

022- Yathi sArvabhouma and gEthA's charama sIOkA:

An article in Tamil, by Urupattur U Ve Sri Rajagopalachariar Swamin, graciously brought to us by U. Ve Sri Veeravalli Raghunathan Swami and translated by adiyEn Santhanam Iyengar. Mistakes and portions in *italics* are adiYen's.

The article starts with how there appears to be a contradiction in two texts (gita bhashyam and gadya thrayam) of bhagavad rAmAnuja, for the same (charama) sloka of bhagavad gEthA, how swami dEshikan clarifies (in his rahasya rakshai and in rahasyathraya saram's sOthanAdhikAram) there is no contradiction; similarly the second jeer of Ahobilamatam also clarified this aspect; after this, the article proceeds to dwell upon the meaning of the charama sloka, word by word and in great detail with philosophical explanations from nammAzhvAr and sri parAsara bhattar, wherever necessary. The article concludes with an earnest desire of the learned author, that too for the benefit of the reader only!

Introduction: Once, BhAshyakArar (*Bhagavad Sri rAmAnujar*) was living in Srirangam, with a lot of mental anguish as he could not, even after attempting 17 times with ThirukoshtiUr Nambi, to learn the meaning of Bhagavad Gita's charama sloka (*the final verse of Bhagavad Gita: sarva dharmAn parityajya..*). Soon afterwards, someone who came [to offer his respects to] and prostrated before Bhagavad Ramanujar saw his worry-ridden face and enquired about the reason and submitted the information to ThirukoshtiUr nimbi.

nambi took pity on hearing this and asked that SrivaishNava to inform Ramanuja to come and meet him with the requisite insignia (such as danda : the holy stick, jala: water in the small pot and pavithram: the ring type made of khusa grass or pavithram). That SrivaishNava came back to Bhagavad Ramanuja and conveyed this to him, whereupon our yathi sArvabhoumar left for TirukoshtiUr. There, tirukOshtiUr nambi imparted the meaning of charama sIOkA as he learnt it from svAmi ALavandAr, by elaborating on prapathi which is bhakthi yOga or the path of devotion and hiding the portion on swatantra prApithi which relates to attaining mOksha or salvation which is a purshArtham.

After this nambi asked rAmAnujA to repeat what he has learnt so far. Bhagavad rAmAnujA submitted that he could feel in his heart some more gleaning of the meaning of the charamasIOkA beyond what nambi taught him. He said: "If I reveal that to you, it will imply disobedience to the guru's teaching (of thinking beyond what has been taught) and if I do not submit it to you, it will result in nothing has sunk into my mind out of all that you taught me on this. I am at a loss to know what I should do." He said all this with his mind full of the thought relating to the swantra prapathi which leads to mOksham.

TirukOshtiyUr nambi said to Ramanuja: Arjuna told the Lord Krishna that he would not fight his relatives. Donning the role of Arjuna's charioteer, Lord Krishna took Arjuna's plea as an opportunity to sermonize the Bhagavad Gita to Arjuna (and through this to the whole world). Just like the above, I as your AchAryan took the opportunity to impartknowledge about charama sIOkA with the bhakthi yoga way and the the path to moksha. So, may you, emberumAnAr (uDaiyavar) reveal the inner meaning and import and content of Bhagavad Gita in two forms: the prapathi the way to bhakthi yOga in sadasyam and the direct path to salvation or the moksha upAyam as a rahasyam in swatantra prApthi.

We learn from Guruparampara prabhAvam (the history of the lineage of our preceptors) how mudaliyAndAn and kUrathazhvAn learnt the meaning of Gita's charamasloka. Ramanuja sent muDaliyAnDAn to TirukOshtiyUr nambi to learn the meaning of charamasloka. muDaliyAnDAn served TirukOshtiyUr nambi for six months and then prayed to him to teach the meaning. Nambi told him:

வித்யா மதோ தங்கமதஸ் த்ரிதீயோபிஜ்ஞோ மதः।
ஏதே மதாவலிப்தாநாம் ஏததேவ ஸதாம் தமः॥

"If you are not proud about your educational attainments, extent of wealth or the social status out of your birth, then you can learn the meaning from Emberumanar and he will teach you. So proceed now to Srirangam. muDaliyAnDAn accordingly went to Srirangam and requested emberumanar. At the same time kUrathAzhvAn also fasted for one month and prayed to Ramanuja. To both of them Ramanuja taught the meaning of charamaslOkA in detail.

