



Jitante Stotram - Vol.1

(Contains Commentaries for Canto 1)

(Based on the vyakhyanam of Sri Periyavaccan Pillai)

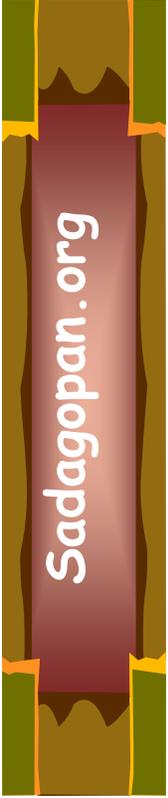


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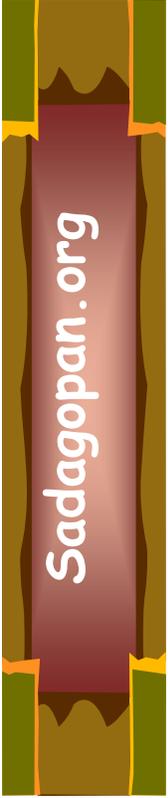
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Paramapadam



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sweta dweepam



॥ श्रीः ॥

श्री जितन्ते स्तोत्रम्

प्रथम जितन्ते स्तोत्रम्

Jitante Stotram

Prathama Jitante Stotram

(A translation of the avataarikai of the Jitante stotra vyakhyanam graced by
Sri Periyavaacaa Pillai)

ॐ

INTRODUCTION BY DR.M.N.RAMANUJA

Jitante stotram is a **Rigveda khilam** meaning an unfrequented portion. Just as Purushasuktam which propounds the tenets, exists in all Sruthis, so also, this Jitante is proclaimed in the scripture and itihAsa purANAs as a mahamantram and classified as a rahasyam on par with tirumantram. This Jitante, being a portion of the Apourusheya vedas, it may be questioned as to how it exists in the other man-made works like ItihAsa and PurAnas. The answer is: Khilam is a highly unfrequented portion. The Sutrakaras have studied vedas with khilam portions. They have mentioned and included Jitante as a mantram in ItihAsa PurAnas as evidenced by the quotation "Jitanta iti mantreNa".

The residents of SwetadwIpa, who have yielded their hearts to the virtues of



KshIrAbdhi nAtha like His beauty, sing this Jitante hymn. It is graded as a stotram as it is dearest to the lord, who is fond of praises (stavapriya). This stotram appears in a place hard to access even to Brahma and others. How possibly could it then find a place in ItihAsa and PurAnas and become accessible to humans? Here is how: - When Narada bhagavan was on his way to Sweta DwIpa to visit and worship KshIrAbdhi NATHan, who is the God revealed by this mantram, he saw sages Ekata, Dvita, and Trita doing penance. Narada thought, "How can I hope to see the object which even these sages are unable to approach" and returned and asked them "What is then appropriate for me to do?" They replied, "In this place, the stotram, with which, the residents of Sweta dwIpa, praise KshIrAbdhi nATHan has been obtained and learnt by us by virtue of our long penances. You may learn it from us and recite it every day". Narada learnt this Jitante from them and was on his way, when on a mountain called Jayantha, one Kutumbi, who came to know from Narada of the episode of the birth of this stotram from Brahma, insisted on learning it and accepted it from Narada. From then on, it was written (by Kutumbi) in ItihaAsa and PurAnas and became available to all devotees of the God.

When we contemplate on the inner meaning of this stotram it appears like the commentary on Prapatthi. Sri Parasara Bhattar has said of this, in a muktaka (free) slokam,

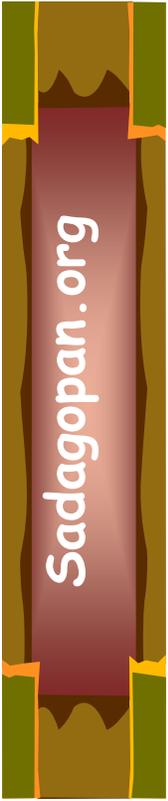
अविद्यातो देवे परिवृढतया वा विदितया

स्वभक्तेर्भूमना वा जगति गतिमन्यामविदुषाम् ।

गतिर्गम्यश्वासौ हरिरिति जितन्ताह्वयमनोः

रहस्यं व्याजहे स खलु भगवान् शौनकमुनिः ॥

avidyAto dEvE paribhriDhatayA va viditayA





sva bhaktEr bhUmNA va jagati gatimanyAm avidushAm |

gatiR ganyaScAsow haririti jitantAhvaya manO:

rahasyam vyAjahrE sa khalu bhagavAn Saunaka muni: ||

Meaning:

The eligible candidates for Prapatthi are ajn~as, sarvajn~as and bhakti paravashars. ajn~a is one who does not have jn~ana and sakti for attaining God; sarvajn~a is one who knows that God can not be measured in terms of space, time, and other mundane objects and thus does not put any effort to attain God, knowing that God is unattainable by any other means; bhakti paravashan is one who although having the necessary jn~ana and sakti is unable to follow the prescribed rules for attaining God due to addiction to bhakti. These three types of persons know of no other means except God. For them the target and means of reaching it are both, the Lord Himself. This is the actual secret meaning, of the mantram called Jitante, which was expounded by that omniscient sage bhagavan Saunaka.

Atma is an asset and God is its owner. One who is solely the servant of the Lord alone can be the adhikari for dvayam. This swami-dasa relationship exists since time immemorial. Not realizing this due to a long connection with prakruthi (primordial matter), and due to Ahankara and Mamakara, the Atma usurps the Lord's qualities of swamitva and swatantrya and becomes a robber of the soul (Atmaapahaari). The lord seeing the Atmas which are under opposition to Him as exemplified by Hiranyakasipu saying "paramesvara samjn~o ajn~a krimanyo mayyavasthite" and Ravana saying "dvidhaa bhajyeyam apyevam na nameyam tu kasyacit", thought that these Atmas can not be redeemed with the help of Shaastras; they are addicts to sense objects; so let Me attract them using their own addiction by showing My beauty and other kalyana gunas. He first generated their taste for His beauty and once attracted by that beauty, He became their means of reaching Himself and once they stuck to Him as the Upaaya (means), He became their prapya (goal). These aspects are dealt with in this stOtram of Jitante.



Thus, the first slokam briefly states the target and the mode of reaching it. The further slokams elaborate on this aspect as opined by Sri Parasara Bhattar in his nirvaham.

Alternately, the first two slokas describe the prapya and prapaka and the further slokams justify the above by describing the Saranyatva of the Lord according to TiruNaraiyur Araiya's nirvaham. When it is appropriate to state first, the Saranyatva and then describe the prapya and prapaka, why is it done in the reverse here? Araiya opined that this is done in the analogy of the first occurrence of God's union in "tiruvaaNai ninnaaNai" and then followed by separation as "peraavaaNai" in muniye nAnmukane decade.

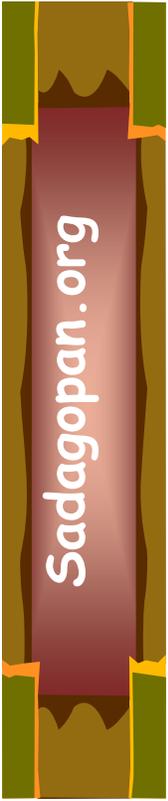
ADDITIONAL INTRODUCTORY NOTES BY DR. V. SATHAGOPAN

JitantE StOtram is one of the most ancient stOtrams, whose history is lost in the tracks of time. It is said to be linked to the Khila bhAgam (supplementary section) of Rg Vedam. The entire text of JitantE stOtram is found in the Paancha-Raathram texts. We recite sections of Jitante stOtram at the end of Bhagavath AarAdhanam.

The audios on the entire JitantE stOtram are at: <http://www.prapatti.com> Sriman Sundar Kidambi has recited these sLOkams with his clear and delectable voice. Please enjoy listening to these audio files.

ORGANIZATION AND CONTENT OF JITANTE STOTRAM

There are six sections (Six JitantEs) to the JitantE stOtram. There are a total of 128 and half sLOkams housed in these six JitantEs. The first JitantE has 20 sLOkams, the second has 40, the third has 16, the fourth has 17, the fifth has 20 and the sixth has 15 and half sLOkams. These 128 and half sLOkams distill the essence of Sri VaishNavA's approach to Sriman NarAyaNa in the most devotional bhavana (mood). The six sections of the Jitante stOtram have been linked by the commentators to the Pancha Kaala PrakriyA of ParamaikAnthi. The sixth JitantE can be recited at all times outside the PanchakAla dinasari (Five



assigned time periods like Abhigamana, Ijya, UpAdhAna, SvAdhyAya and Yoga) of SrI VaishNavAs. Swamy Desikan has summarized in ten sLOkams the Pancha Kaala PrakriyAs based on the nithya grantham blessed to us by AchArya RaamAnujA: <http://www.sundarasimham.org/ebooks/ebook36.htm>

PANCHA KALA PRAKRIYAS AND JITANTE STOTRAM:

The commentators of the six Jitante stOtrams have suggested that the first 5 JitanteS have to be recited at each five of the Pancha kaalams:



abhigamana Aradanam at srimatam

Thanks: www.ahobilamutt.org

The 20 sLOkams of the first Jitante for instance is to be recited at the end of the first of these 5 Kaalams (abhigamanam)... the fifth Jitante is recommended for recitation at the Yoga Kaalam (just before resting for the night), the final kaalam of the VaishNava Dinasari. The sixth Jitante once again can be recited and reflected upon at any time of the day or night.

Individual sLOkams from the 5 JitanteS associated with each of the Pancha kaalams are:



- SLOkam 2.14 at the end of Abhigamanam
- SLOkam 2.40 at the end of Ijyaa
- SLOkam 3.16 at the end of UpAdhAna
- SLOkams 4.15 and 4.16 at the end of SvAdhyAya
- SLOkam 5.20 at the end of Yoga period.

JITANTE SLOKAM AS MAHAA MANTRAM:

The well known First sLOkam of the First Jitante is considered as a Mahaa mantram:

jitantE punDareekAksha namastE viSvabhAvana |

namastEstu hrisheekESa mahApurusha pUrvaja ||

This sLOkam (Jitante 1.1) is seen three times more among the 128 and half sLOkams of the six JitanteS: Jitante 3.1, 5.1 and 6.1.

