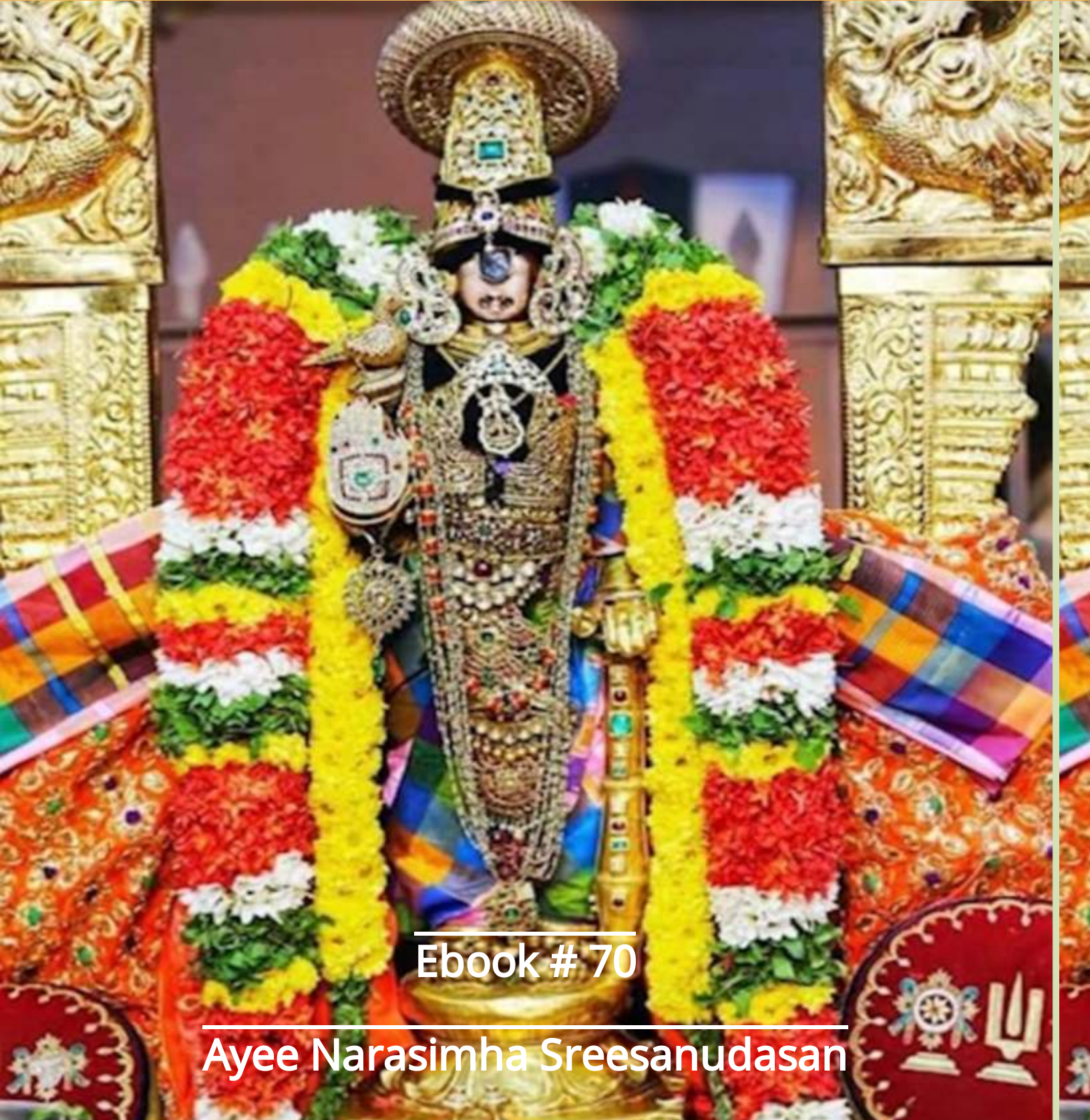


SRIRANGA GADYAM



Ebook # 70

Ayee Narasimha Sreesanudasan

JANANYACHARYA INDOLOGICAL RESEARCH FOUNDATION
Melkote

SRIRANGAGADYAM

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All notes provided here are with an intent to only assist in understanding overview of what is being recited, detailed commentaries of poorvacharyas are available for many titles and request to seek Acharya for guidance. For more advanced reference books and related research kindly visit www.srivaishnavan.com and register with **SRI RAMANUJA MEGHAMALA**.