Such is the greatness of the meaning of the charamasloka of Bhagavad Gita. Bhagavad Ramanuja graciously explained about the bhakthiyOga through prapathi in his Gita BhAshyam; he also explained in saraNAgathi gadyam through swatantra prapathi about the way to salvation.

Apparent contradiction and how resolved: One may wonder why for the same one charamasloka, Bhagavad Ramanuja had to explain in two places about the two aspects and this looks as if they are contradictory. To clarify our doubt Swami Desikan has said as follows in his rahasya rakshai (the secret, sacred talisman) :

न च प्रपत्तिस्वातन्त्र्ये भाष्यविरोधः । तथाहि-
चतुर्विंश्च भजन्ते मां जनाः सुकृतिनोऽर्जुन चर्गीता ७-१६फ
इत्यादिना उपासनस्येव प्रपदनस्यापि-
तावदार्तिस्तथा वाञ्छा तावन्मो हस्तथाऽखम् ।
यावन्न याति शरणं त्वामशेषाघनाशनम् ॥ (वि. पु१-९-७३)

प्रपते: क्वचिदप्येवं परापेक्षा नविद्यते ।

सा हि सर्वत्र सर्वेषां सर्वं कामं फलं प्रदा ॥ (सनत्कुमारसंहिता)

इत्यादिभिः सर्वाभिमतं साधनत्वावगतेः । सर्वफलसाधारणमपि चरमश्लोकविधेयं तत्र
प्रकृतोपायं विरोधिनं पापं निवर्तनं रूपं उदाहरणं विशेषे प्रदर्शयामास । इहं तु साध्यान्तरं
साधनान्तररहितं मन्त्रं विवरणं प्रवृत्तत्वात् प्राप्तिविरोधे निरसनार्थतयोदाहरते ।

There is no contradiction between the concept of prapathi leading to salvation, as stated in gita bashyam. upAsanA or the way to worship also leads to all the fruits just like prapathi or surrender to god and this is proven by various evidences in our sAstra. So, our emberumanar illustrated with an example in his gita bashyam about prapathi which is an antithesis for bhakthi yoga.

On the other hand the dwaya manthram in saranagathi gadhyam extols [and relates to matters which are only about nArAyaNA and not about comparatively lesser important matters which one achieves by asking for and getting them]. Hence we note that the dwaya manthram takes us to the route of salvation as it relates only to nArAyaNA and that we need to pray only to Him to reach Him. Swami Desikan also states further as follows:

ஆர்த்தோபச்சங்தாம் கத்யம் பாஷ்யங்து பரரஞ்ஜாம் |
இத்யாவிலதியோ(அ)ப்யேவம் ப்ரஸ்தங்து ப்ரமாணதः||

Ramanuja's Gadyam gladdens those who are experiencing sorrow; but his gita bhashyam which deals with gita's charamasLOka, on the other hand, gladdens those who have not adopted the route of 'surrender to god'

One more proof that there is no difference or contradiction between the two statements as in gadyam and in gita bhashyam both of which are authored by Bhagavad Ramanujar. Look at sAdhyOpAyashodanAdhikaram in Srimad Rahasyathraya sAram of Swami Desikan where he says:

இப் ப்ரபத்தி அங்கமான வேழத்தை பாஷ்யாதிகளிலே உதாஹரித்தருளினார்.
ஸ்வதந்த்ரமான வேழத்தைக் கத்யத்திலே அருளிச் செய்தார்.

(Bhagavad Ramanujar illustrated the features of prapathi in gita bhashya and about swatantra prapthi in his gadya thrayam).

It is therefore clear to us from the above that there is no contradiction between the two aspects but they help in removing the hurdles in achieving our goals in the respective ways.

Yet another clarification that there is no contradiction: His Holiness Sriman nArAyaNa jeeyar, the second jeeyar (second pontiff in the lineage of Ahobila matam) has explained in his sacred book (grantham) purushakAra mEmAmsai the aspect of seemingly contradictory but indeed the unitary idea, as explained by Swami Desikan, in the following manner: Those sIOkAs are :

ப்ராதாங்யாங்கத்வபரயோர் கத்ய கீதாங்த பாஷ்யயோ: |
த்வயோரங்யதரத் பாத்யம் விரோதோ ஹி ஸ்புடஸ் தத:||

