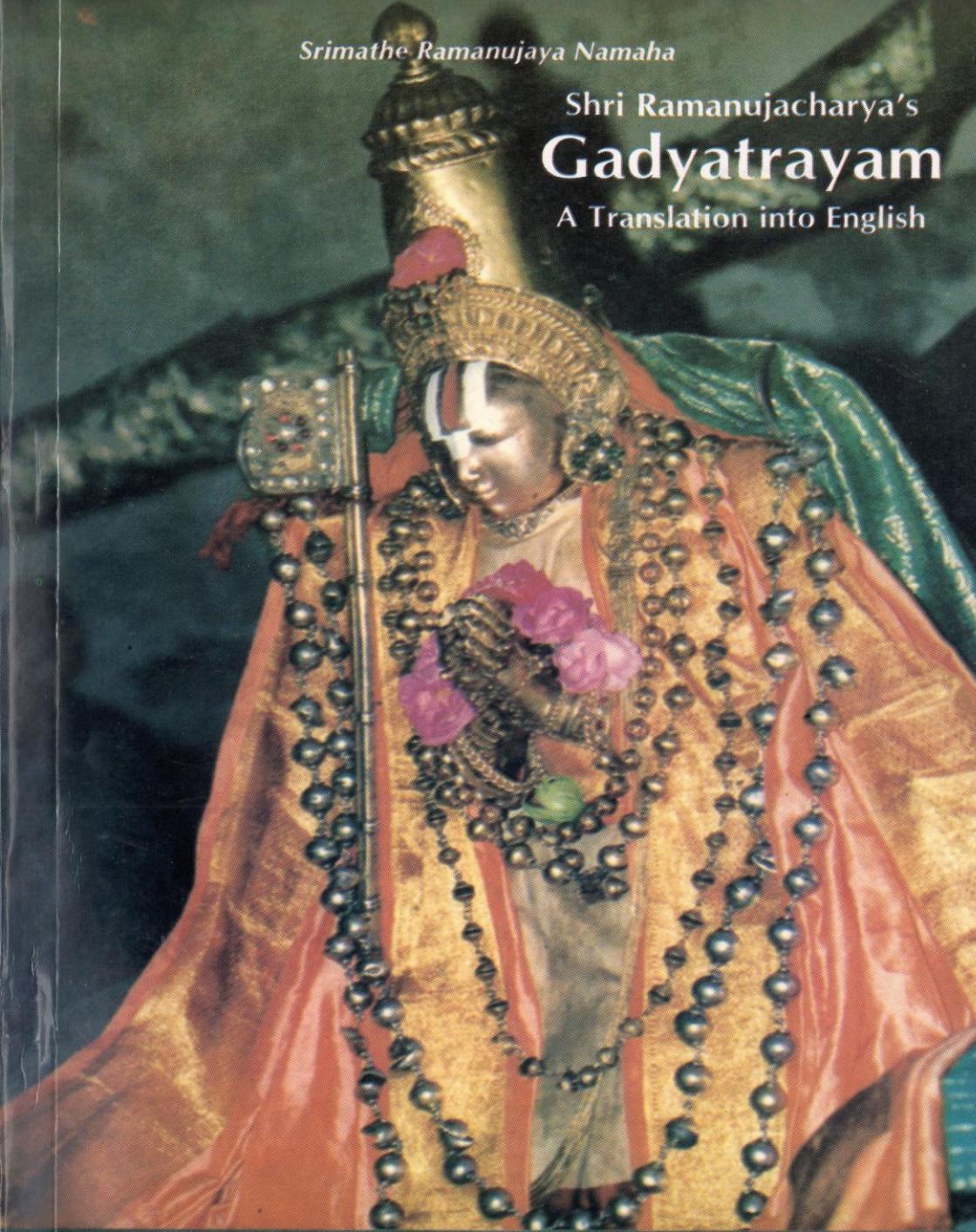


Srimathe Ramanujaya Namaha

Shri Ramanujacharya's
Gadyatrayam
A Translation into English

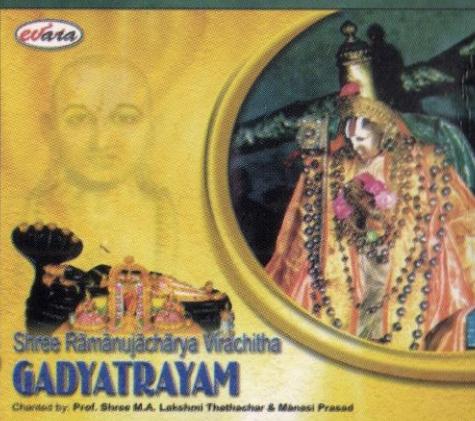


— M.A.N. Prasad

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Srimatthe Ramanujaya Namaha

Shri Ramanujacharya's

Gadyatrayam

An anthology of
Three Proses

Translation into English

In an easy to understand format with original text in Sanskrit,
transliteration in English and Kannada word by word meaning,
translation and brief explanation

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M.A.N.Prasad

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Srimathe Ramañujaya Namaha

Gadyatrayam

(Text, meaning, translation & brief explanation)

Translated by

M.A.N.Prasad

Under the kind guidance of

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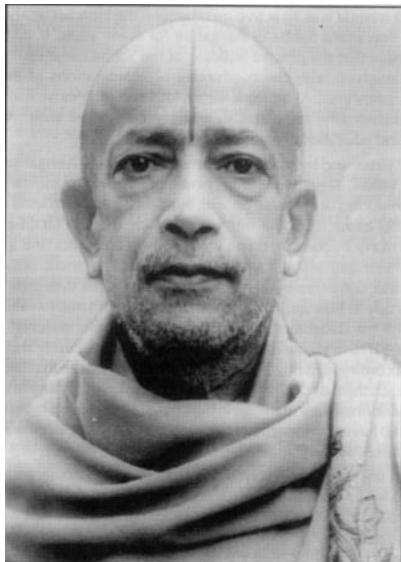
Photograph on the cover from "Melukote through ages"

With the kind coürtesy of:

- **Academy of Sanskrit Reasearch, Melukote**
- **Prof.M.A.Lakshmithathachar**

Srimathe Ramanujaya Namaha

DEDICATION



**This book is dedicated to the sacred memory of our grandfather
Palahalli Narayana Iyengar**

Srimathe Ramanujaya Namaha

Publisher's Note

Palahalli Narayana Iyengar Charities
A Registered Charitable Trust

Sri.M.A.Narayana Iyengar, popularly known as Palahalli Narayana Iyengar, worked in the field of education. Commencing his career as a schoolteacher, he held various positions and retired as District Education Officer.

Narayana Iyengar was an active member and the Hon.Secretary of Ubhaya Vedanta Pravartana Sabha of Bangalore for many years. It was during his active tenure that the present building of the Sabha came up. He was also actively involved with the conducting of examinations of the Sabha at Melkote, every year. Apart from the various committees he was connected with professionally, he was also actively connected with many social, cultural and educational organizations.

A man of virtue and by nature very helpful, Narayana Iyengar was a person of broad vision. There were in his house always, many aspirants pursuing collegiate studies or catching up with the barest minimum level of learning. These folks came from the interior parts where such facilities were not existent. Many a young men and women, who could not find a reasonable place to live and learn, came to his house. The small details of their background, status, religion, etc. did not matter to him. His house was always ready to host and accommodate them. His family - rather his wife, along with the daughters in law, took care of these students' daily basic necessities. These young people became a part of the family and were taken care of accordingly. Being a good teacher, he made sure that he always had time to teach them or clarify their doubts in any subject. Many of these young people performed their marriage in the house. Many elders in the community considered having the marriage performed at the house itself was a blessing to the young couple.

One such uncle who had stayed and studied in this house and has always been nearer to our family, inspired the grandchildren of Sri. Narayana Iyengar to build an Organization that would in its own small way, keep up this good tradition of Sri. Narayana Iyengar. This gave birth to the formation of a Charitable Trust called **Palahalli Narayana Iyengar Charities** in the year 1996. The main aim of the Trust is to help the needy in the field of education, by extending financial aid. It has targeted the young children who undergo the basics of education in Primary, Middle and High School level. The Scholarship has been so structured that it takes care of the educational expenses of these students for the academic year. Apart from identified educational institutions, individual applications routed through institutions

like Sri Mandyam Srivaishnava Sabha are entertained by the Trust.

Realizing the need to educate the public about the rich heritage of our various religions and their relevance as of today, the Trust has embarked upon publishing works on these. The first publication brought out was an English translation of "Tirupalländu" by Shri.M.A.N.Prasad, in an easy to follow format. The good response we received for this publication encouraged us to come out with our second publication, again a translation of "Tiruppavai" by Shri.M.A.N.Prasad, in a similar format. Prof. N. S. Iyengar and Sri Ramanuja Mission of Mumbai were associated with us in bringing out these publications. We are very grateful to them for their support. Both these publications have been very well received by the readers, requiring reprinting of them.

"Gadyatrayam" is our third publication. It follows the simple and easy to understand format of our earlier publications. We do trust that our discerning readers will find it as interesting, informative and useful as our earlier publications.

We are fortunate indeed to have the blessing of our Acharya, Shri. U.Ve. M.A.Lakshmithathachar Swami of Melkote, either in the form of releasing the book or writing a foreword for it. He has spared a lot of his time and given his valuable guidance in bringing out this work and has been kind enough to write a foreword for it. We are grateful to him for this kind gesture.

We have also entered into a new area of activity. With this publication, we are also bringing out a CD on Gadyatrayam, which will help the reader / listener to learn reciting Gadyatrayam. Shri.M.A.Lakshmithathachar Swami along with Kum. Manasi Prasad have recited Gadyatrayam in this CD, which is brought out by us in association with Vara Enterprises of Bangalore. We are grateful to both of them and Shri. R.Rangarajan of Vara Enterprises for supporting us in this noble cause of reaching this sacred work to a wide segment of readers / listeners.

We are thankful to the readers who have bought our earlier publications. Many readers have sent donations or bought copies for distribution among their friends & folks. Many have communicated their appreciation of the works and their purpose. We are grateful to all of them for their encouragement and support.

We plan to bring out more and more of similar publications. The sales proceeds of these will go to support education of deserving children. This is very long and arduous task in which we need your support. We would request organizations and individuals to continue their encouragement, guidance and support to all our endeavours.

God Bless.

Palahalli Narayana Iyengar Charities

The Author's Note

Bhagavad Ramanuja, the propounder of Visishtadvaita philosophy was an ardent advocate of bhakti mārga and sharanagati. "Gadyatrayam" consisting of Sharanagati Gadyam, Sriranga Gadyam and Vaikunta Gadyam, contains the essence of Sri Ramanuja's teachings. These three prose pieces, though compact in size, are full of high import, reflecting the deep devotion of the author. Many scholars opine that they resemble the "Stotraratna" of Yamunacharya. It ranks high among the other "trayas" like Rahasyatraya, Tattvatraya, Namatraya, Dharmatraya, Vedatraya, etc.

Gadyatrayam elucidates the meaning of Dwayamantra. It is said that the first prose Sharanagati Gadya is the conversation between Ramanujacharya and Lord Sriranganatha, while in the second prose Sriranga Gadya, the author seeks refuge at the feet of the Lord and in the third prose Vaikunta Gadya, he outlines to other devotees how they should go about to attain complete surrender to the Lord.

It is said that during Panguni Uttaram, the Lord Alagiyamanavalan is seated next to goddess Ranganayaki in the kalyana mantapam at Srirangam. Seeing the rare sight of the divine couple together Ramanujacharya was so thrilled that he poured out his heart which took the form of Sharanagati Gadya. The other two Gadyas followed.

It has been a tradition at Srirangam to recite Gadyatrayam each year on Panguni Uttaram. At Melukote, Lord Tirunarayana was installed by Ramanujacharya on Makara Punarvasu and he recited Gadyatrayam on that night before the Lord. This tradition has continued in Melukote to recite Gadyatrayam on Makara Punarvasu each year. It is also recited every day after nityānusandhānam, during the month of Mārhali, at this temple.

I have referred to many scholarly works on the subject. All of them have enriched my understanding of the subject. Dr.V.V. Ramanujam's translation of Periyavaccan Pillai's commentary on Gadyatrayam and Dr.N.S. Anantharangacharya's Kannada translation were very helpful. I am thankful to all these authors for their guidance and help in my understanding the subject. I am indeed very fortunate to have our acharya, Shri. U.Ve. M.A.Lakshmithathachar Swami of Melkote, bless all my publications and be associated with it in some form or the other. His guidance in bringing out this book has been all encompassing. He has also been kind enough to write a foreword for it. I am extremely grateful to him for this kind gesture.

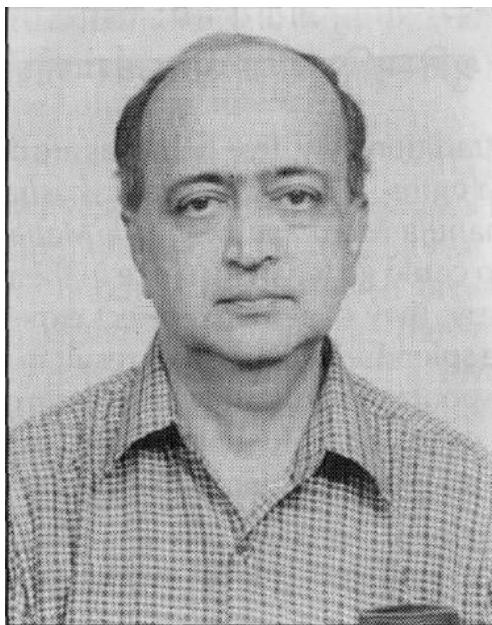
Like my earlier work, this book has also been published by Palahalli Narayana Iyengar Charities, Bangalore.

The good response received by my earlier publications has been a great source of encouragement. I am grateful to all the people who have been instrumental in bringing out this work.

December 2006

M.A.N.Prasad

About the Author



Shri. M. A. N. Prasad - grandson of Palahalli Narayana Iyengar - hails from Bangalore

Having spent three decades in Mumbai, he is presently residing at Bangalore
Graduate in Pharmacy with a post graduate diploma in marketing and specialization in logistics

Held senior management positions in the pharmaceutical & consumer product industry

Presently a Management Consultant

Founder member of Palahalli Narayana Iyengar Charities, Bangalore

Actively associated with many cultural & educational organizations

Editor of journals - connected with art & literature and science & technology

Has varied interests and hobbies

Other works - English translations of "Tirupallandu" and "Tiruppavai"

Foreword

तस्मै रामानुजार्थाय नमः परमयोगिने ।
यः श्रुतिस्मृतिसूत्राणां अन्तर्ज्वरमशीशमत् ॥

In the Srivaishnava tradition only, five Acharyas are designated as 'Muni', as they were great Yogins. They are, *Parankusha Muni*, *Nathamuni*, *Yamunamuni*, *Ramanuja Muni* and *Manvala Mahamuni*. These were the great Acharyas, who could go to yogic trance in their Samadhi state. At that state of divine ecstasy, they could have direct experience of the Supreme Lord, with his entire splendor which would result in unlimited bliss. As this bliss is unlimited, a spontaneous outflow in the form of highest poetry which emerged helps us even today to imagine at least mentally, the God-experience these sages had at their Samadhi state. One such poetry is 'Gadyatrayam'.

Ramanujacharya has authored 9 great works for the exposition of the philosophy Upanishads viz. *Vedartha Sangraha*, *Vedanta Dipa*, *Vedanta Sara*, *Sribhashyam*, three *Gadyams* and *Nitya grantha*.

Among these, *Vedarthasangraha* serves as a manual for the exposition of the Upanishadic philosophy. Here Ramanuja not only lays down the methodology of the interpretation of the Upanishads, but also expounds the highest philosophy contained in the Upanishads in a nutshell. The philosophy of Vishistadvaita is not a philosophy advocated by Ramanuja on the other hand, it is the essence of Upanishadic philosophy obtained after churning the ocean of the Vedas.

The other 3 viz. *Vedanta Sara*, *Sribhashya* and *Vedanta Dipa* are the commentaries on the *Brahmasutras* written by Badarayana Vyasa. Vedas are the texts revealed to great sages, when they were in divine ecstasy. As such the knowledge in the Vedas is not highly structured. Even then there is some order in that disorder also. Vyasa along with his student Jaimini could study all the Vedic texts, carefully analyze them and evolve the systematized thoughts contained in Vedas and bring out all the knowledge contained in the Vedas in a systematic way in the form of the sutras. Since these are small pithy statements containing enormous amounts of potent meaning Ramanuja wrote three commentaries on Vyasa sutras. Among these *Sribhashya* ranks high as Ramanuja expounds the philosophy of the Upanishads in a brilliant way based on the *Brahma Sutras*.

Githabhashyam of Ramanuja is an outstanding commentary on the *Bhagavadgita* which again gives the exposition of the Upanishadic philosophy based on *gita*.

These five great works of Ramanuja help us to intellectually grasp the Upanisadic philosophy in all its details. They also give guidelines to us to lead a spiritual life. Once we know and experience the supreme Lord with all his innumerable qualities there is no other alternative than to surrender ourselves to God. This is a natural consequence which nobody, who experiences the Divine Lord, can avoid.

The three Gadyas viz. **Sharanagati Gadyam**, **Sriranga Gadyam**, and **Vaikuntha Gadyam** are the spontaneous outflow of Ramanuja's heart in the form of a mellifluous composition, when Ramanuja had a real encounter with Lord Sriranganatha and the dialogue that followed between Srimannarayana along with his spouse Lakshmi and Ramanuja. The first two Gadyams bring out clearly the natural behavior of a Bhakta or a devotee, who surrenders himself unto God after having an awe-inspiring experience of the Supreme Lord. That is why it is said that, the Gadyatrayam is the exposition of Sharanagrat Mantra viz. Dvayam. **Srivaikunta Gadyam** is the – description of 'Vaikunta', the celestial abode of the Lord, as experienced by Ramanuja in his God-intoxicated mood.

Let us recite these Gadyas daily and try to get a glimpse of Ramanuja's divine experience, at the least. No doubt the daily recitation of these Gadyas will help us to slowly ascend the steps of divine experience of Ramanuja.

I am very much impressed by the Kainkaryam, which is being rendered by Sri. M.A.N. Prasad to the Srivaishnava community by bringing such beautiful publications. The present publication is not an ordinary one. It requires a thorough knowledge of Visistadvaita philosophy and the Rahasya granthas. Though it appears to be a great venture on the part of Sri Prasad to undertake the exposition of the great work Gadyatrayam, I am sure, he has successfully accomplished it. This is possible, only because, the philosophy of 'Visistadvaita' and its practical religion, 'Srivaishnavism' is built into his genes. I wish him all success in his future philosophic expeditions.

I feel honoured to write this forward as it gave me a great opportunity to ruminate the experience of the great Acharya and enjoy at least an iota of the unlimited bliss, experienced and enjoyed by Ramanuja in the divine presence of Srimannarayana and Goddess Lakshmi. Small short-comings in such great ventures are quite common and the reader should appreciate the great efforts that have gone in, in preparing such a good work to help the seekers of knowledge and devotees.

Prof. M.A. Lakshmithathachar

President, Samskrti Foundation

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Srimathe Ramanujaya Namaha



Sri Ramanujacharya

Sri Ramanujacharya's Gadyatrayam

श्री भगवद्गामानुज विरचित गद्यत्रयम्

Original text and transliteration

श्री भगवद्गामानुज विरचित गद्यत्रये प्रथमं

शरणागति गद्यम्

यो नित्यमच्युत पदांबुज युग्मरुक्म-

व्यामोहतस्तदितगणि तणाय मेने ।

अस्मद्गुरोभगवतोऽस्य दयैकासंधीः

रामानुजस्य चरणौ शरणं प्रपद्ये॥

The first part of Sri Ramanujacharya's Gadyatrayam

Sharanagathi Gadyam

yO nityamachyuta padAmbujayugma rukma-
vyAmOhitastaditarANi tRuNAya mEnE |
asmadgurOrBagavatOsya dayaikasiMdhOH
rAmAnujasya charaNau sharaNaM prapadyE ||

ಶ್ರೀ ಭಾಗವದ್ಗುರುಮಾನುಜ ವಿರಚಿತ ಗದ್ಯತ್ರಯದಲ್ಲಿ ಮೊದಲನೆಯ
ಶರಣಾಗತಿ ಗದ್ಯಮ್

ಯೋ ನಿತ್ಯಮಚ್ಯುತ ಪದಾಂಬುಜ ಯುಗ್ಮರುಕ್ಮ-
ವ್ಯಾಮೋಹತಸ್ತದಿತಗಣಿ ತಣಾಯ ಮೆನೆ ।
ಅಸ್ಮದ್ಗುರೋಭಗವತೋಽಸ್ಯ ದಯೈಕಾಸಂಧಿಃ
ರಾಮಾನುಜಸ್ಯ ಚರಣಾಂ ಪ್ರಪದ್ಯೇ॥

Word by word meaning

YaH who *nityam* everyday or always *acchyuta* the Lord who has no short comings *padAmbuja* the lotus feet *yugma* the pair (of lotus feet) *rukma* gold *vyAmOhitaH* enamoured or greatly in love with *taditarANI* other things excepting that *tRuNAya* like a blade of grass *mEnE* having felt or considered *asmat* our *gurOH* guru or preceptor *BagavataH* having God like grace *asya* our *dayaika siMdhOH* ocean of kindness or compassion *rAmAnujasya charaNau* the feet of Ramanuja *sharaNaM prapadyE* I surrender to and seek refuge.

Translation

I seek refuge at the feet of our guru Ramanuja,
 Who has divine grace and is an ocean of kindness |
 Who, enamoured by the gold called the lotus feet of the Lord
 Considered all other things worthless as a straw ||

Explanation

Salutations to Ramanuja.

This is a poem offering salutations to Sri Ramanuja. It says that Sri Ramanuja in his great love for the lotus feet of the lord, considered it to be the greatest wealth and all other things in comparison to it worthless like a straw. I seek refuge at the feet of Sri Ramanuja, our guru, who has divine grace and is an ocean of kindness and compassion.

Original text and transliteration

वंदे वैदांतं कर्पूरं चामीकरं करण्डकम् ।
 रामानुजार्यमार्याणां चूडामणिमहर्निशम् ॥

vaMdE vEdAMtakarpUra chAmIkarakaraNDakam |
 rAmAnujAryam AryANAM chUDAmAmaNimaharnisham ||

పంచే పేదాంత క్షేర్పుర చామీకర కరణ్డకమ్ ।
 రామానుజార్యమార్యాణాం చూడామణిమహర్నిశమ్ ॥

Word by word meaning

vaMdE I pray **vEdAMta karpUra** camphor called Vedanta **chAmIkara** gold **karaNDakam** casket **rAmAnujAryam** Ramanujacharya **AryANAM** among eminent men **chUDAMaNiM** crown jewel **aharnisham** day and night, incessantly.

Translation

I pray incessantly to Ramanujacharya, crown jewel among men | who, like a gold casket, protected the camphor called Vedanta ||

Explanation

Salutations to Ramanuja

This again is a stanza offering salutations to Sri Ramanuja. It says that I pray incessantly to that crown jewel among noble men, called Sri Ramanuja, who has protected Vedanta like a gold casket would protect precious camphor.

Original text and transliteration

भगवन्नारायणाभिमतानुरूप-स्वरूप-रूपगुण-विभवैश्वर्य
 शीलाद्यनवधिकातिशयासंख्येय-कल्याणगुणगणां पद्मवनालयां भगवतीं श्रियं
 देवीं नित्यानपायिनीं निरवद्यां देवदेवदिव्यमहिषीं अखिलजगन्मातरं
 अस्मन्मातरं अशरण्यशरण्यां अनन्यशरणः शरणमहं प्रपद्ये ।

BagawannArAyaNABimatAnurUpa swarUpa rUpaguNa viBavaishwarya
 shIlaadyanavadhikAtishaya asaMKyEya kalyANaguNagaNAM
 padmAvanAlayAM BagawatIM shriyaM devIM nityAnapAyinIM
 niravadyAM dEva dEva divya mahiShIM aKilajaganmAtaraM
 asmanmAtaraM asharaNyasharaNyAM ananyasharaNaH sharaNamahaM
 prapadyE

ಭಗವನ್ನಾರ್ಯಾಯಾಂಶಾಧಿಮತಾನುರೂಪ-ನ್ಯೂರೂಪ-ರೂಪಾಂಶ-
 ವಿಭವೈಶ್ವರ್ಯ-ಯ- ಶೀಲಾದ್ಯಾನವಧಿಕಾತಿಶಯಾಸಂಖ್ಯೆಯ- ಕಲ್ಯಾಣಗುಣಗಣಾಂ ಪದ್ಮವನಾಲಯಾಂ ಭಗವತೀಂ ಶ್ರಿಯಂ
 ದೇವೀಂ ನಿತ್ಯಾನಪಾಯಿನೀಂ ನಿರವದ್ಯಾಂ ದೇವದೇವದಿವ್ಯಮಹಿಷಿಂ ಅಖಿಲಜಗನ್ಮಾತರಂ
 ಅಸ್ಮನ್ಮಾತರಂ ಅಶರಣ್ಯಶರಣ್ಯಾಂ ಅನನ್ಯಶರಣಃ ಶರಣಮಹಂ ಪ್ರಪದ್ಯೇ ।

ಶಲಾಂಜರಂ ಪದ್ಮವಸಾಲಿಯಾಂ ಭರವತೀಲಂ ಶ್ರಿಯಂ ದೇವಿಲಂ
ನಿತ್ಯಾನಜಾಯಿಲಿಲಂ ನಿರವದ್ರಾಂ ದೇವದೇವದಿವ್ಯಮಂಜಿಲಂ
ಅನಿಲಜರನಾತ್ತರಂ ಅಸ್ತಿನಾತ್ತರಂ ಅಶರಾಂಶರಾಂ ಅನನ್ಯಶರಣಃ
ಶರಣಮಂತಂ ಪ್ರಪದ್ಯೇ ।

Word by word meaning

BagawannArAyaNa Lord Narayana **aBimata** agreeable or in consonance with **anurUpa** similar to **swarUpa** form **rUpa** beauty **guNa** qualities **viBava** splendour **aishwarya** wealth **shilla** conduct **Adi** such or similar **anavadhika** limitless **atishaya** wonderful **asaMKyEya** uncountable / countless **kalyANa** **guNa** **gaNAM** groups of auspicious qualities **padmAvana** garden of lotus **AlayAM** (having as her) residence **BagawatIM** Goddess **shriyaM devIM** Shree Devi **nityAnapAyinIM** who is always with the Lord **niravadyAM** who has no flaws or impediments **dEva dEva** the Lord of Lords **divya mahiShIM** queen and consort **aKilajaganmAtaraM** mother of all living beings in the universe **asmanmAtaraM** our mother **asharaNya sharaNyAM** refuge to the refuge less **ananyasharaNaH** not surrendering to any one else **sharaNamahaM prapadyE** I surrender to and seek refuge.

Translation

Having the form, beauty, and splendour in consonance with and similar to that of Lord Narayana, having innumerable and limitless amounts of wonderful and auspicious features such as wealth, splendour, glory and such groups of divine qualities, having the garden of lotus for her residence, Bhagawathi, one who is always with the Lord, one who has no flaws, who is the queen and consort of the Lord of Lords, mother of this universe, our mother, refuge of the refuge less, I surrender to and seek refuge of that Sridevi and nobody else.

Explanation

Prayer to Goddess Sridevi

This is a prayer to Goddess Sridevi that the sharanagati offered by Sri Ramanuja to the Supreme Lord be considered proper and accepted. The

purpose is that she should intercede on behalf of Sri Ramanuja and persuade her husband - the Supreme Lord - to accept this and grant him his wishes. The Supreme Lord, though an embodiment of kindness and compassion, has also a responsibility for justice, which calls for punishment for the sins committed. Like a child approaching its mother when it needs some wish to be certainly fulfilled, Sri Ramanuja prays to Goddess Sridevi, so that she could through her influence bring the Supreme Lord into a merciful and compassionate mood in which he would be more sympathetic towards the prayer of Ramanuja.

Describing Sridevi as having the form, beauty, and splendour that is matching with and similar to that of Lord Narayana, with unlimited and uncountable amounts of wonderful features such as wealth, glory and divine qualities, whose residence is the garden of lotus, Bhagawathi, one who is always with the Lord, one who has no flaws, who is the queen and consort of the Lord of Lords, mother of this universe, our mother, refuge of the refuge less, Ramanuja surrenders to and seeks refuge of that Sridevi and nobody else.

Original text and transliteration

पारमार्थिक- भगवच्चरणारविंदयुग्मैकांतिकात्यंतिक- परभक्तिपरज्ञान- परमभक्तिकृत-
परिषुर्णानवरत- नित्य- विशदतमानन्य- प्रयोजनानवधिकातिशय- प्रियभगवदनुभवजनित-
- अनवधिकातिशय- प्रीतिकारिताशेषावस्थोचिताशेष- शेषतैकरतिरूप- नित्यकैकर्य-
प्राप्नाप्त्यपेक्षया पारमार्थिकी भगवत्चरणारविंद- शरणागतिः यथावस्तिता अविरता
अस्तु मे।

pAramArthika-BagavachcharaNAraviMda yugaLaikAMtikAatyaMtika
paraBakthi parajnAana paramaBakthikRuta-paripUrNa-anavarata-nitya-
vishadatamAnanya prayojan AnavadhikAtishaya-priyaBagawadānuBava-
janita anavadhikAtishaya prItikAritAshEshAvastOchitAshESha-
sheShataikaratiroopa- nityakaiMkarya-prAptyapEkShayA-paramArthikI
BagawachharaNAraviMda sharanAgatiH yathAvasthitA aviratA astu mE.

పారమాధిక-భగవంచ్ఛరణారచిందయుగ్ంజ్యోకాంతికాత్మోంతిక-
జరభంత్తి-పరజ్ఞాన-జరమభంత్తిక్షత-పరిష్కారాదనపరత-నిత్య-
విలదతమానన్య-ప్రయోజనానవధికాతిలయ-
త్రియభగవదనుభవచనిత- అనవధికాతిలయ-
త్రిలితికారితాలేషావస్త్మలభితాలేష-లేషత్యేకరతిరూప-
నిత్యేంకయిద క్రాష్ట్రోజీలక్ష్మయా పారమాధికాలే భగవత్
చరణారచింద- ఇరణాగతిః యథావస్తీతా అవిరతా అస్తు మేలి

Word by word meaning

pAramArthika Ultimate & complete without any illusion or distortion
BagavachcharaNAraviMda yugaLa the pair of lotus feet of the Lord
ekAMtika atyaMtika exclusively in large amounts **paraBakthi** devotion with a desire for the vision of the Lord **paragnAana** perception of the Supreme Being **paramaBakthi** the ultimate stage of devotion where there are no interruptions **kRuta** is caused by **paripUrNa** complete **anavarata** eternal **nitya** always **vishadatama** indirectly present **ananya prayojana** of no use for any other purpose **anavadhikAtishaya** with no flaws and full of wonder **priya** dear **BagawadanuBava janita** born out of the experiencing of the Supreme Being **anavadhikAtishaya** with no interruptions and full of wonder **prItikArita** born out of intense love or created as a result of an ecstatic experience **ashEshAvasthOchita** service of all kinds, including the services at the court as well as in the inner chambers **ashEsha sheShataikaratiroopa** the intense desire personified as " Rati " which inspires you to serve the Lord in all manners such as, waving the fan, holding the umbrella, offering sandal paste, betel leaves, blowing the trumpets, and so on **nityakaiMkarya** such daily service to Lord **prAptyaipEkShayA** with the intention of attaining such (nityakainkarya) paramArthika in the true and proper form **BagavachcharaNAraviMda** at the lotus feet of the Lord **sharanAgatiH** total surrender **yathAvasthitA** as it should be **aviratA astu mE** let it (my surrender at the lotus feet of the Lord) be without any interruptions till my goal is attained.

