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Sri Bhagavad-Rāmanuja's

SARANAAGATI GADYA

with English Translation of the Commentary
by Sri Srutaprakasika Acharya
and of the Text

Prepared under the guidance of
Abhinava Desika
SRI UTTAMUR VIRARAGHAVACHARYA SWAMI
BY
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Ubhaya Vedanta Granthamala Series

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 *Ubhaya 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 Samsara. 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 Brahman 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 Acharya and is desirous of Moksha. In ancient times, as stated in *Taittiriya 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 appropriates 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.

Thanks are due to Sri Srinivasachariar, the Proprietor of the Liberty Press for the neat printing of the work and bringing it out in quick time.

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Uttamur T. Veeraraghavachariar.

॥ श्रीः ॥

श्रीभगवद्-रामानुजीयं

॥ शरणागतिगद्यम् ॥

[With translation in English of the Commentary
by Srutaprakasa Achar'ya and of the Text]

यो नित्यमच्युतपदाम्बुजयुग्मरुक्म-
व्यामोहतस्तदितराणि तृणाय मेने ।
अस्मद्गुरोर्भगवतोऽस्य दयैकसिन्धोः
रामानुजस्य चरणौ शरणं प्रपद्ये ॥

Sri Saranagati. ६० ॥

1. भगवन्नारायणाभिमतानुरूपस्वरूपगुणविभैश्वर्यशीलाद्यन-
वधिकातिशयासंख्येयकल्याणगुणगणां पद्मवनालयां भगवतीं श्रियं देवीं
निल्यानपायिनीं निरवद्यां देवदेवदिव्यमहिषीम् अखिलजगन्मातरम्
अस्मन्मातरम् अशरण्यशरण्याम् अनन्यशरणः शरणमहं प्रपद्ये ।

COMMENTARY

I. 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 Purushaarth and also for being made fit for performing the (Upaaya) (*i.e.* Saranagati for achieving the Purushaarth) 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 Namō Bhagavate Vasudevaaya" (Dwaadasa Akshara) and "Om Namō 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 Saulbhya 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. *Mahishee* 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.

Why this Saranaagathi.

2. पारमार्थिकभगवच्चरणारविन्दयुगलैकान्तिकात्यन्तिकपरभक्ति-
परज्ञानपरमभक्तिकृतपरिपूर्णानवरतनित्यविशदतमानन्यप्रयोजनानवधिका-
तिशयप्रियभगवदनुभवजनितानवधिकातिशय प्रीतिकारिताशेषावस्थोचि-
ताशेषशेषतैकरतिरूपनित्यकैङ्कर्यप्राप्त्यपेक्षया पारमार्थिकी भगवच्चरणार-
विन्दशरणागतिः यथावस्थिता अविरताऽस्तु मे ।

‘अस्तु ते । तयैव सर्वं संपत्स्यते ॥’

COMMENTARY

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 Purushaarth* or that God Himself is the *Parama Purushaarth*. 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*. *Charanaaravinda* 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 *Saranaagathi* 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*"; *Paripoorna* ¹*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 Proyojana* 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. *Athusaya* 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 "*Prahar-shaishyami*" 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. *Paarmaarthikee* 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 *Para Bhakti*, (i.e. the desire for His Vision) *Para Jnaana* (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 Sri is acceded to by Her.]

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

Exposition of "Naraayana"

3. अखिलहेयप्रत्यनीककल्याणैकतानस्वेतरसमस्तवस्तुविलक्षणा-
नन्तज्ञानानन्दैकस्वरूप ! स्वाभिमतानुरूपैकरूपाचिन्त्य—दिव्याद्भुत -
नित्य-निरवद्य-निरतिशयौज्वल्य सौन्दर्यसौगन्ध्यसौकुमार्यलावण्ययौवना-
द्यनन्तगुणनिधिदिव्यरूप !

COMMENTARY

3. Then follows the exposition of the meaning of the word *Naraayana* found in *Dvaya*, the word indicating the person described, as the *Visesha* of *Naraya* in *Dvaya*. "*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 *anukoolā* 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 *jadu* or inauspicious in any portion.

Then, Ramanuja goes on to describe the *Divya Vighraha*, i.e., Divine personality of the Lord. *Abhimata Anuroopa* are to be understood as before. *Ekarooपा* 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 meditable; unlike in the case *svaroopa* of God, His *Vighraha* 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. स्वाभाविकानवधिकातिशयज्ञानबलैश्वर्यवीर्यशक्तितेजः सौशी-
ल्यवात्सल्यमार्दवाजवसौहार्दसाम्यकारुण्यमाधुर्यगाम्भीर्यौदार्यचातुर्यस्थैर्य -
धैर्यशौर्यपराक्रम - सत्यकामसत्यसङ्कल्पवृत्तित्वकृतज्ञताद्यसंख्येयकल्याण -
गुणगणौघमहार्णव !

