

Sriranga Gadyam



Ebook # 70

Ayee Narasimha Sreesanudasan

SRIRANGA GADYAM

EDITION
PRICE
SERIES
TITLE
SERIES No
LANGUAGE
SUBJECT
PAGES
PUBLISHER
TRANSLATION

DECEMBER 2020
NOT FOR SALE
SRI RAMANUJA GRANTHAMALA
SRIRANGA GADYAM
70
SANSKRIT/ENGLISH
HINDUISM * SRIVAISHNAVISM * STOTRAS
21
JIR FOUNDATION, MELKOTE 571 431
AYEE NARASIMHAN

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Sreeh: ||

Srimathe Ramanujaya Namaha ||

Sri Jananyacharya Mathru Gurave Namaha ||

Srimad Varavaramunaye Namaha ||

Dear All

As announced earlier, with the grace of Acharya, I have initiated a kinchith contribution by proposing to present Ebooks, documenting literature gifted by our poorvacharyas. In this ebook, I present to you 70th Ebook-Sriranga gadyam of Swami Ramanuja, with notes in lucid English to encourage all to experience the Lord as glorified by Azhwar/Acharyas.

Further in the future i intend to present many more Stotras, Rahasya Granthas, Nalayira Divya Prabhandham & other titles all in lucid English.

Dasanudasan

Ayee Narasimhan

Panguni Uttiram, Dec 2020 Melkote

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श्रीः

shreeh

श्रीमते रामानुजाय नमः

shreematE rAmAnujAya namah

भगवरामानुजाचार्यविरचितम्

गद्यत्रयम्

श्रीरङ्गगद्यम्

gadyatrayam

shreerangagadyam

- by shree rAmAnuja

चिदचित्परतत्त्वानाम् तत्त्वयाथार्थ्यवेदिने ।

रामानुजाय मुनये नमो मम गरीयसे ॥

chidachitparatattvAnAm tattvayAthArthyavEdinE |

rAmAnujAya munayE namO mama gareeyasE ||

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I bow to shree rAmAnuja who taught us the three tattvas – chit, achit & eeshvara (paratattva) in vishiShTAdvaita sampradAya.

avatArikE

shree rAmAnuja requests his swAmi, shreeranganAtha to allow him & experience His nitya kainkarya. So, he seeks the tiruvaDi of shriyahpati. Thus, he explains dwaya mahAmantra. shreeranga gadyam is a short gadyam. This also has dwaya vivaraNam just like in sharaNAgati gadyam. This has seven choorNikas. In this gadyam, first utara vAkya of dwaya - kainkarya prArthana is done 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 vishvAsa in doing kainkarya. We fall at His feet & ask for kainkarya prArthana.

shree rAmAnuja in this gadyam advises sharaNAgati kramam according to sampradAya. The anushThAna karma is described in sharaNAgati gadyam where the Lord makes shree 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.

स्वाधीन त्रिविध चेतनाचेतन स्वरूपस्थितिप्रवृत्तिभेदम्, क्लेशकर्माद्यशेषदोषासम्स्पृष्टम्,
स्वाभाविकानवधिकातिशय ज्ञानबलैश्वर्य वीर्य शक्तितेजस्सौशील्य वात्सल्य मार्दवार्जव सौहार्द साम्य
कारुण्य माधुर्य गाम्भीर्योदार्यचातुर्य स्थैर्य धैर्य शौर्य पराक्रम सत्यकाम सत्यसङ्कल्प कृतित्व
कृतज्ञताद्यसङ्ख्येय कल्याणगुणगणौघमहार्णवम्, परब्रह्मभूतम्, पुरुषोत्तमम्, श्रीरङ्गशायिनम्
अस्मत्स्वामिनम्, प्रबुद्धनित्यनियाम्य नित्यदास्यैकरसात्मस्वभावोऽहम्, तदेकानुभवः तदेकप्रियः परिपूर्णम्
भगवन्तम् विशदतमानुभवेन निरन्तरमनुभूय, तदनुभवजनितानवधिकातिशय
प्रीतिकारिताशेषावस्थोचिताशेषशेषतैकरतिरूप नित्यकिङ्करो भवानि ॥