The first sLOkam of the 2nd and the 4th JitanteS are close to the Jitante 1.1:

jitantE puNDareekAksha poorNa-shADguNya Vighraha |

parAnanda parabrahman namastE paramAtmanE || -- Jitante 2.1

jitantE puNDareekAksha namastE viSvabhAvana |

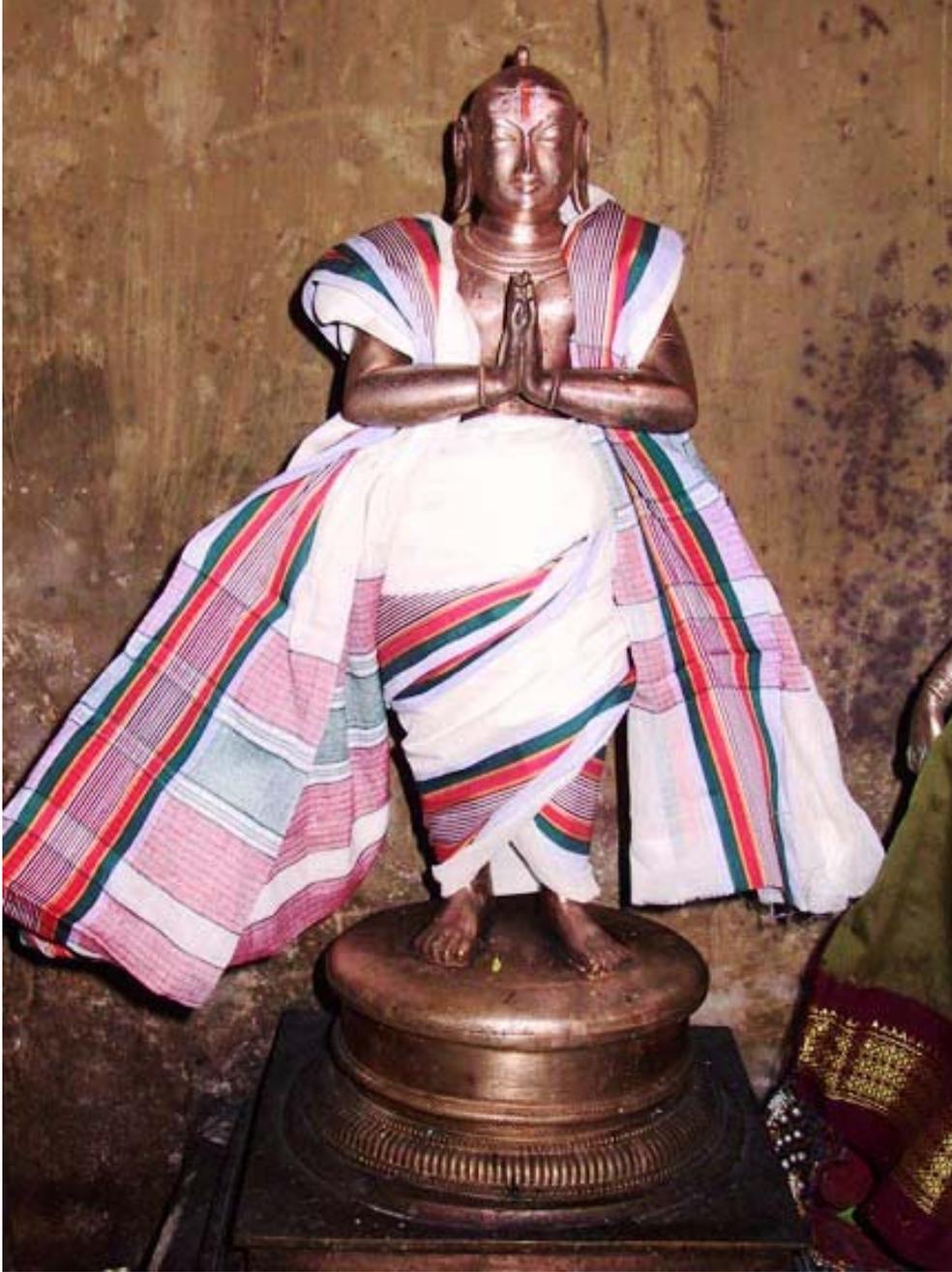
namastE vaasuudEvAya SaantAnanta cidAtmanE || --Jitante 4.1

THE COMMENTARIES FOR THE JITANTE STOTRAM:

The most elaborate and scholarly commentary is by VyAkyAna Chakravarthy, Periya VaacchAn PiLLai (b 1228 C.E). He is considered as an avathAram of Lord KrishNa and He blessed us with the commentaries for the first 14 Jitante SLOkams. It is our dhurbhAgyam that Periya VaacchAn PiLLai did not complete the



commentaries on the rest of the 114 and half sLOkams. The MaNipravALA commentaries of Periya vAcchAn PiLLai for the first 20 sLOkams have been translated into English skillfully by Dr. M.N. Ramanuja of Bangalore at adiyEn's request.



periyavachchan pillai

Thanks: www.Srisrianna.org



During the last hundred years, Vaikunta Vaasis, PutthankOttakam SrinivAsAcchAr Swamy and MadhurAnthakam T.E. VeerarAghavAcchAr Swamy have assembled brief commentaries on all the sLOkams of JitantE stOtram.

The most recent commentary of Jitante StOtram is by Srimathy Padma Sudarshan of Chennai and it has been released by the VisishtAdhvaitha PracahraNi Sabha of Chennai two years ago. It has English translation and brief notes on each of the sLOkams. Dr. S. Padmanabhan of the Department of Sanskrit has added Tamil translations for each of these sLOkams. The copies of this monograph can be obtained at VisishtAdhvaitha PracharaNi Sabha, 27 VenkatEsa AgrahAram, Mylapore, Chennai 600 004.

ATTEMPTS AT A NEW COMMENTARY BY DR. V.SATHAKOPAN:

adiyEn seeks the anugraham of the dhivya damapthis of Srirangam to undertake the task of providing traditional commentaries on the 114 and half sLOkams that have not been commented upon in detail so far. adiyEn would attempt to bring out the central message of JitantE StOtram summarized by Swamy ParAsara Bhattar in one of His Mugdhaga SLOkam that has been quoted earlier:

अविद्यातो देवे परिवृढतया वा विदितया

स्वभक्तेर्भूमना वा जगति गतिमन्यामविदुषाम् ।

गतिर्गम्यश्वासौ हरिरिति जितन्ताह्वयमनोः

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avidyAto dEvE paribhriDhatayA va viditayA

sva bhaktEr bhUmna va jagati gatimanyAm avidushAm |

gatir gamyAScAsow haririti jitantAhvaya manO:



rahasyam vyAjahrE sa khalu bhagavAn Saunaka muni: ||

Meaning:

Sounaka Rishi revealed for us the central meaning of the mantram revered as "jitantE". He revealed that Hari is the one and only upAyam (means) and upEyam (goal) for all, be they ignorant ones about the Bhagavath Vishayam (ajn~an) or experts in Bhagavath vishayam (Sarvajn~an) or prominent practitioners of Bhakthi yOgam. That Hari is the Gathi and Gamyam is the secret revealed by the jitantE manthram.

Lord Hari is the sole refuge for us all, when it comes to gaining freedom from the cycles of births and deaths. He alone can bless us to reside with Him at His Supreme abode and grant us the incomparable nithya Kaimkarya SaamrAjyam at Sri Vaikuntam through Saayjuya Moksham.





VaikuntaNatha (Thanks SrI S Rajagopalan)

Slokams & Commentaries



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Pundarikakshan-USA-dolai kannan
Thanks: Sri Murali Desikachari



STOTRAM 1

जितन्ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।

नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वज ॥ १ ॥

jitantE punDareekAksha namstE viSvabhAvana |

namastEstu hrisheekESa mahApurusha pUrvaja ||

Meaning

pundareekAksha	:	oh lotus eyed, this object called soul has been conquered by you
nama:	:	this is not mine
tE	:	This is yours
viSvabhAvana	:	oh creator of all the universe
hrisheekESa	:	controller of senses
mahApurusha	:	oh greatest among the givers, munificent
pUrvaja	:	born prior to all
namstEstu	:	this soul should be divested of my ownership and should become your rightful possession.

INTRODUCTION (AVATARIKAI):

This sloka tells how the Lord conquers the straying person by displaying His beauty and makes him pray to Him as the decided goal.

The straying person has taken a vow as it were of deviating and diverging from God (cf. yAdAnum paRRi nIngum viratam) and indulging in other sense objects.



The Lord on the other hand, chases the person as it were, severs his interest in the sense objects, inculcates svarUpa jñ~Ana in him, and pledges not to return without gaining ownership of the person. Whenever he strays to other objects of interest, He displays His beauty and conquers him (cf. *irundAn kandukondu*). Being pleased with the person's defeat, He asks "who is defeated?"; then the person replies (cf. *torROm mada nenjam emberumAn nAraNarku*) that "Victory is Yours. Is there something that You cannot conquer by the brahmAstra of Your lotus like eyes. (*punDarIkAkshatva*)". After all it is only by way of the eyes that living beings can impress influence and enslave each other. So here it says that You are conquering us with the help of Your lotus-eyes. (cf. *iNaik koottham koLO ariyEn*). A self-willed person can be brought around by sAstras but to bring around a viShaya pravaNa, (one who indulges in sense objects), is there any other implement better than beauty.

COMMENTARY:

namastE - Now who conquered whom and whose property was conquered ? I have stolen the Atma belonging to You. You conquered me and took back Your property. (cf. *aham api na mama bhagavata Eva aham asmi*). The word - *nama:* - denotes surrendering. *namastestu* -- kindly prevent the usurpation of the soul by me and appropriate it for Yourself. When God is helping me by creating my interest in Him for His benefit, why should I, a chetana rush and solicit for His slavery (*kainkaryam*)? The moment He created interest for a chetana in Him and enlightened him with svarUpa jñ~Ana, the next spontaneous thing for the chetana is to wake up and solicit for His *kainkaryam*, in line with what is appropriate for his svarUpa.

When the hunchback dwarf (*kubjA*) woman's hunch was removed by Lord krishNa, she requested krishNa to come to her house for enjoyment. (cf. *vastrE pragrihya govinda, mama gEham vrajEti vy*). Likewise, here too God removes a hunch of the Atma - chetana, in the form of ahankARA and mamakARA by displaying His beautiful eyes. When the svatantrya of the chetana is removed and pAratantrya shines through, he becomes fit for the spirit and taste of *kainkaryam*.





Similarly, the Lord impressed the florist, mAIAkArar, by His beauty, made him fall at His feet several times and made him offer all the garlands and accepted his services (cf. puna: puna: praNamyAha mAIAkArO ativismita:).

viSva bhAvana -- creator of the universe. For a Person who could create this woe-begone universe from nothing, can He not infuse goodness in me who am existing? Is it a difficult task for Him? After all, what is His objective in creation -- to pick out at least a few mumukshus after the refinement of chetanas. Obtaining mumukshus is for His pleasure.

hrishIKESa -- At the beginning of creation, there was no diversion for the souls to stray from God. Now there are the incorrigible sense organs and the objects for indulgence, to drag the souls away from God. Hence You can control the senses and help me by reining my senses. "Yo vAchi tishThan, yacakshushi tiShThan" etc. I, the chetana, is ever since creation, submissive to the sense organs.

