Sri Bhagavad-Ramanuja's
SARANAAGATI GADYA
with English Translation of the Commentary
by Sri Srutaprakasika Acharya
and of the Text

Prepared under the guidance of
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न मम श्रीपतेरेव
Not Mine / only Thine
INTRODUCTION

I am glad that I am able to edit and publish English Translations of some very useful Religious and Philosophical works in my Udbhaya Vedanta Grantha Mala Series. The public know that the first volume of Vedanta Deepa by Sri Bhagavad Ramanuja has been published with translations. The second Volume is getting ready and will be published soon. Meanwhile, an English Translation of Saranaagati Gadya, one of the three Gadyas by the same Sri Ramanuja, is being published. The translations are by Sri K. Bhashyam who has found the leisure not only to study these works but also undertake the task of translating them.

The ultimate goal of life is Moksha, the release of one's soul from the cycle of Samsaara. To attain this, there are two ways indicated by the Saastras, 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 Brahma to be practised 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 Aacharya and is desirous of Moksha. In ancient times, as stated in Taittireeya Upanishad, “Etatvai Mahopanishadam Devaanaam 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 Geeta Bhashya. Whatever controversy there may be as to whether Sri Ramanuja advocated Prapatti in his other works, there is no doubt that he has unmistakably indicated in his Gadya Traya the path of Prapatti as a sure direct means to salvation. So, while other works of Sri Ramanuja are to be studied to learn from them exactly what are the Tatwa, and Purushaarta, but to know what is Hita it is necessary to complete the study by studying the Gadya Traya, for, it is only then we can understand Hita, (Prapatti) its nature and how it is to be performed.

Saranaagati Gadya is in the form of a dialogue between Sri Ramanuja and Sri (Lakshmi) in the first instance, then between Sri Ramanuja and Naraayana. Tradition is that Sri Ramanuja performed Saranaagati in Srirangam before Lord Ranganatha and His Consort Sri (Lakshmi) when they were seated on an Aasthanam and that Sri (Lakshmi) and the Lord actually spoke to him and granted him his prayers as seen from the Saranaagati Gadya.

To Sri Ramanuja, Iswara is a Personal God who has the Universe, Chit and Achit as His Body and is full of all and various beneficent qualities. It is appropriats therefore that, as is usual with him, Sri Ramanuja should in his Saranaagati Gadya, sing the glory or the 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 (Lakshmi), Bhoo Devi and Neela Devi. He has also for His attendants Nityas, like Garuda and Vishvaksena, and the Muktas, in Vaikunta, the Blissful Abode of Sri Naraayana.
Saranaagati Gadya is the exposition of Dvaya Mantra which has come to us traditionally. This is the major Gadya, the other two Gadyas being supplementary. This work is one of great religious importance to the followers of Sri Ramanuja who believe in his philosophy of Visish-tadvaita.

There are more than one Commentary on this Gadya. The Commentary of Sri Sruta Prakasika Acharya (Sudarsana Bhatta) is taken for translation as it is a short one and is by an author respected equally by all sects of Sri Vaishnavas.

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Uttamur T. Veeraraghavachariar.
Sri Saranagati.

1. This Gadya is a commentary on the principle of the Dvaya, Mantra, which declares the Upaaya 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 (Purushakaara) interceder for approaching the Lord, the Almighty Father, who, like all fathers is sometimes harsh and
not easily approachable. She is first to be propitiated. Hence, the Gadya starts with the exposition of the words "Sri" or "Srimat". It may also be that "Sri" is first taken up for comment, considering the fact that our ancient Aachaaryas have said that Sri must first be approached and her affectionate permission taken from her by praying to her for Purushaartha and also for being made fit for performing the (Upaaya) (i.e. Saranagati for achieving the Purshaartha) by the utterance of the Moola Mantra.

The words "Bhagvat" and "Naraayana" indicate the fullness of Guna and Vibhooti and remind us that in both "Om Namo Bhagavate Vasudevaaya" (Dwaadasa Akshara) and "Om Namo Naraayanaaya" (Ashta Akshara), Lakshmi is closely associated.

The words Anuroopa and Abhimata are used in conjunction for, in some cases, there may be Anumata (but not Anuroopa) and again, Anuroopa but not Anumata. The object is to dispel such an idea, that is to say, that both do co-exist here. The word Guna following Roopa denotes the qualities of the Vigraha, such as, beauty, etc. The words, Aiswarya and Seela are used to denote the 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 4 names exemplify the Paratva and Saulbhyta of Lakshmi: The word 'Nityaanupaayini' is used to show that Lakshmi is
ever present with, and not separated from, the Lord, so that She may ever be ready to see that the faults of erring souls may be veiled from His notice. Niravadya means that She is not unapproachable (like in the case of Paramaatman) nor affected with any faults. Malishee means the anointed Queen; hence She is one whose wishes cannot be transgressed (or easily ignored by the Lord). Akhila in Akhila Jaganmaataram denotes that Ramanuja includes himself among those to whom She is a mother. Asaranya means persons with no other resource to go to for refuge. To show that the speaker includes himself in the class, the word Ananya is used. Thus far, prayers to Sri.

Translation of Text

(1) With no other help to resort to, I seek Thee, Sri Devi, full of all beneficent qualities, seated in a forest of lotus flowers. (Thou art) the refuge of 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 Unsullied, never separated from the Lord; Thyself Thine from, its qualities, and the most wonderful, limitless innumerable collection 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 Bhagavaan Naarayana.
2. Then the object for which Lakshmi Saranaagathi is performed as a preparatory step, is stated. The word Paaramaarthika goes to qualify the word Anubhava lower down. This word denotes either that Bhagavat Anubhava i.e. enjoyment of Vision of God is included in Parama Purushaarththa or that God Himself is the Parama Purushaarththa. 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. Charanaaaravinda implies that He is easily accessible to a Sesha or devotee, as easy as the breast-milk of a mother is available to her child. What is meant by Aikaantika is that the Saranaagati 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 for ever and ever. The achievement of that vision of God is Para Gnaana. The desire to have experience of that vision continued or perpetuated for ever and ever is Parama Bhakti.