Translation

Complete, eternal, always available, indirectly present, not of use for any other purpose, unhindered and full of wonder is the experiencing of the Supreme Being, which can be attained through illusion free concentration on the lotus feet of the Supreme Being with the intense desire to experience Him. This experiencing of the Supreme Being generates a unique love, which is boundless. This boundless love leads to that supreme state known as the complete surrender of oneself and the surging of the quality called "Rati" which inspires you to serve the Lord. Let me be blessed with the ability to completely surrender myself without any interruptions so that I might also be bestowed with the opportunity to serve the Lord.

Explanation

The supreme bliss for a devotee is in the total surrender to the Lord born out of a desire to offer selfless service to the Lord always.

In this prayer to the Lord to accept his total surrender at His lotus feet and give him the opportunity to serve the Lord, Ramanuja seeks the blessing and support of Sridevi. He goes on to explain how one could experience the Supreme Being and how that experience generates a unique and boundless love, which generates an intense desire to surrender oneself at the lotus feet of the Lord and serve him totally. He prays that he should be blessed with such an ability to surrender himself completely and serve the Lord always.

Original text and transliteration

अस्तु ते । तयैव सर्वं संपत्स्यते ।

Astu tE | tayaiva sarvaM sampatsyatE |

அஸ்து தே । தயைவ ஸர்வம் ஸம்பத்தை தே ।

Word by word meaning

astu tE May it be so **tayaiva** through that (the total surrender or sharanagathi) only **sarvaM** every thing (what all you desired) **sampatsyatE** (will be) accomplished / obtained

Translation

So be it. Let every thing be accomplished successfully through it.

Explanation

Goddess Mahalakshmi responds to the prayer by blessing Ramanuja with the assurance that his prayer will bear fruit and he will be able to accomplish all that he desires through his prayers.

Original text and transliteration

अखिलहेयप्रत्यनीक-कल्याणैकतान-स्वेतरसमस्तवस्तु
विलक्षणानंत- ज्ञानानंदैक्यस्वरूप ।

aKila hEya **pratyanika** **kalyANaikatAna** **swEtara samasta** **vastu**
vilakShaNA**NaMta j ~ jAnAnandaika** **swarUpa** |

அவில்யீயம்குழுநீக-கல்யாணீகதான-ஸ்வேதரஸமஸ்தவஸ்து
விலக்ஷணாநந்த- ஜ்ஞானாநந்஦ீக்யஸ்வரூப |

Word by word meaning

aKila hEya all things undesirable and evil or flawed **pratyanika** opposed to **kalyANaikatAna** the only place where all good and auspicious qualities are protected **swEtara samasta** **vastu** **vilakShaNa** uniquely different from all other things **anaMta j ~ jAnAnandaika** **swarUpa** eternal and embodiment of knowledge and bliss

Translation

O' Supreme one, opposed to all flaws or shortcomings, the one and only shelter and support for all auspicious things, uniquely different from all other things, eternal and embodiment of knowledge and bliss.

Explanation

The Lord, who is the Supreme Being, is devoid of any kind of evil or lowly qualities. He is the embodiment of all things beneficent and good. He is the support and shelter for all things good and auspicious. He is uniquely different from others as He is filled with limitless knowledge and bliss.

Original text and transliteration

स्वाभिमतानुरूपैकरूपाचिंत्य – दिव्याद्वृत – नित्यनिरवद्य
 निरतिशयौज्वल्य – सौंदर्य – सौगंध्य – सौकुमार्य – लावण्य यौवनाद्यनंतं
 – गुणनिधि – दिव्यरूप ।

**swABimAtanurUpaikarUpAchiMtya-divyAdButa - nitya niravadya
 niratishayaujwalya - souMdarya - sougaMdhya - soukumArya - IAvaNya
 youvanAdyanaMta - guNanidhi – divyarUpa |**

स्वाभिमतानुरूपैकरूपाचिंत्य – दिव्याद्वृत – नित्यनिरवद्य
 निरतिशयौज्वल्य – सौंदर्य – सौगंध्य – सौकुमार्य – लावण्य यौवनाद्यनंतं
 – गुणनिधि – दिव्यरूप ।

Word by word meaning

swABimAtanurUpa form agreeable to **you** **ekarUpa** unique form
achiMtya beyond human thought or comprehension **divyAdButa** full of
 divine wonder **nitya niravadya** eternal and flaw less **niratishayaujwalya**
 having incomparable brilliance **souMdarya** beauty **sougaMdhya** pleasant
 smelling **soukumArya** soft and delicate **IAvaNya** having beautiful form
youvana youthful **adyanaMta** - **guNanidhi** a treasure of such infinite
 qualities **divyarUpa** (Your) divine form

Translation

O' Lord, Your divine form is most worthy of You and agreeable to You in all aspects. It is eternal and unchanging, beyond the grasp of human comprehension, divine, wonderful, pure and flawless, possessed of exquisite beauty, loveliness and incomparable brilliance. It is a treasure house of infinite excellent qualities.

Explanation

Ramanujacharya describes the beauty of the Lord's divya vigraha or divine form.

Full of divine wonder, it is indeed befitting the Lord in all respects and

worthy of Him. It is beyond the reach of the thoughts of humans. Pure and flawless, full of exquisite beauty and loveliness, brilliant beyond any comparison, it is indeed a treasure house of infinite good qualities.

Original text and transliteration

स्वाभाविकानवधिकातिशया—ज्ञानबलैश्वर्य—वीर्य—शक्ति—तेजस्सौशील्यवात्सल्य—मार्दवार्जव—सौहार्द—साम्य—कारुण्य—माधुर्यगांभीर्योदार्य—चातुर्य—स्थैर्य—धैर्य—शौर्य—पराक्रम—सत्यकाम—सत्यसंकल्प—कृतित्व—कृतज्ञताध्यसंख्येय—कल्याणगुणगणैधमहार्णव ।

swABAviskAnavadhikAtishaya j~jAnabalaishwarya virya shakti tEjassoushIllya vAtsalya mArdavArjava souhArda sAmya kAruNyA mAdhurya gAMBIryaudArya chAturyasthairyadhairya shourya parAkrama satyakAma satyasaMkalpa kRutitva kRutaj~jatAdyasaMKyEya kalyANaguNagaNouGa mahArNava |

ಸ್ವಾಭಾವಿಕಾನವಧಿಕಾತಿಶಯ— ಜ್ಞಾನಬಲೈಶ್ವರ್ಯ—ವೀರ್ಯ—ಶಕ್ತಿ—ತೆಜಸ್ಸೌಶೀಲ್ಯವಾತ್ಸಲ್ಯ—ಮಾರ್ದವಾರ್ಜವ—ಸೌಹಾರ್ದ—ಸಾಮ್ಯ—ಕಾರುಣ್ಯ—ಮಾಧುರ್ಯಗಾಂಭೀರ್ಯೋದಾರ್ಯ—ಚಾತುರ್ಯ—ಸ್ಥैರ್ಯ—ಧೈರ್ಯ—ಶೌರ್ಯ—ಪರಾಕ್ರಮ—ಸತ್ಯಕಾಮ—ಸತ್ಯಸಂಕಲ್ಪ—ಕೃತಿತ್ವ—ಕೃತಜ್ಞತಾಧ್ಯಸಂಖ್ಯೆಯ—ಕಲ್ಯಾಣಗುಣಗಣैಧಮಹಾರ್ಣವ ।

Word by word meaning

swABAviskA natural **anavadhika** limitless **atishaya** wonderful **j~jAna** knowledge **bala** strength **ishwarya** wealth **virya** valour **shakti** power **tEjaH** radiance **soushIllya** good conduct / ability to mix with all easily **vAtsalya** compassion **mArdava** love for those seeking your shelter **arjava** oneness in word and deed **souhArda** courtesy, wishing well of those who seek your shelter **sAmya** treating all equally **kAruNyA** kindness **mAdhurya** being pleasant **gAMBIrya** commanding respect **audArya** generosity – ability to give without making the receiver feel small **chAturya** quality of hiding the flaws or shortcomings of the devotees **sthairyya** steadfast and unwavering **dhairyya** **parAkrama** bravery,

valour and strength in destroying the foes and protecting the devotees **satyakAma** whose every wish is fulfilled **satyasaMkalpa** ability to create things willed or successfully put into action what has been willed **kRutitva** being ever helpful to devotees **kRutaj~jata** gratitude, being grateful for even small good acts **Adi** such and similar **asaMKyEya** innumerable **kalyANA** auspicious or good **guNagaNouGa** group of groups or bunch of bunches of good qualities **mahArNava** great ocean.

Translation

O ' Supreme one, You are like an ocean into which streams of naturally limitless, wonderful and unique qualities like knowledge, strength, wealth, valour, power, radiance, good qualities, compassion, love for those seeking your shelter, steadfastness in word & deed, courtesy, equity, kindness, pleasantness, dignity, generosity, wisdom, steadfastness in protecting the devotees, courage, valour and strength, fulfillment of wishes, ability to create what is willed, helpfulness, gratitude and such other innumerable good qualities flow.

Explanation

Having described the beauty of Lord's divya vigraha, Ramanujacharya describes here the qualities of the Lord.

He addresses the lord as a vast and deep ocean into which innumerable auspicious qualities flow in as streams or tributaries. These qualities are naturally limitless, wonderful, unique and auspicious. The qualities are elaborated as jnana - the knowledge which allows comprehending all events at once, shakti - ability to be with in all his creations at the same time, tejas - brilliance, saushilya - ability to mix freely with others without any regard for high or low, vatsalya - affection, mardava- tender feeling, arjava - straightforwardness, sauharda-friendliness, samya-accessible to all, karunya - mercy, madhurya - sweetness, gambhirya - deep minded, audarya - noble and generous.

Original text and transliteration

स्वोचित-विविध-विचित्रानंताशर्व्य-नित्यनिरवद्य-निरतिशय सुगंध-
निरतिशय सुखस्पर्श-निरतिशयौज्वल्य-किरीट-मकुट-चूडावतंस
मकरकुंडल-ग्रैवेयक-हार-केयुरकटक-श्रीवत्स-कौस्तुभ-
मुक्तदामोदरबंधन-पीतांबर-कांचीगुण-नूपुराद्यपरिमित-दिव्यभूषण ।

svOchita vividha vichitrAnaMtAshcharya nityaniravadya niratishaya
sugaMdha niratishaya suKasparsha niratishayaujwalya kirITa mukuTa
chUDAvataMsa makarakuMDala graivEyaka hAra kEyUra kaTaka shrlvatsa
kaustuBa MuktadAmOdarabaMdana pItAMbara kAnchIguNa
nUpurAdyaparimita divyaBUshaNa |

सौख्यैषित-विविध-विचित्र-नंतराश्र्व्य-नित्य-निरवद्य-निरतिशय
सुखस्पर्श-निरतिशयौज्वल्य-किरीट-मकुट-चूडावतंस
मकरकुंडल-ग्रैवेयक-हार-केयुरकटक-श्रीवत्स-कौस्तुभ-
मुक्तदामोदरबंधन-पीतांबर-कांचीगुण-नूपुराद्यपरिमित-दिव्यभूषण-
कौस्तुभ-कर्मसुध-मुकुटामोदरबंधन-कौस्तुभ-
कांचीगुण-नूपुराद्यपरिमित-दिव्यभूषण ।

Word by word meaning

svOchita befitting His form **vividha** numerous varieties **vichitra** diverse, consisting of different types **anaMtAshcharya** full of immense wonder **nitya** everlasting **niravadya** flawless **niratishaya** having limitless excellence **sugaMdha** fragrant **niratishaya** **suKasparsha** extremely soft to touch **niratishayaujwalya** ever resplendent **kirITa**, **mukuTa** types of crowns **chUDAvataMsa** a small pendant worn with the crown **makarakuMDala** ear rings in the shape of a kind of sea fish (makara) **graivEyaka** necklace **hAra** rows of chain or beads adorning the chest **kEyUra** shoulder band **kaTaka** bracelet or a fore arm band **shrlvatsa** a uniquely beautiful natural mark or mole on the chest of the Lord which is considered as a jewel **kaustuBa** an ornament for the chest made of the most superior gems **muktadAma** garland of exquisite pearls **udarabaMdhana** waist band **pItAMbara** yellow coloured silk robe **kAnchIguNa** a gold belt enhancing the beauty of the silk robe **nUpura** anklets **Adi aparimita** such innumerable **divyaBUshaNa** divine ornaments befitting His divine form.

Translation

Befitting Your divine form, You are adorned with numerous and diverse varieties of immensely wonderful, flawless and everlasting, of limitless excellence, fragrant, soft to touch, ever resplendent, crowns of different types, ear rings, necklaces and garlands, shoulder bands and bracelets, shreevatsa, kaustubha, string of unique pearls, waistband, silk robe, gold belt, anklet and such numerous and diverse divine ornaments.

Explanation

Having explained the beauty of Lord's divyamangala vighraha and its qualities, Ramanujacharya now describes the jewels that adorn this divyamangalavighraha and enhance its beauty. The jewels are also nityasuris or ever-emancipated souls, who have attained the state of doing nitya kainkarya to the Lord and have taken these forms to add to the beauty of Lord's form.

Original text and transliteration

स्वानुरूपाचिंत्यशक्ति-शंख-चक्र-गदासि- शाड्गायसंख्येय
नित्यनिरवद्य-निरतिशय कल्याण-दिव्यायुध,

swAnurUpAchiMtyashakti -shaMKa-chakra-gadAsi-
shAr ~ GAdyasaMKyEya nityaniravadya-niratishaya kalyANA-
divyAyudha,

స్వానురూపాచింత్యశక్తి-శంఖ-చక్ర-గదాసి-శాడ్గాయసంఖ్యేయ
నిత్యనిరవద్య-నిరతిశయ కల్యాణ-దివ్యాయుధ,

Word by word meaning

swAnurUpa befitting Your divine form **achiMtyashakti** strength, power and prowess beyond one's imagination or thinking **shaMKa** conch **chakra** discuss **gada** mace **asi** sword **shAr ~ Ga** bow called sharnga **AdyasaMKyEya** such or similar countless **nityaniravadya** eternal and flawless **niratishaya** **kalyANA** eternally wonderful and auspicious **divyAyudha** divine weapons

Translation

Befitting Your divine form, full of unimaginable prowess and strength, You are adorned with conch, discus, mace, sword, bow and countless number of such flawless, auspicious weapons |

Explanation

Having explained the divine form and the jewellery that go with it, Acharya describes the divine weapons that adorn the Lord.

Befitting the Lord, these weapons are always ready to destroy the foes of the devotees and are full of power and prowess, which is beyond our imagination also. They are eternally flawless and auspicious. They have the wonderful quality of foreseeing the Lord's thoughts and acting accordingly. They are always ready to protect the devotees and those in the right path and destroy the wrong and evil.

Original text and transliteration

स्वाभिमत-नित्य-निरवद्यानुरूप-स्वरूप-रूप-गुण
विभवैश्वर्यशीलाद्यनवधिकातिशय असंख्ये-कल्याणगुणगण-श्रीवल्लभ ।
एवंभूत-भूमिनीकानायक ।

swABimata-nitya-niravadyAnurUpa-swarUpa-rUpa-guNa
viBavaishvaryashIIAdyanavadhikAtishaya asaMKyEya-
kalyANaguNagaNa-shrlvallabha | EvaMBUta-BUminILAnAyaka |

స్వాభిమత-నిత్య-నిరవద్యానురూప-స్వరూప-రూప-గుణ
విభవैశ్వర్యశీలాద్యనవధికాతిశయ అసంఖ్యే-కల్యాణగుణగణ-శ్రీవల్లబ్హ ।
ఎవంభూత-భూమినీకానాయక ।

Word by word meaning

swABimata agreeable to you **nitya-niravadya** eternal and flawless **anurUpa** similar (in) **swarUpa** form **rUpa** beauty **guNa** quality / features **viBava** grandeur **aishvary** wealth **shilla** auspicious qualities **Adi anavadhika** such limitless **atishaya** full of wonder **asaMKyEya** countless / innumerable **kalyANaguNagaNa** groups of auspicious qualities **shrlvallabha** consort of

Mahalakshmi **EvaMBUta** having similar qualities or features **BUMinILAnAyaka** consort of Bhudevi and Neeladevi.

Translation

You are the consort of Shreedevi, who is endowed with innumerable wonderful, eternal and flawless, auspicious qualities befitting You, such as sovereignty, splendour, glory, beauty and graciousness.

You are also the consort of Bhudevi and Neeladevi, who are endowed with similar qualities and grace.

Explanation

Ramanujacharya had earlier described Shreedevi as the mother. Here he describes her as the consort of his master Lord Narayana, whom he addresses as Shreevallabha.

Lord is the consort of Shreedevi who is endowed with divine qualities and aspects, which are in consonance with that of the Lord. She has eternal and flawless qualities befitting her consort in terms of beauty, grace, sovereignty, splendour, glory, graciousness etc., which are ever auspicious.

The Lord is also the consort of Bhudevi and Neeladevi who have similar qualities befitting Him.

Original text and transliteration

स्वच्छन्दानुवृत्ति - स्वरूप - स्थिति - प्रवृत्तिभेद अशेष - शेषतैकरतिरूप नित्यनिरवद्य - निरतिशय ज्ञान - क्रियैश्वर्याद्यनंतकल्पणगुणगण शेष शेषाशन गरुडप्रमुख - नानाविधाननंत-परिजन-परिचारिका - परिचरित - चरणयुगल ।

swachchandAnuvRutti - swarUpa - sthiti - pravRuttiBEdAshESha - shEshataikaratirUpa nityaniravadya - niratishaya j~jAna - kriyaishwaryAdyanaMtakalyaNaguNagaNa shESha shEShAshana garuDapramuKa - nAnAvidhAnaMta parijana parichArikaa - paricharita - charaNayugaLa |

శ్రుచ్ఛన్నానువృత్తి - శ్రురూప - స్తితి - శ్రువృత్తిభేదాలేఙు -
లేఖతేశ్వరతీరూప నిత్యసిరపదశ్య - నిరతిలంగ జ్ఞాన -
శ్రీయుష్టయాదధ్యనంతశ్లోణానించి లేఙు లేణాలన గుడ్యుములు
- నానాచిధానంత-కురిచన-కురిచారికా - కురిచరిత - చరణయుగళా

Word by word meaning

swachchandAnuvRutti in accordance with the wishes of the Lord ***swarUpa*** form / appearance ***sthiti*** state ***pravRutti*** features / characteristics ***Beda*** variations / differences ***ashEsha - shEshataikaratirUpa*** completely devoted to serving the Lord ***nityaniravadya*** eternal and flawless ***niratishaya j ~ jAna*** boundless and infinite knowledge (of how to serve the Lord) ***kriya*** the ability or skills (to carry out such service to Lord) ***aishwarya*** the wealth / means / resources (to organize the requirements for serving the Lord) ***Adi*** such / similar ***anaMtakalyaNaguNagaNa*** having innumerable auspicious qualities ***shEsha*** Adishesha ***shEshAshana*** Vishvaksena, the Commander - in - Chief of the Lord ***garuDa*** King of birds, Garuda, Lord's Vehicle ***pramuKa*** being the important or main among the retinue of attendants ***nAnAvidha anaMta*** innumerable, many kinds of ***parijana*** attendants ***parichArikA*** female attendants ***paricharita - charaNayugaLa*** the pair of feet served by such attendants.

Translation

Fully dedicated to following your wishes, and though differing in their appearance, nature and qualities, totally devoted to serving your lotus feet, you have a fleet of innumerable men and women like Shesha, Garuda, Vishvaksena etc. who are flawless and full of noble qualities like wisdom, knowledge and wealth, and eternally devoted to your service.

Explanation

Opportunity to serve the Lord and His consort is a supreme blessing that any devotee could ask for.

The parijanas or attendants of the Lord are nityasuris or ever-free souls. They not only act as per the wishes of the Lord, but they are also endowed with the ability to anticipate what the Lord needs and serve him accordingly.

These parijanas are characterized by their ardour to serve the Lord in all forms, though a particular service is assigned to each of them. Their services are flawless because they are always concerned solely with pleasing the Lord with their services and nothing else. They possess limitless knowledge of how to be of service to the Lord and have the requisite skills to render such services. They also have the ability and resources to organize the various things required to serve the Lord.

Original text and transliteration

परमयोगि-वाङ्मनसापरिच्छेद्य-स्वरूप-स्वभाव स्वाभिमत-
विविधविचित्रानंतभोग्य-भोगोपकरण-भोगस्थान-समृद्धानंताश्रयानंत-
महाविभवानंतपरिमाण -नित्यनिरवद्य-निरतिशय-वैकुंठनाथ ।

**paramayOgi-vA ~gmanasAparicchEdya-swarUpa-swaBAva swABimata-
vividhavichitrAnaMtaBOgya-BogOpakaraNa-BOgasthAna-
samRuddaAnaMtAshcharyaAnaMta-mahAviBavAnaMtaparimANa-
nityaniravadya-niratishaya-vaikuMThanAtha|**

परमयोगि-वाङ्मनसापरिच्छेद्य-स्वरूप-स्वभाव स्वाभिमत-
विविधविचित्रानंतभोग्य-भोगोपकरण-भोगस्थान-
समृद्धानंताश्रयानंत-
महाविभवानंतपरिमाण -नित्यनिरवद्य-निरतिशय-वैकुंठनाथ ।

Word by word meaning

paramayOgi Great Yogis *vA ~g* words *manasa* mind or intellect
aparicchEdya not comprehensible *swarUpa* form *swaBAva* nature or qualities *swABimata* agreeable or in consonance with *vividha* varieties of *vichitra* wonderful *anaMtaBOgya* infinite number of enjoyable *BogOpakaraNa* objects of enjoyment or pleasure *BOgasthAna* locations or places of enjoyment or pleasure *samRudda* abundant or plentiful *anaMtAshcharya* infinitely wonderful *anaMta mahAviBava* infinitely glorious or magnificent *anaMta aparimANa* of infinitely large dimensions *nitya* eternal *niravadya* flawless *niratishaya* great beyond all measures *vaikuMThanAtha* Lord of Vaikunta.

Translation

Beyond the comprehension of even great yogis, befitting you in form and qualities, full of varieties of wonderful & enjoyable events, objects and locations; abundant, infinitely wonderful, immeasurably great & of infinite proportions; eternal, flawless and great beyond all measures is your Vaikunta, Oh! Vaikuntanaatha |

Explanation

Here is a description of Vaikunta the abode of the Lord.

Vaikunta or Paramapada is the land of eternal bliss. Vaikunta is full of pure satva. It is difficult for even great yogis to explain the greatness of Vaikunta, because it is beyond the words or the intellect of even such attained souls.

It has a variety of wonderful sights, sounds, fragrances, objects and places that provide comfort, happiness and enjoyment. These are in consonance with the divine form and qualities of the Lord. Ever full of abundance, eternal and flawless, infinitely wonderful, of unimaginable proportions, great beyond all measures is Vaikunta.

The various objects of enjoyment, like the unfading flowers, host of attendants, great mansions, furniture, jewels, gardens, rivers etc. are for the enjoyment of the Divine Couple. The Nityas who are at Vaikunta take pleasure in serving the Divine Couple and enjoy witnessing the pleasure of the Lord.

Original text and transliteration

स्वसंकल्पानुविधायि – स्वरूप-स्थिति-प्रवृत्ति स्वशेषतैकस्वभाव –
प्रकृति – पुरुष – कालात्मक – विविध विचित्रानंतभोग्य – भोक्तव्य –
भोगोपकरण – भोगस्थान – रूप निखिलजगदुदय विभव लय लील |

swasaMkalpAnuvidhAyi - swarUpasthitipravRutti
swashEShataikaswaBAva - prakRuti - puruSha - kAIAtmaka - vividha
vichitrAnaMtaBOgya - BOktRuvarga - BOgOpakaraNa BOgasthAna - rUpa
nikhilajagadudaya viBava laya leela |

స్వసంకలన్ననువిధాయి - స్వరూప-స్థితి-ప్రవృత్తి స్వశీలణత్వేకస్వభావ
- ప్రకృతి - పురుష - తాలపత్తి - విధి విచిత్రానంతయోగించు -
భోగిత్వపరిప్రాణ - భోగించుకురణ-భోగించున - రూప
నిశిలిజగదుదయ విభవ లయ లిల |

Word by word meaning

swasaMkalpAnuvidhAyi As per the wishes of the Lord **swarUpa** form **sthiti** state **pravRutti** nature **swashEShataikaswaBAva** subservient only to the Lord **prakRuti** matter or nature **puruSha** jiva or the living beings **kAla** time **Atmaka** consisting of (prakruti, purusha & kala) **vividha** of many varieties **vichitra anaMta** infinitely wonderful **BOgya** enjoyable / pleasurable **BOktRuvarga** those who enjoy or derive pleasure **BOgOpakaraNa** objects of enjoyment or pleasure **BOgasthAna** locations where such pleasures or enjoyment is available **rUpa** in the form of **nikhilajagad** of the entire universe **udaya viBava laya leela** - sport of creation, sustenance and dissolution.

Translation

In accordance with Your wishes is the world of swaroopa, sthiti and pravrutti, being by their nature subservient to You, prakruti, purusha and kala elements in their various and wonderful forms as objects of enjoyment, enjoyer and locales of enjoyment are but a part of Your sport of creation, sustenance and dissolution |

Explanation

The Lilavibhuti or the great recreation of the Lord is the act of creation, sustenance and dissolution.

Lilavibhuti happens according to the wishes of the Lord. The three elements of prakruti - matter or nature, purusha - jiva or the living element and kala - time are by nature subservient to the Lord and always at His service. Hence the various, wonderful items and objects of enjoyment and pleasure, the enjoyers and the locations of these enjoyment and pleasures are all subservient to the Lord, under His control and coming under the ambit of His Lilavibhuti or the sport of creation, sustenance and destruction.

Original text and transliteration

सत्यकाम ! सत्यसंकल्प ! परब्रह्मभूत ! पुरुषोन्नतम ! महाविभूते ! श्रीमन्नारायण !
श्री वैकुंठनाथ ! अपार कारुण्य सौशील्य वात्सल्यदार्दर्श्वर्य सौदर्दर्श महोदधे
अनालोचित विशेषाशेष लोकशरण्य ! प्रणतार्तिहर ! आश्रितवात्सल्यैक जलधे !
अनवरत विदितनिखिलभूतजातयथात्म्य ! अशेष चराचरभूत निखिल-नियमन-
निरत ! अशेष-चिदचिद्वस्तु-शेषिभूत ! निखिलजगदाधार ! अखिलजगत्स्वामिन् !
अस्मत्स्वामिन् ! सत्यकाम ! सत्यसंकल्प ! सकलेतर विलक्षण ! अर्थिकल्पक !
आपत्सख ! श्रीमन्नारायण ! अशरण्यशरण्य ! अनन्यशरणः त्वत्पादारविंदयुगळं
शरणमहं प्रपद्ये ।

॥ अन्त्र द्वयं ॥

satyakAma ! satyasaMkalpa ! parabrahmaBUta ! puruShOttama !
mahAviBUtE ! shrImannArAyaNa ! shrI vaikuMThanAtha ! apAra kAruNyA
saushIllya vAtsalyaudAryaishwarya souMdarya mahOdadHE ! anAlOchita
vishEshAshEsha lokasharaNyA praNatArtihara AshritavAtsalyaika jaladHE
anavarata viditanikhila BUtaJAtayathAtmya ! ashEsha charAcharaBUta
nikhila-niyamana-nirata ! ashEsha chidachidvastu shEshIBUta !
nikhilajagadAdhAra ! akhilajagatsvAmin ! asmatsvAmin ! satyakAma !
satyasaMkalpa ! sakalEtara vilakShaNa ! arthikalpaka ! Apatsakha !
shrImannArAyaNa ! asharaNyasharaNyA ! ananyasharaNyA
tvatpAdAraviMdayugaLaM sharaNamahaM prapadyE |

|| atra dvayaM ||

సత్యాకామ ! సత్యాసంకల్ప ! కరబుట్టిధూత ! జ్యురుషోఇత్తుమ !
మండావిధూతే ! శ్రీమంనాన్నారాయణ ! శ్రీ వ్యేకుంఠనాథ ! అపార
కారుణ్య సౌమిల్య, వాత్సల్యాదాయింశ్చ రూప సౌందర్యం
మండోఽధేణ ! అనాలోఽచిత విలేషణలేణ లోకశరణ్య, జ్యుతాతిషయర
శశ్రీతవాత్సల్యై, కజలధే ! అనవరత విదితసీఖలధూతజాతయధాత్మై !
అలేణ చరాచరధూత సిఖిల-సియమన-సిరత ! అలేణ చిదచిద్ధస్తు
లేణిధూత ! సిఖిలజగదాధార ! అఖిలజగత్స్వామినా ! అస్మితస్వామినా !
సత్యాకామ ! సత్యాసంకల్ప ! సుకలేశర విలక్షణ ! అధింకల్పక ! అపత్స్వామి !

ಶ್ರೀಮಾನಾಧರಾಯಣ ! ಅಶರಣ್ಯಶರಣ್ಯ ! ಅನನ್ಯಶರಣಃ ತ್ವತ್ಪಾದಾರವಿಂದ
ಯುರಜಂ ಶರಣಮಂಜುಷ್ಟದ್ಯೇ ।

॥ ಅತ್ಯ ಧ್ವಯಂ ॥

Word by word meaning

satyakAma whose wishes are ever fulfilled **satyasaMkalpa** who has the ability to attain all that he wishes **parabrahmaBUta** well known as Parabrahma **puruShOttama** the best among all beings **mahAviBUtE** possessing immense wealth; ruler of all the worlds **shrimannArAyaNa** Lord of Shree, all thing auspicious, who possesses and supports all things (cit and acit) **shri vaikuMThanAtha** Lord of Vaikunta, the eternal abode of the Lord.