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Kindly write to -

JANANYACHARYA INDOLOGICAL RESEARCH FOUNDATION
AYEE THIRUMALIGE, MELKOTE 571 431, KARNATAKA INDIA

Email : ayeenarasimhan@gmail.com

www.srivaishnavan.com

SRIRANGAGADYAM

Sreeh: ||
Srimathe Ramanujaya Namaha ||
Sri Jananyacharya Mathru Gurave Namaha ||
Srimad Varavaramunaye Namaha ||

Dear All

As announced earlier, commemorating Swami Manavala Mamuni 650th Thirunaksatra Mahotsavam, with the grace of Acharya and all of you, I have initiated a kinchith contribution by proposing to present Ebooks, documenting literature gifted by our poorvacharyas, In this ebook, I present to you a collection of hymns from Gadyatrayam, the stotras are listed with notes in lucid English to encourage all to experience the glories of Lord as glorified by Swami Ramanuja; So I compile these with my limited knowledge and exposure sought from my Acharya and present the seventieth in the series of ebooks on Sriranga Gadyam for free sharing in the interested community.

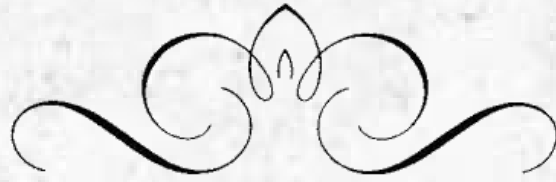
Further in the future we shall experience many more Stotras, Rahasya Granthas and Nalayira Divya Prabhandham all in lucid English.

Dasanudasan
Ayee Narasimhan
December 2020, Melkote

SRIRANGAGADYAM

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भगवरामानुजाचार्यविरचितं

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श्रीरङ्गगद्यम्

चिदचित्परतत्त्वानां तत्त्वयाथात्म्यवेदिने ।

रामानुजाय मुनये नमो मम गरीयसे ॥

chidachit paratattvAnAm tattva yAthAtmya vEdinE /

rAmAnujAya munayE namO mama gareeyasE //

I bow to sree rAmAnuja who taught us the three tattvas – chit, achit & eeswara (paratattva) in vishishTAdvaita sampradAya.

avatArikE

sreeranga gadyam is a short gadyam. This also has dwaya vivaraNam as in saraNAgati gadyam. This has seven choorNikas. In this gadyam, first uttara vakya of dwaya - kainkarya prArthana is done first like done in tiruvAimozhi. Later we quote our dOshas & seek Him for forgiveness (ananyagatitvam) followed by Akinchinyam (quote that we don't have anything to give in return). Finally, ask Him for kainkarya again & also give us visvAsa in doing kainkarya. We fall at His feet & ask for kainkarya prArthana.

स्वाधीन त्रिविधचेतनाचेतन स्वरूप स्थिति प्रवृत्ति भेदं, क्लेशकर्माद्यशेषदोषासंस्पृष्टं, स्वाभाविक-
अनवधिकातिशय ज्ञान बलैश्वर्य वीर्य शक्ति तेजस्सौशील्य वात्सल्य मार्दवार्जव सौहार्द-साम्य कारुण्य-
माधुर्य गाम्भीर्योदार्य चातुर्यस्थैर्य- धैर्य शौर्य पराक्रम सत्यकाम सत्यसङ्कल्प कृतित्व कृतज्ञताद्यसंख्येय-
कल्याणगुणगणौघ महार्णवं, परब्रह्मभूतं, पुरुषोत्तमं, श्रीरंगशायिनं अस्मत्स्वामिनं, प्रबुद्ध नित्य नियाम्य
नित्य दास्यैक रसात्म स्वभावोऽहं, तदेकानुभवः तदेकप्रियः परिपूर्ण भगवन्तं विशदतमानुभवेन

निरन्तरमनुभूय, तदनुभवजनितानवधिकातिशय प्रीतिकारिताशेषावस्थोचित – अशेष शेषतैकरतिरूप
नित्यकिङ्करो भवानि ॥