The next six words beginning with Paripoorna go to qualify "Anubhava"; Paripoornana Anubhava means Perfect knowledge of the Lord in all stages and all conditions; that is, in Para, Vyooha, Vibhava, Haardaa and Archaa stages which are His Divine manifestations. Anavarata (continuous) is the opposite of "once" or "sometimes". 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 on occasions. Visadatama dispels any doubt about the Anubhava not being direct. Ananya Prayaogana is used to denote the opposite of there being some other object in view. Why? The answer is Anavadhika Atisaya Priya (limitless, intense affection). 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: is
meant such things as being seated in mantapa or resting in the Anta:pura: The word ‘Seshatva’ means service, like holding umbrella, waving chaamara, sounding kalanji (Thiruchinnam) serving as 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 call all the services be open to a Devotee? To explain away any such doubt, Ramanuja uses the words Rati-Roopa. Service by whomsoever done is to the pleasure of the Lord. So it is pleasing to the doer; hence it also satisfies any another devotee in the same way as if he himself has done the service. So Aalavandaar uses the words “Praharshaishyami” only ‘to gladden thee, not for my own pleasure.’ Therefore, the service, even if rendered by another, there is satisfaction as if done be oneself, and that is due to the feeling caused by witnessing the pleasure of the Lord by such service rendered by the other or others; such satisfaction itself is the service. The implication of the fourth (Dative) case (Naraayanaaya) is set out here. Paarmaarthikkee means that the Saranaagati 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 Saranaagati, distinctive from other Upayaas (ways of attaining Him) “Yatha avasthita” denotes that Saranaagati is not due to any Rajo-Guna. This is to be taken along with true manner
in which Saranaagati is to be performed. It denotes its quality. It cannot be true Saranaagati, if it is rendered unto a person not fit for such surrender. *Avirata*—uninterrupted till goal is reached. That is, it is the direct means to attain the fruit desired and not indirect, for, such indirect means do not last till the end but cease at some time on the way.

"*Astu Te*" these are the words of blessing by Lakshmi. Some say that these words were spoken by Sri Her-self; 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 Seeta has already declared in Ramayana "*Tena Maitri Bhavatu*" (word used by Seeta to Ravana). The words "*Sarva*" in *Sarvam Sampatsyate* is used to denote that not only the supplicant but also all those connected with him will be saved.

**Translation of Text**

(2) Pray Thee, bless my sincere and real Saranaagati at the Lotus Feet of Bhagavan so that it may become well and truly performed with all its angas (formalities) and be continued and without interruption till the goal of Purushaartha is reached. This 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 of 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 Him,—A love perfect, enjoyed fully in all His manifestations, not now but continuously with no interruption—This again promoted by the sincere one-pointed and ever intense \textit{Para Bhakti}, (i.e. the desire for His Vision) \textit{Para Jnaana} (direct perception of God) \textit{Parama Bhakti} (the longing to have that perception continued for ever)—\textit{Bhakti} at the Lotus Feet of the Lord. [This prayer Sri is acceded to by Her.]

Says Sri:—“So shall it be, Thus done, All is attained,”

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\textbf{Exposition of \textit{“Naraayana”}}

3. \textit{अपितृदेहप्रत्येकीकल्याणेकतानस्थितस्मितास्थितविश्वसना-नन्तत्त्वानन्दैकस्वरूप!} स्वामितानुरूप्यप्रभावित्य—दिव्यादुत्त
निम्न-निरवध-निरतिश्यावज्वल्य सौ-दर्शसौग-ध्यसौकुमार्यलघुवयोवनाबन्तंगुणनिधिविद्यरूप!

\textbf{COMMENTARY}

3. Then follows the exposition of the meaning of the word \textit{Naraayana} found in Dvaya, the word indicating the person described, as the \textit{Visesha} of \textit{Naraya} in Dvaya. “\textit{Akhila}, etc”—Free from the pains and penalties or the changes which the sentient and non-sentient things are liable to in this World.
“Pratyaneeka” denotes not merely the absence of the evil qualities but that He destroys evil in others. The words ‘Aananda’ means being good to oneself, and ‘anukuoola’ means good to others. It may also be taken to explain the word ‘Kalyaana’.

*Kalyaana Aikataana* mean the sole abode of, and completely full of, all kinds of, Virtues. Besides, *Kalyaana* means also good not only to one’s self but also to others. “Eka” excludes the possibility of being *jada* or inauspicious in any portion.

Then, Ramanuja goes on to describe the *Divya Vigraha*, i.e., Divine personality of the Lord. *Abhimata Anuroopa* are to be understood as before. *Ekarooopa* denotes that He is distinguished by His two qualities, (I) freedom from evils and fullness of good qualities hence to be worshipped (II) being the object of attainment (Upeya). *Achintya*, that is beyond the 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; “Ever lasting” is *Nitya*; *Niravadya* means Rare flawlessness, the fault of being not easily meditatable; unlike in the case *svarooopa* of God, His Vigraha is more easy to contemplate—*Soundaraya*:—loveliness—*Laavanya*:—Charm of the whole structure—*Adi* may denote other beauties, like, roundness of limbs length of arms.
Translation of Text

(3) [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 Naraayana!, the refuge of all the Helpless] the Enemy of all Evil and the Abode of all beneficent qualities, perfect embodiment (distinct from the forms of all other things) of immeasurable knowledge and of Bliss, bearing a form agreeable to Thee, Worthy of Thee, unchanging, beyond the reach of thought, Divine in essence wonderful to behold; Ever existing pure and Unsullied; pre-eminently Excellent, of Brilliant Loveliness; Sweet smelling, Charming with the prime of Youthfulness—indeed a Form full of such and a whole treasure of excellences.

His Attributes.

4. स्मामभविकानभविकानियात्यान्वकेष्वथ्रधिष्टिरिहिः सौशील्यातः सत्यातार्द्धवाताः सभीर्त्रैवधिशार्यमातुर्यत्वं भीर्योऽर्द्वाताः सभिर्वत्वं देविः।
   
   देविः सभिर्वत्वं देविः सभिर्वत्वं देविः सभिर्वत्वं देविः सभिर्वत्वं देविः।
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COMMENTARY

4. Then follow the natural qualities of Para-

maatman. Svaabhaavika-etc. The meaning is clear. The first six characteristics are common, then the

* Refer to original text, at Page 28.
next twelve are peculiar as being useful for the
grant of salvation to the Devotees.