Of the above eight epithets, the first four convey that Lord is the kārana – the origin and creator, while the latter four convey that He is the prāpya – the ultimate goal. He is also the prāpaka – meaning the means to attain that goal.

apAra immense or boundless **kAruNya** compassion / mercy **saushIllya** courtesy / self effacing nature / ability to be one among the common (for ex. Lord in Krishnavatara was one among the cowherds) **vAtsalya audArya** **aishwarya** **souMdarya** **mahOdadhE** great ocean of magnanimity, full of affection (vAtsalya), generosity (audArya), wealth (aishwarya), beauty (souMdarya) **anAIochita** **vishEsha** without any consideration of birth, knowledge, conduct, etc., **ashEsha loka** residents of all lokas **sharaNya** those who seek refuge **praNatArtihara** one who provides succour by removing all ills **AshritavAtsalyaika jaladhE** a veritable ocean of boundless affection, like that of a mother, to all those who seek His refuge **anavarata** always **viditanikhila BUtajAtayathAtmya** aware of the true or inherent nature of all things. The Lord is omniscient. **ashEsha** without any exception **charAcharaBUtanikhila niyamana nirata** One who is engaged in the commanding and controlling all things mobile and immobile. **ashEsha** without any exception **chit achit vastu** animate and inanimate things / beings **shEShiBUta** to whom these are subservient (all

cit and acit) **nikhilajagadAdhAra** the sustainer or supporter of all the worlds **akhilajagatsvAmin** Lord of the entire universe / creation **asmatsvAmin** my Lord **satyakAma** one whose every wish is fulfilled **satyasaMkalpa** who has the ability to fulfill all his wishes **sakalEtara** **vilakShaNa** unique and different from all others **arthikalpaka** bestower of all wishes **Apatsakha** one who is a friend in time of distress **shrimAn** one who is always with Shree – all that is auspicious **nArAyaNa** Lord Narayana **asharaNyasharaNya** refuge of the refuge less **ananyasharaNaH** not seeking refuge of anyone else **tvatpAdAraviMdayugaLaM** the pair of Your lotus feet **sharaNamahaM prapadyE** I seek refuge of

atra dvayaM Dwaya mantra is to be recited here (to one's self, in a manner inaudible to others). This is also a commentary on Dwaya mantra which says "I seek the lotus feet of Lord Narayana – ever associated with Shree – as my sole refuge; I seek to be accepted in the service of the Divine Couple (Lord Narayana and Shree)".

Translation

One whose every wish is fulfilled, who has the ability to achieve what He wishes, who is well recognized as Para Brahma - the Supreme Being, the best among living beings, who has limitless wealth, the Lord of Shree - all things auspicious, Narayana - the possessor and supporter of all things, Lord of Vaikunta.

O' great ocean of succour to those who seek your refuge, full of infinite compassion, courtesy, affection, generosity, wealth and beauty, who removes the ills of all those who come to Him from all the lokas, without making any distinction.

One who always knows the intrinsic nature of all beings, to whom all things - mobile and immobile, without any exception - are subservient, to whom all things sentient and non-sentient are subservient, the sustainer of all worlds, master of the universe, my Lord, who has all things and the ability to create what He desires abundantly, who is unique and different from all others.

Bestower of all that one seeks, intimate friend, always associated with Shree,

Lord Narayana, the refuge of the refuge-less, I seek refuge at Your lotus feet.

Dvaya mantra is to be recited here!!

Explanation

No amount of praise or repetition could possibly attempt to bring out the supremacy, magnificence and the divine qualities and attributes of Lord Narayana.

Such being the case, the author is not being repetitive here, but very ardently says that he shall seek refuge at the lotus feet of Lord Narayana, who is the refuge of the refuge-less, who is always associated with Shree, who has the ability to achieve what He desires, whose every wish is always fulfilled, who is known as Para Brahma, the Lord of all things auspicious and the master of Vaikunta. He says that the Lord is a great ocean of infinite compassion, generosity, who provides succour to all those who seek his refuge, without making any kind of distinction. He knows the true nature of all things and all things are subservient to Him. It is at the lotus feet of this master of the universe, who is unique and different from all others, that the author seeks the refuge.

Original text and transliteration

पितरं मातरं दारान् पुत्रान् बंधून् सखीन्युरुन् ।
रत्नानि धनधान्यानि क्षेत्राणि च गृहाणि च ॥
सर्वधर्मांश्च संत्यज्य सर्वकामांश्च साक्षण् ।
लोकविक्रांतचरणौ शरणम् ते ५ ब्रजं विभो ॥

pitaraM mAtaraM dArAn putrAn baMdhuUn saKInguUn |
ratnAni dhanadhAnyAni kShEtrAni cha gRuhAni cha ||
sarvadharMshcha saMtyajya sarvakAmAMshcha sAkSharAn |
lokavikrAMtacharaNau sharaNam tE5 vrajaM viBO ||

କିତରେ ମୁହର୍ଦ୍ଦରେ ଦାରାନ୍ ପୁତ୍ରାନ୍ ବଂଧୂନ୍ ସଖୀନ୍ୟୁରୁନ୍ ।
ରତ୍ନାନି ଧନଧାନ୍ୟାନି କ୍ଷେତ୍ରାଣି ଚ ଗୃହାଣି ଚ ॥
ସର୍ଵଧର୍ମାଂଶ୍ଚ ସଂତ୍ୟଜ୍ୟ ସର୍ଵକାମାଂଶ୍ଚ ସାକ୍ଷଣ୍ ।
ଲୋକବିକ୍ରାଂତଚରଣୌ ଶରଣମ୍ ତେ ୫ ବ୍ରଜଂ ବିଭୋ ॥

Word by word meaning

pitaram father **mAtaram** mother **dArAn** wife **putrAn** children
baMdhuN relatives **saKIn** friends **gurUn** teachers **ratnAni** gems
& jewellery **dhana** wealth **dhAnyAni** grains **kShEtrAni cha** land and
gRuhAni cha houses and the like **sarvadharmAMshcha** all dharmas
(paths to salvation or moksha) too **saMtyajya** (having) renounced
sarvakAmAMshcha all desires and **sAkSharAn** one's spiritual experiences
lokavikrAMta charaNau feet that have measure the entire world
sharaNam I seek refuge of **tEsvrajaM viBO** I seek you, my rightful master
- full of knowledge and power.

Translation

Renouncing totally father, mother, wife, children, relatives,
friends, preceptors |

Gems, wealth, grains, land, house and such others ||

Renouncing completely all dharmas and all desires |

I seek refuge at your feet which measured the world ||

Explanation

This stanza deals with the renunciation of things that bind one to this world and pose difficulties in attaining the Lord. Even earlier, renunciation of these things has been told in our purānās.

The first three lines mention the things to be renounced, which commences with the living beings and progresses to material possessions and then finally the abstract. Samanya dharma, which deals with one's worldly life, prescribes that we should revere our father and mother as God, teacher as God, relatives should uphold family traditions, friends should rally round in times of need etc., and material things like land, wealth etc. are useful in offering hospitality and in acts of charity and devotion. While all these are useful in following the dharma in this world, they bind you and act as impediments in attaining the Lord. Hence, Ramanujacharya says that he will renounce all desires and all dharmas also, and confine to seeking refuge at the feet of the Lord.

Original text and transliteration

त्वमेव माता च पिता त्वमेव त्वमेव बंधुश्च गुरुस्त्वमेव ।
 त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देव देव ॥
 पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुगीयन् ।
 न त्वत्समोऽस्त्वभ्यधिकः कुतो ऽन्यो ऽलोकत्रयेऽप्यप्रतिमं प्रभाव ॥

tvamEva mAtA cha pitA tvamEva tvamEva baMdushcha gurustvamEva |
tvamEva vidyA draviNaM tvamEva tvamEva sarvaM mama dEva dEva ||
pitAsi IOkasya charAcharasya tvamasya pUjyashcha gururgarlyAn |
na tvatsamO₅ styaByadhikaH kutO₅ nyO₅ IOkatrayE₅ pyapratima
praBAva ||

ತ್ವಮೇವ ಮಾತರ ಚ ಹಿತಾ ತ್ವಮೇವ ತ್ವಮೇವ ಬಂದುಳ್ಳ ಗುರುಸ್ತ್ರಮೇವ
ತ್ವಮೇವ ವಿದ್ಯಾ ದ್ರವಿಣ ತ್ವಮೇವ ತ್ವಮೇವ ಸ್ವರ್ವಾ ಮಾಮ ದೇವ ದೇವ
ಹಿತಾಸ್ ಲೋಕಸ್ಯ ಚರಾಚರಸ್ಯ ತ್ವಮಸ್ಯ ಶ್ರಾಂಕಾಳ್ಳ ಗುರುಗರಿಂಯಾನಾ ।
ನ ತ್ವತ್ಸಮೋಽಸ್ತ್ರಭ್ರಿಧಿಕಃ ಕುತೋಽನ್ಮೋಽಲೋಕತ್ಯಯೋಽಕ್ಷಪ್ರತಿಮ
ಸ್ತಭಾವ ॥

Word by word meaning

tvamEva you alone (are) **mAtA** (my) mother **cha** also **pitA** **tvamEva** you alone are the father (mother protects the child even when it is in the womb and is yet to be born, where as the father takes care of it after its birth. The Lord similarly takes care of the entire world before the creation and after it. Hence He is referred to as the mother and father) **tvamEva baMduH cha** you alone are the relative also (relatives are supposed to guide one from going in the wrong path) **gurustvamEva** you alone are the guru or preceptor (guru illuminates one's life by dispelling the darkness in it) **tvamEva vidyA** you alone are my learning **draviNaM** **tvamEva** you are my wealth **tvamEva sarvaM** you alone are every thing to me **mama dEva dEva** my Supreme Lord. **pitAsi** Father of **IOkasya** of the entire world **charAcharasya** of all things mobile and immobile **tvam asya** you are our **guruH** **garlyAn** teacher and elder or superior **pUjyashcha** who is worthy of honour **na tvat samOH** not equal to you **tyaByadhikaH** nor greater

than you ***kutOH anyOH lOkatrayE*** others anywhere in the three worlds (matching or exceeding you) ***apratima praBAva*** having unmatched or incomparable glory.

Translation

You alone are my mother; my father too; my relative and preceptor too |
You alone are my learning; my wealth; you are everything to me Oh' Lord of Lords||

Father of the universe, all things moving and inert, the most revered preceptor |

Oh' Lord, Your glory is unmatched in all the three worlds; who could surpass it ||

Explanation

The Lord is every thing to the devotee!

Having spoken of renouncing parents, family members, friends, material possessions, etc which are impediments in attaining the feet of the Lord, Ramanujacharya says that Lord is his mother, father, relative, revered guru, learning, wealth, in fact every thing to him. The Lord, who is the father of the entire world, all beings mobile or inert and a guru commanding everyone's respect, has such unmatched glory that no one in all the three worlds (lokas) can surpass or even match it.

(This and the next stanza are drawn from Sri Bhagavad Gita.)

Original text and transliteration

तस्मात्प्रणाम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यं ।
पितैव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोङ्गम्

tasmAtpraNaMya praNidhAya kAyaM
prasAdayE tvAmahamIshamIDyaM |
pitEva putrasya saKEva saKyuH

priyaH priyAyArhasi dEva soDhum ||

ತಸ್ಮಾತ್ಪ್ರಜಮ್ಯ ಪ್ರಜಧಾಯ ಕಾಯಂ
ಪ್ರಸಾದಯೇ ತ್ವಮಜಮಿಂಜಮಿಂಡ್ಯಂ ।
ಹಿತೇವ ತ್ವತ್ಸ್ಯ ಸರೇವ ಸಮ್ಯಃ
ಹಿಯಃ ಹಿಯಾಯಾರಾಜ್ ಸಿ ದೇವ ಸೀಂಥಾಪ್ಯಂ

Word by word meaning

tasmAt therefore **praNamya** bowing my head to you in obeisance **praNidhAya** **kAyaM** laying down my entire body at your feet **prasAdayE** seek the pardon **tvAm aham** from you I seek (the pardon) **Isha** Lord **mIDyaM** worthy of praise **pita iva putrasya** as a father to his son **saKa iva saKuH** as a friend to his friend **priyaH priyAyArhasi** as a lover to his beloved **dEva** O' Lord **soDhum** forgive me, bear with me.

Translation

Therefore, I bow my head and prostrate to you
Seeking your pardon O' praise worthy Lord |
Kindly pardon me O' Lord, as a father forgives his son,
One forgives his friend, or a lover forgives his beloved ||

Explanation

The Lord is his relation, wealth and learning!

Having renounced all relations and all possessions, Ramanujacharya says that Lord is his relation, his wealth, his learning and every thing to him. So he appeals to his Lord to forgive his lapses and take him into His fold of protection. He gives the examples of a loving father who forgives his erring son or a true friend who will forgive the mistakes of his friend and bears with him or a lover who is ever willing to forgive the lapses on the part of his beloved. Like these people, who out of sheer love are willing to bear with the lapses of their loved ones, he prays the praiseworthy Lord to bear with him and pardon him.

Original text and transliteration

मनोवाक्कायैरनादिकाल-प्रवृत्तानंताकृत्यकरण
 कृत्याकरण भगवदपचार- भागवतपचार असह्यापचार
 रूप-नानाविधि अनंतापचारान् अरब्धकार्यानारब्धकार्यान्
 कृतान् क्रियमाणान् करिष्यमाणांश्च सर्वान् अशेषतः क्षमस्व ॥

manOvAkAkyairanAdikAla-pravRuttaNaMtAkRutyakaraNa
 kRutyAkaraNa BagavadapachAra- BAgavatapachAra asahyaApachAra
 rUpa-nAnAvidha anaMtApachArAn arabdhakAryAnAnArabdhakAryAn
 kRutAn kriyamANAn kariShyamANAMshcha sarvAn ashEshataH
 kShamasva ||

मनोवाक्कायैरनादिकाल-कृपृष्ठान०त्रृकृत्यैरेत्वा-
 कृत्यैरेत्वा-भगवदपचार-भगवतपचार-लरुद्धृपचार रूप-
 नानाविधि-अनंतापचारान् अरब्धकार्यानारब्धकार्यान्
 कृतान् क्रियमाणान् करिष्यमाणांश्च सर्वान् अशेषतः क्षमस्व ॥

Word by word meaning

manO vAk kAyaiH through thought, words and action (physically / bodily)
anAdikAla-pravRutta actions performed since long, from time immemorial
anaMta infinite **akRutyakaraNa** committing acts prohibited in shastras (e.g. stealing , telling lies, causing misery, praising the unworthy,etc.)
kRutyAkaraNa non-doing of duties prescribed in shastras (not doing the duties of his ashrama due to lack of faith, laziness, or indifference etc.)
BagavadapachAra offences against the Lord (e.g. considering Lord's avatars as ordinary mortals) **BAgavatapachAra** insulting the devotees of Lord (insulting Sri vaishnavas due to haughtiness) **asahya apachAra** sins that are unpardonable (all offences against the Lord and his devotees are unpardonable. e.g. Hiranyakashipu's antagonism to the Lord and his behavior toward Prahallada, Dhuryodhana's hatred for Pandavas who were devotees of Lord. Offences against one's acharya - like not following his teachings, etc.,- is also unpardonable) **rUpa nAnA vidhana anaMta apachArAn** such or similar many kinds of innumerable and count less offences **arabdhakAryAn** actions which have started giving out results

(some karmas [prarabdha karmas] show their effect immediately) ***anArabdha*** ***AryAn*** actions which have not started giving out results (some karmas [sanchita karmas] take a long time to show their effect) ***kRutAn*** acts already done ***kriyamANAn*** acts in the process of being done ***kariShyamANAmshcha*** acts likely to be done in future also ***sarvAn*** all (such acts) ***ashEshataH*** with out any exception or omitting none ***kShamasva*** kindly pardon.

Translation

Mental, verbal and physical sins committed since long, non-doing the right that should be done, offences against the Lord, Lord's devotees, unpardonable offenses, innumerable and Infinite sins caused by acts showing instant results and those yet to show results, acts done, being done and yet to be done, O' Lord, kindly pardon me without omitting any of these.

Explanation

Here the meaning of the word "namaha" is explained.

One cannot attain the goal until all obstacles in the path are identified and removed. One of the obstacle is the confusion in the identity of body and soul, which leads to feeling of 'I and mine'. This leads one into many actions (karmas) resulting in the bondage of samsara. To release one's self from this bondage and surrender totally to serve the Lord, it is essential that one gets absolved of all the past sins. Therefore, the acharya enumerates all kinds of acts which would have caused the accumulation of karma, are causing the accumulation of karma and are likely to cause the accumulation of karma in future and seeks the pardon of the Lord for the entire lot without any exception.

Original text and transliteration

अनादिकाल प्रवृत्तम् विपरीतज्ञानमात्मविषयं
कृत्स्न - जगद्विषयं च विपरीतवृत्तञ्ज
अशेषविषयमध्यापि वर्तमानं वर्तिष्यमाणञ्ज च सर्वं क्षमस्व ॥

anAdikAla pravRuttam viparItaj ~ jAnamAtmaviShayaM
kRutsna - jagadviShayaM cha viparItavRutta ~ jja
ashEshaviShayam adyApi vartamAnaM vartiShyamANa ~ jja cha sarvaM
kShamasva ||

ಅನಾದಿತಾಲ ಪ್ರವೃತ್ತಾರ್ಥ ವಿಪರೀತಜ್ಞಾನಮಾತ್ರಾದಿಷಯಂ
ಕೃತ್ಸ್ವ - ಜಗದ್ವಿಷಯಂ ಚ ವಿಪರೀತವೃತ್ತಾಳ್ಜ್ಞ
ಅಶೀಳವಿಷಯವ್ಯಾ ಅದ್ಯಾಹಿ ವರ್ತಮಾನಂ ವರ್ತಿತವೃತ್ತಮಾಣಾಳ್ಜ್ಞ ಚ ಸರ್ವಂ
ಕ್ಷಮಾಸ್ತ್ರ ॥

Word by word meaning

anAdikAla pravRuttam Existing or developed since times immemorial, over a long period, the beginning of which is not known **viparItaj~jAnam** inappropriate knowledge or learning, misconception (arising out of thinking that one is totally independent, as opposed to being dependant on the grace of God) **AtmaviShayaM kRutsna** concerning jivatma or soul **jagadvishayaM cha** and also about the universe **viparItavRutta~jja ashEshaviShayam** this incorrect knowledge is encircling him and his near ones, leading them into various materialistic acts **adyApi vartamAnaM** from the beginning or past to the present **vartiShyamANA~jja cha** as also that likely to occur in the future **svarvaM** all (such acts from the past to the present and likely in future also) **kShamasva** kindly pardon.

Translation

Ignorance and perverse knowledge about the soul and worldly matters since times immemorial, has been the cause of my acts. O' Lord, kindly pardon all such acts of mine, from the past and present, as well as those likely in future.

Explanation

Sins are due to acts of commission and omission.

Sins are also committed due to ignorance.

In the previous stanza, Acharya sought pardon for offences of omission and commission – i.e. not doing the acts prescribed under shastras and doing acts prohibited under shastras. Here, he seeks pardon for acts committed due to ignorance or incorrect understanding. Ignorance and a perverse understanding of the nature of soul and worldly matters has prompted him to indulge in various acts which have been undesirable. This is not some thing new or recent; it has been there since times immemorial. Hence he prays to the Lord

to pardon all such acts of his, not only from the past to the present, but also the ones likely to occur in the future as well.

Original text and transliteration

मदीयानादिकर्म प्रवाह-प्रवृत्तां भगवत्स्वरूप तिरोधानकर्त्ता विपरीतज्ञानजननीं स्वविषयायाश्च भोग्यबुद्धेजननीं दैहेन्द्रियत्वेन भोग्यत्वेन सूक्ष्मरूपेण चावस्थितां दैवीं गुणमयीं मायां, दासभूतः शरणागतोस्मि तवास्मि दासः इति वक्तारं मां तारय ॥

madlyAnAdikarma pravAha-pravRuttAM BagavatsvarUpa tirodhAnakarIM
viparItaj ~ jAnajananiM svaviShayAyAshcha BOgyabuddhErjananIM
dehEndriyatvEna BOgyatvEna sUkShmarUpEna chAvasthitAM daivIM
guNamayIM mAyAM, dAsaBUtaH sharaNAgatOsmi “tavAsmi dAsaH” Iti
vaktAraM mAM tAraya ||

ಮದಿಯಾನಾದಿಕರ್ಮ ಪ್ರವಾಹ-ಪ್ರವೃತ್ತಾಂ ಭಗವತ್ಸ್ವರೂಪ ತಿರೋಧಾನಕರ್ತ್ತಾ ವಿಪರೀತಜ್ಞಾನಜನನೀಂ ಸ್ವವಿಷಯಾಯಾಶ್ಚ ಭೋಗ್ಯಬುದ್ಧೇಜನನೀಂ ದೈಹೇಂದ್ರಿಯತ್ವೇನ ಭೋಗ್ಯತ್ವೇನ ಸೂಕ್ಷ್ಮರೂಪೇಣ ಚಾವಸ್ಥಿತಾಂ ದೈವೀಂ ಗುಣಮಯೀಂ ಮಾಯಾಂ, ದಾಸಭೂತಃ ಶರಣಾಗತೋಸ್ಮಿ “ತವಾಸ್ಮಿ ದಾಸಾಹ್” ಇತಿ ವಕ್ತಾರಂ ಮಾಂ ತಾರಯ ॥

Word by word meaning

madlya my own (acts) anAdikarma pravAha-pravRuttAM due to a flood of actions over a long period of time BagavatsvarUpa the vision or image of the Lord tirodhAna karIM rendered hazy or hidden from seeing viparItaj ~ jAna jananiM originating or arising out of incorrect or perverse learning svaviShayAyAshcha BOgyabuddhErjananIM leading to indulging in pleasures dehEndriyatvEna physical and sensory BOgyatvEna objects of enjoyment sUkShmarUpEna through finer senses chAvasthitAM present through daivIM guNamayIM mAyAM the divine illusion or maaya which has all the three gunas dAsaBUtaH your servant sharaNAgatOsmi “tavAsmi dAsaH” ‘I have surrendered to you and I am your servant’ Iti vaktAraM mAM me, who says so (I have surrendered to you and I am your servant) tAraya help me to cross (the ocean of illusion or maaya).

Translation

The various deeds of mine since ages have put on a veil over the true nature of the Lord. This perverse learning has lead me towards objects of pleasure, physical and sensory caused by daivi maaya, having threefold qualities. O' Lord, help me cross this ocean of delusion, because, I am your servant, who has surrendered to you totally.

Explanation

Incorrect learning distorts one's vision of the Lord.

Incorrect learning or vipareeta jnaana leads to confusion between the body and the soul. The physical nature of the body makes one loose sight of the real nature of the soul. It also puts on a veil which distorts one's vision of the Lord. This incorrect learning leads one to seek objects of pleasure - physical and sensory. The yearning for objects of pleasure increases due to the effect of divine illusion (daivee maaya), which has all the three qualities of satva, rajas and tamas. One can get a true vision of the soul and the Lord only when the bodily ties are broken. Acharya tells the Lord that he is His servant and has totally surrendered to Him and prays that the Lord should therefore make him overcome the bodily ties and cross this ocean of illusion.

Original text and transliteration

“तेषां ज्ञानी नित्ययुक्तः एक भक्तिर्विशिष्यते”

“प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः” ॥

“tEshAM j~jAnI nityayuktaH Eka BaktirvishiShyatE”

“priyO hi j~jAninO tyarthamahaM sa cha mama priyaH” ॥

“तेषां ज्ञानी नित्ययुक्तः एक भक्तिर्विशिष्यते”

“प्रियो हि ज्ञानिनोऽत्यर्थमहं त्यर्थमहं स च मम प्रियः” ॥

Word by word meaning

tEshAM among them (the four kinds of devotees) j~jAnI the wise ones / the knowledgeable ones nityayuktaH having unwavering devotion to the Lord Eka BaktiH devotion to the Lord only and none else vishiShyatE

distinguish or qualify as superior (the qualities of ' nityayukta ' and ' eka bhakthi ' distinguish the jnaani as superior among these four kinds) **priyOHi j~jAninO** dear to the jnaanis or the learned ones **atyartham ahaM** I am, in measures beyond words (even the omnipotent Lord can not explain in words the extent to which He is dear to the jnaani) **sa cha mama priyaH** he too is similarly very dear to Me.

Translation

Of these devotees, the wise one (jnaani) always thinks of me and is devoted to me. I am very dear to him and he too is very dear to me.

Explanation

This and the next two stanzas are from Bhagavadgita.

In the earlier stanzas, Acharya explained the meaning of 'namaha', which is to remove the impediments (virodhi) which occur in the path of attaining the Lord. This by itself is not sufficient. One needs to acquire knowledge or jnaana which leads to intense bhakthi or devotion, which is required to serve the Lord. It is important that a devotee's services are accepted. As jnaana is the basic requisite of such intense devotion, Acharya cites the verses from Bhagavadgita, which highlight the role of jnaana.

The devotees are of four kinds (according to Lord Krishna in Bhagavadgita). Among the devotees who are wealth seekers, self seekers and the jnaanis, it is the jnaani or the wise one, who is after attaining the Lord. Of these, the jnaani is superior to others because he is 'nityayukta' – that is, his aim is to seek the Lord, while the others are seeking other goals and once it is attained, may forget the Lord. The jnaani has an unwavering devotion to the Lord. Further the jnaani also has ' eka bhakthi ', that is devotion only to the Lord and none else. Therefore the Lord is most dear to the jnaani and the jnaani is the most dear to the Lord too.

Original text and transliteration

उदारास्सर्व एवैते ज्ञानीत्वात्मैव मे मतम् ।
आस्थितस्सहि युक्तात्मा मामेवानुज्ञमा गतिम् ॥

udArAssarva EvaitE j ~ JAnItyAtmaiva mE matam |
Asthitassahi yuktAtmA mAmEvAnuttamAM gatim ||

ಉದಾರಾಸ್ಯವ್ ಏವೈತೇ ಜಾನಿತ್ಯಾತ್ಮೈವ ಮೇ ಮತಮಾ |
ಅಷ್ಟಿತಸ್ಯಾಸಿ ಯುತ್ತಾತ್ಮಾ ಮಾಮೇವಾನುತ್ತಾಮಾಂ ಗತಿಮಾ ||

Word by word meaning

udArAH sarva All (the four kind of devotees) are noble or generous or magnanimous **EvaitE** among them **j ~ JAnItyAtmaiva** the learned one or jnaani is my very soul **mE matam** (in) my opinion **Asthitassahi** in this manner, even in thoughts **yuktAtmA** united with me **mAmEva** me alone **anuttamAM gatim** the highest or the most supreme goal.

Translation

Among these generous ones, in my opinion the learned one is like my soul || |
Because, devoted to me he seeks me as the supreme goal || |

Explanation

Jnaani is like the very soul of the Lord!

All the four kind of devotees explained in the earlier stanza are indeed noble and generous. However, Lord Krishna says that in His opinion, the learned one or the jnaani among these four is like His soul. Because, the jnaani is devoted totally to the Lord and none else, his thoughts and soul are one with the Lord and looks upon the Lord as his ultimate and supreme goal to be attained.

Original text and transliteration

ಬಹುನಾಂ ಜನ್ಮನಾಮನೆ ಜ್ಞಾನವಾನ್ ಮಾಂ ಪ್ರಪದ್ಯತೇ |
ವಾಸುದೇವಸ್ಸರ್ವಮಿತಿ ಸ ಮಹಾತ್ಮಾ ಸುದುರ್ಲಭಃ: ||
ಈತಿ ಶಲೋಕ ತ್ರಯೋದಿತ ಜ್ಞಾನಿಂ ಮಾಂ ಕುರುಷ್ವ ||

bahUnAM janmanAmantE j ~ jAnavAn mAM prapadyatE |
vAsudEvassarvamiti sa mahAtmA sudurlaBaH ||
Iti shlOka trayOdita j ~ jAninaM mAM kuruShva ||

ಬಹುನಾಂ ಜನ್ಮನಾಮನೆ ಜ್ಞಾನವಾನ್ ಮಾಂ ಪ್ರಪದ್ಯತೇ |

వాసుదేశవల్లప్రాణితి ఈ మిలాతర్మ సుధులంభః ॥
ఈతి శైల్పిక త్రయోదిత జాతినినం మాం కురుష్ట ॥

Word by word meaning

bahUnAM many **janmanAm** lives or births **antE** at the end of or after(many lives / births) **j~jAnavAn** one becomes a jnaani or a learned one **mAM prapadyatE** and seeks Me **vAsudEva** the Lord of the Universe **ssarvam iti** as every thing to him **sa mahAtmA** he is a great soul **su durlaBaH** he is very rare to find.

Iti shlOka trayOdita j~jAninaM like these learned ones or jnaanis, outlined in these three shlokas **mAM kuruShva** kindly make me (a jnaani too).

Translation

After many births one attains learning and seeks me. He who understands that I, the Lord of this Universe is every thing to him is a great soul, rare to come across ||

Pray make me a jnaani like the ones described in these three verses ||

Explanation

Attaining jnaana or learning is not an easy task!

It takes many many lives or janmas before one becomes a jnaani. It is only after attaining the proper jnaana that one seeks the Lord. As this jnaana increases, he realizes that the Lord is every thing to him. Such a learned one is a great soul or maha ātma and one does not find such a devotee easily.

Hence O' Lord, kindly make me also a jnaani, like the ones described in the three verses cited above.

Original text and transliteration

“పురుషస్స ఘర: పార్థ భక్త్యాలభస్త్వనంయా”
“భక్త్యాత్వనంయాశస్కయ:” “సద్గురుం లభతే పరామ्”
ఇతి స్థానంత్రయోదిత-పరభక్తియుక్తం మాం కురుష్ట ।
పరభక్తి పరజ్ఞాన-పరమభక్త్యైకస్వభావం మాం కురుష్ట ।

“puruShassa paraH pArtha BaktyAlaBastvananyayA”
 “BaktyAtvananyayAshakyaH” “madBaktiM laBatE parAm”
 iti sthAnatrayOdita-paraBaktiyuktaM mAM kuruShva |
 paraBakti paraj ~ jAna- paramaBaktyaikaswaBAvaM mAM kuruShva |

“పురుషస్య జరః పాధ్య భక్త్యైలభస్త్రస్యాయారు”
 “భక్త్యైత్తస్యాయారాలక్యై” “మధ్యక్త్తం లభతే కరామ”
 ఇతి సాధనత్తయోదిత-భరభక్త్యైయుక్తం మాం కురుష్టు |
 కరభక్త్తై కరజ్ఞాన-కరమభక్త్తై కైశ్చభావం మాం కురుష్టు |

Word by word meaning

puruShHaH saH paraH He is the Supreme Being **pArtha** O' Partha **BaktyA** **laBastva** attainable through devotion **na anyayA** not by any other means **BaktyAtva** **na anyayA** only through intense devotion and by no other means **shakyaH** this is possible **madBaktiM** devotion to Me **laBatE** gives or results in **parAm** parabhakthi – the uninterrupted devotion which is full of love and affection **iti** thus **sthAnatrayOdita** as described in these three instances **paraBaktiyuktaM** full of 'parabhakthi' **mAM kuruShva** make me or grant me

paraBakti uninterrupted devotion **paraj ~ jAna** devotion which grants the vision of the Lord **paramaBaktyaikaswaBAvaM mAM kuruShva** to be constantly with the Supreme Being; kindly make my nature have only these three forms of devotion.