ஆர்த்தோபசங்தநம் கத்யம் கேசிதாஹூர் விபஶ்சித: |
கீதாங்த பாஷ்யமன்யே து வதந்தி பரரஞ்ஜனம்||

தாத்பர்யார்த்தா விரோதோ நாத்ரைகோந்ய பாதநம் |
ப்ரமாண தார்ட்யாதத்ரைவம் கத்ய பாஷ்யோக்த ஸங்க்ரஹ:||

ஆர்த்தோபச் சங்தநம் கத்யம் பாஷ்யங்து பரரஞ்சநம் |
இத்யாவிலதியோ (அ)பயேவம் ப்ரஸ்தேயு: ப்ரமாணத:||

Prapathi or surrender to lord is held to be the chief way to attain salvation, so says gadyam; prapathi is merely a part of the way to salvation, so says gita bashyam. These two stands seem to oppose each other and so some argue for rejecting the gadyam because it gladdens only those who experience sorrow while others demand to reject what is shown in gita bashyam because it makes happy only those who adopt bhakthi yoga to attain salvation. But look at what Swami Desikan says: he says that in both these what is stressed/ emnphasized is that prapathi removes sins and so it is not necessary for us to accept one and reject the other (*implying both mean the same and not contradictory*)

In both, there is no contradiction that prapathi makes one attain all that he/she aspires for and prapathi leads one to salvation. Now look at one who adopts bhakthi yoga; he prays that there should not be hurdles in his practicing bhakthi yoga whose ultimate aim is to attain salvation and for this, he adopts prapathi; in the same way, the prapannan or the one who adopts prapathi as his way adopts the swatantra prapathi as his route to attain the same goal of salvation. We thus see there is no contradiction between the two postures.

There is one school of thought where those people believe in certain veda sentences such as “அஹம்ப்ரஹ்மாஸ்மி”, “தத்வமலி” (“I am the Brahman”, “That which is that”). There is another school who believe firmly that what is said in vedantham that prapathi is the route for salvation; our Bhagavad Ramanuja has proved this latter view explicitly.

Our sins are the hurdle to our practicing the bhakthiyoga which will lead us to salvation; so it is not necessary for us who cannot practice bhakthi yoga to adopt prapathi or surrender to god as the route to overcome our sins. Are we not therefore left with only swatantra prapathi, which is the route to salvation.

Let us now understand what swami Desikan has explained in his rahasya rakshai, sAra sAram (the essence of essence or quintessence) or in rahasyathrayasaram

(essence of the three holy secret stuff); all these are in line with what Bhagavad Ramanuja has stated in his gadya thrayam where he has expostulated about swatantra prapathi which is the instrument or equipment with which we can reach salvation and for this enabling mechanism is the charama slokam.

The charama slokam in bhagavad gEthA: Here it is:

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहंत्वा स्वं पापेयो मोक्षयिष्यामि माशुचः ॥

ஸர்வதர்மாங் பரித்யஜ்ய மாமேகம் ஸரணம் வ்ரஜ |
அஹம் த்வா ஸர்வ பாபேப்யோ மோகஷிஷ்யாமி மாஶுச:||

What is the sum and substance of this charama slokam? Lord Krishna explained to Arjuna in 18 chapters about karma yoga (route to salvation is through doing one's duties), bhakthiyoga (route to salvation is through unflinching devotion), jnana yoga (route to salvation is through knowledge of superior order: about god). Despite doing so, He found that Arjuna's sorrow did not leave him; so in His imnse grace, the lord then said as follows: "Give up everything else and surrender unto me alone; I will ensure that you will be released from all your sins and attain salvation and offer you a place in My world or paramapadham; do not worry."

Let us see in great detail, word by word meaning of the charama sloka: Sarva dharmAn means : "all which are ordained for you". 'dharmAn' in this phrase refers only to bhakthi yoga; this is because the goal we are seeking here is the salvation or reaching His world and to be with Him always. The lord says, "(give up) everything" or sarva dharmAn; we are aware that we can know what is dharma only by knowing the sastras [and obviously it is not possible for everyone because only the learned can learn/ know/ tell what the sastras are] and what is the purpose of knowing sastras? It is only to reach Him.

Hence it is evident that by sarvadharmAn, the lord says that we give up all those prescribed by Him to reach Him. He only means and implies bhakthi yoga [as sarva dharmAn] which is possible for everyone including those who do not know what the sastras are but who nevertheless seek salvation.