Seela is where a superior has as his natural
quality the quality of moving freely with the
inferiors; when that 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
by His superiority.

Vaatsalya is the quality to find good even in
Evil: Just as a cow fondles its new born dirty calf.
This quality is one of the features of extreme
patience. Hence Patience is not mentioned
separately.

Maardava is the feeling of loss at any separation
from the devotees, a feeling of apprehension when
they are not present at any place.

Aarjava denotes perfect correlation of mind,
speech and body in action. So it is said “Rajubu-
dhyat sarvam akhayatum upachakarme” “because
of His artlessness He (Rama) began to narrate to
Surpanaka all about Himself” Sauhaarda:—Ever
wishing well of His Devotees:—Intent in doing
good to them without caring for any return. Saamyta
is the quality which does not make differentiation on
account of birth, conduct or character; making Him-
self easily available to them all and also rewarding
them, not minding any difference in the gifts offered
by them or their nature or value, in short no feeling of any difference. *Kaarunya*:—Removing the calamities and grievances without expecting any return.

*Maadhurya*: kindness shown even in inflicting punishment, such as, death. (*ehi ehi phullaambuja patra netra*) when Krishna goes to hit him with chakra, Bhishma cried to Krishna “Come, Come, Oh the lotus-eyed”. *Gaambheerya*—of immesasurable depth (worth) as the greatness and value of the favours granted by Him to His devotees bear no proportion to the insignificance of the deserts of the favoured. *Audaarya*:—with no feeling that any devotee has been over favoured or not satisfied with the favours granted. “Krishna felt indebted and remembered the debt when Drowpadi cried for help when being dishonoured:— or with no feeling that favours are granted to a stranger, but is only as if to son who is entitled to the patrimony. *Chaaturya*—affording instant relief to his Devotees overlooking their faults just like a father. Rama peformed the *Abhisheka* to Vibhishana on the battlefield itself. *Sthairya*:—Firm determination not to abandon His Devotees.

These twelve (qualities) are useful to Him for saving His Devotees.

Then follow three qualities which go to help Him in punishing those who stand in the way of His protecting His Devotees.
“Dhairya”—Unshaken stand against foes who stand in the way of granting such protection; “jatajooata granthim drudhayathi “making fast the knot of the hair.” “Saurya”: Prowess to enter the enemy’s camp as easily as if entering His own house.

Paraakrama—power to vanquish foes after entering their camp “Chinnam Bhinnam” (at the time Rama’s destroying Ravana’s moola balam).

Then are mentioned two qualities relating to enjoyment. Satyakaama denotes Iswara possessing of Nitya Vibhuti. [The word Kama has many meanings.] Satya Sankalpa denotes Iswara possessing the worlds for his Leela i.e., sport or recreation. Thus possessing the two worlds for his Dominion.

The next two qualities refer to the protective activities of the Lord apart from the 12 qualities already mentioned.

Krititva is the state of satisfaction in having acceded to the prayers of the Devotees, therefore the word may mean One who is active, that is to say, He Himself does what the Devotees should have done “Aham smarami”. “I think of him at the death of the devotee though he may not remember me.”

Kritaganata denotes ‘I remember’ i.e., remembering what has been done, but not what has to be done but left undone, or. Kritagna is one who
remembers only the good act done, however small but not the faults, nor the return He is making to them. The word *gana* is used to denote that in each of the qualities there are many (subvarieties) qualities contained in them. Such Gana's flood is "Ogha".

*Mahaarnava* is the Ocean. Virtues and qualities have no permanent value unless they seek abode in Bhagavan; indeed, without such refuge, they have no value.

Translation of Text

(4) 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 and 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 Devotees, Undaunted courage to bring succour to them, Courage to fight for the Devotees: Ability to fight the enemies within their own one camp; Having Thine will ever fulfilled, Having Thy commands irresistible, Thy Deeds fully executed—Always remembering with gratitude (even a little worship) done to Thee.
5. **Vividha** means different kinds of ornaments such as Kataka, Makuta; **Vichitra** denotes varieties in each kind of ornaments.

**Anantaascharya**—Excellent beyond any limit. **Niravada** is used to 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 Sugandhvatam**” 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 imbedded. or it may mean the Crown, itself. Compare “Na-Akundali-Na-Amakuti” “No one in Ayodhya without Kundala and Makuta” *Kireeta Rupa is Makuta*, i.e., the head ornament. **Divya** means divine, not
the ordinary kind the word is to be taken to quality all the above.

Translation of Text

(5) Oh! Narayna! Thou art decorated with all sorts and kinds of ornaments, Worthy of Thee, Most wonderful to behold, Ever lasting, Faultless, Sweet smelling, Soft to touch, Wonderfully splendidous, such as, the Crown bearing the central diadam of lustrous stone, 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 others precious and innumerable.

His Weapons.

6. सानुथ्यचिन्त्यशक्तिश्चक्रसमबितिश्राप कर्क्षेयनिधि निर्वचनरतिश्रयकल्याणदिच्छायुः

COMMENTARY

6. Then are mentioned His Divine weapons.

"Achintya Sakti" Each weapon has the power to do the work of all the weapons as stated in Ramayana about the arrow of Rama. "The works generally done with the help of a crowbar, a chisel, and spade were performed by one arrow of Rama"; this refers to the splintering the seven saalaa (Aachcha) trees, the Hill and the Paataala Loka by one arrow of Rama let off by him to prove His
Prowess to Sugreeva. Niravadya has been explained already. Niratisaya Kalyaana denotes the par-excellent splendour of the whole vision, including weapons and ornaments.

Translation of Text

(6) Oh! Narayana, 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 of exceeding all others in power and Force.

His Consorts.

7. स्त्राभिमत्तनित्यनिर्वन्दक्न्तुपुल्लस्तिपुस्मुगानसिद्वेंद्र्याचालकावराणित्रायासल्लस्यकल्याणगणश्रीवहम् एवंभूतभूमिनिघासायक! 

