but some varieties of them (e.g., that body is the soul). For some kinds of ahankAra are not objectionable. (e.g., I am Brahman, i.e., That Brahman is the indweller in me"). This is also found in the Sruti (atha atha: ahankAra AdeSa:).

"vimUDhA Atma svabhAva:" The nature of Atman (Finite soul) is service-ship. This is hidden from the jIvA. "ubhaya kArya kAraNa" -- ubhaya denotes both sin and ignorance (Sukha dukka tatddhetu:): All understandable things not fit to be enjoyed.

"jn~Ana sankoca:" Ignorance of the true nature of ParamAtman and JIvAtman. This ignorance and the enjoyment of material objects are the obstructions (Vigna) stated later on. "ena kenApi prakAreNa": Whether as a person in a hurry to attain Moksha (arthA) or one who is willing to delay (till the end of his life).

"kevalam" -- only by My grace and Mercy irrespective of the feeling of anxiety or repentance of the devotee. "eva" in "madIya eva" is used to emphasize that only His grace is responsible for the devotees' salvation and madIya connotes that He does not need any other agency for showing His grace. "vistAra:" is used to show that when the devotee gets the direct vision of God, it is not only of some of His qualities but all of them.

Thus far the word nAryaNa has been expounded. Next follows the description of the status of jIvA, at the Moksha -- a status which is naturally his - in the passage beginning with "aparoksha".

mannyAmyatva includes both ideas about ParamAtman -- pervasiveness and support by Him of. "Oh Gargi, Sun, Moon, etc., and are supported by Him and





controlled by Him. Thus, the idea that jIvan is independent (of Him) is excluded.

madekha anubhava: Generally, a man follows actions, which are in conformity with the status in which he considers himself to be. Here, when a devotee thinks himself to be the servant of the Lord, he engages himself in worship, etc., and thus enjoys Him. **eka** emphasizes that the service is directed only to Him and not to anything or anybody else.

mad dAsya eka priya: Service to Him is pleasurable because the Lord is so high that He deserves all the worship that one can give Him. "**eka**" emphasizes that the devotee will not desire for anything else but service.

evam bhUtosi is in answer to a question arising in the mind of the devotee (SrI RaamAnujA) as to when should the date of service start? The past tense denotes that you have already become one or can be at anytime desired. This is the great boon and gain.





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"We will, by HIS grace, attain true knowledge !"





cUrNikai 17

आध्यात्मिक आधिभौतिक आधिदैविक दुःखविघ्नगन्धरहितस्त्वं द्वयमर्थानुसन्धानेन सह सदैवं
वक्ता यावच्छरीरपातं अत्रैव श्रीरङ्गे सुखमास्व ।

शरीरपातसमये तु केवलं मदीययैव दयया अतिप्रबुद्धः मामेवावलोकयन् अप्रच्युत
पूर्वसंस्कारमनोरथः जीर्णमिव वस्त्रं सुखेन इमां प्रकृतिं स्थूलसूक्ष्मरूपां विसृज्य तदानीमेव
मत्प्रसादलब्ध मच्चरणारविन्दयुगळ ऐकान्तिकात्यन्तिक परभक्ति परज्ञान परमभक्तिकृत
परिपूर्णानवरत नित्य विशदतम अनन्यप्रयोजन अनवधिकातिशयप्रिय मदनुभवस्त्वं तथाविध
मदनुभवजनित अनवधिकातिशय प्रीतिकारित अशेषावस्थोचित अशेषशेषतैकरतिरूप नित्यकिङ्करो
भविष्यसि ।

AdhyAtmika Adhibhautika Adhidaivika du:kha vighna gandha rahita: tvam
dvayam arthAnusandhAnena saha sadA evam vaktA yAvat SarIrapAtam atraiva
SrIrange sukhamAsva |

SarIrapAta samaye tu kevalam madIyayaiva dayaya atiprabuddha:, mameva
avalokayan, apracyuta pUrva samskAra manoratha:, jIrNamiva vastram sukhena
imAm prakrtim sthUla sUkshma rUpAm visrjya, tadAnImeva mat prasAdalabdha
maccaraNAravinda yugaLa aikAntika Atyantika parabhakti parajn~Aa
paramabhakti krta paripUrNa anavarata nitya viSadatama ananya prayojana
anavadhikAtiSaya priya madanubhava: tvam tathAvidha madanubhava janita
anavadhikAtiSaya prItikArita aSeshAvasthocita aSesha SeshataikaratirUpa
nitya kinkaro bhavishyasi |

TRANSLATION OF THE TEXT:

Thus relieved and not troubled by the obstructions in the least degree which





are the cause of worldly or divine grieves and sorrows, always uttering dvaya mantra with full understanding of its meaning and significance, You shall reside in Srirangam till the body falls to the ground (death).

You will, by My grace, attain true knowledge with no diminution of your capacities of consciousness of desires (to go to heaven) and shaking off easily the mortal coil (body) both physical and subtle, you will at once attain the privilege of constant and ever service (as stated above).

COMMENTS:

Then follow directions by the Lord as to how the devotee should conduct himself or arrange to spend the rest of the days of his life.