Translation

“Arjuna, the Supreme Being is to be attained only through intense devotion. Attaining Him is possible only through unwavering intense devotion to Him. He attains parabhakthi in Me”.

O' Lord, kindly bestow upon me the 'parabhakthi' which is mentioned in these three places. Let my nature be full of parabhakthi, parajnaana and paramabhakthi always.

Explanation

The Supreme Being can be attained only through intense devotion!

Jnaana is required to become a devotee. Having prayed for jnaana, the Acharya now cites from Bhagavadgita of the kind of devotion that is required to attain the Lord. Lord Krishna in Bhagavadgita tells Arjuna that Parama Purusha or the Supreme Being could be attained only through intense devotion and nothing else. Attaining Him is possible only thorough unwavering and intense devotion. When a devotee is able to do this, he attains 'parabhakthi' or the continuous and uninterrupted devotion to the Lord, full of love and affection. This is one of the three stages of devotion viz. parabhakthi, parjnaana, paramabhakthi.

Acharya prays that he be endowed with the parabhakthi mentioned in the lines referred to from the Bhagavadgita. He prays that his nature be full of parabhakthi, parjnaana and paramabhakthi always.

Original text and transliteration

परभक्ति परज्ञानं परमभक्तिकृतं परिपूर्णनवरतं
 नित्यं विशदतमाऽनन्यं प्रयोजनं अनवधिकातिशयं -
 प्रियं भगवदनुभवोऽहं तथाविधं - भगवदनुभवं -
 जनितं अनवधिकं अतिशयं - प्रीतिकारिताऽशेषावस्थोचितं
 अशेषं शेषतैकं रतिरूपं नित्यं किङ्करो भवानि ॥

paraBakti paraj ~ jAna paramaBaktikRuta paripUrNAnavarata
 nitya vishadatamAnanya prayOjana anavadhikAtishaya -
 priya BagavadanuBavO ॐ tathAvidha - BagavadanuBava -
 janita anavadhika atishaya - prItikAritA ॐ shEShAvasthOchita
 ashESha shEShataika ratirUpa nitya ki ~ GkarO BavAni ||

ପରଭକ୍ତି ପରଜ୍ଞାନ ପରମଭକ୍ତିକୃତ ପରିପୂର୍ଣ୍ଣନବରତ
 ନିତ୍ୟ ବିଶଦତମାଽନନ୍ୟ ପ୍ରୟୋଜନ ଅନବଧିକାତିଶୟ -
 ପ୍ରିୟ ଭଗବଦନୁଭବୋଽହଂ ତଥାବିଧ - ଭଗବଦନୁଭବ -
 ଜନିତ ଅନବଧିକ ଅତିଶୟ - ପ୍ରୀତିକାରିତାଽଶେଷାଵସଥୋଚିତ
 ଅଶେଷ ଶେଷତୈକ ରତିରୂପ ନିତ୍ୟ କିଙ୍କରୋ ଭବାନି ॥

Word by word meaning

paraBakti uninterrupted devotion **paraj ~ jAna** devotion which grants the vision of the Lord **paramaBakti** to be constantly with the Supreme Being **kRuta** as a result of these **paripUrNa** experiencing the Lord in all His vastness, variety, nature, many forms, etc. **anavarata** with out any interruption or dilution of its magnitude **nitya** eternal **vishadatama** the experience arising from being constantly with the Lord **ananya prayOjana** having no other end result or use (the experience by itself is so great that one need not look beyond it for any results) **anavadhika atishaya** limitless or boundless and full of wonder **priya BagavadanuBavO ahaM** I who have had the lovable experience of the Lord (as being limitless and full of wonder) **tathAvidha - BagavadanuBava - janita** born out of such divine experience **anavadhika atishaya** limitless or boundless and full of wonder **prIti** love for the Lord, born out of such devotion / divine experience **kAritA** urged by that love **ashEShAvasthOchita** suitable for all occasions / situations **ashESha shEShataika ratirUpa** readiness to serve You in all ways, at all times, without an exception / personification of such service **nitya ki ~ GkarO BavAni** I wish to be such an eternal servant of Yours. Kindly accept me as Your eternal servant.

Translation

Experiencing the ultimate bliss that one could seek, the blissful state of intense devotion through Parabhakthi, Parajnaana and Paramabhakthi has generated in me an intense love for You and an urge to serve You at all times and in all manners. Kindly accept me as Your eternal servant offering You uninterrupted service.

Explanation

One can experience the Lord through uninterrupted devotion to Him and through intense devotion which allows one to visualize Him and be constantly with the Lord.

Such devotion allows one to enjoy and appreciate His nature, many forms, omnipresence, in an uninterrupted or undiluted manner eternally. Such an

experience of the Lord, which is limitless or has no bounds and is full of wonder, generates in the devotee an intense love for the Lord and urges him to serve the Lord in all manners and at all times. Having undergone such a divine experience, Acharya begs the Lord to accept him as His eternal servant.

Original text and transliteration

एवंभूत - मत्कैङ्कर्य - प्राप्त्युपायतया अवक्ल प्त - समस्तवस्तु विहीनोपि, अनंत - त्वद्विरोधि - पापक्रांतोपि, अनंतमदपचारयुक्तोपि, अनंतमदीयापचारयुक्तोपि, अनंतासह्यापचारयुक्तोपि, एतत्कार्य - कारणभूत - अनादि विपरीताहंकार - विमूढात्म स्वभावोपि, ऐतदुभय कार्य कारणभूत - अनादिविपरीतवासना - सांबद्धोपि, ऐतदनुगुण - प्रकृतिविशेषसांबद्धोपि, ऐतन्मूलाध्यात्मिकाधिभौथिकाधिदैविक - सुख दुःख - तदेतु - तदितरोपेक्षणीय - विषयानुभव - ज्ञानसंकोचरूप - मच्चरणारविंदयुग्मैकान्तिकात्यंतिक - परभक्ति - परज्ञान - परमभक्तिविघ्न प्रतिहतोपि, येन केनापि प्रकारेण द्वयवक्ता त्वं केवलं मदीययैव दयया निश्चेष - विन - सहेतुक मच्चरणारविंदयुग्मैकान्तिकात्यंतिक - परभक्ति - परज्ञान - मत्प्रसादलब्ध मच्चरणारविंदयुग्मैकान्तिकात्यंतिक - परभक्ति - परज्ञान - परमभक्ति: मत्प्रसादादेव साक्षात्कृत - यथावस्थित - मत्स्वरूप रूप - गुण - विभूति - लीलोपकरण - विस्तारः, अपरोक्षसिद्ध - मन्त्रियाम्यता महास्यैक स्वभावात्म स्वरूपः, मदेकानुभवः, महास्यैकप्रियः, परिपुर्णानवरत - नित्यविशदतम अनन्यप्रयोजन अनवधिकातिशयप्रिय मदनुभवः त्वं, तथाविध - मदनुभवजनित - अनवधिकातिशय - प्रीतिकारित अशेषावस्थोअचित अशेष - शेषतैरतिरूप - नित्यकिङ्करो भव ।

EvaMBUta - matkai ~ Gkarya - prAptuyupAyatayA avakl pta - samastavastu vihInOpi, anaMta-lvadvirOdhi-pApakrAMtOpi, anaMtamadapach-ArayuktOpi, anaMtamadlyApachArayuktOpi, anaMtAsahyApach-ArayuktOpi, EtatkArya - kAraNaBUsa - anAdi viparItAhaMkAra - vimUDhAtma svaBAvOpi, etaduBaya kArya kAraNaBUsa - anAdiviparItavAsanA -saMbaddhOpi, etadanuguNa - prakRutivishEshasaMbaddhOpi, etanmUlAdhyAtmikAdhibhautikAdhi

daivika - sukha duHKa - taddhEtu - taditarOpEkShaNIya - viShayAnuBava - j ~ jAnasaMkOcharUpa - machcharaNAraviMda- yugaLaikAMtikAtyaMtika - paraBakti - paraj ~ jAna - paramaBaktiviGna pratihatOpi, yEna kEnApi prakArENA dwayavaktA tvaM kevalaM madlyayaiva dayayaA nishshESha - vinaShTa - sahEtuka machcharaNAraviMda- yugaLaikAntikAtyaMtika - paraBakti - paraj ~ jAna paramaBaktiviGnaH matprasAdalabdha machcharaNAraviMda yugaLaikAntikAtyaMtika - paraBakti - paraj ~ jAna - paramaBaktiH matprasAdAdEva sAkShAtkRuta - yathAvasthita - matsvarUpa rUpa - guNa - vibhUti - IIIOpakaraNa - vistAraH, aparOkShasiddha - manniyAmyatA maddAsyaika svaBAvAtma - svaroopaH, madEkAnuBavaH, maddAsyaikapriyaH, paripurNAavarata - nityavishadatama - ananyapravojana - anavadhikAtishayapriya madanuBavasthvaM, tathAvidha - madanuBavajanita - anavadhikAtishaya - prItikArita ashEShAvasthOachita ashESha - shEShataikaratirUpa - nityaki ~ GkarO Bava |

ఏవంభూత - మత్స్యాచ్ఛయుడ - శ్రవ్యుషాపాయతయా అవన్నె స్తు - ఈమస్తువస్తు విశుఇనోఇి, అనంత - త్తుద్దిరోఇి - శాపకత్తుంతోఇి, అనంతమదశచారయుశోఇి, అనంతమదియాశచారయుశోఇి, అనంతసరథ్యాశచారయుశోఇి, ఏతత్తుయుడ - శారణభూత - అనాది విషపిలతాయంకార - విషుధాత్మ స్తుధావోఇి, ఎతమభయ శాయుడ శారణభూత - అనాదివిషపిలతాపాశనా - సంబదోఇి, ఎతాదనుగుణ - ప్రకృతివిలేఁశుసంబదోఇి, ఎతన్నులాధార్యత్తునాధిభోతికాధి ద్వేవిక - సుఖ దుఃఖ - తద్వేతు - తదితరోఇఁశ్వాసేయ - విషయానుభవ - జాత్మనసంకోచరూప - మచ్ఛరణారపిందయుగళ్యైకాంతికాత్మంతిక - పరభక్తు - పరచక్కన - పరమభక్తువిష్ణు ప్రతిష్టతోఇి, యీన తేనాషి ప్రకారేణ ద్వయవక్కు త్తుం తేవలం మదియయ్యివ దయయా సిల్పేణ - వినష్టు - సిల్పేతుక మచ్ఛరణారపిందయుగళ్యైకాస్తుకాత్మంతిక - పరభక్తు - పరచక్కన పరమభక్తువిష్ణుః వుత్పుశాదలభు వుచ్ఛరణారపిందయుగళ్యైకాస్తుకాత్మంతిక - పరభక్తు - పరచక్కన - పరమభక్తుః మత్స్యశాదాందీవ సాశాప్తుత - యథావస్తుత - మత్స్యరూప రూప -

ದುಂಡ - ವಿಭಾಗಿ - ಲಿಲೋಂಡಕರಣ - ವಿಸ್ತಾರಃ, ಅಹರೋಂಕ್ಷಸಿದ್ಧ - ಮಸ್ಯಿಯಾಮ್ಯಾತ ಮದ್ದಾಸ್ಯೇರ್ ಸ್ವಧಾವರತ್ಯ - ಸ್ವರಂಜಃ, ಮದೇಂತಾನುಭವಃ, ವಾದಾಸ್ಯೇರ್ ಕಸ್ತಿರ್ಯಾಃ, ಜರಿಷ್ಟಾಂತಾನವರತ - ನಿತ್ಯಾಧಿಕಾರತವು ಅನನ್ಯಪ್ರಯೋಜನ ಅನವಧಿಕಾರತಯತ್ಯಾಯ ಮದನುಭವಸ್ತೂಂ, ತಥಾವಿಧ - ವ್ಯಾಧನುಭವಜನಿತ - ಅನವಧಿಕಾರತಯಂ - ತ್ವರಿತಿಕಾರಿತ ಅಶೇಷಾವಸ್ಯೋಽಳಿಬಂಡಿತ ಅಶೇಷ - ಶೇಷತ್ಯೇಕರತಿರೂಪ - ನಿತ್ಯಾಂತಿಭ್ರಿಂಗಾ ಭವ !

Word by word meaning

EvaMBUta in this manner **matkai ~ Gkarya prApti** to be able to serve Me **upAyatayA avakl pta** as the means to attain (the service of the Lord. Scriptures say that karma, jnana and bhakthi are the means) **samastavastu vihInOpi** in the absence of all required means / qualifications **anaMtA** innumerable **tvadvirOdhi** opposed to those qualities **pApakrAMtOpi** engulfed by sins **anaMtamadapachArayuktOpi** though full of innumerable offences against Me **anaMtamadlyApachArayuktOpi** though full of innumerable offences against My devotees **anaMtAsahyApachArayuktOpi** though full of innumerable unpardonable offences **EtatkArya - kAraNaButa** responsible for or causing such actions **anAdi viparItAhaMkAra** a perverse egoistic attitude which has been present from times immemorial (perverse attitudes are caused by sins, which result due to the mistaken identity of atma with the body. While atma is full of knowledge and happiness – jnana & ananda – the body is full of prakruti or nature) **vimUDhAtma svaBAvOpi** causing distortion of the true nature of 'atma' / putting a veil on the fact that the real nature of atman is to serve the Lord **etaduBaya** these two **kArya kAraNaButa** cause of (these two) actions **anAdiviparItavAsanA saMbaddhOpi** though related to a perverse gratification of senses from times immemorial **etadanuguNa - prakRutivishEshasamBaddhOpi** though you might be bound to such impressions by your nature or prakruti, which is in accordance with and favourable to such actions **etanmUlAdhyaatmikAdhibhautikAdhi daivika** through such bondage three kinds of sorrows or miseries occur: Adhyatmika – caused by ones own mind – such as fear anger, greed,

sorrow etc. which produce worries, anxieties, jealousy, hatred, etc and lead to physical illness. Adhibhauthika – caused by other beings and adhidaivika – caused by other natural causes like heat, cold, rain, etc. **sukha duHKa** the joy and sorrow **taddhEtu** due to these and **taditara** other than these **upEkShaNiya** - **viShayAnuBava** exriences to which one is indifferent **j~jAnasaMkOcharUpa** cause a certain shrinking or stunting of the knowledge **machcharaNAraviMda- yugaLa** My pair of lotus feet **aikAMtikAtyaMtika** single minded and intense (devotion) **paraBakti** - **paraj~jAna** - **paramaBakti viGna pratihatOpi** though there have been many obstacles to intense and single minded devotion through parabhakthi paramajnaana and paramabhakthi (due to the many shortcomings cited above) **yEna kEnApi prakArEna** in some form or the other **dwaya vaktA tvaM** you have recited or chanted "Dwaya Mantra" **kevalaM madlyayaiva dayaya** only out of My kindness, compassion and grace **nishshESha** - **vinaShTa** has been destroyed completely **sahEtuka** the cause for that, namely **machcharaNAraviMda- yugaLaikAntikAtyaMtika** - **paraBakti** - **paraj~jAna** **paramaBaktiviGnaH** obstacles arising out of perverse learning and ego which delude you from devoting single-mindedly and intensely on My lotus feet **matprasAdalabdha** the mere removal of obstacles alone will not do. For attaining such devotion, one needs the grace of the Lord too. That's why the Lord says made available through My grace **machcharaNAraviMda yugaLaikAntikAtyaMtika** - **paraBakti** - **paraj~jAna** - **paramaBaktiH** the intense and single minded devotion on My lotus feet **matprasAdAdEva sAkShAtkRuta** could be realized only through My grace **yathAvasthita** as it is, in its true form **matsvarUpa** My essential nature **rUpa** the divine beauty **guNa** innumerable auspicious qualities **vibhUti** immense wealth **IIIopakaraNa** My sport **vistAraH** the expanse or extensiveness **aparOkShasiddha** not through some indirect indicators or other sources, but by actually seeing it **manniyAmyatA** under My control **maddAsyaika svaBava** being subservient to Me **Atma svaroopaH** the nature of your atma (being under My control and subservient to Me) **madEkAnuBavaH** only through experiencing Me **maddAsyaikapriyaH** through the intense love for serving Me **paripurNa anavarata** completely and eternally **nityavishadatama ananyaprayojana**

eternally without any other benefit, complete and total in itself ***anavadhika atishaya priya*** incomparable and full of wonder and intense love ***mad anuBavaH tvāM*** is your experiencing Me ***tathAvidha*** such ***madanuBavajanita*** born out of your experiencing Me ***anavadhikAtishaya*** incomparable and full of wonder ***prItikArita*** caused by intense love ***ashEshAvasthOachita ashEsha*** suitable for all kinds of services at all occasions ***shEshataikaratirUpa*** the very personification of serving the Lord ***nitya ki~GkarO Bava*** be eternally My servant. Your prayer to be My servant has been accepted by Me

Translation

Even though you might not possess any of the qualities or features that are prescribed as necessary to enjoy the fruits of serving Me, though you might be engulfed by many sins that are due to innumerable actions opposed to such prescribed qualities and features, though you might have committed many offences towards Me and My devotees, though you might have committed innumerable, unpardonable sins arising out of your perverse learning and egoistic nature, though these acts might be due to indulgence in gratification of sensory pleasures and your nature is unable to get out of such bondages, though you would have faced constant obstacles in devoting on My lotus feet through parabhakthi – parajnaana- paramabhakthi due to your indifference or ignoring of the spiritual, physical and devotional pleasures and pains caused by such nature and the limitation of knowledge, you have in some form or the other, chanted “Dwaya Mantra” and through My grace have overcome the obstacles in devoting on My lotus feet through exclusive and intense parbhakthi – parajnaana – paramabhakthi, and through My grace alone have been able to realize My divine form, divine beauty, auspicious qualities, My sport and manifestation in many forms in the universe, you have realized that your true nature is to be subservient to Me, obeying My commands and serving Me totally, having had this divine experience, you have developed an intense love for serving me, totally and eternally. Having had this exclusive divine experience, you will be possessed of uninterrupted, boundless and wonderful love for me which will inspire you to serve Me at all times and in all manners, in total surrender to Me.

May you become My eternal servant, pleased in performing loving service to Me.

Explanation

Pleased at what is said by the Acharya, Lord Sriranganatha, out of immense love and pleasure grants Acharya his wish and accepts Acharya as His eternal servant.

From this part, the rest of 'Sharanagathi Gadyam' is said to be the words spoken by the Lord Ranganatha himself. Periavaccan Pillai in his commentary mentions an incident in this regard. Hearing this part of the text, Embar a close disciple of the Acharya, questioned as to how one could be sure that these were the words spoken by the Lord Himself. Acharya replied that these were the words that the Lord made him utter, after He showed him clearly like a fruit on his palm, His quality of mingling alike with both the high and the low. Therefore, the Acharya assured that nothing should stand in the way of believing that these words and the rest of the 'Sharanagathi Gadyam' are the words expressed by the Lord.

Repeating what all the Acharya has said, the Lord says that even though the Acharya might not have done many of the things that were prescribed or might have done many of the things prohibited, the very fact that he has chanted 'Dwaya Mantra' in some way or the other, has endeared him to the Lord and with the grace of the Lord he is able to overcome all the obstacles in the path and get accepted by the Lord as His eternal servant.

Original text and transliteration

एवं भूतोसि ।

आध्यात्मिकाधिभौतिकाधिदैविक - दुःख विघ्नगंधरहितः त्वं द्वयमर्थानुसंधानेन सह सदैवं वक्ता यावच्छरीरपातम् अत्रैव श्रीरंगे सुखमास्व ।

EvaM BUtOsi |

AdhyAtmikAdhiBautikAdhidaivika - duHKa - viGna gaMdharahitaH tvaM dwayamarthAnusaMdhaNena saha sadaivaM vaktA yAvachCharIrapAtam atraiva shrIraMgE suKamAsva |

పివం భూతోసి ।

అధ్యాత్మికాధిభోతికాధిద్యేవిత - దుఃఖ - దిష్టుగంధరమితః త్పం
ద్వయమధాడనుసంధానేన సతి సద్యవం వక్రుయావచ్ఛరీరకాతమ్
అత్మేవ శ్రీరంగే సుఖమాస్తు ।

Word by word meaning

EvaM BUtOsi you have become so (my eternal servant) !

AdhyAtmika arising out of one's mind or thinking *AdhiBautika* arising out of other beings *Adhidaivika* arising out of acts of nature *duHKA* sorrows (caused by one's thinking, other beings or acts of nature) *viGna gaMdharahitaH* without even a trace of obstacles (that cause sorrows) *tvaM* you shall be *dwayamartha anusaMdhAnEna* through meditating on the dwaya mantra and its meaning *saha sadaivaM vaktA* also by reciting it regularly / constantly *yAvachcharIrapAtam* till the fall / demise of your body *atraiva shrIrAm ~ GE* there only, at Srirangam *suKamAsva* shall live happily.

Translation

So have you become |

You shall, by the chanting 'Dwaya Mantra' with its full purport every day, live at Srirangam happily without even a trace of sorrow resulting from the association with your body, till the demise of your body |

Explanation

The Lord has accepted Acharya as His eternal servant and announces so.

It is natural to wonder "how could this be despite various shortcomings?" Well, the mere chanting of Dwaya Mantra has resulted in this blessing. The devotee has attained the three stages of devotion and has realized the nature, beauty and the immense wealth of the Lord. This blissful experience of the Lord has generated in the devotee an intense desire to serve the Lord in all forms and at all times. The Lord blesses the devotee by accepting him as His eternal servant.

The Lord further assures acharya that he shall continue to chant regularly the

Dwaya Mantra with the full understanding of its meaning, where by he shall live happily at Srirangam serving the Lord, without even the trace of any sorrow that arises from bodily association, till his demise. Bodily association produces three kinds of sorrow; those arising out of our mind or thinking, those caused by other beings and those caused by nature.

Original text and transliteration

शरीरपातसमये तु केवलं मदीयैव दयया अति प्रबुद्धो मामेव अवलोकयन्
 अप्रच्युत-पूर्व-संस्कार-मनोरथः जीर्णमिव वस्त्रं सुखेनेमां प्रकृतिं स्थूल
 सूक्ष्मरूपां विसृज्य, तदानीमेव मत्प्रसादलब्ध्य - मत्वरणारविंद युगळैकांतिक-
 परभक्ति-परज्ञान-परमभक्ति कृत-परिपूर्णनिवरत - नित्यविशदतमानन्यप्रयोजन
 अनवधिकातिशय - प्रियमदनुभवस्त्वं तथाविथ - मदनुभवजनित -
 अनवधिकातिशय-प्रीतिकारित अशेषावस्थोचिताशेष शेषतैक रति रूप नित्य
 किङ्करो भविष्यसि ॥

sharirapAtasamayE tu kEvalaM madIyayaiva dayayA ati prabuddhO
 mAmEva avalokayan aprachyuta-poorva-saMskAra-manOrathaH jIrnAmiva
 vastraM sukhEnEmAM prakRutiM sthUla sUkShmarUpAM visRujya,
 tadAnImEva matprasAdalabdha - matcharaNAraviMda yugaLaikAMtika-
 paraBakti-paraj ~ jAna-paramaBaktikRuta-paripUrNAAnavarata-nitya-
 vishadatamAnanyaprayOjana anavadhikAtishaya-priyamadanuBavastvaM
 tathAvidha - madanuBavajanita-anavadhikAtishaya-prItikArita
 ashEShAvasthO-chitAshESha-shEShataika-rati-rUpa-nitya i ~ GkarO
 BaviShyasi ||

अर्थात्तत्त्वमयै तु केवलं मदीयैव दयया अति
 श्रूत्युद्देश्ये वर्तमेवावलेकयना अल्पद्वृत्त-क्षूपेऽसंस्कृत-
 मनोलोकाः चैत्राद्विव वल्लुऽस्यैवलेनमरां क्षुक्तिं सूक्ष्म
 सूक्ष्मद्वृत्तां विसृज्य, तदानीवैव वल्लुत्त्वादलभू-
 मुल्लुरात्रविंदयुग्मेत्यन्तरांतिक-करभृत्ति-करक्षुरान-करमुल्लुक्त्युत्ति-
 करिष्युत्तांनवरत-नित्यविशदतमानन्यक्षयेनेति अनवधिकातिशय
 - क्षियुमदनुभवस्तुऽत्ति उक्तादित्ति - मदनुभवजनिति -
 अनवधिकातिशय-क्षितिकरित अर्थात्तवस्थेऽचित्तात्तेऽत्ति शैल्यत्तेर्क

ರತಿ ರೂಪ ನಿತ್ಯ ಶಂಕರೋ ಭವಿಷ್ಯತಿ ॥

Word by word meaning

sharIrapAtasamayE tu at the time of shedding this body **kEvalaM**
madlyayaiva dayayA purely out of My grace or kindness **ati prabuddhO**
 (you shall become due to My blessings) highly or extremely enlightened
 / knowledgeable **mAmEva avalokayan** having had My vision – in its
 resplendent form, full of all attributes and wealth - in your inner mind
aprachyuta-poorva-saMskAra-manOrathaH due to the fruits of all your
 earlier samskaras and the teachings of your acharya **jIrnAmiva vastram**
 like a worn out garment **sukhEnEmAM** with ease **prakRutiM sthUla**
sUkShmarUpAM your body – both the gross as well as the astral **visRujya**
 having discarded **tadAnImEva** thereafter **matprasAdalabdha** made
 available through My grace / blessings **matcharaNAraviMda yugaLa** the
 pair of My lotus feet **EkAMtika-paraBakti-paraj ~ jAna-paramaBakti kRuta**
 exclusive, intense and eternal devotion covering all the three stages
paripUrNAnavarata complete and eternal **nitya-vishadatam-**
AnanyaprayOjana eternally, without any other benefit, complete and total
 in itself **anavadhikAtishaya priya** incomparable and full of wonder and
 intense love **madanuBavastvaM** through your experiencing Me **tathAvidha**
 such **madanuBavajanita** born out of your experiencing Me
anavadhikAtishaya incomparable and full of wonder **prItikArita** caused
 by intense love **ashEshAvasthOchitAshEsha** suitable for all kinds of
 services, at all occasions **shEshataika rati rUpa** the very personification
 of serving the Lord **nitya ki ~ GkarO BaviShyasi** you shall be such a
 devoted servant of Mine and serve Me eternally.

Translation

At the time of shedding your body, only out of My compassion and grace,
 you shall become highly enlightened and have an undisturbed vision of Me,
 the fruits of your earlier samskaaras and teachings of your acharyas will not
 wane and you shall, like discarding a worn-out garment shed this gross as
 well as astral body and there upon with My blessings, get the intense
 devotion, having three stages which leads to intense joy and love for serving

Me at all times and in all manners. You shall become such an eternal servant of Mine.

Explanation

In the process of prapatti, there are also stages of pre-prapatti and post prapatti. While the earlier portion explained the pre-prapatti stage, how a prapanna (one who surrenders) should act at the time of shedding his body, when does he attain his supreme goal, is explained here.

The Lord assures the Acharya that at the time of shedding the body, through the grace of the Lord alone; he shall become highly awakened or enlightened and shall have a vision of the Lord exclusively in his mind. This divine grace also helps to retain the fruits of earlier samskaaras and the teaching of one's acharyas. And, as the physical and astral bodies are discarded like a worn out garment, through the grace of the Lord, the prapanna shall be blessed with intense devotion full of all three stages, resulting in intense joy and love for serving the Lord at all times and in all manners. The Lord says to the Acharya that he has become such an eternal servant of the Lord.

To a seeker of salvation sastras prescribe various steps. This is a very arduous path and any fault committed at any stage makes the attaining of salvation very difficult. A lot of importance is given to remembering the Lord at the time of shedding one's body. Here the Lord says that if you chose to surrender every thing to Me, I shall take care of you. The grace of the Lord is very vital to attaining the salvation.