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swAdheena trividha chEtanAchEtana swaroopasthitipravruttiBhEdam,
kIEshakarmAdyashEShadOShAsamspruShTam,
swABhAvikAnavadhikAtishaya gnAnabalaishvarya veerya
shaktitEjassausheelya vAtsalya mArdavArjava sauHArda sAmya kAruNya
mAdhurya gAmBheeryaudAryachAturya sthairyA dhairyA shaurya parAkrama
satyakAma satyasankalpa krutitva krutagnatAdyasanKhyEya
kalyANaguNagaNouGhamahArNavam, parabrahmaBhootam,
puruShOttamam, shreerangashAyinam, asmatsvAminam,
prabuddhanityaniyAmya nityadAsyaikarasAtmaswaBhAvO aham,
tadEkAnuBhavah tadEkapriyah paripoorNam Bhagavantam
vishadatamAnuBhavEna niranTaramanuBhooya,
tadanuBhavajanitAnavadhikAtishaya
preetakAritAshEShAvasthOchitAshEShashEShataikaratiroopa nityakinkarO
BhavAni

This choorNIkE is the same as that described in tiruvAimozhi.

1st centum – BhagavAn is parabrahman

2nd centum – our agnAna is cleared. We understand the jeevAtma swaroopa & 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 BhagavAn, then he must love Him only

5th centum – BhagavAn is paripoorNan

6th centum – the object of enjoyment is BhagavAn alone

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7th centum – talks about paraBhakti

8th centum – talks about paragnAna

9th centum – talks about paramaBhakti

10th centum – asks for nitya kainkarya (anuBhava 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 shuddha sattvam (objects in vaikuNTha which are filled with only sattva guNa), mishra sattvam (have combination of sattva, rajO & tamo guNas) & kAla tattvam.

BhagavAn 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 BhEdam**). He is all three kArANAs (upAdAna, nimitta & sahakAri kArANA) for all objects.

He does not have any dOSha attached to Him & is amalan in all aspects (**klEsha karmAdi ashESha 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 jeevAtmas). He is parabrahma as He is superior to everyone & found everywhere (**parabrahmaBhootam**).

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There are five types of kIEsha - avidya (agnAna), asmita (ahankAra), rAga (desire), dwESha (anger) & aBhinivEsha (deep effort to attain something). karma is the root cause for kIEsha.

There are four types of dOShas - kIEsha, karma, vipAka (rebirth due to karma) & Asaya (samskAra guNa based on gnAna)

The kalyANa guNas are His inherent qualities (**swABhAvika**) & exist forever with Him. BhagavAn has amazing countless kalyANa guNas (**anavadhika-atishaya**).

His guNas can be divided into two categories

1. paratva suggesting prApyatva
2. saulaBhya suggesting prApakatva

BhagavAn's **swaroop**a is described by six guNas

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

His **swaroop**a **nir**oopaka guNa which suggest His paratva are

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

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guNas which describe His saulaBhya & help to seek Him

1. **sausheelya** – though He is great, He mixes very well with people of lesser calibre
2. **vAtsalya** – He converts dOShas of His Ashritas to guNas
3. **mArdava** – He is too soft & cannot bear the separation from His aDiyArs
4. **Arjava** – He is simple & straight forward
5. **sauhArdam** – He considers everyone as His friend & 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 Ashritas who are in distress
8. **mAdhurya** – He is very sweet by nature & attracts the eyes & mind of even His enemies
9. **gAmBheerya** – He feels that He has not done much to His aDiyArs & wishes to do more & more
10. **audAryam** – He gives what His Ashritas desire
11. **chAturya** – He gives Himself to His Ashritas
12. **sthairya** – He keeps up the promises to His Ashritas