*swAdheena trividha chEtanAchEtana swaroopta sthiti pravruttiBEdam klEsa
karmAdyasEshadOshAsamsprushTam swABAvikAnavadhikAtisaya
gnAnabalaiswarya veerya saktitEjassouseelya vAtsalya mArдавArjava souhArda
sAmya kArUNya mAdhurya gAmBeerya oudArya chAturya sthairya dhairya
sourya parAkrama satyakAma satyasankalpa krutitva krutagnatAdyasanKyEya
kalyANa guNagaNouGa mahArNavam parabrahmaBootam purushOttamam
sreerangasAyinam asmat svAminam prabuddha nitya niyAmya nityadAsyaika
rasAtma swABAvO aham tadEkAnuBavah tadEkapriyah paripoorNam
Bagavantam visadatamAnuBavEna nirantaramanuBooya
tadanuBavajanitAnavadhikAtisaya preetakAritAsEshAvasthOchita asEsha
sEshataikaratiroopa nityakinkarO BavAni*

sree rAmAnuja in this gadyam advises saraNAgati kramam according to sampradAya, the anushThAna karma is described in saraNAgati gadyam where the Lord makes sree rAmAnuja seek Him & then grants him the wish. He has also mentioned in the gadyam that antima smaraNam is not necessary for him or his followers.

sree rAmAnuja requests his swAmi, sreeranganAtha to allow him & experience his nitya kainkarya. So, he seeks the tiruvaDi of sriyahpati. Thus, he explains dwaya mahAmantra.

This choorNikE is the same as that described in tiruvAimozhi.

1st centum – BagavAn is parabrahman

2nd centum – our agnAna is cleared. We understand the jeevAtma swaroopta & so realise that we are dAsas to Him & are also under His control

3rd centum – AzhwAr wants to experience Him only

4th centum – if one wants to experience BagavAn, then he must love Him only

5th centum – BagavAn is paripoorNan

6th centum – the object of enjoyment is BagavAn alone

7th centum – talks about paraBakti

8th centum – talks about paragnAna

9th centum – talks about paramaBakti

10th centum – asks for nitya kainkarya (anuBava prArthana)

Both chEtanas & achEtanas are under His control (**swa-adheena**). chEtanas are of three types (**trividha chEtana**). They are baddhas who are in samsAra, muktas who have attained salvation & nityas are nityasooris who have no samsAra gandha at all. There are three types of achEtanas (**trividha achEtana**). They are suddha sattvam (objects in vaikuNTha which are filled with only sattva guNa), misra sattvam (have combination of sattva, rajO & tamo guNas) & kAla tattvam.

BagavAn is responsible for swaroopA (the form), sthiti (for its protection) & pravrutti (the act it does) of both chEtanas or sentient (those with gnAna) & achEtanas or insentient (those without gnAna) – (**trividha chEtana achEtana swaroopA sthiti pravrutti BEdam**). He is all three kAraNAs (upAdAna, nimitta & sahakAri kAraNA) of all objects.

He does not have any dOsha attached to Him & is amalan in all aspects (**klEsa karmAdi asEsha dOsha samsprushTam**). In fact, He destroys the dOshas of all jeevAtmas. He is there as antaryAmi in all chEtana & achEtana vastu. But still, no doshas get attached to Him. So, He is **purushOttama** (different from all other purushas who are the jeevAtmas). He is parabrahma as He is superior to everyone & found everywhere (**parabrahmaBootam**).

There are five types of klEsa – avidya (agnAna), asmita (ahankAra), rAga (desire), dwEsha (anger) & aBinivEsha (deep effort to attain something). karma is the root cause of klEsa.

There are four types of dOshas – klEsa, karma, vipAka (rebirth due to karma) & Asaya (samskAra guNa based on his gnAna)

The kalyANa guNas are His inherent qualities (**swABAvika**) & exist forever with Him. BagavAn has amazing countless kalyANa guNas (**anavadhika- atisaya**).