COMMENTARY

4. Then follow the natural qualities of Paramaatman. *Svaabhaavika-etc.* The meaning is clear. The first six characteristics are common, then the

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 "*Rajubudhyat 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. *Saamya* is the quality which does not make differentiation on account of birth, conduct or character; making Himself 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 performed 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; “*jatajoota 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 the 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.

His Adornments.

5. स्लोचितविविधविचित्रानन्ताश्चर्य ! नित्य निरवद्यनिरतिशय-
सुगन्धनिरतिशयसुखस्पर्शनिरतिशयौज्वल्यकिरीटमकुटचूडावतंसमकरकु -
ण्डलग्रैवेयकहारकेयूरकटकश्रीवत्सकौस्तुभमुक्तादामोदरबन्धनपीताम्बर -
काञ्चीगुण नूपुराद्यपरिमितदिव्यभूषण !

COMMENTARY

5. Then Ramanuja goes on to describe the adornments and ornaments, on the Divya Vighraha of Iswara.

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 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 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 splendourous, 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. स्नानरूपचिन्त्यशक्तिशङ्खचक्रगदासिशार्ङ्गद्विसंख्येयनित्य -
निरवद्यनिरतिशयकल्याणदिव्यायुध !

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. स्वाभिमतनित्यनिरवधानुरूपस्वरूपरूपगुणविभवैश्वर्यशीलाद्य-
नवधिकातिशयासंख्येयकल्याणगुणगणश्रीवल्लभ! एवंभूतभूमिनीलानायक!

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 beneficeient qualities, such as Glory, Rulership with unnumerable excellent qualities; Thou art also the consort of Bhoo Devi, and Neelaa Devi, possessed of similar qualities.

His Attendants.

8. स्वच्छन्दानुवृत्तिस्वरूपस्थितिप्रवृत्तिभेदाशेषशेषतैकरतिरूप -
नित्यनिरवद्यनिरतिशयज्ञानक्रियैश्वर्याद्यनन्तगुणगणशेषशेषाशनगरुडप्रमुख-
नानाविधानन्तपरिजनपरिचरिकापरिचरितचरणयुगल !

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 — Swaroota — 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 Chaamara, 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 beneficent virtues, Unperishing. Pure, Of limitless wisdom and energy for action, Endowed with power to direct and maintain.

His Vaikunta.

9. परमयोगिवाङ्मनसापरिच्छेद्यस्वरूपस्वभावस्वामिमतविविध -
विचित्रानन्तभोग्यभोगोपकरणभोगस्थानसमृद्धानन्ताश्चर्यानन्तमहाविभवा -
नन्तपरिमाणनित्यनिरवद्यनिरतिशयश्रीवैकुण्ठनाथ !

COMMENTARY

1561 (9) Then follows a description of Vaikuntha and describes Nāraayana, as the Lord of Vaikuntha.

In the next passage, "*Parama Yogi Vangmanasa Aparicchedya Swarupa Swabhaava*" may be taken by itself as in the vocative case qualifying '*Paramatman*'; or as qualifying *Vaikuntha* as described in *Vaikuntha Gadya*. In the former case, *Parama-Swarupa* means His natural and supreme attribute of Rulership. In the latter, the word *Swarupa* will signify a structure. *Parama Swabhaava* denotes some quality, other than *swaroopa*. "*Saulabhya*," is easy accessibility. Enjoyability is its natural attribute. *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* the word nothing higher than this, meaning something like *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 Vaikuntha of Thine, Oh! Lord.

His recreation.

10. स्वसङ्कल्पानुविधायिस्वरूपस्थितिप्रवृत्तिस्वशेषतैकस्वभावप्रकृतिपुरुषकालात्मकविविधविचित्रानन्तभोग्यभोक्तृवर्गभोगोपकरणभोगस्थानरूपनिखिलजगदुदयविभवलयलील !

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.

Invocations denoting the above qualities.

11. सत्यकाम ! सत्यसङ्कल्प ! परब्रह्मभूत ! पुरुषोत्तम !
महाविभूते ! श्रीमन् ! नारायण ! वैकुण्ठनाथ ! अपारकारुण्यसौ-
शील्यवात्सल्यौदार्यैश्वर्यसौन्दर्यमहोदधे ! अनालोचितविशेषाशेषलोक-
शरण्य ! प्रणतार्तिहर ! आश्रितवात्सल्यैकजलधे ! अनवरतविदितनिखिल-
भूतजातयाथात्म्य ! अशेषचराचरभूतनिखिलनियमननिरत ! अशेष -
चिदचिद्वस्तुशेषीभूत ! निखिलजगदाधार ! अखिलजगत्स्वामिन् !