Three guNas describe Ashrita virOdhi nirasana sAmarthyam

1. dhairya
2. shaurya
3. parAkrama

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

1. satyakAma
2. satyasankalpa

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3. krutitva
- 4.krutagnatva
5. Adi - this includes guNas like Anrushamsya (not cruel), etc

shreerangashAyianam – all AzhwArs have performed sharaNAgati to archA avatAra (shreeranganAtha)

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 swaBhAvO aham – jeevAtma should realise that he is dAsa to BhagavAn. This indicates meaning of “nArAyaNAya”. While doing kainkarya, one should not consider that he is doing it & feel happy on doing it (kartrutva buddhi tyAga & swaBhOktrutva buddhi). This is what is told in second centum of tiruvAimozhi.

The jeevAtma remains as dAsa to BhagavAn both in this leela viBhooti & also in nitya viBhooti. 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 swaBhAvO aham – aham implies that this Atma is used only for Bhagavad anuBhava as the Atma has lost its swAtantrya & is also not into viShayAntaras. This is what is told in second centum of tiruvAimozhi.

tadEka anuBhavah – BhagavAn is the only subject matter for gnAna & Bhakti. This is what is told in third centum of tiruvAimozhi.

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

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paripoorNam – swaroompa, roopa, guNa & viBhooti of BhagavAn. This is the gist of fifth centum of tiruvAimozhi

Bhagavantam – BhagavAn has two special features – aKhilahEyapratyaneekatva & kalyANaguNaikatAnatva

vishadatama anuBhavEna nirantaram anuBhooya – they are the three phases of Bhakti – paraBhakti, paragnAna & paramaBhakti. Once associated with BhagavAn, He cannot bear the separation. anuBhava is gnAna & anoBhooya means that BhagavAn is the subject matter of this gnAna

tat anuBhava janita anavadhika atishaya preetikArita ashESha avasthOchita ashESha shEAhataikaratiroopa nitya kinkarO – then a prapanna requests for nitya kinkarya. There are three aspects included in this.

1. The love or Bhakti 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 shEShatva

This is what is told in tenth centum of tiruvAimozhi.

- nitya kinkarya in shoozh vishumbu, muniyE dashakam
- Ekaratiroopa in shenjol tirumAlirum shOlai
- avasthOchita in kaNNan aruL
- preetikArita in vEy maru shArvE
- tadanuBhavajanita in tAzha tAmarai & keDu miDar

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

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स्वात्म नित्यनियाम्य नित्यदास्यैकरसात्म स्वभावानुसन्धानपूर्वक भगवदनवधिकातिशय
स्वाम्याद्यखिलगुणगणानुभवजनितानवधिकातिशय प्रीतिकारिताशेषावस्थोचिताशेषशेषतैकरतिरूप
नित्यकैङ्कर्य प्राप्त्युपायभूतभक्ति तदुपाय सम्यग्ज्ञान तदुपाय समीचीनक्रिया तदनुगुण सात्त्विकतास्तिक्यादि
समस्तात्मगुणविहीनः,

svAtma nityaniyAmya nityadAsyaikarasAtma
swaBhAvAnusandhAnapoorvaka BhagavadanavadhikAtishaya
swAmyAdyaKhila guNagaNAnuBhavajanitAnavadhikAtishaya
preetikAritAshEShAvasthOchitAshEShashEShataikaratiroopa nityakainkarya
prAptyupAyaBhootaBhakti tadupAya samyaggnAna tadupAya
sameecheenakriyA tadanuguNa sAttvikatAstikyAdi
samastAtmaguNaviheenah,

shree rAmAnuja highlights the three important features that a prapanna should possess to do sharaNAGati – 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 swaBhAva anusandhAna poorvaka Bhagavad). 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 Bhakti yOga to attain Him.