COMMENTARY

7. Then comes a passage which describes the splendid attributes of Sri and ends by saying that Iswara is the Lord of such a Sri. (The meaning of the passage has been already given). He is also the Lord of Bhoo Devi and Neelaa Devi who are also possessed of the splendid qualities similar to these mentioned in connection with Sri. This is indicated by the word “Evambhoota.” The two Devis are mentioned separately as they occupy not the same status as Sri, but are her “Seshabhootas.” Accordingly, it is said in Sri Guna Ratnakosa that Laxshmi pleases Her Lord by means of Bhoo and Neela whom she considers as her organs breast, hands, feet and look.
Translation of Text

(7) Thou art also the Consort of Sri with a form harmonising, with Thine and of highly beneficent qualities, such as Glory, Rulership with unnumberable excellent qualities; Thou art also the consort of Bhoo Devi, and Neelaa Devi, possessed of similar qualities.

His Attendants.

8. स्वरूपा स्थिति नित्य सच्चिदानन्दन परिचरिता चारण सामाजिक नानाविधान परिजन परिचरिता चरण युगल !

COMMENTARY

(8) Next, come “Parijanas”: His Attendants. Swaroopa denotes a form distinguished from forms similar to, and different from forms of other kinds. “Sthiti” explains that things exist only so long as they are fixed in their places. It is here intended to point out the difference between Nitya Siddhas and the Samsaarins—While the former understand and know the wishes of the Lord by their own perceptive powers, the Samsaarins do not know of His wishes and desires but act only as the Lord wills. The word “Bheda” qualifies the words Swaroopa, Sthiti, and Pravritti and shows the difference between them; it may also show that these activities etc., of Samsaarins are different from
those of Nityas. Again, the word may be taken together as Swachachanda Anuvrtti — Swaroopa — Sthiti—Pravrttaya: (That is to say, the Nityas are distinct and are to be distinguished from Samsaarins, for, they act understanding intuitively the wishes of the Lord.

Nitya-Niravadya distinguishes Nityas from the Muktas. “Kriya” here means Service to the Lord. Aiswarya means the control and direction of the activities of the body, organs, etc.—Sesha-asana is Vishvaksena, (for he is the eater of the remains of the food of the Lord) Cf. Aalvandaar’s Stotra Ratna, “the Eater of the food left over after thy eating.”

Naanaavidha:— of different kinds—Holding the Umbrella, whisking the Chaamar, serving as sandals or as a seat or the holding the betel spittoon are the varieties of such services. In each of the services the devotees employed are so many and innumerable. Parichaarikaa is used keeping in mind females like Vimala (one of the lady attendants who whisk chaamaras.)

Translation of Text

(8) Thou possessest also innumerable followers and servants, male and female, to minister to Thy wants and comforts, waiting at Thine Feet, whose form, existence and actions are due to Thine will; they are, Aadisesha, Vishvaksena, Garuda, who are endowed with host of beneficient virtues, Unperishing. Pure, Of limitless wisdom and energy for action, Endowed with power to direct and maintain.
His Vaikuntha.

9. \textit{परमर्योगिनायनसारिच्छेदसर्पसर्बभाववाच्यमितविविध - विविद्रानन्तमोभयमोग्यकरणमोग्यस्यानसमुद्रानन्तनांत्महाविभवा - नन्तपरिमाणनित्यनिरवचनिरतित्यश्रीविकृतनाथ!}

\textbf{COMMENTARY}

(9) Then follows a description of Vaikuntha and describes Nārāyaṇa, as the Lord of Vaikuntha.

In the next passage, “Parama Yogi \textit{Vangmanasa Aparicchedya Swarupa Swabhaava}” may be taken by itself as in the vocative case qualifying ‘\textit{Paramatman}’; or as qualifying \textit{Vaikuntha} as described in Vaikuntha Gadya. In the former case, \textit{Parama-Swarupa} means His natural and supreme attribute of Rulership. In the latter, the word \textit{Swarupa} will signify a structure. \textit{Parama Swabhaava} denotes some quality, other than \textit{swaroopa}. “\textit{Saulabhya},” is easy accessibility. Enjoyability is its natural attribute. \textit{Vividha} denotes different varieties of the same thing. The innumerability of each of the variety of the things is described by \textit{Ananta-Wonders} are so many and numerous. \textit{Vibhava} denotes the abundance of enjoyable things—enjoyable outside such as, merely, chariots, etc., (not garlands, and sandals, etc.) \textit{Nitya} means Eternal Existence. \textit{Niravadya} is used to show that there is no blemish or fault in any of the things found in Vaikuntha. \textit{Niratisaya} the word nothing higher than this, meaning something like \textit{Anuttama}. 
Translation of Text

(9) Thou art also the Lord of Vaikuntha, the Eternal, Faultless, Unmeasurable World, beyond the speech or the minds 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 Vaikunta of Thine, Oh! Lord.

His recreation.

10. सङ्कल्पिकाविज्ञानरूपस्थितिप्रतिस्थापितस्विर्षेष्ट्वकालभावप्रकृतिपुरुषकालात्मकविज्ञानचतुर्वर्गोपायोपकरणं—स्थानरूपस्विभुजग्रहुदयविभवतिकल्लीला

COMMENTARY

(10) Then follows a description of Leelaa Vibhooti, the Universe and all things in it. By the word, “Svasankalpa” it is meant to convey the meaning that not only that He controls and directs but also that He sustains and protects. Then about Seshaatvam. This means that the whole Universe is under service to Him. Kaala generally comes after Prakrti as both are Achetana. Here, the reason why “Kaala” is not mentioned next after Prakrti but before is because it acts as the “Kaarana” the cause of the 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*” variegated in the matter of sound, touch, etc. “*Vichitra*” implies distinction. The word *Nikhila* is used to differentiate *Iswara* from *Brahma* (The Four-faced) and others.

**Translation of Text**

(10) Thy sport is the Creation, Maintenance and the Dissolution of the worlds which contain in themselves many different kinds of enjoyments, the instruments of enjoyment and suitable places for such enjoyment, such as, *Prakrti*, *Purusha* and *Kaala* which are by their 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.