Even if one is omnipotent why will anyone do what all he can? - Because You are MahApurusha -- You are omnipotent, but do You use Your potency? Yes, You are the greatest of all liberal, munificent persons. You gift the desires of Your bhaktas so profusely that they do not have to beg You again. You and Your assets are all spread out for the benefit of Your devotees. (cf. sa sarvAn arthinO drishTvA samEtya pratinandya ca). This munificence is explained in practice, next.

pUrvaJa -- in creation, in incarnation and in being upAya, You are at the head of all gains and losses. In every event, the gains, fruits and losses are primarily Yours. Just as in 'bahusyam prajAyEya' the benefit and pride of descending through many bodies, is His own, so also, in 'EkAkI na ramEta', the displeasure of loneliness is also His own. Even in incarnation, as in 'sambhavAmi Atma mAyayA' the incarnation is by His free will for the sake of steering a few good souls towards Himself. If one asks that He took birth owing to the pleas of devas, as in 'sa hi devair arthito jajne'; the answer is no; it was an excuse; but protection of saadhus was His main benefit; as in 'paritrANaya sadhUnAm'. This is just as in the case of Arjuna; in the guise of encouraging him to wage war, Krishna discoursed on the



yoga of bhakti towards Himself. As in 'upAyopEyatve tadiha tava tatvam', just as the virtue of upEyatva is eternal to Him, so also the virtue of upAyatva. His upAyatva does not surface merely when a chetana accepts Him. Sri Parasara Bhattar said in SriRangarajastavam --

"Upanishad declares that Sriman nArAyaNa, appropriates for Himself for His own benefit, all the chits and achits by the processes of creation, control and protection. So UpAyatva and UpEyatva are His Svarupa and not mere qualities. Therefore, You who sleeps in Srirangam, I do take refuge in You without any pretext and subterfuge".

Even during the time of bhoga or enjoyment, He, to show His precedence over the gopis in five lakh houses keeps the flute over His mouth and plays it. And for a chetana who develops a keen desire to sustain this bhoga, uninterruptedly, He shows him the way so that he may not have to search for Him and awaits his arrival at the Vaikuntham along with His consort Shree. (SriyA sArdham jagatpati: AstE Vishnur acintyAtmA bhaktair bhAgavatais saha).



STOTRAM 2

देवानां दानवानां च सामान्यमधिदैवतम् ।

सवर्दा चरणद्वन्द्वं व्रजामि शरणं तव ॥ २ ॥

dEvAnAm dAnavAnAm ca sAMAnyam adhidaivatam |

sarvadA caraNa dvandvam vrajAmi SaraNam tava ||

Meaning:

dEvAnAm	:	for those having devotion to Vishnu
dAnavAnAm ca	:	and for those without devotion to God
sarvadA	:	always
sAMAnyam adhidaivatam	:	equally accessible for surrender
tava	:	your
caraNadvandvam	:	the pair of feet
saraNam	:	As my means to reach the goal
vrajAmi	:	I determine

INTRODUCTION:

In the previous sloka, He determines the goal and implements the means in order to attain it. He set sight on the best goal of all goals and employs the best means available. In this world which is replete with those whose only aim is procuring son, cattle and eatables, those who only cherish getting heaven by praying to gods as the accomplishment, those who surrendering to Isvara, expect to obtain designations of Indra and others, it is hard to come by even one person whose



cherished credo is to involve in uninterrupted service at the feet of the Lord who is the supreme of all, possessing all auspicious qualities, and who is the sovereign of both empires. As in "manushyANAm sahasreshu" and "sa mahAtmA sudurlabha:", such a person hardly exists even from the standpoint of the Lord Himself. Similarly, when considering the means, while some cling to means like karmayoga etc, while some others cling to God's names (as in 'kim japan muchyatE jantur janma samsAra bandhanAt'), while some resort to special locations (as in 'dEshO ayam sarvakAmadhuk') and so on thus there are numerous means in correspondence with the diverse mentalities of different groups of people. However, in this samsAra, it is rare to find one resorting to so easy and unhazardous a means as siddhopayam. This is concerned with such a siddhopayam. If it is intended to comment on dvaya, then why start with determining the prApya? It is because, it is on account of the prApya that the interest in it is roused and other things followed. Hence, first the determination of the prApya and then the acceptance of an appropriate means to reach it.

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caranadvandvam-gitacharyan swarna thiruvadi

Thanks: Sri Diwakar





COMMENTARY:

There is no eligibility constraint for the acceptance of this means. dEvas and dAnavAs are equally eligible. dEvas are defined as those who are classified as favourable to the Master (God). dAnavAs are those classified as unfavourably disposed to God. "dvau bhUta sargau lokesmin daiva Asura Eva cha" the whole creation is classified into daiva and Asura prakritis. "sAmAnyam adhidaivatam caraNa dvandvam" -- the pair of feet that is common to all. Not that it is common to all by virtue of relationship but by virtue of equal accessibility by all. How? When they are opposed to God, He considers them as unfavourable to the devotees and does away with them. cf "avuNarkenRum salam purindu angaruLillAttanmaiyALan". Hence, the pair of His feet like Sunshine is for everyone to feel possessive about and to surrender to, for everyone irrespective of lowness by birth character and conduct or highness by virtue of the same. After all, it was accessible to Vibheeshana who had eaten the alms thrown by Ravana and justifyingly said "sarvaloka SaraNyAya rAghavAya". The word of the Lord who is SaraNya is "samOham sarvabhUtEshu". He becomes highly sorrowful when people are in distress. "vyasanEshu manushyANAm". The people are symbolic of everyone that can surrender to Him. When it comes to the event of surrendering He says "yadi vA rAvaNa: svayam", "ellA ulakum tozhum AdimUrti" and "podu ninRa ponnam kazhal" said nammAzhvar. (sarvada) even in the event of opposition, the tiruvadis eagerly await one's desire for protection. cf. "pApAnAm va shubhAnAm vA ... kAryam karuNam AryENa..." This verily is the purport for the "anAlochita vishEshA...loka SaraNya".

(caraNa dvandvam) points out the beauty of the twinness of the pair of feet. They double up as best means for the goal and again as the object of adoration after attaining the goal. (SaraNam vrajAmi) I accept as the means. The aforementioned common acceptability and accessibility by all is regarding this siddhopayam. The other kinds of means (sAdhanAntaram) are however licensed only to those with specified qualifications. The meaning of vraj-gatau which is - to go - is here intended to mean mental determination. This means that it is not



necessary to physically be next to God and hold His feet. It is enough to set off with a constant idea of holding His feet. Even AchAryas are fond of this point of the present tense used in 'vrajAmi'. This point is also in accordance with "sakridEva prapannAya".



STOTRAM 3

एकस्त्वमसि लोकस्य स्रष्टा संहारतरस्तथा ।

अध्यक्षश्चानुमन्ता च गुणमाया समावृतः ॥ ३ ॥

Ekastvamasi lOkasya srashTA samhArakastathA |

adhyakshaSca anumantA ca guNamAyA samAvrita: ||



lOkasya shrashTA-thiruvAdanur perumal

Thanks: SrI Prasanna Soundararajan

Recall:

The first slokam was concerned with the selection of the prApyam - the goal to



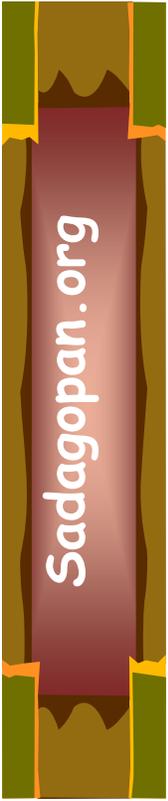
be obtained. The second slokam is an explanation for the word 'namaste'. The need for the explanation arises for, though the word 'nama:' is common for other means also, as in 'madyAjI mAm namaskuru', here it is a synonym for 'SaraNa'. The going for 'SaraNam' that was advised in 'gachchadhvam Enam SaraNam SaraNyam purusharshabhA:' was followed by namaskAram as in 'draupadyA sahitAs sarvE namashchakrur janArdanam' which proves that the word 'SaraNam' and 'namas' are synonymous.

Meaning:

- lOkasya : of all the worlds
- srashTA : creator
- tvam Eka: asi : You are the only one
- tathA : likewise
- samhAraka: : the annihilator (you alone)
- adhyaksha: ca : patiently awaiting the time and opportunity for protecting
- anumantA ca : allowing a person who voluntarily involves himself in those activities which lead to further imprisonment in the samsAra
- g u N a m A y A : You are also curtained and made invisible by Prakruti which consists of three guNas called sattva, rajas and tamas.
- samAvrita:

INTRODUCTION:

Having mentioned the prApya and prApaka in the previous two verses, further slokams delineate the SaraNyatva (capability of providing refuge or surrenderability) as justification for accepting the upAya or the means in the



previous slokam. This slokam mentions the great qualities like omniscience etc connected with His being the origin of the universe. Just as "kArANam tu dhyEya:" the origin is to be meditated upon, so also the origin is to be surrendered to. Because, after mentioning in "yO brahmANam vidadhAti pUrvam yO vai vEdAmsca prahiNOti tasmai" about the origin of the universe, comes "mumukshur vai SaraNam aham prapadyE" in which the vEdas ordain Prapatthi at His feet as the first rung in the ladder of liberation process.

COMMENTARY:

IOkasya srashTA -- the creator of every object that is directly tangible and heard from the Sruthis. tvam -- You. This singular is to eliminate specifically all other creators. As in "AKAshAd vAyU: vAyOr agni: agnEr Apa: adbhya: pruthivI" and in "brahmA asrujat" Vedas ascribe creatorship to achetanas and chetanas how can we say that the Lord is the creator of all? For, the one who is embedded in all chetanas and achetanas is the true creator. Manu said "svAt SarIrAt sisrukshur vividhA: prajA". ParASara said "sa Eva srujyas sa ca sargakarTA sa Eva pAtyatti ca pAlyatE ch... varadO varENya:". BrahmasUtra states "tad abhi dhyAnAd eva tu tallingAt sa:". The word 'Eka' implies that He does not need any help or helper for His activities. "EKAKI na ramEta" implies that the loss if any, is His. "bahusyAm prajAyEya" implies that the sole purpose and benefit and pride of possession are all His own. "EkamEvAdvitIyam" implies the non-expectancy of any assistance or the absence of necessity for any co-executor. This aspect of unaidedness was stressed by NammazhvAr in "tani mAppugazhE enchAnrum". Thus when He can create and do all these alone without anybody's request or pleas, there is no need to reiterate that He would provide protection without doubt when some appellate actually requests for protection.