दुरुत्तरानन्त तद्विपर्यय ज्ञानक्रियानुगुणानादि पापवासना महार्णवान्तर्निमग्नः, तिलतैलवत् दारुवह्निवत्
दुर्विवेच त्रिगुण क्षणक्षणस्वभावाचेतनप्रकृतिव्याप्तिरूप दुरत्यय भगवन्मायातिरोहित स्वप्रकाशः,
अनाद्यविद्यासञ्चितानन्ताशक्य विस्मत्सन कर्मपाशप्रग्रथितः, अनागतानन्तकाल समीक्षयाऽपि
अदृष्टसन्तारोपायः, निखिलजन्तुजात शरण्य, श्रीमन्नारायण, तव चरणारविन्दयुगळम् शरणमहम् प्रपद्ये॥

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duruttarAnanta tadviparyaya gnAnakriyAnuguNAnAdi pApavAsana
mahArNavAntarnimagnah tilatailavat dAruvahnivat durvivEcha triguNa
kShaNakSharaNaswaBhAvAchEtanaprakrutivyAptiroopa duratyaya
BhagavanmAyAtirOhita swaprakAshah anAdyavidyA sanchitAnantAshakya
visramsana karmapAshapragrathitah anAgatAnantakAla sameekshaya api
adruShTasantArOpAyah niKhilajantujAta sharaNya shreemannaArAyaNa tava
charaNAravindayugaLam sharaNamaham prapadyE

duruttarAnanta tadviparyaya gnAnakriyAnuguNAnAdi pApavAsana
mahArNavAntarnimagnah - I don't have all the requisites of doing
sharaNAgati. 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 kShaNakSharaNaswaBhAva
achEtana prakruti vyAptiroopa duratyaya BhagavanmAyA tirOhita
swaprakAshah - above all these, I am also caught in the net of mAya called
prakruti which is controlled by BhagavAn. So, I am unable to recognise my
(jeevAtma) swaroota. This mAya can never be destroyed & this further spoils
us by our guNAs namely sattva, rajO & tamO guNAs

anAdyavidyA sanchitAnantAshakya visramsana karmapAsha 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.

niKhilajantujAta sharaNya shreemannaArAyaNa - O Lord who is the protector
of the world! Please protect us. Moreover, You also have shreedEvi besides
You who is there to remind You about us (puruShakAra). So, we seek shelter
in Your tiruvaDi tAmarai

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

tava - para swarootpa (the Supreme Lord, shreeman nArAyaNA)

charaNAravinda yugaLAm – upAya swarootpa (He alone is upAya)

sharaNam – virOdhi swarootpa (He is the one who clears our obstacles that come in the way of attaining Him)

aham – swa swarootpa (jeevAtma swarootpa that we are dAsa & dependent on Him – shEShatva & pAratantrya)

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

एवमवस्थितस्याप्यर्थित्वमात्रेण, परमकारुणिको भगवान्, स्वानुभवप्रीत्योपनीतैकान्तिकात्यन्तिक
नित्यकैङ्कर्यैकरतिरूप नित्यदास्यम् दास्यतीति विश्वासपूर्वकम् भगवन्तम् नित्यकिङ्करताम् प्रार्थये ॥

EvamavasthitasyparthitvamAtrENa, paramakAruNikO BhagavAn, swAnuBhavapreetyOpaneetaikAntikAtyantika nitya kainkaryaikaratiroopa nityadAsyam dAsyateeti visvAsapoorvakam Bhagavantam nityakinkaratAm prArthayE ||

I am loaded with all the virOdhis for this upAya of sharaNAgati. shreeman nArAyaNA is both paratattva & prApya. How can one approach such a great person. We are loaded with sins. Also, there is no one else whom I can seek to help me out from all these.