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**Invocations denoting the above qualities.**

11. सत्यकाम! सत्यसङ्कल्प! परतत्त्वते! पुरुषोत्तम! महाविशुद्धे! श्रीमन्! नारायण! केशुकण्ठनाथ! अपारकाश्यसौ-शील्यवासल्योदयश्चर्यसौन्दर्यमहोदये! अनात्तोचितविशेषाशेषतोक-शरण! प्रणतान्तिहरु! आश्चितवासल्योकजन्तुरुः! अनवरतकितितिनिकल-भूतजातयाथायत्य! अशोचचररुतमुत्तनिकितिनियमननित्य! अशोच-चिदचिद्विद्वत्सरप्रभूते! निकितजगदाधार! अविद्वजगश्चामिन!
COMMENTARY

(II) The following eight Namas (names) are used as proofs to show that He is possessed of all the qualities mentioned before as natural to Him. By Satyakaama, the Lord is denoted as possessing Nitya Vibhooti. Satya Sankalpa denotes the possession of Leela Vibhooti and also that He is the nimitta Kaarana (creative cause). To show that He is also the Upaadaana Kaarana, the name parabrahmabhoota is used. To show that though He is the Upaadaana Kaarana, He is not affected by any infirmities of material things, the next Nama, Purushothama is used. To dispel any doubt that may be created as to how, being the Upaadaana Kaarana, He can be said to be separate and distinct from Prakarti, the next Name Maha Vibhooti is used reminding us of the harmonising sruti. That is to say, He has the Vibhootis as His Body. To denote that they both Iswara and Sri. are jointly Masters, the word 'Sriman' follows.

The next name Naaraayana "is used to convey the same sense in some detail (i.e., Iswara and Sri). That He is not affected by the infirmities attaching to the Vibhooti, has been already expressed in some what general terms by the word "Mahaa Vibhooti. The Nirukti of the word (Naaraayana) Naraat Jataaani. Tatvaani Naraani Iti Tato Vidu." Again, to show
explicitly and authoritatively the existance of \textit{Nitya-Vibhooti}, the name \textit{Vikunta Naatha} is used. The root meaning of Vaikuntha is as follows: The root Kuthi=gati-Pratighaata means “to obstruct knowledge.” The obstructions are caused by Karma. Vi=without; Vikuntha=without karma or obstruction to knowledge. Souls whose knowledge is not obstructed by karma and such like impediments are called \textit{Vikuntha}. The place where they reside is called \textit{Vai-kunta}.

Thus far, the nature of the Brahman and Its attributes and qualities, appertaining to both of the aspects of being the \textit{Upaaya} (the means to an end) and \textit{Upeya} the goal to reach, have been adumbrated.

Next follow His qualities, specially relating to the \textit{Upaaya} aspect only. The enumeration starts with \textit{Apaara}. 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. \textit{Kaarunya} has been already explained. \textit{Aiswaraya} is meant to express the sense that though a \textit{Samsaarin} acts in a such 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. \textit{Aiswaraya} means also His Lordship or Directorship. That He attracts and makes \textit{Samsaarins} come under His protection is conveyed by the word “\textit{Soundarya}.”
That is why it is said 'Pumsāam Drishti Chitta Apahaarinam' (He who steals the sight and the hearts of men) and "Jitam Te." "Victory to you."

Having thus far described the very many virtues and qualities of Iswara, now Bagavad Ramanuja goes on to show that the phala of possession of these qualities, That is to invite surrender (Sarangati.) He starts with "Anaolochita-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 Pranataarti Hara, 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 the name of Varadaraja of Kaanchi. Its special mention here by Sri Ramanuja may be in remembrance of the special grace shown to him by Kanchi Varada and his consort who appeared as hunter and huntress to help him when he was deserted by the Yadava Prakaasa in a forest. The mention may also be due to the special grace shown to him by Varada of Kanchi generally. The attribute Aasritavaatsalya is useful to Him in his activities (of protecting his Devotees). The quality of "vaatsalya" (affection as that of 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 Sri Ramanuja as he believed that it is the opinion of Iswara that
some action on Jeeva'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 Jeeva may not be co-operative, the Jeeva 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 Jeeva, the words "Asesha Chit-Achit" are used. "Even the prayer to Thee by the Jeeva that he should be saved is also due to Thy Will; "Why then shouldst thou sustain and allow them to grow?"

Akhila Jagat Swaamin connotes that the world is under His Lordship (Dominion) not only physically but also in respect of (its) qualities "Gunai: Daasyam Upaagata?", are the words used by Lakshmana in respect of Raama.

AsmatSwaamin denotes not only the mere "being" in service but also the favour shown by Him in granting the Jeeva this birthright to serve and endowing him with the qualities he possess. That is, whatever happens or not, all these are His doings. Satyakaama conveys the idea that the protection of the weak and helpless is the duty (work) of a Paripoorna (Perfect Being). Satyasan-
kalpa:—The above act of protection is performed without any effort.

Sakaletara Vilakshana:—If Thou does not undertake this task, how art Thou then different from the others? *Arthikalpaka* must be taken to mean conjunctively One to whom prayers are made and one who grants all prayers like Kalpaka Tree. Cf. *Sametya pratinandyā cha “or Udaarāa: Sarva Eva ete”*-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.

*Aapatsakhāa* 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 given. *Naaraaayana*:—Even though neglected by Her, 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.

**Translation of Text**

(II) Thy will fulfilled, Thy commands carried out, by all, Thou art the Para Brahma, the biggest of persons of great might and wealth; Thou art the Consort of Sri! Oh! Naaraaayana, Lord of Vaikuntha Thou art the ocean filled with beneficial qualities.
such as, unlimited mercy, easy accessibility, affectionate kindness, generosity, rulership, extreme comeliness. Thou art again the refuge of the whole world without any distinction (as to race, colour or caste). 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 skilfully 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, Naarayaanaa, the refuge of the Helpless, the one and the only Refuge (with no others to go for Help).

Saranaagathi.

12. अनन्यशरणस्वत्यादिविन्दुयुगं शरणमहं प्रपन्दे ||
   अत्र हयम् ।

   पितरं मातरं दारानु पुष्करानु वन्धूनु सब्रीनु गुरुनु ।
   रत्नानि धनघान्यानि क्षेत्राणि च गृहाणि च ॥
COMMENTARY

(12) Calling himself as a Ananya Sarana (helpless person). Ramanuja makes the surrender. “Tvat Paadaaravindya 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 a prayer at His feet is a pleasant performance. Yugala can be said to be explanatory of the dual (Charanow) mentioned in Dvaya Mantra. Aham. I who am a great sinner who has committed an Ocean of sins.”

Prapadye I surrender. Upto this the first portion of Dvaya Mantra has been expounded.