In the carama slokam "sarvadharmAn parityajya mAmEkam..." the word 'Eka' stresses the absence of need for any means, whereas, in this slokam the word 'Eka' stresses His unaided and single-handed creatorship.

tathA samhAraka: -- Just as You well-wishingly go about Your activities of



creation, so also You alone can well-wishingly go about the destruction activity. After all it is only with Your best intentions and in the interest of the one whom You destroy that when You provided the chethanas with body and organs in order to enable them to achieve their desired goals (purushArtha), when some chethanas employing this body get down to unsocial activities tormenting and harassing other beings transgressing their limits, and in so doing irredeemably push themselves to perdition, then You destroy those bad elements with absolutely good intentions in their interest. This aspect also emphasises His refuge-worthiness because He does not allow the bad element to push himself to eternal perdition at his own hands.

adhyakshasca -- He awaits patiently for the occasion or the event when the main purpose or objective of His creation -- that of voluntary generation of ardent desire for Moksha in these chethanas-- comes about.

See "AL pArtthu uzhitaruVay kanDukoL" in nAnmugan TiruvandAdi. Using this body which was provided for the purpose of achieving the human desired needs, when the chetanas, not only get down to hunt for purushArthas, but in the process, subject themselves to the eternal cycle of creation and annihilation the Lord becomes disappointed in His expectations of the chetanas. See "vyasanEshu manushyANAm bhrusham bhavati dukkhita:". So being the Lord, it is easy to imagine His obliging reaction when someone pleads for protection or redemption.

anumantA ca -- when out of indulgence and craving for other objects (other than God) the chetanas engage themselves in ritual and non-ritual activities in order to possess and enjoy them, the Lord turns His eyes away and ignores without inhibiting the chetanas. Why? God thinks "At least to obtain those trivial purushArthas, the chetana approached Me for help! I am omnipotent ever. Let me wait for the right time and place for redeeming and protecting the chetanas". So affectionate being the God, is it necessary to describe how well-wishingly obliging He would be if the chetana were to turn to Him and plead for protection.

guNamAyA samAvruta: -- what is the reason for these chetanas to become





outward-faced away from God? It is because of the Maya which is characterised by the three guNas. See "bhagavat svarUpa tirOdhAna karIm" . Since the Maya enshrouds this chetana it is equivalent to enshrouding Him from the chetana. If this chetana, which is His belonging, is a victim of the three guNas, and emotionally relents as in "poi ninra jn~Anamum pollaa....", then He alone, who is free from these guNas and omniscient, should take the chetana under His refuge. See "sattvAdayo na santIshe yatra ca prAkrutA guNA:".

When the first slokam is a summary for everything, this slokam is a detailing of 'viSva bhAvana'. The characteristic of God is being a support for the creation sustenance and annihilation and also being non-expectant of any assistance. This aspect is described in this slokam.



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**You alone are the means-ashtabhujan
(Thanks: Smt. Sumathi Suresh)**



STOTRAM 4

संसार सागरं घोरं अनन्त क्लेश भाजनम् । ।

त्वामेव शरणं प्राप्य निस्तरन्ति मनीषिणः ॥ ४ ॥

samsAra sAgaram ghOram ananta kLEsa bhAjanam |

tvAmEva SaraNam prApya nistaranti manIshiNa: ||

Meaning:

manIshiNa:	:	those who have conquered their mindstuff
tvAmeva	:	You alone
SaraNam	:	As the means
prApya	:	having resorted to
anantha kLEsa bhAjanam	:	birthplace of perennial adversities
ghOram	:	very cruel and appalling
samsAra sAgaram	:	this ocean of samsara
nistaranti	:	Do cross over

INTRODUCTION:

Since the afore-mentioned virtue of God of being the originator of the universe is common to both "kARaNam tu dhyEya:", "yO brahmANam vidadhAti pUrvam" indicating the right person to be worshipped (upAsya) and "mumukShur vai SaraNam aham prapadye" indicating the surrender to the right person, is there any practical precedent to say that Prapatthi apart from being just an organ of upAsana (worship) is an independent and self-sufficient means of liberation? Yes;



there are a few persons who were subjected to creation that pipelined their mind in the right path who accepting only You as the sole means could cross the samsAra, according to this slokam. This clarifies that Prapatthi was not merely hypothetically declared in the pramANas as the best means but carries the conviction of being followed in practice by (religious) elites.

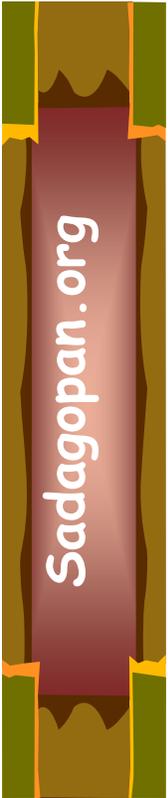
VYAKHYANAM:

What is samsAra? It is a complex mixture of:

- ignorance (*avidya*),
- deeds (*karma*),
- trace or residue of previous desires (*vAsanA*),
- taste (*ruchi*)
- connection with nature (*prakriti sambandham*) and
- six emotional states (*kAma krodha* etc) or
- six deformations (*garbha janma jarA* etc).

Even children, friends and spouses being the effects of these causes are also to be encompassed by the word samsAra. "*janma samsAra bandhanAtmucyatE*" implies that birth etc fall under the class of effects and ignorance etc., fall under the class of causes. SamsAra is described as an ocean owing to several reasons. It has no beginning and no end. It has no spatial or temporal boundaries. It pulls deep into itself those that step into it. It can only be entered into, but once entered into, one cannot find a way out to the shore by oneself without special help.

ghOram— it is appalling -- that is, it is unlike hell and other places from which people can return with the knowledge of the sufferings inflicted there. On the other hand, like a sugar coated pill, though it is a cause of spiritual destruction of the soul, it is outwardly attractive to all on account of its trivial pleasures as





cited in "innamudenat-tOnRi" . People in the samsAra, generally implement several means and methods to establish their egoism and to obtain desired objects of pleasure other than God (vishayAntara).

ananta kIESha bhAjanam -- it is the reservoir of endless adversities caused by three types of suffering (tApatraya). There is no end to sufferings in this land in stark contrast to that special land of perennial beatitude cited in "nalam antamilladOr nAdu".

tvAmeva SaraNam prApya -- the cruelty of the samsAra beset with inequalities was stated above. Now is revealed, the easy accessibility (sowlabhyam) of the means that can take us across this samsAra.

tvAm -- You who have the great qualities required of creatorship etc mentioned in the previous slokam, 'Eva' the emphasis implies that just as being single-handed and non-expectant of assistance in the process of creation, You, as a means, are non-expectant of any other co-means to be followed. You are absolutely self-sufficient as means too. In the Ahirbudhnya samhita which is supportive of this concept, the same non-expectancy of other co-means has been upheld as follows:

अहमस्म्यपराधानमालयोऽकिञ्चनोऽगतिः ।

त्वमेवोपायभूतो मे भवेति प्रार्थनामतिः ॥

शरणागतिरित्युक्ता सा देवेऽस्मिन् प्रयुज्यताम् ॥

aham asmyaparAdhAnAm AlayO akincanO agati: |

tvamEvopAya bhUtO mE bhavEti prArthanA mati: ||

SaraNAGatir ityuktA sA dEvE asmin prayujyatAm ||



Meaning:

I am a treasure house of crimes. I am insolvent and have no means. The prayerful thought that You alone must become my means, is defined as SaraNagati or surrender. Let this be implemented before this God.

Even the God who is a good refuge said "mAmEva yE prapadyantE...".

Even the service to AcArya is meant to understand the implications of this emphasis. The word 'SaraNam' in this sloka is used to preclude any upAsana or long worship. In the phrase 'vrajAmi SaraNam tava' of the second sloka, 'vrajAmi' has been substituted by 'prApya' in this sloka. It is done to signify that just as the attainment of the God is easy, so also even His form as the means is very easily accessible. After all, in "Arenakku nin pAdamE SaraNagat tandozhindAy" NammAzhwar pronounced the sanction of this means to him by God as 'manna' from Him by His grace.

'nistaranti' they cross (this ocean) by Your aid. 'manIShiNa:' 'manO jEtAra: = manIShiNa:'. Those who have conquered and controlled their mind that chases and indulges in other (trivial) objects (vishayAntara pravaNam) and their mind that runs after and employs other means (sAdhanAntara pravaNam) for salvation. With the quotation "samsArArNava magnAnAm", another Scripture also explained this idea in detail.

संसारार्णव मग्नानां विषयाक्रान्त चेतसाम् ।

विष्णुपोतं विना नान्यत् किञ्चिदस्ति परायणम् ॥

"samsArArNava magnAnAm vishayAkrAnta cEtasAm

vishNupOtam vinA nAnyat kincidasti parAyaNam"

For the people who are drowned in the ocean of samsAra and whose minds are besieged by the objects of senses, there is no better means or resort to cross





the ocean than the boat in the form of Lord VishNu.

When the first slokam is overall summary, this slokam is concerned with the word 'namastE'. The second slokam describes the method of its implementation. And in order to attract people to follow it ardently, this slokam exemplifies the great benefits attained by great religious masters.



கூர்மாதீன் திவ்யலோகம் ததனுமணிமயம் மண்டபம் தத்ர சேஷம்|
தஸ்யிந் தர்மாதிரீடம் ததுபரி கமலம் சாமர க்ராலினீச்ச||
விஷ்ணும் தேவீர் விபூஷாயுத கணமுரகம் பாதுகே வைநதேயம்|
லேநேசம் த்வாரபாலாந் குமுதமுககணுந் விஷ்ணுபக்தாந் ப்ரபத்யே||

SrI VaikuNTha nAtha

(Thanks: Sri Nrusimha Priya Magazine)



STOTRAM 5

न ते रूपं न चाकारो नायुधानि न चास्पदम् ।

तथापि पुरुषाकारो भक्तानां त्वं प्रकाशसे ॥ ५ ॥

na tE rUpam na cAKArO nAyudhAni na cAspadam |

tathApi purushAKArO bhaktAnAm tvam prakASasE ||

Meaning:

- rUpam : (Your) divine spiritual characteristics
tE : for You
na : not meant (implying that though basically independent it becomes dependent to those who seek you as refuge)
AKArA: ca : Your divine and auspicious personality
tE na : not for You
AyudhAni : divine arsenals
tE na : not for Your purpose
Aspadam ca : Your divine abode Vaikuntham and other paraphernalia
tE na : are not intended for You. (implying that all these are intended for Your subservients).
bhaktAnAm : You are the property of devotees
tvam



tathApi : even though having all Your svarUpa rUpa guNa and vibhUti (characteristics, personality, quality and extensive wealth) at the behest of Your refugees

puruShAkAra: : You shine brightly with the virtue of absolute greatness as described in the PurushasUkta.

INTRODUCTION:

This slokam expresses that the Lord makes Himself and His possessions very favourable to those who will cross the samsAra by resorting only to Him as the means as cited in "tvAmeva SaraNam prApya nistaranti". The those who have sought Your sacred feet as refuge write off (assign) themselves and their belongings to God by virtue of their spiritual characteristics (svarUpa). He, on the other hand, extends and lays out Himself and His belongings for them by virtue of His affection and good-nature etc (vAtsalya souSeelya etc). Therefore, this slokam is concerned with His vAtsalya, souSeelya etc. Besides, this indicates His favourability as a refuge. Because, vAtsalya, souSeelya (affection and good-naturedness) etc are also characteristics of a good refuge as much as svAmitva and soulabhya (masterhood and easy accessibility) etc as cited in "Ekastvamasi" earlier.