The route prescribed in the sastras to attain our cherished goal is the dharmam. If someone wishes for salvation, he/she has to give up all such dharmam but practice only bhakthiyogam.

Our preceptors have clearly stated that the word sarva here refers to the various parts / constituents of bhakthi yoga and the plural word dharmAn refers to the different kinds or flavors of bhakthi yoga such as sad vidhyai, thahara vidhyai etc.

The word parithyajya means "thou who hast given up everything". This indicates and refers to the chethanan who is incapable of/ unable to do adopt any other route, who

feels sorry that he is in such a position [of being unable to/ incapable of] but who however aspires to get the fruit of bhakthi yogam although he is unable to practice it. This is the state which makes/ prompts the chethanan to adopt the route of surrender to god!

The lord makes this point very clear by using the word parithyajya. Here the letters pari is upasargam or adjective; the chethanan who is akinchanan (someone who does not have any capital but wants to do some business) is not capable of doing bhakthi yogam at all times by any or all means. This is the first step to move towards prapathi or surrender to god.

Some people may say that sarva dharmAn parithyajya means give up EVERYTHING including prapathi or surrender to god. By this they imply that we give up whatever is ordained by our holy scriptures to us as our daily rituals/ duties and this is what precisely our preceptors have also dictated that we do not give up what is ordained and hence our elders are till this day observing. Hence it is obvious not to misinterpret sarva dharmAn to include abandon whatever is ordained.

We see, this reveals clearly the consciousness of the chethanan about his/ her inability, his/ her eagerness nevertheless to secure the fruit and his/her desolate state of mind, leading to the giving up of bhakthi yogam as means to salvation.

mAm means 'me'. mAmEkam means 'me alone'. The lord who has the means of achieving (sidhopAyam) in His infinite mercy says to the person (without any capital or completely incapable) ME ALONE.

We should not take it to mean that the word mAm indicates merely the the lord alone who has taken the responsibility (of offering salvation to the chethanan) but includes His consort. How do we say so? It is because of what the Tamil scriptures and gadya thryam etc. say:

'அகலகில்லேன்' , 'நித்யாநபாயிந்தும்'

akalakillEn means: will never leave you; swami nammAzhvAr's thiruvoimozhi; nithya anapAyineem also means 'never leave but always be with (the lord)

These indicate that we accept the truth that the way/ resort/ succor/ unfailing help to us to reach Him is our pirAttI, goddess Mahalakshmi who is described as ஸஹதர்மசாரினீ—.

Let us now see how the word mAm refers to the various desirable qualities of our lord:

1. He makes his appearances to bless all of us
2. He is so humble so that we can all approach Him without any reservation
3. he is always waiting for the opportunity when the devotee will call Him to help him/her
4. He is so sweet and makes Himself so desirable and enjoyable that we mortals need not be afraid of His superpowers (*omnipotent, omnipresent, omniscient etc.*)
5. He feels so much about our being separate or away from us that He makes Himself so accessible/ approachable
6. eschewing the difference between Him and others (gods), He becomes the preceptor for us for our philosophy, goal and the way to reach our goal. Out of His mercy, He

shows us the path to salvation even though we are oblivious of His existence and are submerged in worldly pleasures. Swami nammAzhvAr says in Tiruvoimozhi: 4-8-6:

அறிவினால் குறைவில்லா அகல் ஞாலத்தவரறிய,
நெறியெல்லாம் எடுத்துரைத்த நிறை ஞானத்தொரு மூர்த்தி,
குறியமானுருவாகிக் கொடுங்கோளால் நிலங்கொண்ட,
கிறியம்மான் கவராத கிளரொளியால் குறைவிலமே

7. He is complete in Himself and has no need for anything from anyone else; yet He considers them as great donors and philanthropists who all give up their wealth to Him when His devotees seek for Him. I offer them leela vibhuthi (life in thisworld) and nithya vihuthi (life with Him in His paramapadam).

Six meanings of the word Ekam: Let us now move on to another aspect: the word Ekam means, “only one person”. There are six meanings for this word. They are as follows:

1. The dwayamanthram states in its first part how the lord is the route (for attaining salvation) and in the latter part's the same manthra, the lord is stated to be the destination or fruit to reach. In a similar fashion, the word Ekam shows how the lord is both the way and the destination in the charama sloka.

2. The lord or Bhagavan has given the physical form or body to the chethanan and shown the route for salvation through saranagathi; the chethanan accordingly does saranagathi and expects the fruit of it as his/her unification with the lord. The word Ekam denotes this aspect of the chethanan's deep desire to become one with Him.