Then Sri Ramanuja goes on to give the full meaning of Ananya Sarana: Saranam Aham.
Prapadye by referring to quotations and passages from the Puranaas.

In the sloka quoted, all the things mentioned up to and including "Guroon" (i.e., the first portion) denote Upaayas (means to attain the goal.) In this case Daara (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 things considered to be valuable in this world. Then, in the next sloka beginning with "Sarva" is set out the Upaayas to be used in the Paraloka (in the next world) and the gains to be obtained through them. The word "Akshara" denotes Kaiwalyam (enjoyment by the soul of itself only). By the words Loka Vikraanta and Vibho are denoted His qualities of easy accessibility and All Mightiness.

Then the word "Saranam" is expounded in the next Sloka. The Sloka conveys the idea that Bhagavaan is the real father and relation in the matter of protection, etc., and to show that he does the function fully and better than the natural, father and others; The words "Twam 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 the Sloka beginning with "Pita Asi." In the matter of protection of Jivas, there is none to equal Him or to excel Him. It is so even in the matter of easy accessibility. Apramatima Prabhaava pictures His All Mightiness.
Then, Prapatti (meaning conveyed by Prapadye) is expounded. "Isam Idyam" conveys the idea that there is no "Isa" (Lord) above Him and He alone is to be worshipped. Compare the Santi 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.

Translation of Text

(12) I seek Thy protection and surrender Myself unto Thine Lotus Feet. (Saranaagati)

Athra Dvayam:—(So far, Dvaya Mantra has been expounded). The explanation of this sentence with Mantra.

(a) (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.
(b) 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.

(c) 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.

(d) 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 canst save me.

Prayer for Purification.

13. मनोवाक्यायेरनादिकाल्प्रदुःखतानन्तराकुलकरणक्षयाकरणम्- गवदपचारभगवतपचारासदाचारसुपनानविधानपत्थरानु आरण्य कार्यान्तु नार्थकार्यान्तु कृतान्तु नित्यमाणान्तु करिष्यमाणान्तु सर्वन्नर्तसंतः क्षमां । अनादिकाल्प्रदुःखं विपरीत्ज्ञानमात्मविपयं कुलसज्जविनिर्धारैंम्; विपरीतव्रतं चारेर्दिष्यमविपयवापि वर्त्तनां वर्तिष्यमाणां च सर्वे क्षमां ।
COMMENTARY

(13) Sri Ramanuja then starts to expound the later portion of “Dvaya”. 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 Naraayanaya” (though it is earlier in sequence), because Good follows only after driving out the Evil. “Srimate Naraayanaya” indicates the attainment of Good, and “Nama,” Destruction of Evil.

Then Ramanuja prays for purification from his sins. Anaadikaala Pravrita (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 Apachaara (offences—the doing of prohibited acts and omitting to do acts prescribed, in general. The second Ananta qualifies Apachaara. After referring to offences generally in the first instance, Sri Ramanuja goes on to specific offences, in the passage beginning with “Bhagavat.” Bhagavat Apachaara is an offence like, one committed by Sisupala. Bhaagavat Apachaaras are offences towards His devotees (may be in the matter of money and other causes) or it may be taken to mean that offences towards His Devotees are offences against Him also. That is denoted by Bhaagavat Apachaara. Offences against the Bhaktas or Bhaghavatas are Bhaagavata-Apachaara. [In the commentary the words Bhaagaghavata Apachaara is repeated twice. But it makes the sense obscure and illogical. Hence one
of them is to be omitted. Otherwise offence against Bhagvan will be taken an offence against Bhaagavatas also.

Asahya Apachaara means offences against Acharya or it may mean offences committed against Bhaagavatas, 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 “Naanaa Vidha” is denoted that there are many sub-divisions in each of these various offences. The word “Sarva” is used to include all and every offences in its fold. Karmas have the capacity to make a man unfit for Vaidic 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 “Aseshatha:” 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.

Vipareetha Gnaana relating to Atman: this would consist of the knowledge that the Aatman 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 Naraayana, or the idea that the things (which are really under the control of Bhagvaan) 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 Bhagvaan, Bhaagavatas, or other Gods, it is said to be Vipareetha Vritta contained in the word ‘Asesha.’

“Adyapi Vartamaanam.”—Even though clearly instructed by Acharya and though the knowledge gained is comprehensive, because of the inherited tendencies, which cannot be shaken off) Vipareetha Gnaana) and Vipareetha Vritta do result. Hence “Adyaapi.”

Translation of Text

13. 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.
Prayer for being saved.

14. मदीयानादिकमःप्रवाहप्रवृत्तं भगवदश्रूपतिकृ देवीतिरोधानकरी निर्युपक्षानानि क्षतिस्याश्च भोगशुद्धेर्जननी देहेन्द्रियलेन भोगलेन सूक्ष्मरूपेण चावस्थिता दैर्घ्योऽुमायि मायाः दासभूतः शरणागतोपिसि त्वास्मिद्धास इति वक्तारं मात तारय।

COMMENTARY

(14) Then, Sri Ramanuja goes on to describe the Moolaprakrti in the passage beginning with the word “Madeeya.” Karma is called “Anaadi” on account of the Nyaaya “Tree from the seed” (Beejaankura Nyaaya) “Tirodhaana Kareem” reminds us of the passage in Geeta--“Gunamaya Samaavrta.” Vipareeta Gana is that knowledge which comprehends Deha (Body) as Aatman (Soul). The passage “Dehendriya” connotes that the Prakrti manifests itself as Bhogya (Enjoyable thing) and Bhogopakarana (means for enjoyment). The word “Daiveem” denotes that all these are for His recreative purposes. Daasabhootam is adjective qualifying “maam”. (The other reading is Daasabhuta: This is adopted by Sri Desika and he renders an interesting meaning to the words. Dasabhuta: denotes OM; Saranagatosmi denotes Nama:—Tavaasmi Dasa: denotes Naaraayanaya).

The first half of Dvayamantra is contained in its essence in Saranaagatosmi and the second half is in Tavaasmi Dasa:
Vaktaaram: Even an utterance of the words "Bhava saranam" gets one to salvation. Cf. "Bhava Saranam itieverayanti."