Original text and transliteration

“माते भूदत्र संशयः” ,

“अनृतं नोक्तं पूर्वं मे न च वक्ष्ये कदाचन” ,

“रामो द्विनर्भिभाषते” ,

“सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अभयं सर्वभूतेभ्यो ददाम्येतद्वत्तं मम” ॥

“सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज।

अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि मा शुचः” ॥

ईति मर्यैव ह्युक्तं ।

अतस्त्वंतव तत्त्वतो मद ज्ञानदर्शन प्राप्तिषु निस्संशयसुखमास्त्व ।
अन्त्यकाले स्मृतिर्यातु तव कैड्कर्यकारिता ।
तामेनां भगवत्रन्नद्य क्रियामाणां करुष्व मे ॥

ईति श्री भगवद्गामानुज विरचिते गद्यत्रये

शरणागतिगद्यम् संपूर्ण

"mAtE BUdatra saMshayaH",
 "anRutaM nOkta pUrvaM mE na cha vakShyE kadAchana",
 "rAmO dwirnAbI BASHatE",
 "sakRudEva prapannAya tavAsmIti cha yAchatE |
 aBayaM sarvaBUtEbhyo dadAmyEtadvrataM mama || "
 "sarvadharmaN parityajya mAmeKaM sharaNaM vraja |
 ahaM tvaa sarvapApEbhyaH mOkShayiShyAmi mA shuchaH || "
 Iti mayaiva hyuktaM |
 atastvaM tava tattvatO madj ~ jAnadarshana prAptiShu
 nissaMshayaH suKamAssva ||
 aMtya kAlE smRutiryAtu tava kai ~ GkaryakAritA |
 tAmEnAM Bagavannadya kriyAmANAM kuruShva mE ||
 iti shRI BagavadrAmAnuja virachitE gadyatrayE
 sharaNaGatigadyam saMpUrNaM

“ಮಾತೇಲ ಭೂದತ್ತ, ಸಂಶಯಃ”,
 “ಅನ್ಯಾತ್ರಂ ನೋಲ್ತೆ ಶ್ರೂವಣ ಮೇಲ ನ ಚ ವರ್ತ್ತೀಯೇ ಕದರಂಬನ್”,
 “ರಂಮೋಲ ದ್ವಿನಾರ್ಥಿ ಭಾಷತೇಲ”,
 “ಸರ್ವದೇವ ಶ್ರಜನಾರ್ಥಿ ತಪಾಲ್ಯೀತಿ ಚ ಯಾಂತತೇಲ ।
 ಅಭಯಂ ಸರ್ವಾಭಾತೇಭೀಷ್ಯ ದದಾವ್ಯೇತದ್ವತಂ ಮಮ್”||
 “ಸರ್ವಾಧಮಾರಣ ಪರಿತ್ಯಾಜ್ಯ ಮಾರಮೇತಂ ಶರಣಂ ವ್ರಚಿ
 ಅಷಂ ತ್ವಾ ಸರ್ವಾಜಾಹೇಭ್ಯಃ ಮೋಕ್ಷಯಿಷ್ಯಾಮಿ ಮಾ ಶುಚಃ”||
 ಈತಿ ಮಯ್ಯವ ಇತ್ಯಾತ್ ||

ಅತ್ಯಾಂ ತವ ತತ್ತ್ವತೋದ ಮರ್ಚಾನದರ್ಶನ ಕರ್ತೃತ್ವಂ
ನಿಷ್ಣಂಭಯಃ ಸುಖಿಮಾಸ್ಯಾಂ ||
ಅಂತ್ಯ ಕಾಲೇ ಸ್ತೋತ್ರಿಯಾದತ್ತ ತವ ಶೈಕ್ಷಿಯಂಕರಿತಾ |
ತಾಮೇನಾಂ ಭಗವನ್ಸ್ವದ್ಯ ಶ್ರೀಯಾಮಾಣಾಂ ತುರುಷ್ಟ ಮೇ ||

ಈತಿ ಶ್ರೀ ಭಗವದರ್ಥಾನುಜ ವಿರಚಿತೇ ನಾತ್ಯತ್ರಯೇ
ಶರಣಾದತ್ತಿಗಾಂಧ್ಯಾಮ್ ಸಂಪೂರ್ಣಾಂ

Word by word meaning

mAtE BUdatra saMshayaH in this regard, let there be no doubt or apprehension in you **anRutaM** untruth **na ukta pUrvaM mE** I have not uttered earlier **na cha vakShyE kadAchana** nor shall I ever utter in future **rAmO dwirnABi BAshatE** Rama has never spoken two different things / has never spoken with a double tongue **sakRudEva prapannAya tavAsmiti cha yAchatE** whenever a devotee prays to Me that he has surrendered to Me and totally belongs to Me **aBayaM** protection from **svaBUtEbhyo** from all beings **dadAmya** I shall confer on him **Etad vrataM mama** this is the vow I have been observing **sarvadharmaN** all paths prescribed under various dharmas / scriptures **parityajya** forsaking / giving up **mAmEkaM** only Me **sharaNaM vraja** you surrender to **aham** I shall **tvaas sarvapApEbhyaH** from all your sins **mOkShayiShyAmi** liberate you (from your sins) **mA shuchaH** do not grieve or feel sad **Iti mayaiva hyuktaM** I only have said this (earlier).

ataH tvaM therefore you shall **tava tattvatO madj~jAnadarshana prAptiShu** about the true nature of your vision of Me, knowledge of Me and attaining of Me **nissaMshayaH** rest assured, free of any doubts or apprehensions, and **suKamAssva** live happily.

aMtya kAIE at the approach of the last hours **smRutiryAtu** by remembering You and uttering Your divine name **tava kai ~ GkaryakAriA** one attains the merit of serving you **tAmEnAM** consider those **Bagavan** O' Lord **Adya kriyAmANAM** those (the thinking of the Lord and chanting of His name) done by me earlier **kuruShva mE** as done by me in my last hours.

iti thus **shri BagavadrAmAnuja virachitE** composed by Shri Bhagavad Ramanuja **gadyatrayE** in Gadyatrayam **sharaNAgatigadyam saMpUrNaM** Sharanaagathi Gadyam is concluded.

Translation

"Let there be no doubt in your mind in this regard".

"I have not uttered untruth before and shall never utter the same".

"Rama never tells two different things".

"Whoever surrenders to me even once, saying that he belongs to Me | I assure his protection from all beings, this is a vow of Mine ||"

"Give up all paths prescribed by dharmas and surrender totally to Me | I shall liberate you from all your sins, therefore do not grieve ||"

I have said thus earlier ||

Therefore, live happily without any doubts or apprehensions about your true knowledge of Me, your vision of Me and your attainment of Me |

As my end approaches, I may not be able to think of You or pray to You. Therefore kindly treat my current prayers as those of my last hours and bless me to be at your eternal service ||

Thus ends "Sharanaagati Gadyam" of "Gadyatrayam" composed by Bhagawad Ramanujacharya.

Explanation

Having assured the Acharya that he has been accepted as the eternal servant of the Lord despite his many omissions and commissions, because he has totally surrendered to the Lord, the Lord cites His earlier words / deeds to remove any trace of doubt or apprehension in the mind of the devotee.

The Lord says that there should be no room for any doubt with regard to what He has said, because He has not spoken untruth so far and will never utter untruth in future too. The Lord is obviously referring to His earlier incarnations and to reinforce this statement further says that Lord Srirama never said two different things or was double tongued. Citing his words to Arjuna in Bhagavadgita the Lord says "I have earlier declared that whoever gives up the paths indicated in other dharmas and totally surrenders only to Me, I shall liberate them from all their sins and they should have nothing to worry

about". The Lord says that this is not a mere statement but this is a vow take by Him. Therefore, He urges the Acharya to live happily without any doubts or apprehensions about his true knowledge of the Lord, his vision of the Lord and his realization of the Lord.

Sharanaagathi Gadya concludes with these words of the Lord.

The lines starting from "Antyakaale" are generally not commented upon by scholars. These lines are attributed to Acharya. Various paths to attain mukti prescribe that one should think of the Lord at the dying hour. However, this is not supposed to be applicable to a prapanna or a devotee who totally surrenders to the Lord. Azhvars have prayed that they may not be able to utter the name of the Lord or pray to Him as their end approaches. Therefore, the Lord should consider their present prayer itself as the one of their dying hour and accept them as His eternal servant. Acharya also similarly prays to the Lord that possibly he might not be able to utter the Lord's name or pray to Him as the end approaches. Therefore the Lord should kindly accept his present prayers in its place and grant him the role of being a 'nityakinkara' of the Lord.

श्रीरंग गद्यं

३१९०० रुप्य०

Sriranga Gadyam

Original text and transliteration

चिदचित्परतत्वानां तत्त्वयाथाथर्य – वेदिने ।
रामानुजाय मुनये नमो मम गरीयसे॥

स्वाधीन – त्रिविध – चेतनाचेतन – स्वरूपस्थिति – प्रवृत्ति – भेदं, क्लेशकर्माद्यशेष – दोषासंस्पृष्टम्, स्वाभाविकानवधिकातिशय – ज्ञान बलैश्वर्य – वीर्यशक्तितेजस्सौशील्य – वात्सल्य – मार्दवार्जव सौहार्द – साम्य – कारुण्य – माधुर्य – गांभीर्यादार्य चातुर्य स्थैर्य धैर्य शौर्य पराक्रम – सत्यकाम – सत्यसङ्कल्प – कृतित्व – कृतज्ञताद्यसंख्येय – कल्याणगुणगणौद्य – महार्णवं, परब्रह्मभूतं, पुरुषोत्तमं, श्रीरंगशायिनं, अस्मत्स्वामिनं, प्रबुद्ध – नित्यनियाम्य – नित्यदास्यैकरसात्म – स्वभावोहं, तदेकानुभवः तदेकप्रियः, परिपूर्णं, भगवंतं विशदतमानुभवेन निरंतरं अनुभूय, तदनुभव जनित अनवधिकातिशय – प्रीति कारिताशेषवस्थोचिताशेष-शेषतैक-रतिरूप-नित्यकिङ्करो भवानि ॥

chidachitparatatvAnAM tattvayAthArthya - vEdinE |

rAmAnujAya munayE namo mama garlyasE |

swAdhIna - trividha - chEtanAchEtana - svarUpasthiti - pravRutti - BEdaM, kIEshakarmAdyashESha - dOShAsaMspRuShTaM, svABAvikAnavadhi- kAtishaya - j - jAna balaishvarya - vIryashaktitEjassoushIllya - vAtsalya - mArdavArjava sauHArda - sAmya - kAruNya - mAdhurya - gAMBiryaudArya chAturya sthairyA dhairyA shourya parAkrama - satyakAma - satyasa - Gkalpa - kRutitva - kRutaj - jatAdyaşaMKyEya - kalyANaguNagaNauGa - mahArNavaM, parabrahmaB UtaM, puruShOttamaM, shri raMgashAyinaM, asmatswAminaM, prabuddha - nityaniyAmya - nityadAsyaikarasAtma - svaBAvOhaM, tadEkAnuBavaH tadEkapriyaH, paripUrNaM, BagavaMtaM vishadatamAnuBavEna niraMtaraM anuBUya, tadanuBava janita anavadhikAtishaya - prlti

kAritAshEShavasthOchitAshESha-shEShataika ratirUpa nityaki ~ GkarO
BavAni ||

ಚಿದಚಿತ್ಪರತತ್ವನಾಂ ತತ್ತ್ವಯಾಧಾರಧರ್ಮ - ವೇದಿನೇ ।

ರಾಮಾನುಜಾಯ ಮುನಯೀಲ ನರೋ ಮಾಮ ಗರೀಯಸೀಲಾ ॥

ಸ್ವಾಧೀನ - ತ್ರೈವಿಧ - ಚೀತನಾರ್ಚೇತನ - ಸ್ವರಾಹಳಿತಿ - ಕ್ರಾಂತಿ -
ಭೋದಂ, ಶ್ಲೋಶವರ್ಣದ್ಯಾಲೀಷ್ - ದೊಲಿಷಾರಸಂಸ್ಪೃಷ್ಟವರ್ಗ,
ಸಾತ್ಭಾರವಿಕರನವಾದಿಕರತೀಲ್ಯಂ - ಜಾತಿನ ಬಲ್ಯಾಶ್ಯಂರ್ಯಂ -
ವಿಯುಂಶಕ್ತಿಜಸ್ವಿಲ್ಯಂ - ವರತ್ನಲ್ಯಂ - ಮಾರದವಾಜಂವ ಸೌಣಿಂದ
- ಸಾರ್ಮ್ಯಂ - ಕರುಣ್ಯಂ - ಮಾರಧುಯುಂ - ಗಾಂಭಿರೀಯರೆದಾಯಂ
ಚಾತುಯುಂ-ಸ್ಥಿರ್ಯಂ-ಧ್ಯೇಯುಂ-ಶರೀಯುಂ-ಜರಾತ್ಮಮ - ಸತ್ಯಾತಮ
- ಸತ್ಯಸಂಬ್ಧಿಲ್ಯಂ - ಕೃತಿತ್ವ - ಕೃತಜ್ಞತಾದ್ಯಸಂಖ್ಯೇಯ - ಕಲಾರ್ಥಾನುಣಿಂದಿಷ್ಟ
- ಮಾರಣಂ, ಕರಬ್ರಂಧೂತಂ, ಪುರಣೀತ್ಮಮಂ, ಶ್ರೀ ರಂಗಾರಾಯಿನಂ,
ಅಸ್ತಿತ್ವಾಂಶಮಿನಂ, ಕ್ರಬುದ್ಧ - ನಿತ್ಯಸೀಯಾರ್ಮ್ಯ - ನಿತ್ಯಾರಾಸ್ಯೇರಸಾತ್ಯ
- ಸ್ವಧಾರವ್ಯೋಮಂ, ತಚೀಕರಣುಭವಃ ತದೀಕತ್ವಿಯಃ, ಕರಿಕ್ರಾಣಂ, ಧಿಗವಂತಂ
ವಿಶದತಮಾನುಭವೇನ ನಿರಂತರಂ ಅನುಭಾಯ, ತದನುಭವ -ಜನಿತ-
ಅನವಧಿಕರತೀಲ್ಯಂ - ತ್ರೈತಿಕರಾಶೀಷವಸ್ತೋಚಿತಾಶೀಷ-ಶೀಷತ್ವೇ
ರತಿರಾಜ ನಿತ್ಯಕಂಬರೀಲ ಭವಾನಿ ॥

Word by word meaning

chit achit paratativAnAM the sentient, non-sentient and the Supreme Being
tattva the principle or concept **yathArthya** in its true sense or purport
vEdinE one who has understood **rAmAnujAya munayE** Saint
 Sriramanujacharya **namo** I prostrate to **mama** my **garlyasE** venerable
 elder. **swAdhIna** subservient or under control **trividha** three types of
chEtana conscious or sentient beings **achEtana** non- conscious or non -
 sentient beings **svarUpa** form **sthitಿ** status or condition **pravRutti**
 inherent nature **BEdaM** variations or differences **klEsha** sorrows or
 sufferings **karmAdi** resulting from sinful acts **ashESha** completely, without
 even a trace **dOShA samSpRuShTAm** free from the ill effects or faults (caused by sinful acts)
svABAvika natural or by nature **anavadhika atishaya** wonderful beyond limits **j~jAma** knowledge / wisdom **bala** strength
aishvarya wealth / ability to get what He wills **virya** valour **shakti** strength

tEjas radiance **soushIlya** humility, ability to mix with others on equal terms
vAtsalya affection **mArDava** softness **Arjava** oneness of thought, word and action **sauhArdyA** ever considerate towards the well being of His aashritis **sAmya** quality of treating all devotees alike, without any kind of differentiation **kAruNyA** empathizing with the devotees in sorrow **mAdhurya** sweetness **gAMBiryA** unfathomable ability to do good to His aashritis / unaffected by His great ability to bestow good things to His aashritis **audAryA** generosity **chAturya** astuteness / ability to hide the defects of His devotees even from His consort Sri Lakshmi **sthairyA** steadfastness **dhairyA** fearlessness **shourya** valour **parAkrama** prowess **satyakAma** intense desire to help aashritis **satyasa - Gkalpa** ever keen to bestow good things to His aashritis **kRutitva** the satisfaction derived from helping aashritis **kRutaj ~ jata** gratitude remembering the good acts of aashritis **Adi asaMKyEya** such and similar innumerable **kalyANaguNagaNauGa** such group of clusters of auspicious qualities, while some have been enumerated here, what as been not said is much more **mahArNavAM** verily a great ocean (of auspicious qualities) **parabrahma BUtaM** one who is the Supreme Being **puruShOttamaM** best among all beings, the Highest person **shrl raMgashAyinaM** one who is reclining at Sriranga **asmat swAminaM** my master **prabuddha** awakened knowledge **nityaniyAmya - nityadAsyaikarasAtma - svaBAvOhaM** I have become eternally His servant immersed in the pleasure of serving Him eternally **tadEkAnuBavaH** focused on experiencing Him only **tadEkapriyaH** enjoying only such intense devotion to the Lord **paripUrNaM** entirely and completely without any interruptions **BagavaMtam** the Lord **vishadatama** in the final stages of the threefold path of devotion **anuBavEna** experience of the Almighty **niraMtaram** **anuBUya** having experienced in continuous and un interrupted manner **tadanuBava janita** born or resulting out of such experience of God **anavadhikAtishaya** wonderful and unlimited **prIti kArita** caused by the intense love (arising from such experiencing of the Lord) **ashEshavastOchitAshEsha** without any exception, covering all occasions and all kinds of services **shEshataika ratirUpa** the very personification of subservienc **nityaki ~ GkarO BavaNi** I pray that I be accepted as such an eternal servant by the Lord.

Translation

I prostrate to my revered Guru Shri Ramanujacharya,
who knows the true meaning of chit, achit and Paramatma ||

Having learnt that Lord Narayana is the one who has control over the variations in the nature, existence and activities of the three kinds of sentient and non-sentient beings which are subservient to Him, one who is free of afflictions of perverse learning or even the trace of the sins that cause it, one who is an ocean of groups of natural and limitless auspicious qualities such as, knowledge, strength, wealth, valour, power, radiance, pleasantness, compassion, love for devotees, steadfastness, concern for the welfare of devotees, treating all alike, kindness, gentleness, stateliness, generosity, astuteness, prowess, fearlessness, might, eagerness to help, gratitude, and such other countless qualities which can not be surpassed; one who is the Supreme Being and the best among all, who is reclining at the divine town of Sriranga, and that my sole pleasure and enjoyment is to serve Him in all manners, at all times eternally, I pray that may my intense love for Him and my experiencing Him, make me acceptable as His eternal servant.

Explanation

This is the second part of Gadyatraya and again begins with lines of salutation to Sri Ramanujacharya.

This part is an abridged version of Sharanagathi Gadya. Acharya addresses it to Lord Sri Ranganatha and hence it is called Sriranga Gadya.

The Lord is in full control of chetana – the conscious, as well as achetana – the non-conscious beings. Both have three varieties. The conscious consists of those bound to worldly matters or samsaara, those who are liberated or mukthas and those who are eternally free or nityas. Similarly achetana consists of satva, rajas and tamas. He is fully aware of the different forms, different states, and different features of these which are fully under His control. He is free from even traces of miseries that arise from perverse learning, or the actions that cause them. He is endowed with boundless and extraordinary amounts of auspicious and divine qualities such as knowledge,

strength, wealth, valour, power, radiance, pleasantness, compassion, love for devotees, steadfastness, concern for the welfare of devotees, treating all alike, kindness, gentleness, stateliness, generosity, astuteness, prowess, fearlessness, might, eagerness to help, gratitude, and such other countless groups of qualities which can not be surpassed. Here, the qualities described are of three types, namely protecting and favouring His aashritas, dealing with the aashrita's enemies and doing good to the aashritas. The first six qualities are main ones concerned with His protection of aashritas or those who have sought His shelter. The next twelve qualities describe His favouring the aashritas such as pleasantness, compassion, love for devotees, steadfastness, concern for the welfare of devotees, etc. The next three, viz dhairy, shourya and paraakrama are about dealing with the enemies of aashritas. The next four qualities such as satyakaama, satya sankalpa, krititva and kritajnata deal with His commitment to do good to His aashritas.

Having described all this, the Acharya prays the Lord to accept him as His eternal servant, as he has intense love for the Lord and derives immense pleasure in serving Him at all times and in all manners.

Original text and transliteration:

स्वात्मनित्य-नियाम्य-नित्य-दास्यैकरसात्म-स्वभावानुसंधान-पूर्वक-
भगवदनवधिकातिशय-स्वाम्याद्यखिल-गुणगणानुभव-जनित-अनवधिकातिशय-
प्रीतिकारित शेषावस्तोचिताशेष-शेषतैकरतिरूप-नित्यकैङ्कर्य प्राप्त्युरुपायभूत-
भक्ति तदुपाय- सम्यङ्ग्जान-तदुपायसमीचीन-क्रिया-तदनुगुण
सात्विकतास्तिक्यादि-समस्तात्मगुण- विहीनः, दुरुत्तरानंत-तद्विपर्य-
ज्ञानक्रियागुणानादि - पापवासनामहार्णवांतर्निमग्नः, तिलतैलवत्, दारुवहिवत्,
दुर्विवेच-त्रिगुण-क्षण-क्षण-स्वभावाचेतन प्रकृतिव्याप्तिरूप-दुरत्यय-
भगवन्माया- तिरोहित स्वप्रकाशः, अनाद्यविद्या-संचितानंताशक्य-विसंसन-
कर्मपाशप्रग्रथितः, अनागतानंतकाल - समीक्षयापि, अदृष्ट संतारोपायः,
निखिल-जन्मुजात- शरण्य! श्रीमन्नारायण! तव चरणारविंदयुग्ळं शरणमहं
प्रपद्ये ॥

svAtmanitya niyAmya – nityadAsyaikarasAtma-svaBAvAnusaMdhAna-
 pUrvaka-BagavadanavadhikAtishaya-swAmyAdyakhila-guNagaNAnuBava-
 janita anavadhikAtishaya - prItikArita shEShAvasthOchitAshESha-
 shEShataikaratirUpa - nitya kai – Gkarya prAptyurupAyaBUsa-Bakti
 tadupAya - samya – G j ~ jAna tadupAyasamIchIna - kriyA - tadanuguNa-
 sAtvikatAstikyAdi-samastAtmaguNavihInaH, duruttarAnaMta-tadvipary-
 j ~ jAnakriyAguNAnAdi – pApavAsanA-mahArNavAMtarnimagnaH,
 tilatailavat, dAruvahnivat, durvivecha-triguNa-kShaNa-kSharaNa-
 swabhAvAchEtana prakRuti-vyAptirUpa-duratyaya-BagavanmAyA-
 tirOhita swaprakAshaH, anAdya vidyA-saMchitAnaMtAshakya visraMsana-
 karmapAshapragrathitaH, anAgatAnaMtakAla - samIkShayApi, adRuShTa-
 saMtArOpAyaH, nikhila-jantujAta- sharaNya| shrImannArAyaNa | tava-
 charaNAraviMda yugaLaM sharaNamahaM prapadyE ||

ಸಾಧ್ಯತ್ವಾನ್ವಿತ್ಯಾನಿಯಾರಮ್ಯ - ನಿತ್ಯದರಸ್ಯೈ ಕರಸಾತ್ಮ - ಸ್ವಭಾವಾನುಸಂಧಾನ-
ಪ್ರಾವ್ಯಾಕ - ಭಾವದ್ವಾದಿಕಾತಿಶಯ - ಸಾಧ್ಯವ್ಯಾಪ್ಯದ್ವೈಲ -
ಗುಣಾದಾನನುಭವಜನಿತ - ಅನವಧಿಕಾತಿಶಯ - ಪ್ರೀತಿಕಾರಿತ
ಶೈಲಾವಸ್ಯೈಲಿಟಾಶೈಲ - ಶೈಲಾತ್ಮಕರತಿರೂಪ - ನಿತ್ಯ ಕೃಷಿಯಾದ
ಹರಷ್ಯತ್ಯರುಜಾಯಾಭಾತ - ಭಕ್ತಿ ತದುಹಾಯ - ಸಮೃದ್ಧಿ ಜಾತಿನ
ತದುಹಾಯಸಮಿಳಿತ - ಶ್ರಯರ - ತದನುಗುಣ ಸಾತ್ಮಕತಾಸ್ತಿರ್ಯಾದಿ-
ಸ್ವಾಸ್ಥಾತ್ಮಗುಣವಿಳಿತ - ದುರುತ್ತರಾನಂತ - ತದಿಂದಂರ್ಯಂ-
ಜಾತಿಯಾಗುಣಾನಾದಿ - ಹಾಜರಾಸನರ ಮಾಜಾಂವಾಂತಿರ್ವಾಗ್ಯಾ,
ತೀಲತ್ಯೈಲವತ್ತ, ದಾರುವಹಿವತ್ತ, ದುವಿಂಫೇಚ-ತ್ರಿಗುಣ-ಕ್ವಾಣ-ಕ್ವರಣ-
ಸ್ವಭಾವಾಚೇತನ ಪ್ರಕೃತಿ-ವರ್ಣತ್ವಿರೂಪ-ದುರತ್ಯಯ-ಭಗವನ್ಯಾಯರ-
ತಿರೋಹಿತ - ಸ್ವಪ್ರಕಾರಿತ, ಅನಾರಧ್ಯ-ವಿದ್ಯಾ-ಸಂಬಂಧಾನಂತಾಂತರ್ಯ-
ವಿಸ್ತೃಂಬನ-ಕರ್ಮಾಂಶವರ್ಗಿತ, ಅನಾಗತಾನಂತರಾಲ-ಸಮೀಕ್ಷಾಯಾರ್ಥಿ,
ಅದ್ವಿತ್ಯ - ಸಂತರೋಹಿಕಾರಂತ, ನಿಶಿಲ-ಜನ್ಮಾಂಶರತ - ಶರಣ
ಶ್ರೀಮನ್ಮಾರಾಯಣ | ತವ ಚರಣಾರವಿಂದ ಯುಗಂಧಿಂ ಶರಣಮಾಯಂ
ಪ್ರಹದ್ಯೈ ||

Word by word meaning

svAtma one's soul or *atma* **nitya niyAmya** ever subordinate or subservient to Lord **nitya dAsyaika** eternal service to the Lord **rasAtma**

svaBAvAnusaMdhAna by repeatedly enjoying the pleasure of **pUrvaka** through that **BagavadanavadhikAtishaya** Lord's boundless and wonderful **swAmyAd** Over lordship **akhila guNagaNAnuBava janita** and experiencing groups of auspicious qualities **anavadhikAtishaya prItikArita** caused by he limitless and wonderful love **shEShAvasthOchita ashESha** covering all kinds of services without omitting any **shEShataikaratirUpa** deriving great happiness and satisfaction only from being subservient to the Lord **nitya kai ~ Gkarya** such eternal service of the Lord **prAptyurupAyaBUta** as a means to attain (such eternal service to the Lord) **Bakti** devotion **tadupAya** as a means to attain that (devotion) **samya ~ G j ~ jAna** complete knowledge (about atma and paramaatma) **tadupAya** as a means to attain that **samIchIna kriyA** action based on such complete knowledge **tadanuguNa sAtvikatAstikyAdi-samastAtmaguNavihInaH** lacking the all the requisite qualities to attain that (action based on true knowledge), such as control over self, absence of ego, faith in Lord, etc. **duruttarAnaMta** difficult to cross and seamlessly wide (ocean of bondage) **tadviparya** opposed to that (attaining the Lord) **j ~ jAnakriya** knowledge and actions **aguNa** suitable or in tune with **anAdi pApavAsanA** sins from time immemorial **mahArNavAM tarnimagnaH** (I am) drowned in that ocean (of sins, ignorance and bondage) **tilatailavat** oil in the sesame seed **dAruvahniyat** fire inside the firewood **durvivecha** lacking the wisdom (to realize the truth like oil in the sesame seed or the fire inside the firewood) **triguNa** having threefold qualities **kShaNa-kSharaNa-swaBAva** having the nature of changing every moment **achEtana prakRuti-vyAptirUpa** engulfed in non-sentient qualities characterized by ignorance **duratyaya** impossible to cross **BagavanmAyA-tirOhita** hidden or veiled due to the illusion or maya of the Lord **swaprakAshaH** one's inner radiance **anAdya vidyA-saMchitAnaMtAshakya visraMsana** full of ancient ignorance, boundless and difficult to get rid off **karmapAshapragrathitaH** bound securely by ropes of past actions or sins (karma) **anAgatAnaMtakAla - samIkShaya api** - even after waiting for, eternally in the future **adRuShTa saMtArOpAyaH** I do not see any way of crossing this hurdle **nikhila-jantujAta- sharaNya** O' the protector of all beings **shrlmannArAyaNa** Lord Narayana with Goddess Sri Lakshmi next to Him **tava charaNAraviMda**

yugaLaM your pair of lotus feet **sharaNam ahaM prapadyE** I seek refuge (at Your feet).

Translation

By recalling again and again that my soul or **atma** is ever subservient to the Lord and being His eternal servant gives me immense joy, I seek to attain that intense love for the Lord, through realizing His supremacy and His limitless auspicious qualities, which leads to the keen desire to serve Him eternally, in all manners and at all times. I am devoid of all essential qualities required for such intense devotion, or the true knowledge that leads to it. I do not have qualities that are required or prescribed to attain liberation. I am lost in the middle of this ocean of bondage and cannot realize the true nature of things, such as the oil in the sesame seed or the fire inside the firewood. Steeped in sins, I am not able to understand the true nature of the soul or **atma**, as the illusion of **maya** has shielded the truth from me. Due to this perverse knowledge, which has been there from time immemorial, even if I wait eternally, I do not see any possibility of redeeming myself. Therefore, O' Lord, the protector of all beings, Lord Sriman Narayana, I seek the refuge of your pair of lotus feet.

Explanation

Having elaborated on the auspicious qualities of the Lord and his intense desire to serve Him at all times and in all manners, Acharya says that the realization of the true nature of **atma**, which is to be subservient to the Lord, and being accepted as the eternal servant of the Lord has given him immense joy. Although he is devoid of the qualities that are necessary for attaining liberation and has been lost in an ocean of bondage, his true understanding of the nature of **atma** has been clouded by his perverse knowledge and even after years of waiting there are no hopes of his attaining salvation, the Lord has accepted him and through His divine grace he has experienced the Lord. This divine experience has lead to intense devotion in him and love for serving the Lord. Therefore, the Acharya seeks shelter at the lotus feet of the Lord, who is the protector of all beings.

Original text and transliteration

एवं अवस्थित्यापि, अर्थित्वमात्रेण परम कारुणिकः, भगवान्, स्वानुभव प्रीत्या उपनीतैकांतिकात्यंतिक - नित्य कैड्कर्य-रतिरूप - नित्यदास्यं दास्यति इति विश्वास पूर्वकं, भगवंतं नित्यकिड्करतां प्रार्थये ॥

तवानुभूति - संभूत - प्रीतिकारित - दासतां ।

देहि मे कृपया नाथ न जाने गतिम् अन्यथा ॥

सर्वास्थोचिताशेष - शेषतैकरतिस्तव ।

भवेयं पुंडरीकाक्ष - त्वमेवैवं कुरुष्व मां ॥

EvaM avasthityApi, arthitvamAtrENA "parama kAruNikaH, BagavAn, svAnuBava prItiya upanItaikAMtikaAtyaMtika-nitya kai ~ Gkarya-ratirUpa - nityadAsyaM dAsyati" iti vishvAsa pUrvakaM, BagavaMtaM nityaki ~ GkaratAM prArtHayE ||

tavAnuBUTi - saMBUta - prItikArita - dAsatAM |

dEhi mE kRupayA nAtha na jAnE gatim anyathA ||

sarvAsthOchitAshESha - shEShataikaratistava |

BavEyaM puMDarIkAkSha tvamEvaivaM kuruShva mAM ||

विवरण अवस्था तर्जुकि, अक्षिदल्लुप्तवर्त्तुलेण करम् करुणैकः, भगवान्, सर्वानुभव प्रीतिरूप उल्लसीलेण तर्तुलितरूपतिक - नीलै, कैलाल्यै-रतिरूप - नीलै दास्यै० दास्यैति इति विलक्षण ल्लुप्तवर्त्तुल, भगवंत० नीलैकैलैरत्तर० क्षम्भवदयी० ॥

तवानुभवति - संभवत - प्रीतिरूपत - दासता० ।

देहि मे॒ कृपया॒ नाथ॒ न जाने॒ गति॒म् अन्यथा॒ ॥

सर्वास्थो॒चिताशेष - शेषतैकरतिस्तव॑ ।

भवेयं॒ पुंडरीकाक्ष - त्वमेवैवं॒ कुरुष्व॑ मां॒ ॥

Word by word meaning

EvaM such *avasthitya api* conditions also (even under such conditions too) *arthitvamAtrENA* only because of one's prayers *parama kAruNikaH* extremely kind hearted *BagavAn* the Lord *svAnuBava* out of one's own experience *prItiya upanIta* out of the intense love (for the Lord) *aikAMtika atyaMtika* exclusive and limitless *nitya kai ~ Gkarya ratirUpa* the very

personification of eternal service *nitya***dAsyaM dAsyati iti** eternal service of the Lord *vishvAsa pUrvakaM* with total faith *BagavaMtaM* the Lord *nityaki~GkaratAM* to be of eternal service (to the Lord) *prArthayE* I pray for.

tavAnuBUti saMBUta prItikArita (the desire to serve You, which is) originating from experiencing You and is full of intense love for You **dAsatAM dEhi mE** grant me the role of being your eternal servant **kRupayA nAtha** kindly, O' Lord **na jAnE gatiM anyathA** I do not know any other means, other than pleading for your mercy.

sarvAsthOchita suitable for all occasions and needs **ashEsha** without any omissions **shEshataikaratistava** embodiment or personification of subservience and service **BavEyaM** let me become **puMDarIkAkSha** Lotus eyed Lord **tvamEvaivaM kuruShva mAM** you only make me so (an embodiment or personification of service).