अस्मत्स्वामिन् ! सत्यकाम ! सत्यसङ्कल्प ! सकलेतरविलक्षण !
 अर्थिकल्पक ! आपत्सख ! श्रीमन् ! नारायण ! अशरण्यशरण्य !

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 *Leelaa 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 *Upadaana Kaarana*, He can be said to be separate and distinct from Prakarti, the next Name *Mahaa 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 Jaataani. Tatvaani Naraani Iti Tato Vidu:*" Again, to show

explicitly and authoritatively the existence of *Nitya-Vibhooti*, the name *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 *Vikuntha*. The place where they reside is called *Vai-kunta*.

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

Next follow His qualities, specially relating to the *Upaaya* aspect only. The enumeration starts with *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. *Kaarunya* has been already explained. *Aiswaraya* is meant to express the sense that though a *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. *Aiswaraya* means also His Lordship or Directorship. That He attracts and makes *Samsaarins* come under His protection is conveyed by the word "*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 (Sarana-gati.) 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 possesses. 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 pratinandya cha* "or *Udaaraa : 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.

Aapatsakhaa 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. *Naaraayana*:—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! Naaraayana, 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 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, Srīman, Naarayaana, the refuge of the Helpless, the one and the only Refuge (with no others to go for Help).

Saranaagathi.

12. अनन्यशरणस्त्वत्पादारविन्दयुगलं शरणमहं प्रपद्ये ।

अत्र द्वयम् ।

पितरं मातरं दारान् पुत्रान् बन्धून् सखीन् गुरून् ।
रत्नानि धनधान्यानि क्षेत्राणि च गृहाणि च ॥

सर्वधर्माश्च सन्त्यज्य सर्वकामांश्च साक्षरान् ।

लोकविक्रान्तचरणौ शरणं ते ऽव्रजं विभो ॥

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च गुरुस्त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ॥

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

COMMENTARY

(12) Calling himself as a Ananya Sarana (helpless person). Ramanuja makes the surrender. "*Twat 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. मनोवाक्कायैरनादिकालप्रवृत्तानन्ताकृत्यकरणकृत्याकरणम-
गवदपचारभागवतापचारासह्यापचाररूपनानाविधानन्तापचारान् आरब्ध
कार्यान् नारब्धकार्यान् कृतान् क्रियमाणान् करिष्यमाणांश्च सर्वानशेषतः
क्षमस्व । अनादिकालप्रवृत्तं विपरीतज्ञानमात्मविषयं कृत्स्नजगद्विषयम् ;
विपरीतवृत्तं चाशेषविषयमद्यापि वर्तमानं वर्तिष्यमाणं च सर्वं क्षमस्व ।

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 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 *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 *Bhaaghavata 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 'Asha.'

"*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. मदीयानादिकर्मप्रवाहप्रवृत्तां भगवत्स्वरूपतिरोधानकर्त्री
विपरीतज्ञानजननीं स्वविषयायाश्च भोग्यबुद्धेर्जननीं देहेन्द्रियत्वेन भोग्यत्वेन
सूक्ष्मरूपेण चावस्थितां दैवीं गुणमयीं मायां दासभूतः शरणागतोऽस्मि
तवास्मि दास इति वक्तारं मां 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 Gnana* 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 :—Tavasmi 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 itieerayanti.*”

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. “तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते । प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ उदाराःसर्व एवैते ज्ञानी त्वामैव मे मतम् । आस्थितः सहि युक्तात्मा मामेवानुत्तमां गतिम् ॥ बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते । वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः ॥ —इति श्लोकत्रयोदितज्ञानिनं मां कुरुष्व ।

‘पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया’, ‘भक्त्या त्वनन्यया शक्यः’, ‘मद्वक्तिं लभते पराम्’ इति स्थानत्रयोदितपर-भक्तियुक्तं मां कुरुष्व ।

परभक्तिपरज्ञानपरमभक्त्यैकस्वभावं मां कुरुष्व ।

परभक्तिपरज्ञानपरमभक्तिकृतपरिपूर्णानवरत नित्यविशदतमअनन्य-
प्रयोजनानवधिकातिशयप्रियभगवदनुभवोऽहं तथाविधभगवदनुभवजनिता-
नवधिकातिशयप्रीतिकारिताशेषावस्थोचिताशेषशेषतैकरतिरूपनित्यकिङ्करो
भवानि ।