Translation of Text

14. "I am Thy servant. I have surrendered myself unto Thee. Help me, Thy servant, Oh Lord! to cross over Thy Moolaprakruti, of Three Gunas 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 the enjoyment of material matters existing (in the world) in all manner of forms, subtle and gross—in body, senses and objects of enjoyment.

The Desired End—Eternal service.

15. 'тэвама जानी नित्युक्त एकभक्तिशिष्यते। प्रियो हि ज्ञानलोकक्षयमहं स च मम प्रियः! || उदाराः सर्वे एवैते जानी लवणं मे मतम्। आश्चर्यः सहि युक्त्यां मामेवान्त्यां गतिम्। || कहृतां जन्मनामन्ते ज्ञानवान्मां प्रपदते। वासुदेवसर्वभिमिति स महामा सदुर्दृष्टि || —इति क्रीक्त्योदितानिन्त्रानिं मा कुलम्।

'पुश्च य य परः पार्थ भक्त्या दम्यस्वन्यायः,' 'भक्त्या खचन्यया शक्यः'; 'सदृष्टि ठमते परास्' इति स्थानत्रयोदितपर-भक्तियुक्तमा मा कुलम्।

परभक्तिंपरक्ज्ञानपरसभ्यंकंलभावं मा कुलम्।
(15) Next, Sri Ramanuja prays for the securing of the desired gains which are implied with the dative (fourth) case from Srimate Naarayanaaaya contained in the Dvaya. Then a question arises as to whether in the case of a Prapanna (i.e., a person who has completely surrendered himself as a helpless person to Iswara), Parabhatti, Parag-nana and Paramabhakti are necessary steps for salvation. Because it is the accepted doctrine that by Prapatti alone Moksha is secured to the surrenderer. How then does Sri Ramanuja pray for Parabhatti etc.? Prapatti stands in the place of Parabhatti. In the previous passage "Maam Taaraya". Sri Ramanuja has made the surrender and so he is a Prapanna. So he does not intensely pray for Parabhatki but, only for the other two, i.e., Para Gnana and Paramabhakti so as to be obtainable by him during his life time here. Even in the case of a person engaged in Bhaktiyoga, these two are obtained by him during the time his connection with the body continues. They are, however, Upaaya (means) for salvation in his case. But in the case of a Prapanna they are not Upaayyas but really gains (Upeways) obtainable just
before Moksha. Of these two, Paragnana is prayed for in the first instance by the passage Teshaam, 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 Geeta. In the next sentence, he again refers to Parabhakti, Paragnana, Paramabhakti, but they are qualities attained by a Released soul only in the stage of Moksha. That is why, the qualification “eka Swabhaavam,” (one pointed natural qualification—a stage not attainable in Samsaara).

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 Roopa” is a Bahuvrihi compound.

Translation of Text

15. Please, Oh! Lord, favour me and make me a Gnaani like the one described in the following three Slokas:

Slokas:

(a) Of them (the four classes of Devotees), the one who is steadfast and concen-
trates his devotion on me only is above the others—for to him I am excessively dear: So also is he dear to Me.

(b) Indeed, I consider: All these (the four classes) are generous; but of them the Gnani the wise is My Inner Self. He, being steadfast in his mind, rests on Me, as the Supreme Goal.

(c) At the end of many births, a man having realised that Vasudeva is the All, comes to Me, He is Mahatma, rare indeed to find.

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

(i) Oh Arjuna! That Supreme Person is attainable only by Bhakti undistracted.

(ii) He is to be attained only by Bhakti which seeks no other benefit than that of attaining Him.

(iii) He obtains that supreme devotion to Me."

Make me also endowed with constant Para Bhakti, Para Gnaana and Parama Bhakati. I pray that I may become Thy servant in ever constant service to Thee—I 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 Gnaana and Parama 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 the unlimited love and devotion to Thee arising
out of the experience as stated above.

Prayer answered—Redemption.

16. एवंभूतत्तत्कैड़ेहं हृद्यमा प्रश्नायत्या कस्तसमस्ततस्वस्तवस्वस्वितहीनोडोपि,
अनन्तत्तदीर्घसविपाकान्तोडोपि, अनन्तमदयचारुक्तोडोपि, अनन्तमदीया-
पचारुक्तोडोपि, अनन्तासहायचारुक्तोडोपि, एतत्कायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,
एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितही

| 16. एवंभूतत्तत्कैड़ेहं हृद्यमा प्रश्नायत्या कस्तसमस्ततस्वस्तवस्वितहीनोडोपि,  |
| अनन्तत्तदीर्घसविपाकान्तोडोपि, अनन्तमदयचारुक्तोडोपि, अनन्तमदीया-  |
| पचारुक्तोडोपि, अनन्तासहायचारुक्तोडोपि, एतत्कायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि,   |
| एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि, एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि, |
| एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि, एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि, |
| एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि, एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि, |
| एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि, एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितहीनोडोपि, |
| एतत्तुभयकायकायणमूलानार्दिवर्तीताहं हृद्यमावस्तवस्वितही

Prayer answered—Redemption.
COMMENTARY

16. In response to the prayer, the Lord grants the prayer by the passage following:—“Yevamboola......Heenopi” conveys in substance the purport of the meaning of the first paada of the Charama Sloka. “Sarva Dharmaan Parityajya.” Avaklupta means enjoined by the Saastra—“Samasta Vastu Viheena:” means though not qualified by having performed, Karma Yoga, Gnana Yoga and Bhakti Yoga and not acquired the subsidiary qualifications mentioned in the Geeta (Amaanitvam). “Viheena” conveys the idea that the Devottee had already given up all Dharmas as implied in the Tyaaga in the Charama Sloka. By the words. the “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 sinful Karmas and hence he has to give them up on account of this inability (to do it even in 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 any time in future. All this is conveyed by the prefix ‘Pari.’ ‘Yetat Kaarya Kaarana Bhoota’ denotes the Nyaya “The tree from the seed”, each is Kaarya and Kaarana also. The adjective Vipareeta is in connection with “Ahankaara” with the object of not excluding all Ahankaras, 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: Ahankaara Aadesa:)

"Vimoodha Aatma Swabhava:" The nature of Atman (Finite Soul) is service-ship. This is hidden from the Jeeva. "Udbhaya Karya Karana"—Udbhaya denotes both sin and ignorance "Sukha Duhkha Taddhetu: All undesirable things not fit to be enjoyed.