VYAKHYANAM:

(na tE rUpam) "rUpam" indicates divine spiritual characteristics, because "AkAra" has been used next to indicate the divine personality. In what sense does this slokam deny the possession of svarUpa etc to God? Since svarUpa etc are denied for Him after using the word 'tE', what in fact is denied is the use of these for His personal advantage or benefit or purpose. Only the selfish end is denied here. Reading as "tE rUpam na tE" makes it clearer. Even Your divine spiritual characteristic is not for You. If at all, it serves for the protection of those who have sought Your sacred feet as refuge and is favourable to them, the svarUpam which is independent becomes dependent to them and abides by their wishes.



Compare "mayi bhrutyE sthitE dEvAn AjnApayata kim nrupai:" and "kimkarau samupasthitau". One who was the controller of everyone and every thing became the son of a nameless samsAri. This verily is the transfer of purpose of the svarUpam in favour of those who have sought Your sacred feet as refuge (Ashrita). This word "svarUpam" is also representative of His jn~Ana, Sakti etc. For, refer to the slokams of Kurattalwan:-

परिजन परिवर्हा भूषणान्यायुधानि

प्रवरगुणगणाश्च ज्ञानशक्त्यादयस्ते ।

परमपदं अथाण्डान्यात्मदेहस्तथाऽऽत्मा

वरद् सकलमेतत् संश्रितार्थं चकर्त्त ॥

parijana paribarhA bhUshaNAnyAyudhAni

pravara guNagaNASca jn~AnaSaktyAdayastE |

paramapadam athAnDAnyAtmadEhastathAtmA

varada! sakalam Etat samSritArtha cakarthA ||

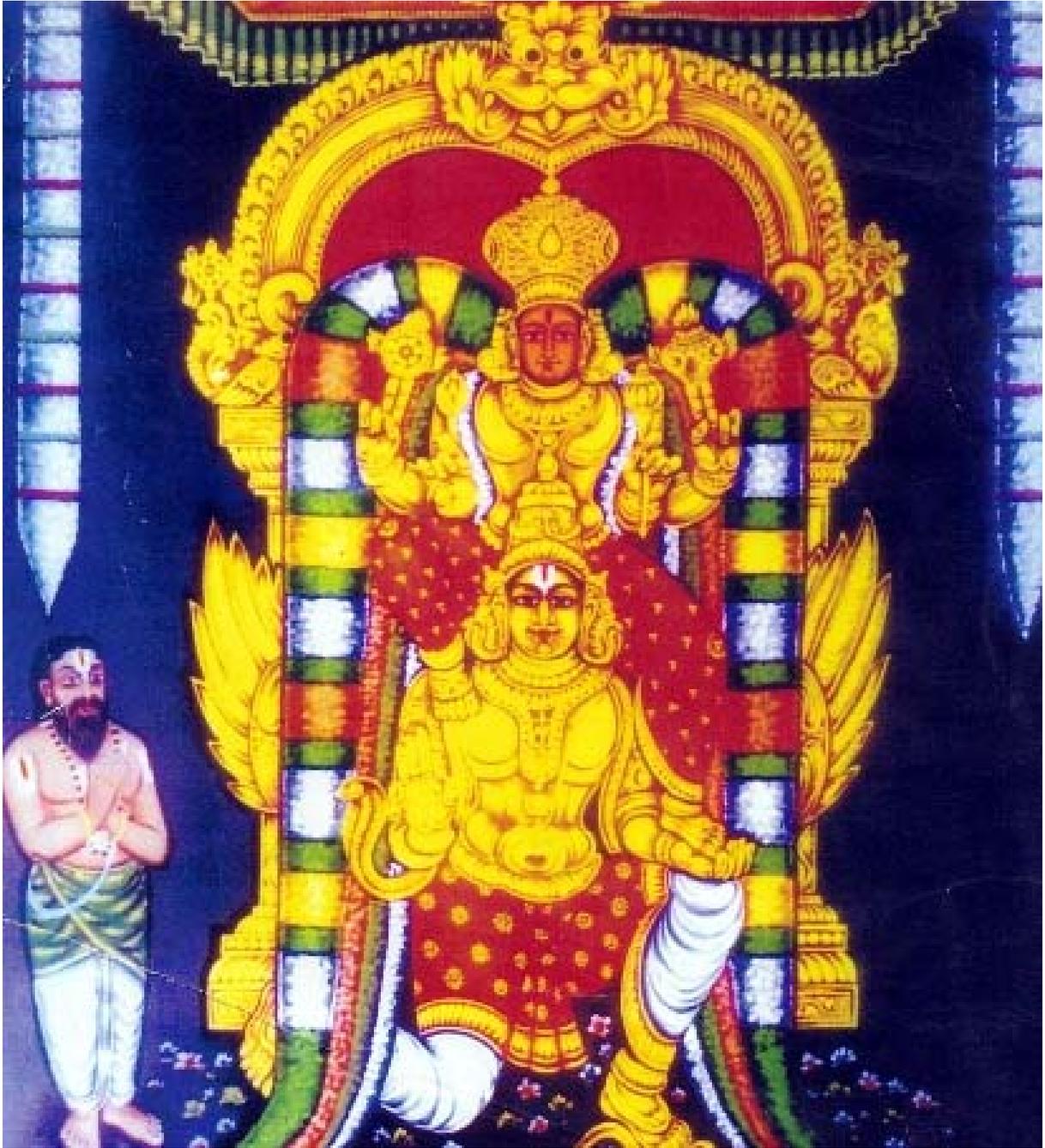
-- VaradarAja stavam, SLOkam 63

Meaning:

Oh Varada, Your nityasUri attendants (VishvaksEnar, AdishEsha etc), paraphernalia (chhatram chAmaram etc), ornaments and weapons, great set of qualities, jn~Ana, Sakti etc, paramapadam (vaikunTham), the universal galaxies, Your body and Your soul, all these in entirety You gave away for the benefit of those who have sought Your sacred feet as refuge (AshritAs). As cited in "yassarvajnas sarvavit" He who is omniscient, became "avijn~AtA" for the sake of



those who have sought Your sacred feet as refuge; and again after swearing not to lift any weapon, He forswore and lifting a weapon became asatya sankalpa (one of untrue oath).



Oh Varada-Shri Varadhar appearing for Doddhacharya
(Thanks: SrI .VC Govindarajan)



अनन्याधीनत्वं तव किल जगुर्वैदिकगिरः

पराधीनं त्वां तु प्रणतपरतन्त्रं मनुमहे ।

उपालम्भोऽयं भोः श्रयति बत सार्वज्यमपि ते

यतो दोषं भक्तेष्विह वरद नैवाकलयसि ॥

ananyAdhInatvam tava kila jagur vaidika gira:

parAdhInam tvAm tu pranataparatantram manumahE! |

upAlambhO ayam bhO:! Srayati bata sArvajyamapi tE

yatO dOsham bhaktEshviha varada! naivAkalayasi ||

-- VaradarAja stavam, SLOkam 20

In these words, Kurattalwan too stated the subordinateness of the Lord to those who have sought His sacred feet as refuge and His utter ignorance of their offences and defects.

Even His divine personality is having a form favourable to the protection of those who have sought His sacred feet as refuge. In Paramapadam, His personality is enjoyable for the nityasUris. When He comes to the vyUham, His form is enjoyable to the inhabitants of svEtadvIpa. His form is accessible for surrendering by the Brahma and others. When He descends to the Earth, He makes His divine personality which is intangible to the senses, tangible to the senses for the sake of defense and deliverance of soft-hearted people, and by His grace lets a chosen few enjoy His visible form. This word "AkAra" extends even to the divine ornaments that adorn it. Kurattalwan verily said "bhUshaNAni AyudhAni". As said in "vastrANyAbharaNAni ca, tam vinA kaikayIputram bharatam dharma cAriNam" the clothes and ornaments are intended for those



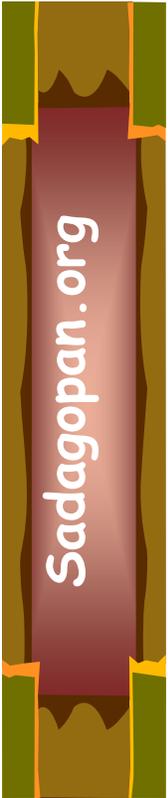
who have sought His sacred feet as refuge.

"AyudhAni" -- the weapons in His arsenal, appear like 'weapons' for decimating the enemies to the enemies of those who have sought Your sacred feet as refuge, but shine like ornaments for those devotees who are rid of sins and enjoy seeing God's form. Refer to the pAsurams "eppOdum kaikazhalA nEmiyAn nammEl vinai kadivAn" and "kUrArAzhi veNshangEndi kodiEn pAl vArAy" and "Sangennum chakkaramennum tuzhAyennum" which reflect the same purport. It is also implied to extend up to the attendants and the paraphernalia. 'parijana' or attendants, as in "yatra pUrvE sAdhyAs santi dEvA:", "adiyArgal kuzhAngalai kUduvadenru kolO?", are the aspired destination for those who have sought Your sacred feet as refuge. Even though the "parichchadas" (paraphernalia) also are one among the nityasuris, they are in the form suitable to be employed by the other nityasuris in the service of the Lord (like catram, cAmaram etc).

(na cAspadam) paramapadam, vyUham vibhavam and other bhOgasthAnams are not only places of enjoyment for the Lord Himself but also established and intended for the enjoyment of those who have sought His sacred feet as refuge in the different places by displaying Himself in the respective places for the benefit of the respective inhabitants.

tathApi purushAKArA: - In spite of all these condescensions, You are always integrated with Your property of puruShatva. As described in PuruSha sUktam in "purusha EvEdagum sarvam" and "sahasrashIrshA purusha:", one who is always above all, (bhaktAnAm tvam) shines by being subordinate to the devotees to prove that He is "subservient to the those who have sought His sacred feet as refuge". The fact that the devotees have offered themselves totally to You, is by virtue of appropriateness for their svarUpam. But Your placing Yourself at their disposal is by virtue of the desire of the Ashritas. This idea was explained by Kurattalwan in "samshritArtham cakArtha" quoted earlier.

prakASasE -- shine forth -; if a doubt arises about the inappropriateness of this paradoxical subservience of the independent Lord, the Itihasa and PurANas say





that He shines forth by being subservient to the devotees in slokams like "yadvinA bharatam tvAm ca shatrughnam cApi mAnada; bhavEnmama sukham kincit bhasmasAtkurutAm shikhI" -- whatever happiness comes without and in the absence of Bharata, you and Shatrughna, let fire consume that happiness into ashes. "nisrushTAtmA suhritsu ca" etc. His glory is being easily accessible to the devotees and behaving subservient to them.