His guNas can be divided into two categories

1. paratva suggesting prApyatva
2. soulaBya suggesting prApakatva

BagavAn's swaropa is described by six guNas

1. **gnAna** – has the knowledge of what is happening & what would happen
2. **bala** – He has the capacity to withstand the entire world
3. **aiswarya** – He has control over both viBootis (nitya & leela)
4. **veerya** – never tired & gets all works done through His sankalpa
5. **sakti** – has capacity to for pravrutti & nivrutti to His aDiyArs
6. **tEjas** – Highly effulgent in all forms & destroys all our virOdhis

His swaropa niropaka guNa which suggest His paratva are

1. satyatva
2. gnAnatva
3. anantatva
4. Anandatva
5. amatatva

guNas which describe His soulaBya & help to seek Him

1. **souseelya** – though He is great, He mixes very well with people of lesser calibre
2. **vAtsalya** – He converts dOshas of His Asritas to guNas
3. **mArdava** – He is too soft & cannot bear the separation from His aDiyArs
4. **Arjava** – He is simple, straight forward
5. **souhArdam** – He considers everyone as His anban & considers good to everyone
6. **sAmya** – He considers everyone as equal & does not discriminate them based on guNa, gnAna, etc
7. **kAruNya** – He is compassionate towards His Asritas who are in distress
8. **mAdhurya** – He is very sweet by nature & attracts the eyes & mind of even His enemies
9. **gAmBeerya** – He feels that He has not done much to His aDiyArs & wishes to do more & more
10. **oudAryam** – He gives what His Asritas desire

11. **chA**turya – He gives Himself to His Asritas
12. **sthairya** – He keeps up the promises to His Asritas

Three guNas describe asrita virOdhi nirasana sAmarthyam

1. **dhairya**
2. **sourya**
3. **parAkrama**

Four guNas describe that one can seek Him as both upAya & upEya by His Asritas

1. **satyakAma**
2. **satyasankalpa**
3. **krutitva**
4. **krutagnatva**
5. **Adi** – this includes guNas like Anrusamsya (not cruel), etc

sreerangAsyianam – all AzhwArs have performed saraNagati to archA avatAra (sreeranganAtha)

asmat swAminam – He is swAmi to me & all of us. This is what is told in first centum of tiruvAimozhi

prabuddha nitya niyAmya nitya dAsyaika rasAtma swABAvO aham – jeevAtma should realise that he is dAsa to BagavAn. This indicates meaning of “nArAyaNaya”. While doing kankarya, one should not consider that he is doing it & feel happy on doing it (kartrutva buddhi tyAga & swaBOKtrutva buddhi). This is what is told in second centum, first dasaka of tiruvAimozhi.

The jeevAtma remains as dAsa to BagavAn both in this leela viBooti & also in nitya viBooti. He is “*Eka rasa*” meaning that the dAsatva never becomes boredom or slavery. He remains a dAsa to the Lord out of love & is always engrossed in His guNas. **Atma swABAvO aham** – aham implies that this Atma is used only for Bagavad anuBava as the Atma has lost its swAtantrya & is also not into vishayAntaras. This is what is told in second centum of tiruvAimozhi.

tadEka anuBavah – BagavAn is the only subject matter for gnAna & Bakti. This is what is told in third centum of tiruvAimozhi.

tadEka priyah – A dAsa experiences BagavAn & His rasa swaroopa. This is the subject matter of fourth centum of tiruvAimozhi

paripoorNam – swaroopa, roopa, guNa & viBooti of BagavAn. This is the jist of fifth centum of tiruvAimozhi

Bagavantam – BagavAn has two special features – akilaheyapratyaneekatva & kalyANaguNaikatAnatva

visadatama anuBavEna nirantaram anuBooya – they are the three phases of Bakti – paraBakti, paragnAna & paramaBakti. Once associated with BagavAn, He cannot bear the separation. anuBava is gnAna & anoBooya means that BagavAn is the subject matter of this gnAna

tat anuBava janita anavadhika atisaya preetikArita asEsha avasthOchita asEsha sEshataikaratiroopa nitya kinkarO – then a prapanna requests for nitya kainkarya. There are three aspects included in this.

1. The love or Bakti towards Him should have no limits & so should make us do more
2. It should be the same in all states
3. It should be similar in all aspects of sEshatva

This is what is told in tenth centum of tiruvAimozhi.