"Gnaana Sankocha: Ignorance of the true nature of Paramaatman and Jeevatman. This ignorance and the enjoyment of material objects are the obstructions (Vighna) stated later on. Eva Kenaapi Prakaarena: Whether as a person in a hurry to attain Moksha (Aartha) 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 Madeeyaya eva is used to emphasise that only His Grace is responsible for the Devotee’s salvation and Madeeya connotes that He does not need any other agency for showing His Grace. Visthaara: 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 Narayana has been expounded. Next follows the description of the status of Jeeva, at the Moksha—a status which is
naturally his. — in the passage beginning with Aparoksha.

Manniyaamyatva includes both ideas about Paramaatman—pervasiveness and support by Him. Cf. "Oh! Gargi, Sun, Moon, etc. are supported by Him and controlled by Him." Thus, the idea that Jeevaatman is independant (of Him) is excluded.

Madeka 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 emphasises that the service is directed only to Him and not to anything or anybody else.

Mad daasya 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 emphasises 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 Ramanuja) as to when should the state of service start? The past tense denotes that you have already become one or can become at any time desired. This is the great boon and gain.

Translation of Text

16. [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 \(\text{of attaining My service}\); you
may have sinned grievously against Me or against
My people (Bhaagavatas) or committed unto me
extremely grievous wrongs unforgivable. Your
disposition may be such a disposition which
hides Me from your vision i.e., Ahankaara which is
the cause and result of the above sins. You may be
even affected by begginingless and perverted impres-
sions and tendencies (inherited from previous births)
which are the cause and result of your sins and of
Ahankaara. You may be connected with Prakrti
(the cause of the above All). You may be even set
upon by obstructions to Para Bhakti, Para Gnana
and Parama Bhakti—a Bhakti constant and one-
pointed towards the lotus like feet of Mine which
obstructions consist of limited knowledge due to the
enjoyment of external (material) things which 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 Mantra, Dvaya. By My mere Mercy,
you will be freed completely from the obstructions
to Para Bhakti, Para Gnana, Parama Bhakti and
their causes. You will also by My Grace obtain
Para Bhakti, Para Gnana and Parama Bhakti and be
favoured with the direct vision of Me, My Form,
My attributes, My Vibhootis and also of Moolaprakriti
which is My Playground. You will also realise
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 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.”

Lord's Injunction how Prapanna is to spend his days.

17. आध्यात्मिकाधिभीतिकार्यिकदार्शितिष्ठये -
दयामर्थाः संधानेन सह सदैव वक्ता यात्रा भीतिरपि तत्त्रात्रि श्रीरेखे भुक्माय।

शरीरपालस्ये तु केवल मद्र्योवेव दण्या अति प्रवुज्रो माने-
वाच्योक्तये अप्रयुतवर्जय संस्कारस्य, जीणेवा च यं सुखे नं प्रकृति
स्थूलसूक्ष्मपूर्वा विसुमय, तदानेने भवसादव्रजमच्चरणारविन्दुपाले
काण्तिकालितिकरभक्तिप्रज्ञानपरमभक्तिद्विद्वे कृतरं निर्णयित्वं विशाद
तमानम्यप्रयोजनानविभिक्तिविशिष्यमदनुभवस्यं तथा विधमदनुभवजनि
तानविभिक्तिविशिष्यमानवकारितास्यमायेव चितारं चितारं चितारं चितारं चितारं
किंकृतो भविष्यसि।

COMMENTARY

(17) 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.

Duṣkka and Vighna 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 mediation 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 favoured by Gods and Godly men. *Till when* – till the body falls.

*Kevalam*: Even if the Jeeva does not do anything. *Dayaayeva—eva* here indicates the complete effectiveness of His Dayaa.

*Ati prabhudda*: 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 Paramaatman. In the case of the Devotees practising Bhakti Yoga, the 'last reminiscence' (*Antima smaranam*) 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 favour 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 "*Maam*" refers to Iswara with His natural personality, resplendent Iswara with His attributes and His Vibhutis. *Eva* indicates form, His attributes and His Vibhutis. *Eva* indicates that at that time the Jeeva is not disturbed by any other thoughts.
Avalokayan: Having a Direct vision of Iswara. Aprachyuta denotes a person with the full and undiminished impression on the memory produced by the teachings of Acharya etc., and the desire to attain Iswara.

Tadaaneem eva without delay—Directly the bonds of Prakrti are released.
(The rest of the passage has been explained already).

Translation of Text
(17) Thus relieved and not troubled by the obstructions in the least degree, which are the cause of wordly or divine griefs and sorrows, always uttering Dwaya Mantra with full understanding of its meaning and significance, you shall reside in Sriranga 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 this mortal coil (body) both physical and subtle, you will at once attain the privilege of constant and ever service (as stated above).

Assurance by the Lord.
18. ‘मा ते भृद्द्र संशयः।’ ‘अनुत् नोक्रुवि मे न च वक्षे कदाचन।’ ‘रामे दिनामिभापते।’
‘सक्षेप्र अपनाय तत्वास्मीति च स धापते।’
‘अभयं सर्वभूतभ्यो द्वायमेवद्वृत्तं मम॥’
COMMENTARY

(18) Ma Te bhoot 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. Sakrteva, etc. The assurance is for the whole world.

[The quotations are from Ramayana and Maha bharata, the first by Rama, 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 in assured and peaceful Mind.

Sukham Aaswa.—A question is raised here as to whether Gnaana referred to in the passage is one to be acquired hereafter. No, the Ganana has been
gained already by the teachings of the Acharyas and that *gnaana* 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—*Gnana* referred to here is the confirmation of that knowledge acquired from Acharyas unimpaired.)

*Thus ends the commentary by Srutaprakasa*ka

*Acharya of Saranaagathi Gadya.*

**Translation of Text**

18. [Assurance by the Lord] Entertain no doubt about it. "I have never uttered nor shall I ever utter a falsehood." "Rama 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. Don't grieve." Therefore, you may rest free of doubt or fear in the matter of obtaining true knowledge about Me, True Realisation and attainment of Me."

*Thus ends the translation of the original text of the Saranaagati Gadya.*