Translation

Even though I am in this state, with full faith and conviction that “the Lord, who is an ocean of kindness and compassion, shall bless me with eternal subservience to Him, which arises out of an intense love to experience Him, which is devoid of any other desires or fruits and is totally devoted to the eternal service of the Lord”, I pray the Lord to grant me His eternal service.

Experiencing You and the intense love for You makes me crave for Your eternal service |

O' Lord, kindly grant me Your eternal service, for I do not know any other path ||

O' lotus eyed Lord, let me experience intense joy only in serving You | In all manners and at all times, being totally subservient to You. Kindly make me so ||

Explanation

Acharya says that, even though he is full of defects and is devoid of virtues required to attain salvation, the Lord who is full of compassion and kindness towards His devotees, merely because the Acharya has prayed at His lotus

feet seeking the eternal service of the Lord, shall grant him the wish of carrying out His eternal service and bless him. Having full faith and conviction in this, the Acharya prays the Lord to accept him a His eternal servant.

The urge to be an eternal servant of the Lord originates from intense love for the Lord and experiencing Him. Acharya prays that, as he does not know any other path for attaining salvation, the Lord should kindly take him into His eternal service. Adding that he would like to experience intense joy only in serving the Lord and being eternally subservient to Him, he prays to the Lord to make him an eternal servant of the Lord.

Original text and transliteration

एवंभूत तत्त्वयथात्म्यावभोध तदिच्चारहितस्यापि, ऐतदुच्चारणमात्रावलंबनेन,
उच्च्यमानार्थं परमार्थनिष्ठं मे मनस्त्वमेवाद्यैव कारय ।

अपारकरुणांबुधे, अनालोचित – विशेषाशेषलोकशरण्य, प्रणतार्तिहर,
आश्रितवात्सल्यैक-महोदधे, अनवरत – विदित – निखिल – भूत जात
– यथात्म्य, सत्यकाम, सत्यसङ्कल्प, आपत्सख, काकुत्स्थ, श्रीमन्नारायण
पुरुषोत्तम, श्रीरङ्गनाथ, ममनाथ, नमोस्तुते.

श्रीरामानुजविरचित गद्यत्रये

श्रीरङ्गगद्यं संपूर्णं

EvaMBUta tattvayathAtmyAvaBOdha tadichchA rahitasyApi,

EtaduchchAraNamAtrAvalaMbanEna, uchchayamAnArtha-

paramArthaniShThaM mE manastvamEvAdyaiva kAraya ||

apArakaruNAMbudhE, anAlOchita – vishEshAshESha-lokasharaNya,
praNatArtihara, AshritavAtsalyaika mahodadhE, anavarata - vidita - niKila
- BUta jAta - yathAtmya, satyakAma, satyasa ~ Gkalpa, ApatsaKa, kAkutstha,
shrlmannArAyaNa, puruShOttama, shrlra ~ GganAtha, mamaNAtha,
namOstu tE ||

shrlrAmAnujavirachita gadyatrayE

shrlra ~ GgagadyaM saMpUrNaM

ఏవంభూత తత్త్వాయధారతత్త్వావిభోదా తదిచ్ఛ రహితసర్వాచ్చ,
ఏతదుభూతమారతత్త్వావలంబనేన, ఉభ్యమారనాథా -
పరమారథానిష్టం మేల మనస్త్రామేలవాద్యేష్వర కారయ ।
అకారారకరుణాంచుధేల, అనాలేంబిత - విలేషాలేష లోకశరణ్య,
శ్రుతాత్మించర, ఆశ్రీతపరాత్మల్యేర్-మయోదధేల, అనపరత - విదిత -
నిఖిల - భూత జత - యధారతత్త్వా, సత్యశాపమ, సత్యసంబుల్ప, ఆపత్తాలి,
కాకుష్టా, శ్రీలమస్వరాయణ, శ్రురహస్యాలత్తుమ, శ్రీరంబునాథ, మమనాథ,
నమోమస్తు తేల.

శ్రీరామానుజవిరచిత గద్యత్తుయేల
శ్రీరంబుగద్యం సంక్రమణం

Word by word meaning

EvaMBUta in this manner / thus **tattva yathAtmya avaBOdha** want of knowledge about the Paramaatma and the atma **tadichchA rahitasya api** want of desire to know that even **Etad** these words **uchchAraNa mAtra** merely by saying (these words) **avalaMbanEna** based upon the strength of (having said those words) **uchchayamAnArtha** and the meaning of the words uttered **paramArtha niShTaM** steady and unwavering devotion to Lord **mE manaH** in my mind **tvamEva Adyaiva kAraya** You alone bring about to begin with or immediately.

apAraKaruNAMbudhE O' ocean of immense mercy (Karunya is the quality of not being able to bear the suffering of His devotees) **anAlOchita - vishEshAshESha** without considering any differences or variances (arising out of birth or station in life, etc.) among His devotees **lokasharaNya** One who gives shelter to the entire creation **praNatArtihara** One who provides succour to all His devotees in distress **AshritavAtsalyaika mahodadhE** like a deep ocean, in which every thing get submerged, all the faults or defects of Your devotees are hidden by Your great love for them **anavarata vidita - niKila - BUna jAta - yathAtmya** ever aware of and in control of the

existence of all beings **satyakAma** whose all wishes are fulfilled **satyasa ~ Gkalpa** capable of creating new means of enjoyment and granting them to your devotees **ApatsaKa** a friend in distress **kaAkutstha** full of mercy (as could be well known from the episode of the crow in Ramayana, where it is said that Kaakutstha in his abundant mercy spared the one who deserved death) **shrlmannArAyaNa** always present with your consort and Goddess Sri Lakshmi. (Even if the Lord's attention is occupied by something else, Sri Devi will present the case of the devotee to Him and make sure that the devotee gets the blessings of the Lord) **puruShOttama** best among all beings **shrlra ~ GganAtha** Lord Sri Ranganatha of Sriranga **mamanAtha** my Lord and master **namOstutE** I prostrate to You.

shrlrAmAnujavirachita composed by shri Ramanujacharya **gadyatrayE** in Gadyatrayam **shrlra ~ GgagadyaM saMpUrNaM** Sriranga Gadyam is concluded

Translation

Though I neither possess this kind of knowledge about 'atma and paramaatma' (soul and the Supreme Soul), nor the desire to acquire the same, merely based on my uttering these words, You first kindly make my mind reside firmly in that Supreme Soul |

O' boundless ocean of kindness, the refuge of all beings in the Universe regardless of the variances and differences, ever ready to provide succour to those who seek Your shelter, ocean like in compassion for Your devotees, ever aware of the true nature of all beings, whose auspicious desires are eternally fulfilled, who bestows salvation to His devotees, a friend during distress, Lord narayana always with Goddess Sri Lakshmi, best among all beings, large hearted, Lord Ranganaatha of Sriranga, my Lord, I prostrate to you.

In the Gadyatraya composed by Shri Ramanujacharya
Srirangagadyam is concluded

Explanation

Acharya appeals to the Lord that although he has no knowledge of the Lord who is the Supreme Soul or Paramaatma and his soul or atma, whose true nature is to be subservient to the Lord, merely on the basis of the fact that he has uttered these words, the Lord should be kind enough to immediately make his mind be focused on Parmaatma or the Supreme Soul.

Acharya prostrates to the Lord, singing praise of His boundless auspicious qualities like kindness, offering refuge to all beings, ever concerned about the welfare of His devotees and compassionate towards them, ever engaged in bestowing salvation to them and a friend in their distress. The Lord Narayana who is always with consort Goddess Sri Lakshmi, is large hearted and is the best among all beings. To that Lord Ranganatha of Sriranga the Acharya prostrates and prays.

The second Gadya concludes here.

श्री-वैकुंठ अगद्यम्

३१०७ ददृ
shrl-vaikumTa gadyamयामुनार्यं सुधांभोधिमवगाह्यं यथामति ।
आदाय भक्तियोगाख्यं रत्नं सन्दर्शयाम्यहं ॥

स्वाधीन त्रिविधचेतनाचेतन स्वरूप-स्थिथि-प्रवृत्तिभेदं, क्लेशकर्मद्वयोः-दोषासंस्पृष्टं, स्वाभाविकानवधिकातिशय-ज्ञान-बल-ऐश्वर्य-वीर्य-शक्तितेजः-प्रभृत्यसंख्येय कल्याणगुणगौण्य-महार्णवं, परमपुरुषं भगवन्तं नारायणं स्वामित्वेन सुहृत्वेन गुरुत्वेन च परिगृह्य, ऐकान्तिकात्यंतिक-तत्पादाम्बुजद्वय-परिचर्येक मनोरथः, तत्प्राप्तये च तत्पादाम्बुजद्वय-प्रपत्तेः अन्यन्त्रमे कल्प कोटिसहस्रेणापि साधनमस्तीति मन्वानः तस्यैव भगवतो नारायणस्य अखिल सत्त्व-दयैकसागरस्य अनालोचित-गुणगणाखण्डजन अनुकूल-अमर्यादाशीलवतः, स्वाभाविक अनवधिकातिशय-गुणवत्तया देव तिर्यक् मनुष्यादि-अखिल जन हृदयानन्दस्य, आश्रित वात्सल्यैक जलधे:, भक्तजन-संस्लेशैकभोगस्य, नित्यज्ञान-क्रियैश्वर्य भोगसामग्री-समृद्धस्य, महा विभूतेः, श्रीमच्चरणारविंदयुगळम् अनन्यात्म संजीवनेन तद्रत्न-सर्वभावेन शरणमनुव्रजेत् ।

yAmunArya sudhAMBOdhimavagAhya yathAmati |
AdAya BaktiyogAKyaM ratnaM sandarshayAmyahaM ||

swAdhIna-trividhachEtanAchEtana-swarUpa-sthithi- pravRuttiBEdaM,
kI E sh a k a r m A d y a s h E Sh a - d O S h A s a M s p R u S h T a M ,
swABAvikAnavadhikAtishaya-j~jAna-bala aishwarya-vIrya- shaktitEjaH-
praB RutyasaMKyEya kalyANaguNagaNouGa- mahArNavaM,
paramapuruShaM BagavantaM nArAyaNaM swAmityEna suhRutvEna
gurutvEna cha parigRuhya, aikAtikAtyaMtika- tatpAdAmbujadwaya-
paricharyaika manOrathaH, tatprAptyE cha tatpAdAmbujadwaya
prapattEH anyannamEkalpa kOTisahasrENApi sAdhanamastlti manvAnaH
tasyaiva bhagawatO nArAyaNasya aKila satva-dayakasAgarasya
anAIochita-guNagaNA KanDajana anukUla-amaryAdAshillavataH,

swABAviKa anavadhikAtishaya-guNavattayAdEva tiryak manuShyAdi-aKila
 jana hRudayAnandasya, Ashrita vAtsalyaika jaladhEH, Baktajana-
 saMsIEshaikaBOgasya, nityaj~jAna-kriyaishwaryaBOgasAmagri-
 samRuddhasya, mahA viBUteH, shrImatcharaNAraviMdayugaLam
 ananyAtma saMjIvanEna tadgata- sarvaBAvEna sharaNamanuvrajEt |

ಯಾಮುಸಾಯ ಸುಧಾಂಭೋಽಧಿಮವರಾಯ ಯಧಾಮತೆ ।

ಅದಾಯ ಭಕ್ತೀಯಾಗಾಭಿಂ ರತ್ನಂ ಸನ್ದಶಯಾಮ್ಯಾಯಂ ॥

ಸ್ವಾಧಿಂನ-ತ್ರಿವಿಧಚೇತನಾಚೇತನ-ಸ್ವರಾಹ-ಸ್ಥಿ-ಷ್ರವ್ಯತ್ಯಿಂಭೇದಂ, ಶ್ಲೋಽಕಮಾರದ್ಯಾಂಭ-ದೋಷಾಸಂಸ್ಪೃಷ್ಟಂ, ಸ್ವಾಧಾವಿಕಾನವಧಿಕಾತಿಶಯ-
 ಜ್ಞಾನ-ಬಲ ಬಾಷ್ಯಾಯ-ಬಿಯ- ಶಕ್ತಿ ತೇಜಃ-ಷ್ರಭೃತ್ಯಾಸಂಭ್ಯಾಯ
 ಕಲಾಂಣಗಂಣಾಂಭ- ಮಣಾಂಣವಂ, ಹರಮಹಾರುಷಂ ಭಗವನ್ತಂ
 ನಾರಾಯಣಂ ಸ್ವಾಮಿತ್ವೇನ ಸುಷ್ಯತ್ವೇನ ಗುರುತ್ವೇನ ಚ ಪರಿಗ್ರಹ್ಯ,
 ಬಿಕಾರಂತಿರಾತ್ಯಂತಿಕ- ತತ್ವಾದಾಮಾಜದ್ವಯ-ಪರಿಚಯೀಂ ಮನೋಽರಧಃ,
 ತತ್ವಾಷ್ಟಾಯಿ ಚ ತತ್ವಾದಾಮಾಜದ್ವಯ ಷ್ರಹತ್ವೇಃ ಅನ್ಯಾಸ್ಮಿ ಮೇಲ
 ಶಲ್ವಕೋಽಭಿಸಾರಸ್ತ್ರೇಣಾಹಿ ಸಾರಥನಮಲ್ಲಿತಿ ಮನಾಷಾನಃ ತಸ್ಯೇವ ಭಗವತ್ತೋಲ
 ನಾರಾಯಣಸ್ಯ, ಅವಿಲಿಷತ್ತ-ದಂತ್ಯಕಸಾರರಸ್ಯ ಅನಾಲೋಽಚಿತ-
 ಗುಣಾಂಭಾವಿಜ್ಞಾಜನ-ಅನುಕೂಲ-ಅಮಾಯಾಂಧಾಲೀಲವತಃ, ಸ್ವಾಧಾವಿಕ
 ಅನವಧಿಕಾತಿಶಯ-ಗುಣವತ್ತಾಯಾ ದೇವ-ತಿಯಾಕ-ಮನುಷ್ಯಾದಿ-
 ಅವಿಲಿಜನ ಯಾದಯಾನನ್ನಾಸ್ಯ, ಅಶ್ರಿತ-ವಾಲ್ಸಲ್ಯೇಕ ಜಲಧೇಃ, ಭಕ್ತಾಜಿನ-
 ಸಂಸ್ಲೇಷ್ಯಾಂಭೋಽರಸ್ಯ, ಸಿತ್ಯಾಜ್ಞಾನ-ಕ್ರಿಯ್ಯಾಜ್ಞಾಯ-ಭೋಽರಾಮಾರ್ಪಿ-
 ಸಮೃದ್ಧಸ್ಯ, ಮಣಾ ವಿಭೂತಿಃ, ಶ್ರೀಮಂತ್ಯರಾರಾರವಿಂದಯುಗಳವರ್
 ಅನಸರ್ವತ್ತ-ಸಂಜೀವನೇನ ತದ್ವತ-ಸರಬಧಾವೇನ ಶರಣಮನುಪ್ರಜೀತಾ

Word by word meaning

yamuN^Arya Yamunacharya or Aazhavandaar **sudha aMBudhim** (his works being) an ocean of nectar **avagAhya** studying or going deep into it
yathAmati to the best of my abilities **AdAya** having brought **BaktiyogAKyaM ratnaM** the precious gem called "Bhakthi Yoga" (from deep with in that ocean of nectar) **sandarshayAmi ahaM** I shall explain or present to you **swAdhIna** under control **trividha** three kinds of **chEtana achEtana** sentient and non-sentient **swarUpa-stithi- pravRuttiBEdaM**

ifferences in the three states of form, state and nature **kleshakarmAdyashEsha-dOShAsaMspRuShTaM** untouched or unaffected by sorrow, sins or effects of acts or karma **swABAlikAnavadhikAtishaya** naturally full of limitless and wonderful **j~jAna-bala aishwarya-vIrya-shaktitEjaH** knowledge, strength, wealth, valour, radiance **praBRuti asaMKyEya kalyANa guNagaNouGa** a flood of such and similar auspicious qualities **mahArNavaM** great ocean **paramapuruShaM BagavantaM nArAyaNaM** Supreme Being, Lord Narayana **swAmityEna** being the Lord and Master **suhRutvEna** being easily accessible like a true friend in times of distress **gurutvEna cha** and also as a teacher and guide **parigRuhya** having accepted **aikAtikAtyaMtika** with a single purpose of mind **tatpAdAmbujadwaya paricharyaika manOrathaH** having the desire to serve His pair of lotus feet **tatprAptyE** to attain that (serving His lotus feet) **cha tatpAdAmbujadwaya prapattEH** as also to surrender to the pair of those lotus feet **anyat na mE manvAnaH** no other means occurs to my mind **kalpa kOTisahasrENApi sAdhanamastiH iti** inspite of several attempts, I will not succeed (like a ball of cobweb will not sprout even if it is soaked in water for a thousand days) **tasyaiva** therefore **bhagawatOnArAyaNasya** Lord Narayana **aKila satva-dayakasAgarasya** an ocean of mercy and compassion to all beings **anAlOchita-guNagaNa aKanDajanAnukUla** providing succour to people without any distinction based on their merits or demerits **amarAdAshillavataH** boundlessly courteous or able to mix easily with all without any reservations **swABAlikAnavadhikAtishaya-guNavattayA** (possessing) naturally boundless and wonderful qualities **dEva tiryak manuShyAdi-aKila jana hRudayAnandasya** One causing happiness in the hearts of all Devas, Tiryaks and men **Ashrita vAtsalyaika jaladhEH** ocean of succour to those who seek Your refuge **Baktajana-saMsIEshaikaBOgasasya** One who derives happiness or enjoyment in the welfare of His devotees / who cannot stand the separation from His devotees **nityaj~jAna-kriyaishwaryaBOgasAmagri-samRuddhasya** having in abundance the ingredients of joy such as knowledge, action, wealth, etc., **maha viBUteH** possessor of infinitely expansive land of bliss **shrlmatchara- NAraviMdayugaLam** the pair of

lotus feet, most befitting to seek refuge **ananyAtma saMjIvanEna** (with the firm conviction that) no other means is suitable for uplifting one's soul **tadgata- sarvaBAvEna** with a single mind, fully focused on (the pair of feet) **sharaNamanuvrajEt** I seek refuge with a firm conviction.

Translation

I shall delve deep into the ocean of nectar of the works of Yamunaacharya and bring out the precious gem called "bhakti yoga" and explain it to the best of my abilities |

One who has the form, status and the working of three kinds of sentient and three kinds of non-sentient things subservient to Him, One who is not even touched by the sorrows and sins of acts committed, One who is by nature like an immense ocean of unbounded and limitless auspicious qualities like knowledge, strength, valour, wealth and radiance etc; such a Supreme Being, Bhagawan Narayana, being considered and accepted by me as my Lord and Master, friend in need, teacher and guide, I shall devote myself to serving Him only exclusively; and in order to attain such an opportunity, even if I attempt a million times, I will not gain His grace, because I know of no other means other than surrendering to His lotus feet and serving Him. Therefore, I shall seek refuge at the feet of Lord Narayana, who is the refuge of all, who is an ocean of kindness to all beings, who bestows His grace on all beings without any distinction, whose natural and countless auspicious qualities are like an ocean, who brings joy to the heart of all, ever keen to provide succour to His devotees in distress and who derives great pleasure in the well being of His devotees, who has qualities like knowledge, wealth, ability, etc. in abundance, knowing fully that I have no other means than this for the salvation of my soul.

Explanation

The path to attain the Lord!

In the Sharanaagati Gadya, the Acharya made a general prayer. In the Sriranga Gadya the prayer was specifically addressed to Lord Sri Ranganatha, who was easily accessable in the form of archa murthy at the temple of

Srirangam. In Vaikunta Gadyam, the Acharya has outlined to his devotees the path to attain the Lord. He describes Sri Vaikuntata, the ultimate land of bliss.

Bhakthi, the ultimate means of attaining the Lord!

To the spiritual seeker, who is flooded with various paths recommended under different shastras and scriptures, Acharya has emphasized on the path of bhakthi and established that the ultimate means of attaining the Lord is through prapatti or total surrender. Having elaborated on prapatti as the only means to attain the Lord, in Vaikunta Gadyam the Acharya talks in detail about the means or upaya to attain the Lord, and also the end attained by those means, which is the land of eternal bliss known as Sri Vaikunta. It is an upadesa to the devotees, based on Acharya's personal experience.

The works of Yamunacharya or Aazhavandaar is like an ocean of nectar. Acharya says that he shall delve deep into this ocean of nectar and bring out the precious gem of bhakthi yoga, in order to explain it to all devotees, to the best of his abilities.

Acharya says that even if he were to try and imagine a million ways, he would not be aware of any, other than totally surrendering at the lotus feet of Lord Narayana, who is the Supreme Being, to whom all sentient and non-sentient things are subservient, who is an ocean of kindness, compassion and a host of other auspicious qualities. Hence he considers and accepts Him as his Lord and Master, friend in need and a teacher and guide and will serve his feet as that is the only means he knows of to attain the salvation of his soul.

Original text and transliteration

ततश्च प्रत्यहमात्मोजीवनाय ऐवमनुस्मरेत् ।

चतुर्दश-भुवनात्मकम् अंडं दशगुणितोन्नरं च आवरणसप्तकं समस्तं
कार्यकारणजातमतीत्य. परमव्योमशब्दाभिधेये, ब्रह्मादीनां वाङ्मनसा अगोचरे
श्रीमति वैकुंठे दिव्यलोके, सनक-विधि-शिवादिभिरपि अचिन्त्य-स्वभाव-
ऐश्वर्यैः नित्यसिद्धैः अनन्तैः भगवदानुकूल्यैकभोगैः दिव्यपुरुषैः महात्मभिः
अपूरिते, तेषामपि इयत्परिमाणम्, इयदैश्वर्यम् ईदुशस्वभावमिति परिच्छेतुम्

अयोग्ये, दिव्यावरण-शतसहस्रावृते, दिव्यकल्पक-तरूपशोभिते, दिव्योद्यान-शतसहस्रकोटिभिरावृते, अतिप्रमाणे दिव्यायतने, कस्मिंचित् विचित्रदिव्यरलमये दिव्यास्थानमंटपे, दिव्यरलस्थंभ शतसहस्रकोटिभिः उपशोभिते, दिव्यनाना-रन-कृत-स्थलविचित्रिते, दिव्यालङ्कारंकृते, परितः पतितैः पतमानैः पादपस्थैश्च नानागंधवर्णंदिव्यपुष्टैः शोभमानैः दिव्यपुष्टोपवर्नैः उपशोभिते, संकीर्ण-परिजातादि-कल्पद्रुमोपशोभितैः असङ्कीर्णश्च कैश्चित् अन्तस्थपुष्टरत्नादि-निर्मित-दिव्यलीलामंटप-शतसहस्र-उपशोभितैः।

सर्वदा अनुभूयमानैरपि अपूर्वदाश्वर्यम् आवहद्धिः ऋडाशैल-शतसहस्रैः अलङ्कृतैः कैश्चित् नारायण-दिव्यलीलासाधारणैः कैश्चित् पद्मवनालयादिव्यलीलासाधारणैः साधारणैश्च कैश्चित् शुक-शारिक-मयूर-कोकिलादिभिः कोमलकूजितैराकुलैः दिव्योद्यान-शतसहस्र-कोटिभिः आवृते,

tatashcha pratyahamAtmajIvanAya evamanusmareth |
 chaturdasha-BuvanAtmakam aMDaM dashaguNitOttaraM cha
 AvaraNaṣaptakaM samastaM kAryakAraNaJAtamaṭītya.
 paramavyOmashabdABidhEyE, brahmAdinAM vA ~ GmanasA agOcharE
 shrlmati vaikuMThE divyalOkE, sanaka-vidhi-shivAdiBirapyachintya-
 swaBAva aishwaryaiH nityasiddhaiH anantaiH
 BagavadAnukUlyikaBOgaiH divyapuruShaH mahAtmaBiH apUritE,
 tEshAmapi iyatparimANam, iyadaishwaryam IdRushaswaBAvamiti
 parichChEtum ayogyE, divyAvaraNa-shatasahasrAvRutE, divyakalpaka-
 tarUpashOBiE, divyOdyAna-shatasahasrakOtiBiH AvRutE, atipramANE
 divyAyatanE, kasmiMchit vichitradivyaratnamayE divyAsthAnamaNTapE,
 divyaratnasthaMBa-shatasahasrakOtiBiH upashOBiE, divyanAnA-ratna-
 kRuta-sthalavichitritE, divyAla ~ GkArikRutE, paritaH patitaiH patamAnaiH
 pAdapasthaishcha nAnAgaMdhavarNaiH divyapuShpaiH shOBamAnaiH
 divyapuShpOpavanaiH upashOBiE, saMkIrNa-pArijAtAdi-
 kalpadrumaOpashOBiE, asa ~ GkIrnaishcha kaishchit
 antasthapanShparatnAdi- nirmaita-divyallAmaMtapa-shatasahasra-
 upashOBiE.

sarvadAnuBUyamAnairapi apUrvadAshcharyam AvahadBiH
 krIDAshailashatasahasraiH ala ~ GkRutaiH kaishchit nArAyaNa -

divyall!AsAdhAraNaiH kaishchit padmavanAlayAdivyall!AsAdhAraNaiH
sAdhAraNaishcha kaishchit, shuka-shArika-mayUra-kokilAdiBiH
komalkUjitaH divyodyAna-shatasahasra-kOtiBiH AvRutE,

తతశ్చ స్తుత్యాయమాత్మోఽభివనాయ ఎవమనుశ్శరేత్ |
చతుదశ-భువనార్త్యకమండం దలగుణితోఽత్తరం చ ఆవరణస్తుకెం
స్తవాస్తుం శాంతుం శారణజాతావ్యా అతీత్యః
పరమప్రోమాశబ్దాభీధేయే, బ్రయ్యాదినం వాచ్యునసాత అగోభరే
శ్రీమతి వ్యేకుండే దివ్యలోకే, సనక-ఏది-శివాదిభిరషి అటన్తు-
స్తుభావ-పాత్యయ్యేః నిత్యుంధైః అనన్మైః భగవదానుకూల్యకహోణైః
దివ్యశ్రుతుర్షైః చుఱుత్యాభీః అశ్వారితే, తేఽణామహి ఇయత్ప్రిమాణమ్
ఇయద్యశ్శయుంప్రా త్యాగ్యాతస్థభావమ్ ఇతి జపిభ్యేతుమ్ అయోగ్యే,
దివ్యావరణ-శతసంసారంవ్యతే, దివ్యకల్పక-తరూపాలోభితే,
దివ్యాద్యున-శతసంసార-కోఽభిః అవ్యతే, అతీస్తుపూణితే
దివ్యాయతనే, తస్మించిత్తా విచిత్ర-దివ్యరత్నమయే దివ్యాశాఫన-
మంచితే, దివ్యరత్నాంధ-శతసంసారకోఽభిః ఉపాలోభితే,
దివ్యానానా-రత్న-కృత-స్థలవిచిత్రితే, దివ్యాలంబాశ్వర అలంకృతే, జపితః
పుత్రితైః పుత్రమాన్యైః ప్రాదపస్మైత్త్య నానాగంధపచైః దివ్యశ్రుష్టైః
శోభమాన్యైః దివ్యశ్రుష్టోఽజవస్యైః ఉపాలోభితే, సంకలణ-
పారిజాతాది-కల్పద్రువోఽంజలోఽభిత్యైః అసంగ్రహేణైః
కైశ్చిదన్మస్తుష్టురత్వాది- నిమిత్త-దివ్యలోపమంచప-శతసంస్రు
ఉపాలోభిత్యైః,

సమదానుభూయమాన్యైరషి అస్త్రావందాల్యయుంప్రా ఆవయద్భిః
శ్రీదాత్మోల - శతసంస్రైః అలబ్యుత్యైః కైశ్చినావ్యారాయంణ -
దివ్యలీలాశాధారణైః కల్పింధ్వావనాలయాదివ్యలీలాశాధారణైః
సాధారణైః కైశ్చిత్తా, శుక-శారిత-మంచుంర-కోళకిలాదిభిః
కోమలకూడత్తైః అకుల్యైః దివ్యోద్యున-శతసంస్రు-కోఽభిః అవ్యతే,

Word by word meaning

tatashcha even then **pratyaham** every day **AtmajIvanAya** for uplifting one's soul **evam anusmareth** this should be remembered.

chaturdasha-BuvanAtmakam aMDaM the cosmic egg containing fourteen lokas and the space intervening them **dashaguNitOttaraM** each outer space being ten times larger than the previous one **chAvaraNasaptakaM** seven such intervening spaces(between the fourteen lokas) **samastaM** entire / including all **kAryakAraNajAtam atItya** beyond all cause of action. Prakruti or nature is active in all these fourteen lokas and their intervening space. Vaikunta is beyond all this and is not influenced by the changes in nature or prakruti **parama** vast, unlimitedly large **vyOma shabdABidhEyE** many times larger than the prakrutimandala **brahmAdinAM vA ~ GmanasA agOcharE** the dimensions of which are beyond the perception in thought or words even to a great mind like Brahma and others **shrimati vaikuMThE divyalOkE** the divine land called Vakunta. Unlike our land where there is karma and suffering, in Vaikunta there is no karma, no suffering and only bliss **sanaka-vidhi-shivAdiBirapi** even to rishis like Sanaka, Gods like Shiva whose ability to understand is higher than that of the ordinary **achintya** beyond their grasp or thinking **swaBAva aishwaryaH** full of infinite wealth and auspicious features **nityasiddhairanantaiH** infinite number of evolved souls engaged in the eternal service of the Lord **BagavadAnukUlyaikaBOgaiH** who are eternally devoted to bhagawadanubhava, who enjoy serving the Lord **divyapuruShaiH** divine personalities **mahAtmaBiH** great souls **apUritE** (vaikunta is) eternally populated with **tEshAm api** even to these **iyatparimANam** the size or dimension of (Vaikunta) **iyadaishwaryam** the wealth of this (Vaikunta) **IdRushaswaBAvam** the nature of this (Vaikunta) **iti parichChEtum ayogyE** is difficult to perceive or understand even to these awakened souls and great minds **divyAvaraNa** divine fortifications (the term fortification is used to denote wealth and power) **shatasahasrAvRutE** surrounded by hundreds of thousands **divyakalpaka-taru upashOBiTE** adorned by the divine kalpaka trees **divyOdyAna** divine gardens **shatasahasrakOtibiH AvRutE** surrounded by hundreds of thousand Crores of (divine gardens) **atipramANE** in huge or large proportions **divyAyatanE** in such a temple (residence) **kasmimchit** somewhere there in **vichitra-divyaratnamayE** studded with several different kinds of gems **divya AsthAna maNTapE** in a court room or an audience hall

divyaratnasthaMBa-shatasahasrakOtiBiH upashOBiTE dazzling with innumerable pillars studded with gems **divyanAnA ratna-kRuta - sthalavichitritE** having flooring decorated with inlaid gems **divyAla ~ GkAraMkRutE** decorated with embroidered tapestry and draping **paritaH** with gardens having flowers scattered all over **patitaiH** with flowers which have fallen down **patamAnaiH** with flowers which are falling down and **pAdapasthaishcha** also those that are still on the trees **nAnAgaMdhavarNaiH** flowers of different colours and fragrances **divyapuShpaiH shOBamAnaiH** adorned and resplendent with such divine flowers **divyapuShpOpavanaiH** and such divine gardens of flowers **upashOBiTE** decorated and resplendent **saMkIrNa-pArijAtAdi-kalpadrumaOpashOBitaiH** adorned by clusters of paarijaata, harichandana and kalpaka trees **asa ~ GkIrnaishcha kaishchit** as also some of these independently (without being in clusters) **antastha-puShparatnAdi-nirmita-divyalliAmaMtapa** having in them many resting pavilions or sporting pavilions decorated with flowers and studded with gems **shatasahasra upashOBitaiH** resplendent with hundreds and thousands of such **sarvadA anuBUyamAnairapi apUrvadAshcharyam AvahadBiH** ever full of wonder and surprises even though it is being enjoyed all the time **kriDAshaila-shatasahasraiH ala ~ GkRutaiH** adorned by innumerable sporting hills **kaishchit nArAyaNa-divyalliAsAdhAraNaiH** some unique gardens meant exclusively for the sport of Lord Narayana **kaishchit padmavanAlayAdivyalliAsAdhAraNaiH** some unique gardens meant exclusively for the sport of Goddess Sri Lakshmi and **sAdhAraNaishcha kaishchit** some general gardens meant for use by both **shuka-shArika-mayUra-kokilAdiBiH** birds like cuckoo, parrot, peacock, nightingale **komalkUjitaiH** full of the pleasant cooing of birds **divyodyAna-shatasahasra kOtiBiH AvRutE** surrounded by innumerable divine gardens as described above.