- nitya kainkarya in soozh visumbu, muniyE dasakam
- Ekaratiroopa in senjol tirumAlirum solai
- avasthOchita in kaNNan aruL
- preetikArita in vEy maru sArvE
- tadanuBavajanita in tAzha tAmarai & keDu miDar

BavAni – I should have such a prApya kainkarya. This is what is told in uttara vAkya of dwayamahAmantra. This is got by doing Bakti & not expect anything in return for the Bakti offered

स्वात्म नित्यनियाम्य नित्यदास्यैकरसात्म स्वभावानुसन्धान पूर्वकभगवदनवधिकातिशय -

स्वाम्याद्यखिलगुणगणानुभवजनितानवधिकातिशयप्रीतिकारिताशेषावस्थोचिताशेषशेषतैकरतिरूपनित्य

कैङ्कर्यं प्राप्त्युपायभूतभक्ति तदुपायसम्यग् ज्ञान - तदुपाय समीचीनक्रियातदनुगुणसात्त्विकता,
आस्तिक्यादि समस्तात्मगुण विहीनः,

*swAtma nitya niyAmya nityadAsyaika rasAtma swaBAvAnusandhAna poorvaka
BagavadanavadhikAtisaya swAmyAdyaKila guNagaNanuBavajanita
anavadhikAtisaya preetikAritAsEshAvasthOchita asEsha sEshataikaratiroopa
nitya kainkarya prAptyupAyaBootaBakti tadupAya samyaggnAna tadupAya
sameecheenakriYA tadanuguNa sAttvikatAstikyAdi samastAtmaguNaviheenah*

sree rAmAnuja highlights the three important features that a prapanna should possess to do saraNAgati – Akinchinyam (nothing to give Him), ananyagatitvam (no other refuge) & swadOsha anusandhAna.

jeevAtma is always under the control of paramAtma (**swa Atma nitya niyAmya**). We are His property & He is the Lord (**nitya dAsyaika**). We should experience all His guNas by dhyAna & develop a love for it (**rasAtma swaBAva anusandhAna poorvaka Bagavad**). We should do all sorts of kainkarya in all places, at all times & in all states. We should not resort to other means like karma, gnAna or Bakti yOga to attain Him.

दुरुतरानन्त तद्विपर्ययज्ञानक्रियानुगुणानादि-पापवासनामहार्णवान्तर्निमग्नः, तिलतैलवद्दारुवह्निवत्
दुर्विवेचत्रिगुणक्षणक्षणस्वभावाचेतन-प्रकृतिव्याप्तिरूपदुरत्ययभगवन्मायातिरोहितस्वप्रकाशः,
अनाद्यविद्यासंचितानन्ताशक्यविसंसन-कर्मपाशप्रग्रथितः,

अनागतानन्तकालसमीक्षयाप्यदृष्टसन्तारोपायः, निखिलजन्तुजातशरण्य, श्रीमन्नारायण, तव
चरणारविन्दयुगळं शरणमहं प्रपद्ये॥

*duruttarAnanta tadviparyaya gnAnakriyanugunAnadi pApavAsanA
mahArNavAntarnimagnah tilatailavat dAruvahnivat durvivEcha triguNa
ksaNaksharaNaswaBAva achEtana prakruti vyAptiroopa duratyaya Bagavan
mAYa tirOhita swaprakAsah anAdyavidyA sanchitAnantAsakya visramsana
karmapAsa pragrathitah anAgatAnantakAla sameekshayA api*

**adrushTasantArOpAyah niKilajantujAta saraNya sreeman nArAyaNa tava
charaNAravindayugaLam saraNamaham prapadyE**

**duruttarAnanta tadviparyaya gnAnakriyAnuguNAnAdi pApavAsana
mahArNavAntarnimagnah** – I don't have all the requisites of doing saraNAgati. In addition, I also have gnAna, karma & guNa that is against all these. I am immersed in deep ocean of sins accumulated since anAdi kAla.

**tilatailavat dAruvahnivat durvivEcha triguNa kshaNaksharaNaswaBAva achEtana
prakruti vyAptiroopa duratyaya BagavanmAyA tirOhita swaprakAsah** – above all these, I am also caught in the net of mAya called prakruti which is controlled by BagavAn. So, I am unable to recognise my (jeevAtma) swarooma. This mAya can never be destroyed & this further spoils us by our guNAs namely sattva, rajO & tamO guNAs

anAdyavidyA sanchitAnantAsakya visramsana karmapAsa pragrathitah – due to agnAna, I commit all sins & also am unable to come out of it.

anAgatAnantakAla sameekshayA api adrushTasantArOpAyah – I am not able to find a way out of all these.