If the first Slokam is the summary, then this Slokam is the meaning of "hrishIkESa". He pulls back the devotees from inappropriate 'vishayAntaras' and makes Himself their object of attraction. Training them from aprApta vishayas and diverting them towards right goal is verily the work of the Master.



STOTRAM 6

नैव किञ्चित् परोक्षं ते प्रत्यक्षोऽसि न कस्यचित् ।

नैव किञ्चिदसिद्धं ते न च सिद्धोऽसि कस्यचित् ॥ ६ ॥

naiva kimcit parOksham tE pratyakshO(a)si na kasyacit |

naiva kimchidasiddham tE na ca siddhO(a)si kasyacit ||

Meaning:

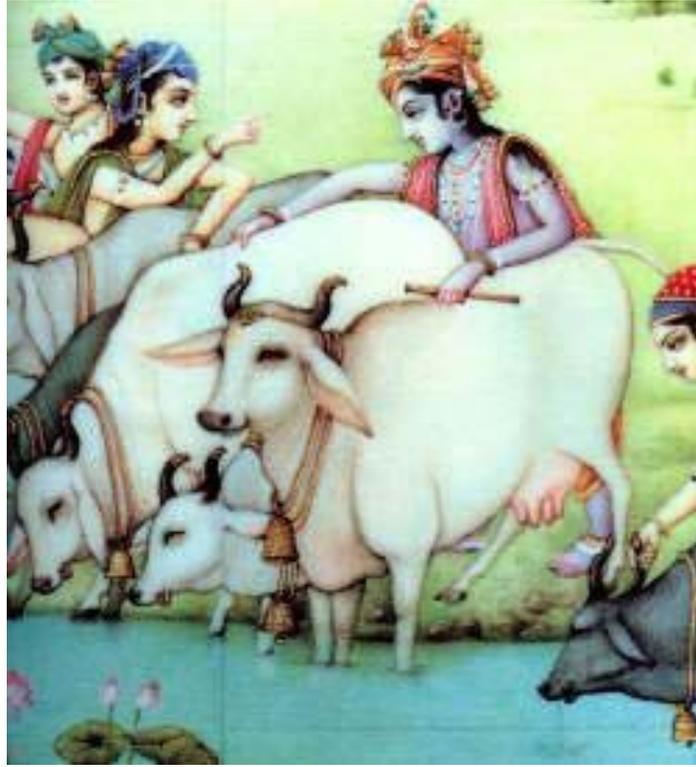
tE	: for You
parOksham	: beyond the scope of Your sight
na kimcit	: not anything (is)
kasyacit	: To anybody
pratyaksha:	: visible to the eyes
na asi	: You are not
tE	: To You
asiddham	: impossible
na kimcit	: nothing (is)
kasyacit	: For anybody
siddha:	: attainable
na asi	: You are not

INTRODUCTION:

(naiva kimchit etc) - Even if according to "Ekastvamasi" He has Overlordship and



accessibility conducive to creatorship of the universe, and even if according to the previous sLOkam, He possesses vAtsalya (affection to 'calf') and sauseelya (good-naturedness) as evidenced by His placing Himself and His assets at the disposal of those who have sought His sacred feet as refuge, He would not be a suitable refuge if He lacked jn~Ana and Sakti etc. Hence, this sLOkam deals with His jn~Anam and Sakti. The qualities expressed in the previous verses validate Him only as a fit ground as an object of adoration; but for success in getting the desired fruits, jn~Ana and Sakti, verily become necessary.



He only has vAtsalyam and souseelyam

VYAKHYANAM:

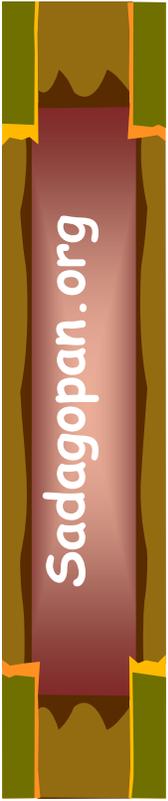
(naiva kimcit parOksham tE)- There is nothing that is beyond the gamut of Your vision. As in "yassarvajna~s sarvavit" and "svAbhAvikI jn~ana bala kriyA ca" He is omniscient and His knowledge is intrinsic. As in "yO vEtti yugapat sarvam pratyakshENa sadA svata:", He is informed of everything directly before His eyes, simultaneously and by Himself without the help of any media. For such a



God, is it necessary, on my part to prayerfully report with my mouth explicitly, the real nature of my spiritual characteristic, the nature of the goal appropriate to my spiritual characteristic, that the impediment to reach the goal is my involvement with the prakriti or Nature, that there is not a category of hell to which I was not admitted owing to my merger with Prakriti, and that there is not a category of womb that I have not entered into? Besides, after all what I can say is woefully constrained by my limited knowledge. Is there anybody else other than You, that is habituated to my long history of sinful omissions and commissions in the flood of time beginning with the creation that is fully familiar with me? Besides, is there any one else knowing about me that knows how to report in the proper method? Just as I am not knowledgeable about these things, so also, there is nothing that You are unaware of.

(kasyachit na pratyakShO(a)si). As in "na sandrishE tisThati rUpamasya na chakshushA paSyati kaschana Enam" You are not visible to anybody. In several ways, the Sruti too establishes your imperceptible nature. Such being You, You become visible when You appear on the spot and show Yourself as when You intervened to defend that elephant or as when You incarnate and show Yourself. Even that Azhvar who was graced with good knowledge uprooting ignorance, who said "vAsattadam pOI varuvAnE oru nAL kANa vArAyE", did only desire to see Him; he did not put any effort to see Him. Even ALavandAr exclaimed "kadA nu sAkshAt karavANi chakshushA".

(tE asiddham na kimcidEva) As in "parA(a)sya Saktir vividhaiva SrUyatE" for You the omnipotent God, in the aspect of protecting those who have sought Your sacred feet as refuge, is there something for You that cannot be done or that is unprecedented that You would want to throw your spanner in despair? Just by mental decision (sanklapam) anything and everything gets done. As in "sanjIvayan api mritam sutam uttarAyA:, sAndIpinEsciramritam sutamAnayamsca, dhAmnO nijAt dvijasutAn punarAnayanvA, svAm Eva tAm tanumahO kathamAnayastvam?" You who can materialize and realize so many unprecedented events, can easily disband my status of nityasamsAri and recruit me among the nityasUris!





(kasyachit na siddhO(a)si) You are not attainable or accessible to anybody by his own efforts. Even if one is 'kritakritya' and has done everything that is specified to be done to attain You, he has to wait as in "nayAmi paramAm gatim" in expectation of the ultimate step to be taken by You. Thus the jn~Ana and Sakti that can lead to my liberation are with You only! All others except You are absolutely ignorant and impotent. You alone have the eyes and legs. All others except You are absolutely blind and lame. What then is the purpose and capability of jn~Ana and Sakti of a chetana? Initially, his jn~Ana serves in upAyasvIkAram or acceptance of means, and Sakti is harnessed in the daily reiteration of the acceptance in doing His service to the lord. These jn~Ana and Sakti are both used in bhogam or enjoyment also. This means to say that, -- just by the upAyasvIkaram of the chetana, taking his word for it, if You, based on the longstanding relationship with the chetana, do not protect him, then it will be a slur on Your fair name. In the duty of deliverance and protection, the jn~Ana and Sakti of God are the sustaining principles. Jeeyar used to point out by his grace, "Not the attainment of Isvara to Atma; but the attainment of Atma to Isvara, is but the actual meaning of recall ("ninaivu"). That is, it is more a lord's pleasure to gain an Atma or chetana, than vice versa. The Sruti, "ahamannam" supports the same meaning. As in the Sruti, "annAda:", the enjoyership of the chetana is limited to accepting as his purushArtha or fruition of desire, on seeing the pleasure on the face of the Lord on obtaining him (chetana jeevatma) after a long time.

If the first sLOkam is the summary, then this sLOkam is the meaning of the word "jitante" in detail.

STOTRAM 7

कार्याणां कारणं पूर्वं वचसां वाच्यमुत्तमम् ।

योगानां परमां सिद्धिं परमं ते पदं विदुः ॥ ७ ॥

kAryANAm kAraNam pUrvam vacasAm vAcyamuttamam|

yOgAnAm paramAm siddhim paramam tE padam vidu: ||

Meaning:

- kAryANAm : for all the things that are the effects
pUrvam kAraNam : as the original cause
vacasAm : for all the spoken words
uttamam vAcyam : the ultimate target or the best implication
yOgAnAm : for all the yOgas
paramAm siddhim : the supreme goal
tE : Your
paramam padam : divine feet
vidu: : (the elders) understood

INTRODUCTION:

(kAryANAm kAraNam etc) Having recalled the jnAna and Sakti mentioned in the previous sLOkam, this sLOkam says that I should be admitted into paramapadam which is created by His Sakti and which is favourable for enjoyment of God. Sri Bhattar used to interpret that He is a fit refuge who can bestow the land that is accessible to the muktas or the liberated. The other scholars used to opine that this sLOkam says that one should attain the divine feet of God.



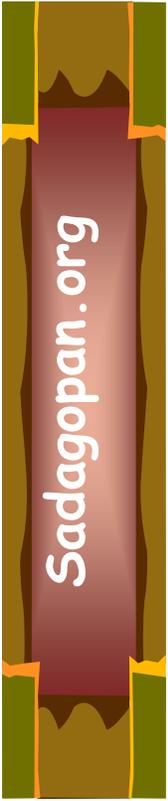
VYAKHĀNAM:

(kAryANAm kAraNam purvam) This excludes the mutual cause and effect relationships. As in "pradhAna pumsOrajayO: kAraNam kAryabhUtayO:" even the prakriti and purusha, in relation to the God, become His effects only. As in "yata: prasUtA jagata: prasUtI toyEna jIvAn visasarja bhUmyAm", the secondary causes prakriti and purusha in turn caused 'mahat' 'ahankAra' etc. From them followed the 'anDams' or the galaxies. From the brahmA who resides in that 'anDam' as the cause, came the four types of creatures like devas etc, and their enjoyables, enjoying implements and the enjoying places (bhogya bhogopakaraNa bhogasthAna). Thus, for all the multitude of secondary and tertiary causes, the sarvesvara stands as the primary cause.

(kAryANAm kAraNam) When this is interpreted to mean a special place (paramapadam) instead of feet, then just as prakriti is an eternal qualification for the God, and therefore it was named as the cause of the universe, so also, paramapadam being His eternal qualification, and existing earlier, can be indicated as the primary cause. This states the eternality of the paramapadam. This is seen from quotations like "tadaksharE paramE vyOman" and "kalangAp peru naharam".