Dukka and Vigna connote the same thing. The investigation into meaning of dvaya and recitation of it are prescribed to avoid any attachment to material things. If even for a minute, there is a vacant interval in this action, room will be given to the three kinds of afflictions. This meditation does not help as a means to Moksha; in fact, the mere utterance of dvaya will do. This is however mentioned not as compulsory act to be performed but only as a way of spending the time fruitfully.

Srirangam means not merely Srirangam but includes any place favored by Gods and godly men. Till when? -- till the body falls.

kevalam -- Even if the jIvA does not do anything, "dayAyaiva" - **eva** here indicates the complete effectiveness of His dayA.

ati prabuddha: implies that the knowledge gained during one's lifetime is to be compared to darkness. The dawning of spiritual knowledge starts after the Finite soul rests on ParamAtman. In the case of the devotees practicing Bhakti yoga, the last reminiscences (antima smaraNa) should be gained by them. In the case of a Prapanna however he may (at the time of his death) be like a log of wood, a piece of stone, etc., yet Iswara will remember him and favours him





with high spiritual knowledge, when his soul rests in Him. The finite soul enters on its journey towards Iswara by the light shown by Him. The word "mAm" refers to Iswara with His natural personality, resplendent form, His attributes and His vibhUtis. **eva** indicates that at that time the jIvA is not disturbed by any other thoughts.

avaloOkayan - Having a direct vision of Iswara, **apracyuta** denotes a person with the full and undiminished impression on the memory produced by the teachings of Acarya etc., and the desire to attain Iswara.

tadAnIm eva -- without delay-- directly the bonds of prakrti are released.





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"SrIman nArAyaNa caraNau SaraNam prapadye!"





cUrNikai 18

ASSURANCE BY THE LORD:

मा तेऽभूदत्र संशयः ।

mAte bhUdatra samSaya: |

अनृतं नोक्तपूर्वं मे न च वक्ष्ये कदाचन ।

anrtam noktapUrvam me na ca vakshye kadAcana |

रामो द्विर्नाभिभाषते ।

rAmo dvirnAbhibhAshate |

सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अभयं सर्वभूतेभ्यो ददाम्येतद्ब्रतं मम ॥

sakrdeva prapannAya tavAsmIti ca yAcate |

abhayam sarvabhUtebhyo dadAmi etat vratam mama ||

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

sarvadharmAn parityajya mAmekam SaraNam vraja |

aham tvA sarva pApebhyo mokshayishyAmi mA Suca: ||





इति मयैव ह्युक्तम् ।

iti mayaiva hi uktam |

अतस्त्वं तव तत्त्वतो मदज्ञानदर्शन प्राप्तिषु निस्संशयः सुखमास्व ॥

atastvam tava tattvato mat jn~Ana darSana prAptishu nissamASaya:
sukhamAsva ||

अन्त्यकाले स्मृतिर्यातु तव कैङ्कर्यकारिता ।

तामेनां भगवन्नद्य क्रियामाणां कुरुष्व मे ॥

antyakAle smrtiryAtu tava kainkaryakAritA |

tAm enAm bhagavannadya kriyAmANam kurushva me ||

TRANSLATION OF THE TEXT:

(Assurance by the Lord) Entertain no doubt about it.

"I have never uttered nor shall I ever utter a falsehood".

Raama never speaks in two voices.

"Have I not already given the assurance?". "Him who even once bows to Me saying that I am Thine, I grant him shelter and protection from all evils. This is My vow."

"Renounce all dharmAs and surrender unto Me only. I shall save you from all sins. Do not grieve".

Therefore, you may rest free of doubt of fear in the matter of obtaining true knowledge about Me, True realization and attainment of Me".





COMMENTS:

mA te bhUt atra samsaya: - These are words of assurance that what was said already is not mere words of consolation.

anrtam etc., - the first quotation says that He never tells a lie. The second is just to confirm the assurance. He has given before **sakrudeva** etc., The assurance is for the whole world.

{The quotations are from the RaamAyaNa and MahA BhArata, first by Raama and the other by KrishNa}.

ata: tvam - What may be attained by Bhakti yoga can also be attained by Prapatti is indicated by these and the words following "Rest is assured and peaceful mind".

sukham Asva - A question is raised here as to whether Jn~Ana referred to in the passage is one to be acquired and hereafter. No, the Jn~Ana has been gained already by the teachings of the AcaryAs and that Jn~Ana is true knowledge. Just as that knowledge is true and truly attained, the next stages of direct vision and absolute attainment are certain; rest assured.

(Here, NigamAnta Desika gives the solution in a different way -- Jn~Ana referred to here is the confirmation of that knowledge acquired from AcAryAs unimpaired).

॥ इति श्रीशरणागतिगद्यं संपूर्णम् ॥

Thus ends the commentary by SrutaprakAsika AcArya on SaraNaagati Gadyam of Bhagavad RaamAnuja.

AcArya RaamAnujar ThiruvadikaLe SaraNam

Vaazhi pala Kaalam Srimad Azhagiya Singar !

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