niKilajantujAta saraNya sreeman nArAyaNa – oh Lord who is the protector of the world! Please protect us. Moreover, You also have sreedEvi besides You who is there to remind You about us (purushakAra). So, we seek shelter in Your tiruvaDi tAmarai

tava charaNAravindayugaLam saraNamaham prapadyE – this has arthapanchaka gnAna hidden inside this

tava - para swarooma (the Supreme Lord, sriman nArAyaNA)

charaNAravinda yugaLAM – upAya swarooma (He alone is upAya)

saraNam – virOdhi swarooma (He is the one who clears our obstacles that come in the way of attainng Him)

aham – swa swarooma (our or jeevAtma swarooma that we are dAsa & dependent on Him – sEshatva & pAratantrya)

prapadyE – phala swarooma (He is the giver of fruits like kainkarya to us)

एवमवस्थितस्यापि - अर्थित्वमात्रेण परमकारुणिको भगवान् स्वानुभवप्रीत्योपनीतैकान्तिक-आत्यन्तिक
नित्यकैकर्यैकरतिरूप नित्यदास्यं दास्यतीति विश्वासपूर्वकं भगवन्तं नित्यकिंकरतां प्रार्थये॥

***EvamavasthitasApi arthitvamAtrENa paramakAruNikO BagavAn
swAnuBavapreetyOpaneetaikAntikAtyantika nitya kankaryaikaratiroopa
nityadAsyam dAsyateeti viswAsapoorvakam Bagavantam nityakinkaratAm
prArthayE***

I am loaded with all the virOdhis for this upAya of saraNAgati. sreeman
nArAyaNA is both paratattva & prApya. How can one approach such a great
person. No one dares to come near us as we are loaded with sins. Also, there is no
one else whom I can seek to help me out from all these.

EvamavasthitasApi – though I have all the above said qualities,

arthitvamAtrENa paramakAruNikO BagavAn - BagavAn who is a parama
kAruNika allows me to go near Him, sreedEvi who is besides Him is the
adhidEvata for His kAruNya. So, we need not fear. It is enough if He knows that
we have a desire to do saraNAgati.

**swAnuBavapreetyOpaneetaikAntikAtyantika nitya kankaryaikaratiroopa
nityadAsyam dAsyateeti** - He out of His gnAna & sakti will attract us towards Him
though we are not eligible. He will also show us His tiruvaDi & make us seek
Him(saraNAgati). He will make sure that we get kankarya forever & maintain our
dAsya swarootpa.

viswAsapoorvakam Bagavantam nityakinkaratAm prArthayE – viswAsa is a must
for saraNAgati. He is the one who instils that viswAsa in us.

तवानुभूतिसम्भूत प्रीतिकारित दासताम् ।

देहि मे कृपया नाथ! न जाने गतिमन्यथा ॥

tavAnuBootisamBoota preetikArita dAsatAm /

dEhi mE krupayA nAtha na jAnE gatimanyathA //

Oh Lord! I have to experience You & this should be filled with Ananda. This
should make me go deep into dAsyavrutti & stay there forever. I don't have any

means to get these except You. So, You should give me all these. It is only You who can grant mOksha to me. I also do not have Bakti to reach You.

सर्वावस्थोचिताशेषशेषतैकरति स्तव ।

भवेयं पुण्डरीकाक्ष ! त्वमेवैवं कुरुष्व माम् ॥

sarvAvasthOchitAsEshasEshataikarati stava /

BavEyam puNDareekAksha tvamEvaivam kurushva mAm //

I have to do all sorts of service to You like a dAsa, in all situations. Oh puNDareekAksha! Please make me do all these. It is these eyes that pour lot of kAruNya on us.

This prArthana has to be done on a regular basis by a prapanna. The same is told in tiruppAvai pAsuras by ANDAL

1. unakke nAm ATchEyvOm – do service to You only
2. mattanam kAmangaL mATru – do change our desires for vishayAntaras & direct it only towards You
3. un tannODu uTrOmE yAvOm – we should always be associated with You
4. nee kuTrEval engaLai koLLAmal pOhAdu - You should not refuse our kankarya looking at our kuTrams

एवम्भूततत्त्वयाथात्म्यावबोधतदिच्छारहितस्यापि एतदुच्चारणमात्रावलम्बनेन उच्यमानार्थ-
परमार्थनिष्ठं मे मनः त्वमेवादयैव कारय ॥

*EvamBoota tattvayAthAtmyavabOdha tadichchArahitasyApi EtaduchchAraNa
mAtrAvalambanEna uchyamAnArtha paramArthanishTham mE manah
tvamEvAdyaiva kAraya*

I don't have any knowledge of the tattva, hita or purushArtha. I don't have desire either. But, I tell all these with the tip of my tongue. Take this as the only reason & grant me the will, which refrains me develop agnAna, doubt or vipareeta buddhi about these & kindly create a parisuddha nishTai in my mind today & now itself. I

have not put forth any effort in this direction. Neither have the desire to achieve this.