Evamavasthitasypa – though I have all the above said qualities,

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arthitvamAtrENa paramakAruNikO BhagavAn - BhagavAn who is a parama kAruNika allows me to go near Him, shreedEvi 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 sharaNAgati.

swAnuBhavapreetyOpaneetaikAntikAtyantika nitya kainkaryaikaratiroopa nityadAsyam dAsyateeti - He out of His gnAna & shakti will attract us towards Him though we are not eligible. He will also show us His tiruvaDi & make us seek Him (sharaNAgati). He will make sure that we get kainkarya forever & maintain our dAsya swaroompa.

vishvAsapoorvakam Bhagavantam nityakinkaratAm prArthayE - vishvAsa is a must for sharaNAgati. He is the one who instils that vishvAsa in us.

तवानुभूतिसम्भूतप्रीतिकारितदासताम् ।

देहि मे कृपया नाथ! न जाने गतिमन्यथा ॥

tavAnuBhootisamBhootapreetikAritadAsatAm |

dEhi mE krupayA nAtha na jAnE gatimanyathA ||

O 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 Bhakti to reach You.

सर्वावस्थोचिताशेषशेषतैकरतिस्तव ।

भवेयम् पुण्डरीकाक्ष ! त्वमेवैवम् कुरुष्व माम् ॥

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sarvAvasthOchitAshEShashEShataikaratistava |

BhavEyam puNDareekAkSha tvamEvaivam kuruShva mAm | |

I have to do all sorts of service to You like a dAsa, in all situations. O 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 – 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 engalLai koLLAmal pOhAdu - You should not refuse our kainkarya looking at our kuTrams

एवम्भूत तत्त्वयाथात्म्यावबोध तदिच्छारहितस्यापि एतदुच्चारण मात्रावलम्बनेन उच्यमानार्थ परमार्थनिष्ठम् मे मनः त्वमेवाद्यैव कारय ॥

EvamBhoota 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 from developing 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 I have the desire to achieve this.

SRIRANGA GADYAM

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

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

अपारकरुणाम्बुधे! अनालोचितविशेषशेषलोकशरण्य! प्रणतार्तिहर! आश्रितवात्सल्यैक महोदधे!
अनवरतविदित निखिलभूतजात याथात्म्य! सत्यकाम! सत्यसङ्कल्प! आपत्सख! काकुत्स्थ! श्रीमन् नारायण!
पुरुषोत्तम! श्रीरङ्गनाथ! मम नाथ! नमोऽस्तु ते ॥

apArakaruNAmbudhE anAlOchitavishEShAshEShalOkasharaNya
praNatArthihara AshritavAtsalyaika mahOdadhE anavaratavidita
niKhilaBhootajAta yAthAtmya satyakAma satyasankalpa ApatsaKha
kAkutstha shreeman nArAyaNa puruShOttama shreeranganAtha mama
nAtha namO astu tE ||

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

shree rAmAnuja addresses BhagavAn who is sharaNyan (one who is resorted to) directly & 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 BhagavAn’s adhikAra pradhAna for which the sole reason is His kAruNya.

anAlOchitavishEShAshEShalOkasharaNya – He is sharaNyan 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

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

AshritavAtsalyaika mahOdadhE – He converts all the dOShas of a prapanna to guNAs due to His vAtsalya

anavaratavidita niKilaBhootajAta yAthAtmya – we are filled with agnAna & also do not have the capacity to perform sharaNAgati. 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 sarvashaktan (**satyasankalpan**). He is the only one who destroys our enemies when we are in trouble (**ApatsaKha**).

kAkutstha – one born in soorya vamsha as shreerAma

shreeman – He is always accompanied by sreedEvi who refrains Him from casting His nigraha shakti on us. She is always beside Him and is the puruShakAra BhootE 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 & shriyahpati & is different from all other jeevAtmas

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

SRIRANGA GADYAM

mama nAtha – He is our swAmi

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

॥ इति श्री भगवद्रामानुजविरचिते श्रीरङ्गद्यम् समाप्तम् ॥

|| iti shreerangagadyam sampoorNam ||