3. thirdly, when we compare prapathi with the sidhopAyam of our lord, the word Ekam explains how prapathi is not that great.

4. the word Ekam shows clearly that our lord in his infinite greatness assumes for Himself the Bhakthiyoga posture (*which is rather difficult for mortals like us*) and removes/ expiates/ destroys all the sins of His devotee, the moment the chethanan adopts the right route of prapathi and offers him salvation or moksham.

5. the dharma sastras say that by doing righteous things (dhrma karyams) one can expiate/ atone for one's sins; the lord in His infinite mercy, keeps this aside and melts at the act of the chethanan's prapathi and not stopping there, the lord Himself does the righteous things.

6. The word also implies that when the devotee does baranyAsam, there is no expectation from the chethanan but his/her following the five principles associated with baranyAsam.

Let us now see the meaning of the words saraNam vraja: these two words together mean: 'acquire as the way or route to'. In other words it means : do your devotion with arthi or earnestness. This implies His command that the chethanan do prapathi and look up to Him ALONE for his salvation.

The word vraja here (a uri chol in Tamil) denotes the attribute ‘to achieve’; it is obvious that we need knowledge to achieve; such a knowledge must be with steadfastness. Thus it assumes the attribute of unflinching faith (mahAvisvAsam) and forms part of and indeed becomes the attribute of baranyasam.

It is interesting to note that in dwayam, we speak of first person verb form as prapadhyE whereas in the charamasloka we see the term as second person commanding verb as vraja.

Aham: let us know look at the term aham which means ‘I’. this term signifies the various superlative attributes of bhagavAn who is omniscient, omnipotent and who is competent and compassionate and has the credit for relieving all his devotees of all their sins. By this term He indicates that he is lord of even Brahma and Rudra. That is why swami nammAzhvAr also says: behold ye, our lord who is the lord of Siva, Brahma and everyone else:

பேச நின்ற சிவனுக்கும் மிரமன் தனக்கும் பிறர்க்கும் நாயகன் அவனே,
கபால நன் மோக்கத்துக் கண்டு கொள்மின்

By the term aham, He shows that if he binds someone (*in the circle of births and deaths?*) there is none but Himself to relieve him/her from such bondage and lead him/her on to salvation or moksham and when He does wish to relieve him/her, there is again who can ever prevent Him to keep him/her in bondage. Such is His power, the term aham indicates.

thvA: this points to the ‘you, who is powerless or incapable of doing bhakthi yOga etc to reach Me’. The feature or sacred samskAram called baranyAsam has to be done only once by any prapannan; when one undergoes this baranyAsam, he becomes indebted to the lord and realizes the littleness or nothingness of even what other mortals think of as wealth or aisvaryam, and about such wealth being the cause of one’s annihilation and with this realization starts hating the worldly wealth and pleasures and seeks to achieve/ reach the lotus feet of our lord so as to be with Him for ever and thereby perennially enjoy the pleasure of being one with Him, never to be born again.

This desire comes and grows in him/her when he/she does baranyasam and learns the three sacred principles or thathva thrayam and eschews everything else and seeks only Him. These are the ideas which are contained in this wordthvA.

Sarva pApebyaha. This means, ‘from ALL sins’. Here by ‘sins’ we refer to all the bad karmas or actions or deeds. It is common knowledge that our sins which accumulate as a huge flood or deluge will prevent us from reaching moksham; similarly even our good deeds will prevent us from attaining salvation because these good deeds lead us to births when we enjoy the fruit of our good deeds. When compared with the salvation of being one with Him, such a pleasure borne out of our good deeds is also trivial.

Compared to kaivalyam or being for ever in heaven with the lord is so great in comparison with being born again just to enjoy the benefits of our good deeds. Hence a

chethanan who aspires to be one with the lord does not want the results of bad or good deeds clinging to him and preventing him from attaining salvation. It is only when the chethanan gives up the fruits of everything arising out of his karmas, that he can reach Him.

mokshayishyAmi: this means: '(I) will deliver /release you'. If the question arises 'release from what' the answer is ' what we just said above; release you from all the good and bad deeds or karmas so that you the prapannan can reach the lord. The fruits of a prapannan's good deeds before he did prapathi (or surrender to the lord) are said to go to his friends, when he leaves his body; same way, the effects of his bad deeds go to his enemies, so the sAstrAs or our sacred rules say. No doubt, the chethanan will reach the heavenly bliss of moksham when once effects of his karmas disappear.