Translation

Thereafter, every day one should meditate thus for emancipation of the soul. The cosmic egg encompassing the fourteen lokas and the seven layers

enclosing each and separating it from the other, in which each outer layer is ten times larger than the previous one, and beyond all causes of action or prakruti, called as 'Paramavyoma', which is beyond the words, thought and vision of four faced Brahma also, a divine land full of eternal wealth and auspicious features, the wealth and grandeur of which is beyond the imagination of Sanaka, Brahma, Rudra and others, always full of great souls who only think of the comfort of the Lord and are eternally at His service, who also are unable to fathom the size, nature and magnitude of its wealth; which is surrounded by hundreds and thousands of wide spaces, divine fruit giving trees, divine gardens, in such Vaikunta, in a supernaturally divine palace whose dimensions can not be measured, having a court room with gem studded walls and hundreds and thousands of gem studded pillars, having gardens full of trees giving divinely fragrant flowers and fruits, where fragrant flowers have fallen on the ground, are falling on the ground and are adorning the trees; with such paarijata and kalpaka trees in thick and mixed groves as well as standing by themselves; in such gardens full of gem studded pavilions meant for sports and relaxation, some exclusively for the use of Lord Narayana and some exclusively for Goddess Sri Lakshmi and some exclusively for use by both of them, where birds like parrot, cuckoo, peacock etc. sing melodiously; being surrounded by hundreds of thousands of such gardens,

Explanation

Acharya says here that though the shastras say that surrendering to the Lord once is sufficient, one should remember and think of it (that one has surrendered to the Lord) every day so that we can uplift our souls.

He then describes the nature of the "Land of Bliss" known as Vaikunta. This land - which is beyond the fourteen lokas and where the effects of cause and action of nature/prakruti do not exist - is limitlessly large; whose dimensions or wealth cannot be understood or even imagined by even the great minds like Sanaka, Brahma and Rudra; where court rooms and pavilions have walls and pillars studded with gems, where there are hundreds of thousands of gardens full of fragrant flowers and fruits, where fragrant parijata and kalpaka

trees abound and the ground is sprinkled with fragrant flowers fallen / falling from these trees, where there are exclusive pavilions for sport / resting for Lord Narayana and Goddess Sri Lakshmi and some for both of them. Vaikunta is full of hundreds of thousands of such gardens.

Original text and transliteration

मणिमुक्ता-प्रवाळ-कृत-सोपानैः दिव्यामलामृत-रसोदकैः दिव्यांडजवरैः
अतिरमणीयदर्शनैः अति-मनोहरमधुरस्वरैः आकुलैः अंतस्थ-मुक्तामय-
दिव्यक्रीडास्थानोपशोभितैः, दिव्यसौगंधिकवापीशतसहस्रैः दिव्यराजहंसावली-
विराजितैः आवृते,

maNimuktA-pravAla-kRutasOpAnaiH divyamalAmRuta-rasOdakaiH
divyAMDaJavaraiH atiramaNiyadarshanaiH ati manOhara-
madhuraswaraiH AkulaiH aMtastha-muktAmaya-divya
krIDAsoPAnOpashOBitaiH, divyasougaMdhikavApI shatasahasraiH
divyarAjahaMsAvall- virAjitaiH AvRutE,

मणिमुक्ता-प्रवाळ-कृतस्त्रैःस्त्रैः दिव्यामलामृत-रसोदकैः
दिव्यांडजवरैः अतिरमणीयदर्शनैः अति-मनोहरमधुरस्वरैः
आकुलैः अंतस्थ-मुक्तामय-दिव्य-क्रीडास्थानोपशोभितैः
दिव्यसौगंधिकवापीशतसहस्रैः दिव्यराजहंसावली-विराजितैः
आवृते,

Word by word meaning

maNi muktA - pravAla - kRutasOpAnaiH steps and landings (to the lakes and ponds) being studded with precious gems, pearls and corals divya amala amRuta rasa udakaiH full of divine water, nectar like in taste divyAMDa javaraiH atiramaNiyadarshanaiH ati manOhara madhuraswaraiH AkulaiH rendered beautiful by the pleasant cooing of many varieties of sweet throated birds aMtastha-muktAmaya-divya krIDAsoPAna upashOBitaiH which are adorned by (islands having) pearl studded pavilions for sports divyasougaMdhika full of fragrant sougandhika flowers vApI shatasahasraiH hundreds of thousand lakes and ponds divyarAjahaMsAvall- virAjitaiH where divine, spotlessly white and pure, royal swans wade AvRutE (gardens)

surrounded by such lakes and ponds.

Translation

Having hundreds and thousands of ponds and lakes, with steps and landings studded with gems, pearls and corals; full of divinely pure and crystal clear water that tastes like nectar; divine and extremely beautiful, full of many sweet throated birds cooing pleasantly; adorned with many islands having gem studded pavilions; full of divine sougandhika flowers; and many spotlessly white, regal swans wading in the water.

Explanation

This is a continuation of the description of the grandeur of the land of bliss or Vaikunta. The gardens have innumerable lakes and ponds having divinely pure and crystal clear water that tastes like nectar. The steps and approach landings to these ponds are decorated with gems, corals and pearls. There are islands in the lakes and ponds in which beautiful gem studded pavilions are there for sports and relaxation. The entire area is full of fragrant sougandhika flowers. Spotlessly white royal swans wade in these ponds. Vaikunta is full of hundreds and thousands of such ponds and lakes.

Original text and transliteration

निरस्तातिशय-आनंदैक रसतया च - आनंत्याच्च प्रविष्टान् उन्मादयन्दिः
क्रीडोदेशैः विराजिते, तत्र तत्र कृत-दिव्य-पुष्पपर्यङ्कोपशोभिते, नाना-पुष्प
आसवास्वाद-मत्त-भृंगावलीभिः उद्गीयमान दिव्यगांधर्वेण अपूरिते, चंदनागरु-
कर्पूर-दिव्यपुष्पावगाहि मंदानिल आसेव्यमाने, मध्ये पुष्पसंचय-विचित्रिते
महति दिव्ययोगपर्यङ्के अनंतभोगिनि, श्रीमद्वैकुंठश्वर्यादि दिव्यलोकं आत्मकान्त्या
विश्वमाप्यायन्त्या शेष-शेषाशनादि सर्वपरिजनं भगवतः तत्तदवस्थोचित परिचर्यायां
आज्ञापयन्त्या शीलरूपगुण विलासादिभिः आत्मानुरूपया श्रिया सहासीनं

nirastAtishaya AnaMdaika rasatayA cha - AnaMtyAchcha praviShTAn
unmAdayaadBiH krlDOddEshaiH virAjitE, tatra tatra
kRuta-divya-puShpaparya ~ GkOpashOBiE, nAnA-puShpa AsavAsvAda-
matta-bhRuMgAvallBiH udgIyamAna divyagAMdharpvEna ApUritE,
chaMdAnAgaru-karpUra-divyapuShpAvagAhi maMdAnilasEvyanAnE,

madhyE puShpasaMchaya-vichitritE mahati divyayOgaparya ~ GkE anaMtaBOgini, shrImadhvaikuMThaishwaryAdi divyalOkaM AtmakAntyA vishwamApyAyantyA shESha-shEShAshanAdi sarvaM pariJanaM BagavataH tattadavasthOchita paricharyAyAM Aj ~ jApayaMtyA shIlarUpaguNa vilAsAdiBiH AtmAnurUpayA shriyA sahAsInaM,

ನಿರಸ್ತಾತಿಶಯ-ಅನಂದ್ಯೈ ರಸತಯಾ ಚ-ಅನಂತರ್ಭಾಷ್ಯ ಶ್ರವಿತ್ತಾನ್ ಉನಾರ್ಥದಯಾಧಿಃ ಶ್ರೀದೇವಾದ್ಯೈಶ್ರೀಃ ವಿರಾಜಿತೇ, ತತ್, ತತ್, ಶೃತ-ದಿವ್ಯ-ಶ್ರಾಂಕಯಾಂಭೋಽಂಭಾಳಿತೇ, ನಾನಾ-ಶ್ರಾಂಕ ಅಷವಾಸ್ತಾದ- ಮತ್-ಭೃಂಗಾವಲಿಭಃ ಉದ್ಭೀಂಗುವಾನ ದಿವ್ಯಾರಾಂಧವೇಂಣಾರಕ್ಷಾರಿತೇ, ಉಂದನಾರರು-ಕಂಡೂರ-ದಿವ್ಯಶ್ರಾಂಕವರಾಸಿ ಮಂದಾಸಿಲ ಅಸೀವ್ಯಮಾನೇ, ಮಧ್ಯೇ ಶ್ರಾಂಕಂಬಯ-ವಿಚಿತ್ರಿತೇ ಮಂಡಿ ದಿವ್ಯಯೋಂದಾಸಯಾಂಭೇ ಅನಂತಧೋಽರಿಸಿ, ಶ್ರೀಮಧ್ಯಾರುಂಭ್ಯಯಾದಿ ದಿವ್ಯಲೋಕಂ ಅತ್ಯಕಾನಾರ್ಥ ವಿಶ್ವಾಸಾರಾಯನಾರ್ಥ ಶೇಷ-ಶೇಷಾಳನಾದಿ ಸ್ವರ್ವಾಂ ಪರಿಜನಂ ಭದ್ರವತ್ ತತ್ತದವಸ್ತಾಂಭಿತ ಪರಿಷಯಾದಯಾಂ ಅಜಾಂಕಯಂತರ್ ಶೇಷಲರೂಪಗಾಣ ವಿಲಾಸಾದಿಭಿಃ ಅತಾನುರಾಷಯಾ ಶ್ರೀಯಾ ಸಾಂಕಾರಿನಂ

Word by word meaning

nirastAtishaya AnaMdaika rasatayA cha capabale of providing wonderfully happy feelings **AnaMtyAchcha** infinite or limitless **praviShTAn unmAdayadBiH** intoxicating those who enter (those gardens) **krEDOddEshaiH virAjitE** adorned with such play areas **tatra tatra** interspersed here ad there **kRuta-divya-puShpaparya ~ GkOpashOBiE** adorned with reclining aids (like sofas and divans) made out of divine flowers **nAnA-puShpa AsavAsvAda matta** intoxicated with the nectar of many kinds of flowers **bhRuMgAvallBiH udgIyamAna** bunch of bees singing **divyagAMdharpvENA ApUritE** full of their melodious notes **chaMdAnAgaru-karpUra-divyapuShpAvagAhi maMdAnila AsEvyamAnE** served by the gentle breeze leaden with the fragrance of sandal wood, agar(lacquer), camphor and divine flowers **madhyE puShpasaMchaya-vichitritE** in the middle, in a unique cluster of flowers **mahati divyayOgaparya ~ GkE** in a massive seating area (cot) **anaMtaBOgini** seated on the serpent Ananta (are Lord and His consort)

shrlmadhvaikuMThaishwaryAdi divyalOkaM the divine world of Vaikunta **AtmakAntyA** by their divine radiance **vishwamApyAyantyA** making the world shine and feel happy **shESha-shEShAshanAdi sarvaM parijanaM** all attendants including Aadishesha and Vishwaksena **BagavataH tattadavasthOchita paricharyAyAM Aj~jApayaMtyA** commanding them to render such services as might be required by the Lord **shllarUpaguNa vilAsAdiBiH AtmAnurUpayA** (Goddess Sri Lkshmi) having qualities, beauty and ability to mix easily, in consonance with those of the Lord **shriyA sahAsInaM** the Lord is seated along with His Consort Sri Lakshmi

Translation

Full of unique and incomparable gardens, which make one intoxicated with happiness upon entering them, which are adorned with divine and supernatural reclining aids made of flowers, surrounded by the music of buzzing bees intoxicated with the honey from different kind of flowers, full of the sweet smell of sandal wood, camphor, agar and divine flowers, and the gentle breeze carrying with it these sweet fragrances; in the centre of this, amidst the cluster of flowers on a massive seat, seated on the serpent Ananta is Lord Narayana with Goddess Sri Lakshmi beside Him, filling the entire world with a divine glow radiating from them; being served by a retinue of servants including Aadishesha, Viswaksena and the like. Goddess Sri Lakshmi whose auspicious qualities, beauty and ability to mix easily with all, are like that of the Lord, and who commands these attendants to render such services to the Lord as the situation demands; the Lord is sitting with Goddess Sri Lakshmi next to Him.

Explanation

Here is a description of the Lord and His consort sitting in Vaikunta.

Vaikunta is full of gardens, entering which one feels intoxicated with happiness. It has several reclining areas where special reclining aids (like sofas, divans, etc.) are made with divine flowers. One hears the music of bees buzzing around, heavily intoxicated by the nectar they have drunk from various divine flowers. The gentle breeze that blows, brings with it the sweet

smell of sandal wood, agar, camphor and flowers. Amidst this, in a central place, in the midst of a cluster of flowers forming a massive seating area, Lord Narayana and His Consort Sri Lakshmi are sitting on the divine serpent Ananta and are being attended up on by a retinue of servants including Aadishesha, Vishwaksena and the like. The entire place is aglow with the radiance emitting from Lord Narayana and His Consort. Goddess Sri Lakshmi, who commands the retinue of attendants to carry out such services as might be required by the Lord from time to time, depending upon the situation and its needs, is having all the divine qualities, beauty and ability to mix easily with all, just like those of Lord Narayana. Viakunta is resplendent with the Lord sitting with His Consort in it.

Original text and transliteration

प्रत्यग्रोन्मीलित-सरसिज-सदूश-नयनयुगळं, स्वच्च-नीलजीमूत संकाशं, अत्युज्ज्वल पितवाससं, स्वया प्रभया अतिनिर्मलया अतिशीतलया अतिकोमलया स्वच्चमाणिक्याभया कृत्स्नं जगद्वासयंतम्, अचित्य- दिव्याद्भुत-नित्य यौवनस्वभाव - लावण्यमयामृतसागरं, अति सौकुमार्यादीषतप्रस्विन्नवदालक्ष्यमाण- ललाट-फलक- दिव्यालकावली-विराजितम्, प्रबुद्ध मुग्धांबुजचारुलोचनं, सविभ्रमभूलतं- उज्ज्वलाधरं, शुचिस्मितं, कोमल्यान्डमुन्नसम्, उदग्र-पीनांस-विलम्बि- कुण्डलालकावली-बन्धरकम्बुकन्धरं , प्रियावतंसोत्पल-कर्णभूषण- श्लथालकाबन्ध-विमर्द-शंसिभिः चतुर्भिराजानुविलंबिभिस्तुर्भिर्भूजैः विराजितं, अतिकोमल दिव्यरेखालङ्कृताताम्रकरतलं, दिव्यान्दुलीयक-विराजितम् अतिकोमल-दिव्यनखावली-विराजिताति रक्ताङ्गुलीभिः अलङ्कृतम्, तत्क्षणोन्मीलित पुण्डरीक सदूश- चरणयुगळं

pratyagrOnmIilita-sarasija-sadRusha-nayanayugaLaM, swachcha-nllajImUta
saMkAshaM, atyujjwala pitavaasasaM, swayA praBayA atinirmalayA
atishItalayA atikOmalayA swachchamANikyABayA kRutsnaM
jagadBAsayaMtam, achiMtya- divyAdButa-nitya yauvanaswaBAva -
IAvaNyamayAmRutasAgaraM, ati sauKumAryAdIShatpraswinnava-
AlakshyamANA- laIATa-Palaka-divyAlakAvall-virAjitam, prabuddha
mugdhAMbuja- chArulOchanaM, saviBramaBrUlataM-ujjwalAdharaM,
shuchismitaM, kOmalganDamunnasam, 'udagra-pInAMsa- vilambi-

kuNDalAlakAvall- andharakambukandharaM', 'priyAvataMsotpala-
karNaBUSHaNa-shlathAlakAbandha-vimarda-shaMsibH chaturBirAj-
AnuvilaMbiBischatuBirBujaiH virAjitaM, atikOmala
divyarEKAla ~ GkRutAtAmrakaratalaM, divyAn ~ Gullyaka-virAjitaM
atikOmala-divyanakhAvall-virAjitAti raktA ~ GgulibH ala ~ GkRutam,
tatkShaNOmilita puNDarika sadRusha- charaNayugaLaM

శ్రుత్యేనోనీశ్శీలిత-సరసిచ్-సద్యత-నయానయుగాళం, స్వచ్ఛ-
నీలజీవముత సంకాలం, అత్యుచ్ఛిల కితపాశసం, స్వయా శ్రుధయా
అతినివుఁ లంయా అతిశీలతలంయా అతికోఁ వులంయా
స్వచ్ఛమాచేకమ్ముధయా, కృత్స్నాం జగద్రథసయంతప్యా, అచింత్య-
దివ్యామ్ముత-నిత్యేయేవనశ్శభాప - లావణ్య-మయామృతశారగం, అతి
సేకువూయాంగాఁ దిఁణత్తుస్త్రిన్నావదాలక్ష్మీపూజ-లపట-ఖలక-
దివ్యాలకావలీ-దిరాచితప్యా, శ్రుంగా వుగర్థంబుజ-
చారులోఇచునం, శచిధ్రమభూలతం-లంజ్ఞాలధరం, శుచిస్త్రితం,
కోఁ వుల్లున్నావున్నాశప్యా, ఉదగ్ర-సీలనాంశ- దిలప్యా-
కుణ్ణులాలకావలీ-బన్ధరకమ్ముకన్ధరం, క్రీయావతంసీలత్తుల-
రణాభుషణ- శ్లోధాలకాబన్ధు- దివుఁదే-శ్రంసిథి :
చెతుభురాజానుచిలంచిస్తుతుభుచుచ్చేః చిరాచితం, అతికోఁ ముల
దివ్యేరేబాలచ్యుతాతాప్రుకరతలం, దివ్యాన్నలీలయక- చిరాచితప్యా
అతికోఁ వుల- దివ్యేనబావలీ- దిరాచితాతి రక్తుచ్చులీభి :
అలంక్షుతప్యా, తత్త్వానోనీశ్శీలిత శ్రుణ్ణిలక సద్యత- చరణయుగాళం

Word by word meaning

pratyagrOnmilita just blossomed *sarasija* lotus flower **sadRusha** like /
similar to **nayanayugaLaM** the pair of eyes **swachcha** clear **nilajImUta**
dark bluish water bearing cloud **saMkAsham** just as / similar to **atyujjwala**
pitavAsasaM extraordinarily brilliant silk robe **swayA praBayA** by His
radiance **atinirmalayA** extraordinarily flawless and pure **atishitalayA**
extraordinarily cool **atikOmalyA** extraordinarily delicate and youthful
swachchamANikyABayA having the brilliance of the pure gem **kRutsnaM**
jagadBAsayaMtam illuminating the entire universe **achiMtya- divyAdButa**

divine and wonderful beyond imagination *nitya yauvanaswaBAva-
lAvaNyamayAmRutasAgaraM* an ocean of eternal youth, beauty and grace
*ati saukumAryAdIShatpraswinnavadAlakshyamANa- laIATa-Palaka-
divyAlakAvall-virAjitam* faint curly tresses caressing the delicate forehead
glistening with mild perspiration *prabuddha* the eyes of the Lord open up
at the joy of seeing His devotees; such open eyes *mugdha aMbuja
chArulOchanaM* eyes looking like the lotus that has just blossomed
saviBramaBrUlataM eyebrows arched like a creeper, raised in concern for
the welfare of His devotees *ujjwalAdharaM* beautiful and bright lips
shuchismitaM attractive or bewitching smile *kOmalganDam* lovable and
beautiful cheeks *unnasam* raised nose "*udagra-pInAMsa-vilambi-
kuNDalAlakAvall- andharakambu-kandharaM*" slim and conch shaped
neck. Flowing tresses on either side of it enhances its beauty
"*priyAvataMsotpala-karNaBUShaNa* - *shlathAlakAbandha-vimarda-
shaMsiBiH*" the hands or arms which carry the marks or impressions of
the floral ear rings / tresses, etc. of Goddess Sri Lakshmi's embrace
chaturBirAjAnuvilaMbiBischatBirBujaIH the four arms, massive like the
branches of kalpaka tree and reaching the knees *virAjitam* shining or
resplendent *atikOmala divyarEKAla ~ GkRutAtAmrakaratalaM*
extraordinarily beautiful and tender pink palms decorated with line
drawings (of figures of lotus conch and discus) *divyAn ~ Gullyaka-
virAjitam* shining with valuable rings *atikOmala-divyanakhAvall-virAjitam*
resplendent with fine finger nails *ati raktA ~ GgullBiH ala ~ GkRutam*
slender and long pink fingers *tatkShaONmIlita* blossomed just then
puNDarIka sadRusha lotus like *charaNayugaLaM* the pair of feet.

Translation

One with a pair of eyes like the lotus flower that has just blossomed, one who
shines like the rain bearing cloud, one who is wearing a resplendent silk
robe, one whose radiance is extremely pure, extremely cool, tender and like
that of a priceless gem, which is illuminating the entire universe, one who
is an ocean of the nectar called grace, which is full of unimaginable and
divine & wonderful eternal youth, on whose delicate forehead faint tresses
flutter, whose eyes are like the petals of a lotus that has just blossomed,

whose eyebrows are fascinating and whose lips are radiant, who has a bewitching smile, tender cheeks, raised nose, whose ear rings are resting on his hefty shoulders, whose neck is slim and conch shaped, whose beauty is enhanced by the long tresses on either sides, who is impressed by the marks of flowers worn in the ears of Goddess Sridevi on the four magnificent arms that stretch till his knees, having beautiful pink palms, marked with figures of lotus, conch and discus, having long ,slim fingers adorned with rings and having fine and shiny finger nails, and a pair of feet that resemble a freshly blossomed lotus flower.

Explanation

Some of the lines of Stotraratna have been repeated here. Lord in His various aspects is described here. His eyes are like the lotus flower that has just blossomed. He is shining like a clear rain bearing cloud rich in dark blue colour. His silk robe adorning the waist is dazzlingly brilliant. He has a radiance which is extremely clear or faultless, very cool, very youthful and resplendent like a gem. His radiance is illuminating the entire universe. He has an unimaginably divine and eternally youthful grace which is like an ocean full of youthful beauty (that is, His beauty sends the beholder in to rapture and ecstasy). On his tender forehead, moist with perspiration, thin curls of tresses are fluttering in the breeze. His eyes, which delight in seeing devotees, are like the tender lotus bud about to blossom. His brows, arched like a creeper are raised in concern for His devotees. His bright lips are ever sporting a bewitching smile. His cheeks are beautiful and desirable. His nose is raised. His neck is shaped like a conch and His long tresses flow on either side of it, making it ever so beautiful. His long ear rings rest on His broad and well formed shoulders. He is so gentle that when Goddess Sri Lakshmi embraces Him, even the flowers worn by her as ear rings, her tresses etc. leave their impression on His arms. His four arms – like the branches of kalpaka tree – are long and reach His knees (characteristic of a perfect figure – “aajaanubaahu”). His delicate pink palms are decorated with figures of lotus, conch and chakra, the slender, long and pink fingers, which are adorned with resplendent rings, are shining with shapely finger nails. His feet are like the lotus flower hat has just blossomed.

Original text and transliteration

अति मनोहर-किरीट-मुकुट-चूडावतंस-मकरकुंडल -ग्रैवेयक हार-केयूर-कटक-श्रीवत्सकौस्थुभ-मुक्तादामोदरबंधन पीतांबर-काङ्गीगुण-नूपुरादिभिः अत्यंतसुखस्पर्शदिव्यगन्धैः भूषणैर्भूषितं, श्रिमत्यावैजयंत्या वनमालया विराजितम्, शंखचक्रगदासि-शाङ्गादि-दिव्यायुधैस्सेव्यमानं,

स्वसङ्कल्पमात्रावकलप्त-जगज्जन्म-स्थिति-द्वंसादिके श्रीमति विश्वक्सेने न्यस्तसमस्तात्मैश्वर्य, वैनतेयादिभिः-स्वभावतोनिरस्त-समस्त सांसारिक-सभावैः भगवत्परिचर्याकरणयोग्यैः भगवत्परिचर्यैकभोगैः नित्यसिद्धैः अनन्तैः, यथायोग्यं सेव्यमानं, आत्मभोगेन अनुसंहितपरादिकाल-दिव्यामल-कोमलावलोक नेने विश्वमहादयंतम्, ईषदुन्मिलित- मुखांबुजोदर-विनिर्गतेन दिव्याननारविंद-शोभाजनकेन, दिव्यगांभीर्योदार्य-साँदर्य-माधुर्यादि अनवधिक गुणगण- विभूषितेन, अति मनोहर-दिव्यभावगर्भेण दिव्यलीलालापामृतेन अखिलजन-हृदयान्तराणि आपूरयंतं, भगवतं नारायणं, ध्यानयोगेन दृश्ट्वा,

ati manOhara-kirI Ta-mukuTa-chUDAvataMsa-makarakuMDala -graivEyaka hAra-kEyUra-kaTaka-shrIvatsakoustuBa-muktAdAmOdarabaMdhana pItAMbara-kA ~ GchIguNa-nUpurAdiBiH atyaMtasuKasparshair- divyagandhaiH BUsaNairBUSHitaM, shrimatyAvaijayaMtyA vanamAlayA virAjitam, shaMKachakragadAsi-shAr ~ GgAdi-divyAyudhaissEvyamAnaM, swasa ~ GkalpamAtrAvaklapta-jagaijanma-sthiti-dwaMsAdikE shrImati vishvaksEnE nyastasamastAtmaishwaryaM, vainatEyAdiBiH- svaBAvatOnirasta-samasta sAMsArika-saBAvaiH Bagawatparichary- AkaraNayogyaiH agawatparicharyaikaBOgaiH nityasiddhaiH anantaiH, yathAyogyaM sEvyamAnaM, AtmaBOgEna anusaMhitaparAdikAla- divyAmala-kOmalAvalOkanEna vishwamahIAdayaMtam, lShadunmilita- muKAMbjOdara-vinirgatEna divyAnanAraviMda-shoBAjanakEna, divyagAMBIryoudArya-souMdarya-mAdhuryAdi anavadhika guNagaNa- viBUSHitEna, ati manohara-divyaBAvagarBENa divyallIAlApAmRutEna akhilajana-hRudayAntarANI ApUrayaMtaM, BagavaMtaM nArAyaNaM, dhyAnayOgEna dRushTvA,

ಅತಿ ಮನೋಽಜರ-ತೆರಿಂಟ-ಮುಕುಟ-ಜೂಡಾವತ್ತಂಸ್-ಮಕರಕುಂಡಲ - ಗ್ರ್ಯಾವೇಂರುತ್ ಇಂರ-ತೆಂರುಂರ-ತಟಕ-ಶ್ರೀಮತ್ತಸ್ತೋರ್ಷಭು- ಮುಕುತ್ತುಧಾವೇಂದರಬಂಧನ ಕೀರ್ತಾಂಬರ-ಕಾಂತ್ಯೇನುಂ-ನೂಜ್ಞಾರಾದಿಭಿಃ ಅತ್ಯೇಂತ್ ಸುಂಬಿಸ್ತ್ವಾಂತ್ರಿಂದಿಂ ವ್ಯಾಗಾನ್ಧಾಃ ಭೂಷಣ್ಯೇಭೂಂಡಿತ್, ಶ್ರೀಮತ್ತಾವ್ಯೇಜಯಂತ್ರ್ಯ ವನಮಾಲಿಯಾ ವಿರಾಜಿತವ್ರ, ತಂಬಿಚಕ್ರದಾಸಿ-ಶಾಂತಾಂಡಾಂದಿ-ದಿವಾರ್ಥಾಯುಧ್ಯೇಸ್ವಿಂವ್ಯಾವಾನಂ,

ಸ್ತುಸಭ್ಯಲ್ಪಿವಾರಾತ್ರಾವಕ್ಷಾತ್-ಜಗಂಜ್ಞನಾ-ಸ್ಥಿತಿ-ದ್ವಾಂಸಾದಿತೇ ಶ್ರೀಮತಿ ವಿಶ್ವಸ್ತೋನೇ ಸ್ಯಾಸ್ತಸಮಸ್ತಾತ್ಮೈಶ್ವರ್ಯಂರುಂ, ವ್ಯೇನತೇಯಾದಿಭಿಃ- ಸ್ತುಭಾವತ್ತೋಽನಿರಸ್ತ್ರ-ಸಮಸ್ತ ಸಾಂಸಾರಿತ್-ಸಭಾವ್ಯಾಃ ಭಗವತ್ಪರಿಚಯಾಂಕರಣಧೀರ್ಣ್ಯೇಃ ಭಗವತ್ಪರಿಚಯೀಂಕಧೀರ್ಣ್ಯೇಃ ಸಿತ್ಯಾಸಿದ್ಧಾಃ ಅನಸ್ತ್ರ್ಯಾಃ, ರೂಧಾರ್ಯಾಗ್ರಂ ಸೇವ್ಯವಾನಂ, ಅತ್ಯಭೂತೋಽನೇ ಅನುಸಂಹಿತಕರಾದಿಕಾಲ-ದಿವಾರ್ಥಾವಲಿ-ಕೋಮಲಾವಲೋಕನೇನ ವಿಶ್ವಮಂಜ್ಞಾದಯಂತವ್ರ, ಈಷದುಸ್ತ್ರಿಲಿತ- ಮುಖಾಂಬುಜೋಽದರ- ವಿನಿಗಂತೇನ ದಿವಾರ್ಥಾನಾರಾವಿಂದ್-ಶೋಭಾಜನತೇನ, ದಿವ್ಯಾರಾಂಭಿಂಯರೋದಾಯು-ಸರಂದಯು-ಮಾಧುಯಾಂದಿ ಅನವಧಿಕ ರುಂಗಣ- ವಿಭಾಷಿತೇನ, ಅತಿ ಮನೋಽಜರ-ದಿವ್ಯಭಾವಗಂಭೀಂಣ ದಿವ್ಯಲೀಲಾಲಾಜಾಮೃತೇನ ಅವಿಲಂಜನ-ಷ್ಣಿದಯಾನ್ತರಾಣ ಅಜ್ಞಾರಯಂತಂ, ಭಗವಂತಂ ಸಾರಾಯಣಂ, ಧ್ಯಾನಯೋಽನೇ ಧೃತಾಂ.