COMMENTARY

(15) Next, Sri Ramanuja prays for the securing of the desired gains which are implied with the dative (fourth) case from Srimate Naarayanaaya 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), Parabhakti, 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 Parabhakti etc. ? Prapatti stands in the place of Parabhakti. 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 Upaayas but really gains (Upeyas) 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 "*Sthaana 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 Bhagavad 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 Bhakti*. 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 Gnana* 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. एवंभूतमत्कैङ्कर्यप्राप्त्युपायतयावक्लृप्तसमस्तवस्तुविहीनोऽपि, अनन्ततद्विरोधिपापाक्रान्तोऽपि, अनन्तमदपचारयुक्तोऽपि, अनन्तमदीया-पचारयुक्तोऽपि, अनन्तासह्यापचारयुक्तोऽपि, एतत्कार्यकारणभूतानादिविपरीताहङ्कारविमूढात्मस्वभावोऽपि, एतदुभयकार्यकारणभूतानादिविपरीतवासनासम्बद्धोऽपि, एतदनुगुणप्रकृतिविशेषसंबद्धोऽपि, एतन्मूला-ध्यात्मिकाधिभौतिकाधिदैविकसुखदुःखतद्धेतु तदितरोपेक्षणीयविषयानुभव-ज्ञानसंकोचरूपमच्चरणारविन्दयुगलैकान्तिकात्यन्तिकपरभक्तिपरज्ञानपरम-भक्तिविघ्नप्रतिहतोऽपि, येन केनापि प्रकारेण द्वयवक्ता त्वं केवलं मदीय-यैव दयया निःशेषविनष्टसहेतुकमच्चरणारविन्दयुगलैकान्तिकात्यन्तिक-परभक्तिपरज्ञानपरमभक्तिविघ्नः, मत्प्रसादलब्धमच्चरणारविन्दयुगलैकान्ति-कात्यन्तिकपरभक्तिपरज्ञानपरमभक्तिः, मत्प्रसादादेव साक्षात्कृतयथाव-स्थितमत्स्वरूपरूपगुणविभूतिलीलोपकारणविस्तारः अपरोक्षसिद्धमन्निया-म्यतामदास्यैकस्वभावात्मस्वरूपः, मदेकानुभवः, मदास्यैकप्रियः, परिपूर्णा-नवरतनित्यविशदतमानन्यप्रयोजनानवधिकातिशयप्रियमदनुभवः त्वं, तथा-विधमदनुभवजनितानवधिकातिशयप्रीतिकारिताशेषावस्थोचिताशेषशेषतै - करतिरूपनित्यकिङ्करो भव । एवंभूतोऽसि ।

COMMENTARY

16. In response to the prayer, the Lord grants the prayer by the passage following :—"YevambootaHeenopi" 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. "*Ubhaya Karya Karana*"—*Ubhaya* 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. *Ena 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 (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., Ahankara which is the cause and result of the above sins. You may be even affected by begginingless and perverted impressions 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. आध्यात्मिकाधिभौतिकाधिदैविकदुःखविघ्नगन्धरहितस्त्वं -
 द्वयमर्थानुसंधानेन सह सदैवं वक्ता यावच्छरीरपातमत्रैव श्रीरङ्गे सुखमास्व ।
 शरीरपातसमये तु केवलं मदीयैव दयया अतिप्रबुद्धो मामे-
 वावलोकयन् अप्रच्युतपूर्वसंस्कारमनोरथः, जीर्णमिव वस्त्रं सुखेनेमां प्रकृतिं
 स्थूलसूक्ष्मरूपां विसृज्य, तदानीमेव मत्प्रसादलब्धमच्चरणारविन्दयुगलै-
 कान्तिकात्यन्तिकपरभक्तिपरज्ञानपरमभक्तिकृतपरिपूर्णानवरतनित्यविशद-
 तमानन्यप्रयोजनानवधिकातिशयप्रियमदनुभवस्त्वं तथाविधमदनुभवजनि-
 तानवधिकातिशयप्रीतिकातिशयप्रियावस्थोचिताशेषशेषतैकरतिरूपनित्य -
 किङ्करो 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.

Du:kka 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 pribhudda: 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 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 भूदत्र संशयः ।' 'अनृतं नोक्तपूर्वं मे न च वक्ष्ये कदाचन' । 'रामो द्विर्नाभिभाषते' ।

'सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥'

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥'

इति मयैव ह्युक्तम् ।

अतस्त्वं तव तत्त्वतो मज्ज्ञानदर्शनप्राप्तिषु निस्संशयस्सुखमास्व ॥

इति श्रीभगवद्रामानुजविरचितं

शरणागतिगद्यं

सम्पूर्णम्

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 Mahabharata, 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 Srutaprakaasika
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 Saranaagathi Gadya.*