The lord says not once but in 12 ways/ reasons that we should not grieve: mAsuchaha. This means, 'do not worry', do not grieve'. We understand from the following 12 sentences why the lord says, 'do not grieve' when what we expect is that the prapannan who has taken up prapathi needs only to feel joy.

1. first of all, for the sins committed before doing prapathi, the prapannan need not grieve because the lord takes care of this and nullifies it.
2. after doing prapathi, the prapannan need not grieve that he is unable to do bhakthi yoga (*which is more difficult than doing prapathi*)
3. he/she need not grieve because, among the various beings, the lowliest self i.e. he/she is not the master or lord of prapathi .
4. he/she need not grieve that the lord who is independent (*but not capricious in this matter*) would simply drop him/her despite his/her having surrendered his/her soul unto Him.
5. he/she need not doubt (and so need not grieve) that because he/she has adopted the simpler route of prapathi, He would not give the ultimate benefit of moksham.
6. need not grieve as to whether there would arise any possible deficiencies in the observance of daily and pre-determined duties of the prapannan.
7. it may so happen that there will be some praraptha karmas such as committing sin/ offence against devotees of the lord; but when doing prapathi, we take a vow that takes care of and includes all such 'future' 'possible' sins and hence there will be no such sin. Hence the chethanan need not grieve whether there would be sins due to sins of offending the devotees.
8. the lord in His wisdom ensures that those who do not adopt prapathi route do prayaschitham for expiation of their sins and by imposing light punishments to those who do not expiate their sins and thereby purifies all souls as blemish-less; this means the chethanan need not grieve what if he has committed sins knowingly or intentionally (*because the lord takes suitable steps to remedy this as explained above*).
9. To those who do Aartha prapathi, the lord does not delay in their reaching moksham by even a second and so we need not grieve that our hellish body will have to live for long (and suffer).
10. we know that we have to endure and experience the fruit of our past deeds till we die and so we may think that at the end of this life whether there will be delay in our getting moksham; the lord assures: do not grieve over this, for I will not let you down'.

11. do not grieve thinking you might have to be born again (*this means prapannans having mahAvisvAsam will not be born again, for they reach Him*)
12. *kaivalyam means liberation and freedom from material contamination.* When once you have done prapathi, you do not grieve as to whether [despite your having wiped out the effects of your deeds] there will be delay in your reaching moksham due to kaivalyam.

Essence of charama sloka in ashtasloki: We are aware that the Mahabharatham is an ithihasam and the bhagavad gita in it is a great Upanishad and the charama sloka therein gives us the essence of the entire philosophy; this charama sloka is also the third sacred secret (third in the rahasya thrayam). We saw above what the charamasloka means. Sri parAsara bhattar has succinctly, beautifully, faithfully and in entirety brought out the sum and substance of the charamasloka in the 7th sloka in his ashtaskloki:

மத் ப்ராப்த்யர்த்தயா மயோக்தம் அகிலம் ஸம்த்யஜ்ய தர்மம் புஃ
மாமேகம் மதவாப்தயே ஸரணம் இத்யார்த்தோஸவஸாயம் குரு।
த்வாமேவம் வ்யவஸாய யுக்தம் அகில ஜ்ஞாநாதி பூர்ணோஹ்யஹம்
மத் ப்ராப்தி ப்ரதிபந்தகைர் விரஹிதம் குர்யாம் சௌசம் மாக்ருதா:॥

May you who wish to reach Me, renounce everything else in whatever has been said in the dharmAs, but surrender unto Me alone. When once you surrender like this, giving up everything else, I assure to deliver you from all your sins which prevent you from reaching Me. Do not worry/ grieve. We are able to appreciate this succinct statement.

Conclusion: If the reader is a prapannan, then he/she could really be happy and feel blessed for the benefit of prapathi conferred on him/ her due to the munificence and grace of his/ her AchArya; if the reader is not a prapannar as of now, it is my prayer then, that he/she may feel sorry for the time lost till now and without giving room for any further delay, approach forthwith his/her AchAryan, do prapathi/ saraNAgathi/ surrender unto the Lord and thereby pave way for his/ her way for redemption from all their deeds and to reach the one and only desirable thing called moksham. AdiyEn is happy to conclude this essay with this prayer.

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