(vacasAm vAcyam uttamam) For all the words that are laukikam (worldly) and vaidikam (religious and ritualistic) the prime indication is the God. Consider quotations like "anEna jIvEnAtmanA anupravishya nAmarUpE vyAkaravANi", "tatsrushTvA tadEvAnuprAvishat", "satyancAnritanca satyamabhavat" for supporting this. The brahmasUtram (2.3.17) - "carAcara vyapASrayastu syAttadvyapadESO bhAkta: tadbhAva bhAvitvAt" also says that God alone is the primary indication of all words. Therefore, among the created things, including the various worshippable gods, including the worshipper human beings and including all the fauna and flora (tiryak sthAvara) which are the worshipping implements, the God resides as the in-dwelling divine soul.

When (vacasAm vAcyamuttamam) is taken to point to a place, then it indicates the greatness and primordialness of the paramapadam as seen in "paramE vyOman"





and "tani yulaku".

(yogAnam paramAm siddhim) Yogas like jn~Anayoga, bhaktiyoga etc are also employed as means for liberation. It is distinct from the "liberation from samsara" which is bestowed by the grace of the Lord Himself as seen in "tvAmEva SaraNam prApya nistaranti manIshiNa:". This points to the divine feet which are unlimitedly enjoyable. Besides, the place is also unlimitedly enjoyable as in "nalam antamilladOr nAdu".

(tE paramam padam) The feet and/or the abode of incomparable enjoyability (niratiSaya bhogyam) of that Lord who is the cause of all, who is indicated by all words, and who is attainable by all the means is meant by the word "paramam padam".

(vidu:) People who excelled in knowledge, have understood so. Those who have understood that there exists a land which is eternal, superior to prakriti, and is excessively enjoyable, and that in that land, as in "SriyA sArdham jagatpati: ...AstE", He resides with an excellent, magnificent, special form, are really knowers of everything that is to be known, and have verily grasped, as a fruit on hand, the summary purport of all vedantas. Seeing the smallness of an aspirant and His own autocracy (svAtantryam), He bestows without being asked for, the specialties of this world in order to allow him to go there (paramapadam) after knowing his intentions. As an example, if one has a lemon in his hand and another extols the virtues of that lemon, then the first one, if he were liberal, would give away that lemon to the other, knowing his intentions.

If the first sLOkam is the summary, then this sLOkam is the description of the word "mahApurusha".



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mAmEkam SaraNam vraja-Oppliappan with golden kavacham
 (Thanks: SrI S Rajagopalan)



STOTRAM 8

अहं भीतोऽस्मि देवेश संसारेऽस्मिन् भयावहे ।

पाहि मां पुण्डरीकाक्ष न जाने शरणं परम् ॥ ८ ॥

aham bhItO(a)smi dEvESa samsArE (a)smin bhayAvahE |

pAhi mAma punDarIkAksha na jAnE SaraNam param ||

Meaning:

dEvESa	: Oh head of nithyasUris
bhayAvahE	: in this frightening
asmin samsArE	: in this samsAra
aham	: adiyEn
bhItO(a)smi	: am terrified
punDarIkAksha	: red-lotus-eyed lord!
mAm	: me
pAhi	: please protect
param SaraNam	: other means
na jAnE	: I do not know

INTRODUCTION:

(aham bhItOsmi) - In the previous sLOkam, the chetana, reiterated the enjoyability in the paramapadam. And because of that reiteration, the fear of his incompatibility with this samsAra arose in his mind. This sLOkam implores the lord to eliminate that fear. After all, one who can remove the fear of samsAra, is



verily eligible as a refuge. Even for a person who has comprehended the samsara inside out, this samsara is a source of terror. And even for one who has understood one's svarUpa (characteristic) inside out, this samsara is a source of fear. Besides, even on reiterating the enjoyability of paramapadam, this samsara is a source of fear.

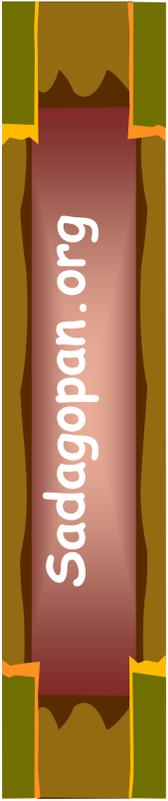
VYAKHYANAM:

(bhayaAvahe asmin samsaraE aham) What is samsara? Why is it terrifying? The answer is: samsara is but a conglomerate of ignorance (avidya), actions (karma) trace memory (vasana), taste (for indulgence) (ruchi), and bondage to nature (prakriti sambandham). Ignorance is misunderstanding. i.e., the feeling of "I" ness in the body that I have entered into, and the feeling of "mine" ness in the objects encountered by the body as in "anAtmani Atmabuddhirya asvE svamiti ya mati" quoted by sage ParaSara.

Nammalvar said to himself "yAne ennai ariyagilAdE yAnE entanadE enrirundEn" and advised others "nIr numadenrum ivai". Since ahankAram (egoism) smothers servitude (SEshatvam), it is a source of fear. mamata (possessiveness) smothers a sense of enjoyability in matters of the God and hence is also a source of fear.

Karma has two forms of punya and pApa (merits and sins). Sins lead to suffering in hells and hence are terrifying. But how is merit terrifying? Merits result in enjoyments in heavens etc. Since they nurture ahankAra and mamakAra (egoism and possessiveness) which destroy the characteristic of the soul (svarUpa), they are frightening. Since they encourage one to indulge in sense objects like (music) sound sight etc they are frightening. The bondage with the body, is terrifying owing to the mental and physical afflictions, insults and victimizations by others and uncomfortable weathers.

In the same vein, even traces and tastes are frightening. Why? The first Bharata (jada bharata), owing to great interest in the fawn at the stage of samAdhi (last stage of yoga), was reborn as a deer. Not that he had love for a wrong object that gave him rebirth as a deer; it was the strong trace (vAsana) of memory as the





protector of the fawn that resulted in the rebirth. Hence, even traces and interests are dangerous. Just like 'driшти visham' (seeing itself is poisonous), ruchi or interest is poisonous and dangerous. That is, for the samsAris, seeing itself is dangerous, just as for a moth which by its ego, seeing a flame and taking it as light, voluntarily falls into it and burns itself. "bhUmau nipAtyamAno(a)drE: antarAstE svapanniva" just like a man on a long fall from a mountain onto the ground, falls asleep on the way oblivious or unaware of the impending crash. Similarly the people of samsAra please themselves with pleasures not bothering about the impending calamity. Just as in "nalam antamilladOr nAdu", an entire vibhUti, vaikuntham, is a total happiness, this samsAra is fully submitted to fearsome nature.

(aham bhItO(a)smi) Having realized the samsAra as a reservoir of endless adversities, I am consumed by fear. The use of present tense (asmi) implies that I do not see a way out to eliminate the fear. Is there an opportunity for the removal of fear? Yes, one who has transferred his onus of self-defence to God, would be fearless. But even that transfer of onus will not make me fearless. Because of excessive adoration for the goal (prApya), if impatience and haste to reach Him are born, one cannot contain himself and remain unagitated just with the thought of having transferred the onus of protection to Him. In spite of having full faith in Him, as declared in "kaLaikaN maRRilEn" and "nAgaNai misai nam pirAn SaraNE SaraN namakku", Alvar, realizing the enjoyability of that promised special land as stated in "anthamil pErinbatthu adiyarOdu irundamai", goes ahead later to yell and scream as in "muniyE nAnmuganE" for immediate release.

(dEvESa) As in "ayarvaRum amararhaL" when You and the nityasUris are enjoying in isolation in paramapadam, how can You be indifferent to me who is suffering here but nevertheless equally deserving as the nityasUris to enjoy Your company? Even Mother Goddess (pirAtti), staying as She did in the terrifying Lanka, groaned "hA rAma! hA lakshmaNa!" as did Alvar in "imaiyOr talaiva" and "viNNuLAr perumAnEyo!"



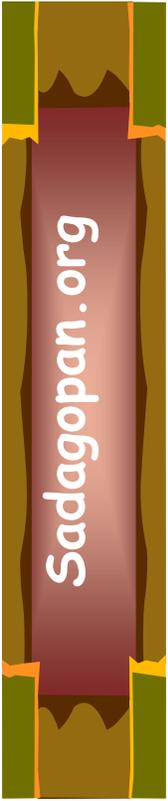
(mAm pAhi) Save me, who having realized the enjoyability in paramapadam as in "yOgAnAm paramAm siddhim" is hastening for liberation. As in "Ehi pashya sharIrANi" (sages to Rama in Aranyakandam) he displays the marks of suffering on his body.

(pAhi) having severed my connection with the body You would take me in the path of archirAdi to that land free from fear.

(pundarIkAksha) Please, look at me with your attractive eyes and cool me down. There will be great difficulty when I put a lot of effort to remove my own fears. If You wish to remove my fears, it will be a very easy job, alas. Do You need those qualities of vAtsalya etc (making You a good refuge) and jn~Ana, Sakti etc (necessary for the attainment of the fruit) to save me? Just as, in the first step, You removed my external distraction to other objects as stated in "jitante pundarIkAksha", pray remove my fears and save me.

(na jAnE SaraNam param) I am not aware of any refuge except You. Even though the srutis commanded "nididhyAsitavya:" and You, the saviour also proclaimed "manmanA bhava madbhakta:", I am totally unaware of any other means. What is the reason behind it? Because, including the chetana or jIvAtma and including his assistant sense organs, all are totally subordinate to You as explained in "namastE (a)stu" and "hriShIkEsha". Even God proclaimed "matta: smritir jn~Anam apohanam", i.e., remembrance, knowledge and forgetting are all caused by Me!

When the first sLOkam is the summary, this sLOkam is the elucidation of the word "pundarIkAksha".



STOTRAM 9

कालेष्वपि च सर्वेषु दिक्षु सर्वासु चाच्युत ।

शरीरे च गतौ चापि वर्तते मे महद्भयम् ॥ ९ ॥

kAlEshvapi ca sarvEshu dikshu sarvAsu cAcyuta |

SarIrE ca gatau cApi vartatE mE mahadbhayam ||

Meaning:

acyuta	: one who does not let his devotees slip off
sarvEshu kAlEshu api ca	: in all auspicious times too
sarvAsu dikshu cha	: in the auspicious places in all directions
SarIrE ca	: in this body too (that is a tool for doing dharma)
gatau api ca	: in the migration into other bodies too
mE	: for me
mahat bhayam	: great fear
vartatE	: there is

INTRODUCTION:

(kAlEshvapi ca etc.) God says "can you say, 'I have no other go?'; after having provided various means, through scriptural procedures, of uplifting the soul, on top of that, have We not provided you with various auspicious times and auspicious places for eliminating all sins by simple actions? Can you say that you are not aware of any other means?" In answer, man says "I am not denying the existence of other means. But I being an eternal samsAri, my initial status also goes from worse to worse, if I keep employing various other means".



achyuta-madhyarangam renganathar (Thanks: Sri Sridhar)



From this, it is understood, that the adoption of the ready means (god) (siddhOpAya parigraham) is imperatively preceded by the renouncement of all other means (upAyAntara parityAga pUrvakam Ayirukkum). One Who is thus a stand-alone and self-sufficient means, alone can verily, become a refuge-provider (Saranyan AvAn).