Word by word meaning

ati manOhara extremely attractive and captivating **kirITA-mukuTa-chUDAvataMsa** crowns and head gears, pendant on the top of the forehead and covering of ears **makarakuMDala** earrings with fish motif **graivEyaka** a neck band **hAra** rows of gold chains **kEyUra** arm band **kaTaka** wrist bands **shrlvatsa** a mole like mark on the chest **kousthuBa** a jewel won on the chest **muktAdAmA** rows of pearls strung together **udarabaMdhana** a band worn on the belly **pitAMbara** yellow robe (silk robe) **kA ~ GchIguNa** a band woven of gold threads worn over the waist **nUpura AdiBiH** anklets and many similar ornaments not mentioned here **atyamtasuKasparshaH** extremely comfortable and gentle to wearer **divyagandhaiH** full of divine fragrance **BUShaNairBUShitaM** decorated by such divine ornaments **shrimatyA vaijayaMtyA vanamAlayA virAjitam** resplendent with 'Vanamala'

- the garland of unfading flowers- known as Vaijayanti **shaMKa chakra gada asi shAr~ Gga Adi-divya AyudhaissEvyamAnaM** served by divine weapons like Shankha the conch, Chakra the discus, Gadaa the mace, the sword and Sharnga the bow and such others **swasa~ GkalpamAtra avaklapta-jagajjanma-sthiti-dwaMsAdikE** one who can take care of the creation, protection and destruction of all beings in the entire world, by his thoughts alone **shrlmati vishvaksEnE** Senapati Vishwaksena, the Commander of Lord Narayana, who has inherited the immense wealth of serving the Lord **nyasta samasta Atma aishwaryaM** having been delegated with all the powers and authority by the Lord **vainatEyAdiBiH** Garuda or Vainatheya and many such attendants **svaBAvatOnirasta-samasta sAMsArika** who by their very nature are free from worldly bondage **saBAvaiH Bagawat paricharyAkaraNa yogyaiH** by their very nature fit to serve the Lotus Feet of the Lord **BagawatparicharyaikaBOgaiH** those who enjoy and derive pleasure in serving the Lord **nityasiddhaiH** such attained and ever free souls **anantaiH, yathAyogaM sEvyamAnaM** being served, as suitable, by innumerable such attendants **AtmaBOgEna anusaMhitam parAdikAla-divyAmala-kOmala avalOkanEna** the graceful look of the Lord, full of beauty and delicate like a flower that has just blossomed, lasting for eternity ('paradi' refers to a time span in the life of creator Brahma, which runs into millions of human years) **vishwamahlAdayaMtam** pleasing the entire world **IShadunmilita- muKAMbjOdara-vinirgatEna** emanating from the mouth which is partly open with a lovely smile **divya Anana araviMda-shoBAjanakEna** adding to the beauty of that smile, like a jewel **divya gAMBIrya oudArya souMdarya mAdhurya Adi anavadhika guNagaNa- viBUShitEna** adorned or embellished with auspicious and divine qualities like grace, pleasantness, beauty, sweetness, clarity, meaningfulness, etc. **ati manohara divya BAvagarBENA divyallIA AlApa amRutEna** full of pleasant ideas and thoughts, nectar like in nature indicating the pleasure of the Lord **akhilajana hRudayAntarANI ApUrayaMtaM** which fills the innermost recesses of His devotees' hearts with this nectarine sweetness **BagavaMtaM nArAyaNaM, dhyAnayOgEna dRushTvA** realizing the Lord Narayana through dhyanayoga or the mind's eye.

Translation

Adorned with extremely beautiful and captivating ornaments such as crowns and head gears, pendant on the forehead and covering for ears, earrings with fish like motifs, a neck band, rows of chains adorning the chest, arm bands, wrist bands, the mole known as 'Shrivatsa', the incomparable chest jewel called 'Kousthubha', rows of stringed pearls, waist band, yellow silk robe, golden waist belt, anklets and many such, extremely soft and gentle like a flower to touch, exuding divine fragrance, resplendent with a garland of Vaijayanthi – which never fades –, served by divine weapons like shankha, chakra, gadha, sharnga and such others,

Having entrusted the managing of entire affairs to His able deputy or Senapati Vishvaksena, who through his mere thought or resolve alone can take care of the creation, sustenance and destruction of all objects in the world; who has inherited the wealth of serving the Lord, being served by a large number of eternally free souls (nityasuris) such as Vainateya, who have no worldly bondages and who derive great pleasure only in serving the Lord, as might be necessary. The Lord Narayana, whose graceful visage is divine, pure and gentle, with a smile emanating from the gentle parting of the lips as though it is enhancing the beauty of His mouth, adorned with grace, generosity, beauty, sweetness and innumerable such desirable qualities, full of pleasant thoughts and sweet nectar like words which reach the innermost quarters of His devotees heart.

Explanation

Here, the Lord's divine form is described, which is followed by a description of His wealth of attendants and the qualities that please the devotees.

The Lord is resplendent with an array of divine ornaments such as crowns, head gears, ear rings, necklaces, strings of pearls and gold, arm bands, wrist bands, waist bands, anklets and so on. These are extremely gentle and soft and do not cause any discomfort to the Lord, whose body is fine and delicate. His divine form is also decorated with an array of divine weapons such as shankha, chakra, gadha, sharnga, etc.

The Lord has entrusted the managing of His affairs to His able and trustworthy deputy or commander Vishvaksena. Vishvaksena is capable of controlling the creation, sustenance and the destruction of all objects – sentient and non-sentient - by his mere thought or resolve. He has been born with the wealth of serving the Lord. The Lord also has innumerable attendants like Vainateya or Garuda - who are totally free of worldly bondage and who take pleasure only in serving the Lord - serving Him.

Lord Narayana's beauty and grace are explained. His visage is divine, pure and gentle. His smile is so captivating that it appears as though the lips have slightly parted to enhance the beauty of His mouth. His face is adorned with grace, generosity, sweetness, beauty and many more such desirable qualities. His words, full of nectar like sweetness and His thoughts full of pleasantness, reach even the innermost regions of His devotee's heart, at the very sight of Lord Narayana, realized through dhyanyoga.

Original text and transliteration

भगवतो नित्यस्वाम्यं आत्मनो नित्यदास्यं च यथावस्थितमनुसंधाय, कदाहं भगवंतं नारायणं मम कुल नाथं मम कुलदैवतं मम कुलधनं मम भोगयं, मम मातरं, मम पितरं मम सर्वं साक्षात्करवाणि, चक्षुषा, कदाहं भगवत्पादांबुजद्वयं शिरसा धारयिश्यामि, कदाहं भगवत्पादांबुज-द्वय-परिचर्याशया निरस्त-समस्तेतर-भोगाश्रो, अपगत-समस्त-सांसारिकस्वभावः, तत्पादांबुजद्वयम् प्रवेक्षयामि, कदाहं भगवत्- पादांबुजद्वय-परिचर्या-करणयोग्यः तदेक भोगः तत्पादौपरिचरिष्यामि, स्निग्धगंभीर-मधुरया गिरा परिचर्ययां अज्ञापयिष्यतीति, भगवत्परिचर्यायां आशां वर्धयित्वा,

तयैवाशया तत्प्रसदोपबृहितया भगवंतं उपेत्य, दूरादेवा-भगवंतं- शेषभोगे श्रीया सहासीनं वैनतेयादिभिः सेव्यमानं, समस्त परिवाराय श्रीमते नारायणाय नमः इति प्रणम्य, उत्थायोत्थाय, पुनः पुनः प्रणम्य, अत्यंत-साध्वसविनयावनतो भूत्व, भगवत्पार्शद गणनायकैः द्वारपालैः कृपया स्नेहगर्भया दुशावलोकितः, सम्यगभिवंदितैः तैस्तैरेव अनुमतः भगवंतं उपेत्य, श्रीमता मूलमंत्रेण “मामैकान्तिकात्यन्तिक परिचर्या-करणाय परिगृहीष्टं” इति याचमानः प्रणम्य आत्मानं भगवते निवेदयेत् ।

BagawatO nityaswAmyaM Atmano nityadAsyaM cha
 yathAvasthitamanusaMdhAya, kadAhaM BagawaMtaM nArAyaNaM mama
 kula nAthaM mama kuladaivataM mama kuladhanaM mama BOgyaM,
 mama mAtaraM, mama pitaraM mama sarvaM sAkShAtkaravANi,
 chakShuShA, kadAhaM BagawatpAdAMbujadwayaM shirasA
 dhArayishyAmi, kadAhaM BagawatpAdAMbuja-dwaya-paricharyAshayA
 nirasta-samastEtara-BOgAsho, apagata-samasta-sAMsArikaswaBAvaH,
 tatpAdAMbujadwayam pravEkShayAmi, kadAhaM Bagawat-
 pAdAMbujadwaya-paricharyA-karaNayOgyaH tadEka BOgaH
 tatpAdauparichariShyAmi, snigdhagaMBIra-madhurayA girA
 paricharyayAM aj~jApayIShyatIti, BagawatparicharyAyAM AshAM
 vardhayitvA,
 tayaivAshayA tatprasadOpabRuMhitayA BagawaMtaM upEtya, dUrAdEvA-
 BagawaMtaM- shEShaBOgE shrllyA sahAslnaM vainatEyAdiBiH
 sEvyamAnaM, 'samasta parivArAya shrlmate nArAyaNAya namaH' iti
 praNamya, utthAyOtthAya, punaH punaH praNamya, atyaMta-
 sAdhvasavinayAvanatO B Utva, BagawatpArshada gaNanAyakaiH
 dwArapAlaiH kRupayA snEhagarBayA dRushAvalOkitaH,
 samyagaBivaMditaIHaistaIrEva anumataH BagawaMtaM upEtya, shrlmatA
 mUlamaMtrENA 'mAmaikAntikAtyantika paricharyA-karaNAya
 parigRuhNIShTa' iti yAchamAnaH praNamya AtmAnaM BagawatE
 nivEdayEt |

ಭದ್ರವತೋರ್ ನಿತ್ಯಸೂಧಾವ್ಯಂ ಶತ್ಯನೋ ನಿತ್ಯದಾಸ್ಯಂ ಚ
 ಯಥವಶ್ಮಿತಮನಸಂಧಾಯ, ಕದಾಜಂ ಭದ್ರವಂತಂ ನಾರಾಯಣಂ ಮಮ
 ಕುಲ ನಾಥಂ ಮಮ ಕುಲದ್ವರ್ತತಂ ಮಮ ಕುಲಧನಂ ಮಮ ಭೋಗಿಗ್ರಂತಂ,
 ಮಮ ಮಾತರಂ, ಮಮ ಹಿತರಂ ಮಮ ಸಂಖ್ಯಂ ಸಂಕ್ಷಿತ್ಯರವಾರಣೆ,
 ಚಕ್ಷುಷಾ, ಕದಾಜಂ ಭದ್ರವತ್ಯಾದಾಂಬುಜದ್ವಯಂ ಶಿರಸಾ ಧಾರಯಿಗ್ರಂತಿ,
 ಕದಾಜಂ ಭದ್ರವತ್ಯಾದಾಂಬುಜ-ದ್ವಯ-ಜರಿಂಬಯಾರಾಜಯಾರ ನಿರಸ್ತು-
 ಸಮಸ್ತೀತರ-ಭೋಗಿಗಳೋ, ಅಜಗತ-ಸವಾಸ್ತು-ಸಾಂಸಾರಿಕಸ್ತಿಧರವಃ,
 ತತ್ವಾದಾಂಬುಜದ್ವಯವ್ಯಾ ತ್ರಬೇಕ್ಯಾರಾಜಿ, ಕದಾಜಂ ಭದ್ರವತ್-
 ಕಾದಾಂಬುಜದ್ವಯ-ಜರಿಂಬಯಾರ-ಕರಣಯೋಗಿಃ ತದೀಕ ಭೋಗಿಗಃ
 ತತ್ವಾದಿಜರಿಂಬಣಾಜಿ, ಶ್ರಿಗ್ರಂಧಿರ-ಮಧುರಯಾರಿರಾ ಜರಿಂಬಯಾರಂ

ಅಜಾಳ ಪಯಿಷ್ಠಿತಿಲತಿ, ಭಗವತ್ತರಿಚಯಾದಯಾಂ ಶಾಂ ವಧಾಯಿತ್ವಾ, ತಯ್ಯಾವಾಜಯಾ ತತ್ತ್ವದೊಳಿಕಬೃಂಹಿತಯಾ ಭಗವಂತಂ ಉಜ್ಜೀತ್ಯ್ಯಾ, ದೂರಾದೇವಾರ-ಭಗವಂತಂ- ಶೇಷಭೋಗಿ ಶ್ರೀಯಾ ಸರಣಿಯನಂ ವೇನತೇಯಾದಿಭಿಃ ಸೇವ್ಯಾಮಾನಂ, ಸಮಸ್ತ ಪರಿವಾರಾಯ ಶ್ರೀಮತೆ ನಾರಾಯಣಾಯ ನಮಃ ಇತಿ ಶ್ರಾಮ್ಯಾ, ಉತ್ಸಾಹೀತಾಧಿಯ, ಶ್ರುನಃ ಶ್ರುನಃ ಶ್ರಾಮ್ಯಾ, ಅತ್ಯಂತ-ಸಾರಥ್ಯಾತಿನಿಯಾವನತೋಽಭಾತ್, ಭಗವತ್ರಾಶದ ರಣಾಯಕ್ತೇಃ ದ್ವಾರಾಜಾಲ್ಯೇಃ ಕೃತಯಾ ಸ್ವೇಂಧಾಧಾಯಾ ದೃಢಾರ್ಥಾತಿತಃ, ಸಮೃಗಭಿವಂದಿತ್ಯೇಃ ತ್ಯೇಸ್ತೇರೇವ ಅನುಮತಃ ಭಗವಂತಂ ಉಜ್ಜೀತ್ಯ್ಯಾ, ಶ್ರೀಮತಾ ಮೂಲಮಂತ್ರೇಣ ಮಾರಮ್ಯಾತಾಸ್ತಿತರತ್ಯಾಸ್ತಿತ ಪರಿಚಯಾದ-ಕರಣಾಯ ಕರಿಗ್ರಹಿಣಿಣಿತ್ತಾ ಇತಿ ಯಾಚಮಾನಃ ಶ್ರಾಮ್ಯಾ ಅತ್ಯಾನಂ ಭಗವತೇ ನಿವೇದಯಿತಾ ।

Word by word meaning

BagawatO nityaswAmyaM the eternal supremacy of the Lord **Atmano nityadAsyaM cha** and the eternal subservience of one's self **yathAvasthitamanusaMdhAya** having studied or realized in its true nature **kadAhaM** when would I **BagawaMtaM nArAyaNaM** Lord Narayana **mama kula nAtham** master of my family **mama kuladaivataM** the deity worshipped by my family **mama kuladhanaM** the wealth of my family **mama BOgyaM** the object of my pleasure **mama mAtaraM, mama pitaraM, mama sarvaM** my mother, father and every thing to me **sAkShAtkaravAni chakShuShA** realize through my eyes **kadAhaM BagawatpAdAMBujadwayaM shirasAdhArayishyAmi** when will I be able to bear upon my head the lotus feet of the Lord? **kadAhaM** when shall I **BagawatpAdAMBuja-dwaya-paricharyAshayA** with the desire to serve the pair of lotus feet of the Lord **nirasta-samastaEtara-BOgAsho** be devoid of all desires of pleasure **apagata-samasta-sAMsArikaswaBAvaH** be devoid of all worldly nature / attitudes **tatpAdAMBujadwayam pravEkShayAmi** I shall approach His pair of lotus feet **kadAhaM Bagawat- pAdAMBujadwaya-paricharyA-karaNayOgyaH** when shall I become eligible for serving His feet and **tadEka BOgaH tatpAdauparichariShyAmi** deem it a my only pleasure and serve those feet only **snigdhagaMBIra-madhurayA girA paricharyayAM aj~jApayiShyati**

iti when will He, with His graceful, compassionate and melodious voice, order me to serve Him, thinking thus ***BagawatparicharyAyAM AshAM*** ***vardhayitvA*** I shall increase / intensify my desire to serve His lotus feet.

tayaivAshayA through that intense desire (to serve Him) ***tatprasadOpabRuMhitayA*** ever made greater through His grace ***BagawaMtaM upEtya*** approaching the Lord ***dUrAt EvA*** from a distance itself ***BagawaMtaM- shEShaBOgE shrIlyA saha AsInaM*** seeing the Lord seated along with His consort Shri Lakshmi on the serpent Aadishesha ***vainatEyAdiBiH sEvyamAnaM***, '***samasta parivArAya*** being served by Vainatheya and other members of His entire retinue ***shRImate nArAyaNAya namaH' iti praNamya***' prostrating chanting 'salutation to Shri Lakshmi and Lord Narayana' ***utthAyOtthAya, punaH punaH praNamya*** raising and prostrating again and again ***atyAMta-sAdhvAsavinayAvaNaO BUtva*** with utmost politeness and humility ***BagawatpArshada gaNanAyakaiH dwArapAlaiH kRupayA snEhagarBayA dRushAvalOkitaH*** being looked upon by the His attendants, body guards and watchmen with a lot of friendliness and goodwill ***samyagaBivaMditaIH taistairEva anumataH*** bowing to them with due respect and seeking their permission ***BagawaMtaM upEtya*** I shall approach the Lord ***shRImatA mUlamaMtrENA*** and, by chanting the sacred 'moola mantra' '***mAmakAntikAtyantika paricharyAkaraNAya parigRuhNISHTa***' 'please accept me as your exclusive servant' ***iti yAchamAnaH praNamya*** prostrating and praying thus ***AtmAnaM BagawatE nivEdayEt*** I shall surrender myself to the Lord.

Translation

Thereafter, studying in depth the true nature of the eternal supremacy of the Lord and the eternal subservience of my self; thinking as to when would I be realizing through my eyes the Lord Narayana, who is my master, the lord of my family, the deity of my family, my sole source of enjoyment, my mother, my father and every thing to me; when would I be surrendering to His pair of lotus feet; when would I become fit enough to serve His lotus feet and deeming it as my only pleasure, when shall I be able to serve Him and in my intense desire to serve Him when shall I get disinterested in other pleasures and be devoid of worldly attachments and approach His pair of

lotus feet? When will the Lord glance at me through His beautiful and compassionate eyes and command me to serve Him in His graceful, melodious and sweet voice? Thinking thus, I shall try and develop my desire to serve the Lord and,

Through the grace of the Lord, with such intense desire I shall approach the Lord, who is seated on the serpent Aadishesha, along with His consort Shri Mahalakshmi and is being served by Vainatheya and others; I shall prostrate from a distance chanting 'salutations to Lord Narayana' again and again and shall bow my head in utmost humility and obedience; Approaching the Lord with the kindness and goodwill of His guards and others in the retinue, I shall through the chanting of sacred and prime mantra, beg Him to "accept me as His exclusive servant" so that I could be completely immersed in His service and nothing else, and surrender my self completely to Him.

Explanation

Here, approaching the Lord is explained.

The devotee develops an intense desire, longing and eagerness to serve the Lord and see Him physically with his eyes. Acharya says that when the true nature of the Lord's eternal supremacy and devotee's eternal subservience is understood, an intense desire to see the Lord – who is every thing to him like his master, family deity, father, mother and the sole source of joy and enjoyment - through one's eyes develops. Devotee eagerly looks forward as to when he would become fit enough to serve the Lord? When would his intense devotion to Lord make him loose interest in other pleasures and worldly attachments? When would the Lord grant him a graceful glance of His, which is full of compassion and command him to serve Him? With such thoughts in his mind, the devotee approaches the Lord seated on Aadishesha, along with His consort Goddess Shri Mahalakshmi and being served by Vainatheya and others. Prostrating from a distance to them again and again and chanting 'salutations to Lord Narayana', the devotee approaches the Lord, through the kindness and goodwill of the guards and others there and beseeches the Lord with all humility and obedience to accept him as His eternal servant and surrenders completely to Him.

Original text and transliteration

ततो भगवता स्वयमेव आत्मसंजीवननेन अमर्याद शीलवता अतिप्रेमान्वितेन
अवलोकनेन अवलोक्य सर्वदेश सर्वकाल सर्वावस्थोचितात्यंतं शेषभावया
स्वीकृतः अनुङ्गातश्च अत्यंतं साध्वसविनयावनतः किङ्कुर्वणः कृतांजलिपुटो
भगवंतं उपासीत ॥

ततश्च अनुभूयमान-भावविशेषः निरतिशय प्रीत्या अन्यत्किंचित्कर्तुं दृष्टं
स्मर्तुमशक्तः पुनरपि शेषभावमेव याचमानो भगवंतमेव अविच्चिन्नं स्रोतोरूपेण
अवलोकनेन अवलोकयन्नासीत ॥

ततो भगवता स्वयमेव आत्मसंजीवनेन अवलोकनेन अवलोक्य सस्मितमाहृय
समस्त क्लेशापहं निरशयसुखावहं आत्मीयं श्रिमत्यादारविद्युगळम् शिरसिकृतं
ध्यात्वा अमृतं सागरान्तर्निर्मग्न-सर्वावयव सुखामासीत ॥

श्री भगवद्रामानुजविरचित गद्यत्रये

श्री वैकुंठगद्यं संपूर्णं

श्रिमते रामानुजाय नमः

tatO BagawatA swayamEva AtmasaMjIvananEna amaryAda shllavatA
atiprEmAnvitEna avalOkanEna avalOkya sarvadEsha sarvakAla
sarvAvasthOchitAtyaMta shEShaBAvayA swIkRutaH anu ~ GAtashcha
atyaMta sAdhvAsavinayAvanataH ki ~ GkurvANaH kRutAMjalipuTO
BagawaMtaM upAsita ||

tatashcha anuBUyamAna-BAvavishEShaH niratishaya prityA
anyatkiMchitkartuM dRuShTuM smartumashaktaH punarapi
shEShaBAvamEva yAchamAnO BagawaMtamEva avichchinna
srOtOrUpEna avalOkanEna avalokayannAsita ||

tatO BagawatA swayamEva AtmasaMjIvanEna avalOkanEna avalOkya
sasmitamAhUya.samasta kIshApahaM nirashayasuKAvahaM AtmIyaM
shrimatpAdAraviMdayugaLam shirasikRutaM dhyAtvA amRuta
sAgarAntarnirmagna-sarvAvayava suKAmAsita ||

shri BagawadrAmAnujavirachita gadyatrayE

shri vaikuMThagadyaM saMpUrNaM

shrimatE rAmAnujAya namaH

ತतೋऽ भगवता स्त्रयमेव अत्यसंज्ञेवन्नेन अमयादद
श्लेषता अतिश्चेदमास्तेन अवलोकनेन अवलोक्य स्वदेश
स्वदकाल स्वरावस्त्रै लेपितोत्त्वं तीक्ष्णभावयो श्रीकृतः
अनुभाव्यतात् अत्यूत्त्वं सराध्वस्वविनयोवनतः शेष्वाराणाः
कृतांजलिष्ट्येऽ भगवंतं उपासीत ॥

तत्त्वं अनुभवायवरान्-भावविशेषः निरतिशय श्रीत्यु
अन्युक्तिं चतुर्तुं द्युम्बुद्धुं स्त्रुतुं चमत्कृतः कृनरकि तीक्ष्णभावमेव
याचमानेऽ भगवंतमेव अविच्छिन्नं स्त्रीत्येऽरोक्तेण
अवलोकनेन अवलोकयनावृसीत ॥

ततोऽ भगवता स्त्रयमेव अत्यसंज्ञेवन्नेन अवलोकनेन
अवलोक्य स्त्रीतमात्माय समस्तं क्लेशाशयं निरशयस्त्रवदयं
अत्मैयं श्रीमत्तादारविदयुग्मवा श्रीसीकृतं धर्मात्मा अमृत
स्वरान्नेन्नस्वमर्गं-स्वरावयव स्वरामासीत ॥

श्री भगवद्गुरुमानुजविरचित गद्यत्रयी

श्री वैकुण्ठं गद्यं संस्कृतम्

श्रीमत्ते रामानुजाय नमः

Word by word meaning

tatO then **BagawatA** **swayamEva** the Lord, voluntarily or by Himself
AtmasaMjIvananEna that which uplifts the soul **amarYAda shillavatA** **ati**
prEmAnvitEna full of limitless love and compassion (indicating His ability
to mix with all easily) **avalOkanEna** **avalOkya** seeing with such a look

sara**v**a **d**E**sh**a **s**ar**v**a **k**Ala **s**ar**v**a **a**vast**h**Ochita suitable or befitting all locations, times and states **atyaMta shEshabAvayA** eternal and extreme servitude **swIkRutaH anu~G~jAtashcha** having been accepted and so ordered (by the Lord) **atyaMta sAdhvAsavinayAva**nataH ki~GkurvA**NaH** with a lot of humility and politeness express my wish to serve the Lord **kRutAMjalipuTO** with folded hands **BagawaMtaM upAsita** serve the Lord.

tatashcha further **anuBUyamAna-BAvavishEshA**H experiencing the greatness of the Lord, who is the protector of the entire universe **niratishaya prItyA** full of incomparable love and affection anyat **kiMchit kartuM dRuShTuM smartum ashaktaH** being rendered incapable of thinking, seeing or doing any other thing **punarapi shEshabAvamEva** once again, with all subservience yAchamAnO **BagawaMtam Eva** begging the Lord Himself **avichchinna srOtOrUpENA** **avalOkanENA** continuous and uninterrupted gaze **avalokayannAsita** remain gazing at the Lord, continuously and uninterruptedly **tatO** then **BagawatA swayamEva** the Lord Himself, voluntarily **AtmasaMjIvanENA** **avalOkanENA** **avalOkya** looking at him with that gracious look which uplifts the soul **sasmitam** smiling benevolently **AhUya** calling him near **samasta kIshApahaM** capable of removing all worldly miseries **nirashayasuKAvahaM** giving a great comfort or happiness **AtmIyaM** Lord's own **shrimatpAdAraviMdayugaLam** the pair of lotus feet **shirasikRutaM dhyAtvA** thinking that they (the pair of lotus feet) are on his head **amRuta sAgara** ocean of nectar **antarnirmagna** immersed in (the ocean of nectar) **sarvAvayava suKAMAsita** be or remain happy as though one is immersed in an ocean of nectar and every part of one's body is feeling the joy. **shri BagawadAmAnujavirachita gadyatrayE** in the Gadyatrayam composed by Shri Bhagawad Ramanuja **shri vaikuMThagadyaM saMpUrNaM** Shri Vaiknta Gadyam concludes here

Translation

After surrendering the self, being graced by a glance from the Lord, full of limitless love and compassion which uplifts the soul, encompassing all locations, time and states, having been accepted as His servant and instructed by Him accordingly, the devotee shall prostrate to Him with Gadyatrayam

folded hands and serve Him with utmost humility and respect.

Further, enjoying the projection of the Almighty, the devotee shall develop an intense love for serving the Lord and become incapable of thinking, seeing or doing any thing else, other than serving the Lord. He shall, for ever enjoy, seeing the Lord of Vaikunta continuously and uninterruptedly.

Thereafter, meditating that the Lord has cast upon the devotee that divine glance which uplifts the soul, and has kept His pair of feet on the devotee's head and His smiling face has banished all miseries that could befall on the devotee, be immersed in happiness, like one immersed in an ocean of nectar.

In the Gadyatrayam written by Sri Ramanujacharya

Sri Vaikuntagadyam is concluded.

Salutations to Shri Ramanuja

Explanation

After explaining how to approach the Lord, here the Acharya explains as to what the devotee should do thereafter.

The very glance of the Lord is full of compassion and love and covers all locations, time and states; having been blessed with such a divine glance and ordered by Him to carryout His services, the devotee should bow to Him with utmost politeness and humility and take up serving Him.

Further, coming under the fold of protection of the Lord, the devotee should develop an intense love for serving the Lord and be incapable of thinking, seeing or doing any thing else and be solely devoted to serving the Lord. He should constantly be immersed in the vision of the Lord Vaikuntanatha.

Thereafter, meditating that the Lord has bestowed upon him His divine glance, which uplifts the soul and smilingly called him and placed His pair of Lotus feet – which removes all ills and miseries of the devotee and gives him incomparable happiness - on his head, immerse one's self in an ocean of nectarine happiness and be happy for ever.

Shreemate Ramanujaya Namaha

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