Both, Akinchinya & ananyagatitvam are described here. It is the sole responsibility of BagavAn to make us perform kainkarya to Him (**tvamEvadyaiva kAraya**)

Here, He speaks about greatness of chanting this prapatti mantra.

अपारकरुणाम्बुधे! अनालोचित विशेषाशेष लोकशरण्य! प्रणतार्तिहर! आश्रितवात्सल्यैकमहोदधे! अनवरत विदित निखिलभूत जात याथात्म्य! सत्यकाम! सत्यसङ्कल्प! आपत्सख! काकुत्थस! श्रीमन्नारायण! पुरुषोत्तम! श्रीरङ्गनाथ! मम नाथ! नमोस्तु ते ॥

*apArakaruNAmbudhE anAlOchita visEshAsEsha lOkasaraNya
praNatArthihara AsritavAtsalyaika mahOdadhE anavaratavidita
niKilaBootajAta yAthAtmya satyakAma satyasankalpa ApatsaKa kAkutstha
sreeman nArAyaNa purushOttama sreeranganAtha mama nAtha namO astu tE*

This choorNika talks of paripoorNa prapatti. sreedEvi confirms- “astu” & BagavAn gives varapradhAna. Here, He talks of adhikAra pradhAna, upAya pradhAna & phala pradhAna.

sree rAmAnuja addresses BagavAn directly who is saraNyan (one who is resorted to) & talks about His paripoorNatvam.

apArakaruNAmbudhE – He is parama kAruNika & so makes us walk in the right path & makes us receive & also chant rahasya mantras. This is BagavAn’s adhikAra pradhAna which the sole reason being His kAruNya.

anAlOchitavisEshAsEshalOkasaraNya – He is saraNyan to one & all & does not discriminate anyone based on their guNa, gnAna, etc. He is the rakshaka to the entire world. This is sAdhya upAya pradhAna

praNatArthihara – He is easily accessible as archAmoorti for all to seek Him(saraNAgati). He clears all the doubts, gives them a good place in this lOka & also clears all their duhKAs. He makes us seek an AchArya. This is upAya & also phala pradhAna

AsritavAtsalyaika mahOdadhE – He converts all the dOshas of a prapanna to guNAs due to His vAtsalya

anavaratavidita niKilaBootajAta yAthAtmya – we are filled with agnAna & also do not have the capacity to perform saraNAgati. But still He protects us. This is because of the following three gunAs. He is sarvagna (knower of the present & future) & AvApta-samasta-kAman (no desire left unfulfilled). We have not done anything to Him to expect pratyupakAra from Him. But, still He feels that it is His duty to protect us (**satyakAman**). It is only His sankalpa that gets the work done as He is sarvasaktan (**satyasankalpan**). He is the only one who destroys our enemies when we are in trouble (**ApatsaKa**).

kAkutstha – one born in soorya vamsa as sreerAma

sreeman – He is always accompanied by sreedEvi who refrains Him cast His nigraha sakti on us. She is always beside Him and is the purushakara to make us reach His tiruvaDi.

nArAyaNa – both pirATTi & Lord nArAyaNa as divya dampati will protect us

purushOttama – this shows His paratva as He is jagatkAraNan & sriyahpati & is different from all other jeevAtmas

sreeranganAtha – in addition, He is also easily accessible as sreeranganAtha

mama nAtha – He is our swAmi

namO astu tE – I do not have anything to give to Him except say namaha (Anjali).

॥ इति श्री भगवद्रामानुजविरचिते श्रीरङ्गगद्यम् समाप्तम् ॥

॥ iti sreeranga gadyam sampoorNam ॥

SRIRANGAGADYAM

Sri Ramanuja
Granthamala



You Tube



Email : ayeenarasimhan@gmail.com

www.srivaishnavan.com