VYAKHANAM:

(kAlEshvapi ca) In the meritorious summer and winter solstices (dakshinAyana and uttarAyana) and vernal and autumnal equinoxes (mESha viShu and tula viShu punyakAlams) and exceptionally meritorious ardhOdaya and other punyakAlams etc. That is, great sin-eliminating powers have been attached to sethu visit and bathing and gifts at sangamas (confluences) in these punyakAlams. As said in "kritaghnOpi vishuddhyati" and "gOghnE caiva surApE ca corE bhagnavratE tathA. nishkritir vihita sadbhi: kritaghnE nAsti nishkriti:", even the sin of an ungrateful person which has no prescribed atonement, will be removed by good deeds in such auspicious times.

(sarvEshvapi) "ashvattham sindhurAjam ca sadA sEvEta na sprishEt. mandavArE sprishEt pUrvam aparam parvaNi sprishEt" thus having no prohibitions like not touching the sea in non-parva times (amAvasya and pUrnimA= parva), it includes all tIrthams like Ganga etc which have no time bars for visiting and touching.

(dikshu) Apart from the above, as in "dEshoyam sarva kAmadhuk" sacred places that are sanctifying initially, then becoming instrumental for attaining God and then also becoming enjoyable like punya deshams etc are all clubbed under this. Verily it is said "mathurA nAma nagarI punya pApaharI shubhA".

(sarvAsu ca) By this are indicated all places other than those where the God incarnated at one time or the other, like sAlagrAma mandala etc, where God is invariably ever present.

(SarIrE ca) The body that was provided to me as in "SarIram Adyam khalu dharma sAdhanam" and "vicitrA dEhasampatti: IsvarAya nivEditum" for exercising



the various means (upAya anushThAnam) in the above mentioned places, has in my case become futile for me.

(gatau ca) As in "svadharmE nidhanam SrEya: paradharmO bhayAvaha:" while exercising the sAdhanas or implements of the various means, if death occurs, then one gets another embodiment but even that migration to another body is futile for me by not yielding the aspired fruit. (gatau) in the migration to another body.

(api) this word could imply other exercisable means like karma jn~Ana and bhakti; it could also imply the collective migrated bodies of the previous births. Just like so many of my previous embodiments went waste, so also the present body also is a waste.

(mE mahad bhayam) Not only that they went futile, but also fear exists in me regarding the exercisable upAyas like karmayoga etc., that are available in each embodiment. But why should fear exist? Because, having earlier accepted Your feet only as the means, and now deviating to exercise other means, I stand to lose even Your compassion and sympathy and thus those other means that are beckoning me are terrifying to me. But why should a compatible means cause fear? Because, the first accepted or adopted means does not endure other means. As in "tvAmEva Saranam prApya" I had adopted only You as the means, verily. Bhagavad Geeta also said "tvamEva SaraNam gaccha". Even the refuge-provider (Sharanya) said "mAmEkam SaraNam vraja".

(mahad bhayam vartatE) This fear is not of comparable measure as the lesser fear of samsAra mentioned in the previous sLOkam. It is inferred that the fear arising out of indulging in other objects or subjects is not as great as the fear arising out of indulging in or exercising other means or implements. (vishayAntara prAvaNyattAl vanda bhayattaLavanrirE sAdhanAntara prAvaNyattAl vanda bhayam!) For atoning the sin and removing the fear arising from indulgence in other objects of human aspiration, one can count on the pity and grace of God. But the sin of adopting other means or tools, alienates us even from that grace or





pity!

(acyuta) But alas, Your name "acyuta" arose because of Your nature of not leaving in the lurch, even those that have alienated from Your grace and thus have lost all means of redemption. "yasmAt prAptA: na cyavantE sa: acyuta:" is verily the interpretation for "acyuta". He is acyuta from Whom those who surrender are not dropped out. After all, thou art one that did not ditch that woman in such circumstances, who yelling "dvArakAnilayA acyuta" threw both her hands off in resignation! Arjuna once told "tvat prasAdAt mayA acyuta!"

If the first sLOkam is a summary, this sLOkam serves the word "namastE" as even that surrender is done after abandoning all other means.



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STOTRAM 10

त्वत्पाद कमलादन्यत् न मे जन्मान्तरेष्वपि ।

निमित्तं कुशलस्यास्ति येन गच्छामि सद्गतिम् ॥ १० ॥

tvatpAda kamalAdanyan na mE janmAntarEshvapi |

nimittam kuSalasyAsti yEna gacchAmi sadgatim ||

Meaning:

yEna	: By which (means)
sadgatim	: good goal
gacchAmi	: I would attain
tasya kuSalasya	: for such means
nimittam	: causative initial good deed
tvat pAdakamalAt anyat	: other than thine lotus feet
mE	: for me
janmAntarEshu api na asti	: is not there in any birth including present and future

INTRODUCTION:

(tvatpadakamalat etc) God says "Even though I am both the means and goal, the samsAri has been facing away from me and attaching himself to sense objects from times sans a beginning. If love for Me, preceded by dislike for sense objects have to be born in him, is not it necessary that he have some initial good deed in his account? Is not it that once the adoration to me is born in him due to some initial good deed, only then true knowledge will be born in him? Is not it that from



that true knowledge, discrimination of acceptable and eschewable things is born in him? Is not it that then only the means for the attainment of the goal preceded by avoidance of eschewable things becomes desirable to him? Is not it thence that the attainment of the goal arises? Is not it necessary that the initial good deed that is the root cause of all these must be done by him?". In answer man says "that initial good deed is Your feet alone; I have no other go". This sLOkam reiterates the previous idea that both the means and the goal are He Himself. The means and the goal have been identified in the sLOkams "tava caraNa dvandvam vrajAmi" and "yOgAnAm paramAm siddhim paramam te padam vidu:".



Thine Lotus Feet - Sthalasayana perumal thiruvadi
(Thanks: Sri. B.Senthil)

VYAKHYANAM:

(tvat pAda kamalAt anyat kuSalasya nimittam me nAsti) For me, just as You alone are the goal as well as the means to attain it, so also even the initial good deed for deserving it, is none other than Your feet alone. When it was enough to say "tvat anyat kuSalasya nimittam me nAsti" (there is none other than You as the

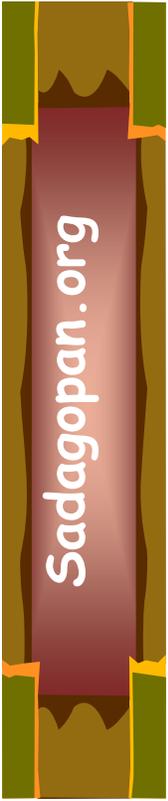


prerequisite good deed for deserving You as the means) why use "pAda kamalam"? For, these two words remind one of the goal and the means. The word 'kamala' reminds of the enjoyability of the goal whereas the word "pAda" reminds of the means. In the verse "carana dvandvam SaraNam vrajAmi" the feet have been identified as the means.

(kuSalasya nimittam) The initial good deed for obtaining the auspicious means for attaining the goal. But, as stated in "bahUnAm janmanAm ante jn~AnavAn mAm prapadyate", the initial good deed is the knowledge of God, being a result of good deeds of many births and finally leading to the acceptance of the means. So how can we say as in "tvat pAda kamalAdanyat nAsti" that there is no other initial good deed than Your own feet? Well, (mE nAsti) even though I am ignorant, there is no go other than Your feet. Why? Well, what is the effect of good deed? it is to steer and revert one's soul, away from indulgence in pleasures of sound etc and arousing love for God. And when that is done as explained in "jitante pundarIkAksha" by the beauty of the Lord, the initial good deed is also His feet alone, as far as I am concerned.

(janmAntarEshvapi) What if, if one argues that even the reverting of a soul by displaying God's beauty could be the consequence of some special good deed done in some birth? Well, to revert a person who indulges deeply in sense objects, there is no expectation of a good deed and so there is no need for some good deed in some birth also. This concept is verily the base for Alvar gracefully saying "en Aviyai naduve vanduyyak koLginra nAthanaI"

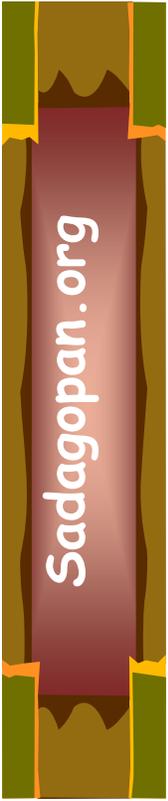
(yEna kuSalEna sadgatim gacchAmi) sadgati means a very great unique goal. That is, as in "yogAnAm paramAm siddhim paramam te padam vidu:" the paramapadam. Hence the connection is "yEna kuSalena sadgatim gacchAmi, tasya kuShalasya nimittam janmAntareshvapi tvat pAda kamalAt anyat mE nAsti". That cause, which would provide the means by which, I would attain good goal, is none other than Your lotus feet, for me, even in other births. In another interpretation, "yEna upAyena sadgatim gacchAmi, tasya sadgati rUpasya kuSalasya hetu bhUtam, upAyam, janmAntaresvapi, tvat pAdakamalAdanyat mE nAsti" meaning, by which





means I would attain good goal-- for that welfare in the form of sadgati, the causative means, even in other births, there is none other than Your lotus feet, for me.

If the first sLOkam is a summary, this verse explains, the word pUrvaJa.



**jnAnam is provided only by You - SrI Parakalamutt Hayagreevan
(Thanks: SrI CG Balaji)**



STOTRAM 11

विज्ञानं यदिदं प्राप्तं यदिदं स्थानमार्जितम् ।

जन्मान्तरेऽपि मे देव मा भूत्तस्य परिक्षयः ॥ ११ ॥

vijn~Anam yadidam prAptam yadidam sthAnam Arjitam |

janmAntarE(a)pi mE dEva! mA bhUt tasya parikshaya: ||

Meaning:

dEva : My lord!

mE : for me

yat idam vijn~Anam : whatever knowledge (that You alone are the means and the goal)

prAptam : has been obtained

yat idam sthAnam : whatever status (regarding practical adherence to that knowledge)

Arjitam : has been earned by me

tasya : for them

parikshaya : loss or reduction

janmAntarE api : even in any other birth

mA bhUt : let not happen

INTRODUCTION:

(vijn~Anam etc) God says "Granted that We alone are the means and the goal, and



the sukritam or the good deed that is the basis for getting them (prapya prapakangal), We being the means, what should We do next?". The man says, "Well, if the knowledge that is obtained and the firm adherence to that knowledge remain with me without depreciation, then I do neither aspire even to go to that paramapadam described in "yOgAnAm paramAm siddhim paramam tE padam vidu:" nor do I pray for retirement from this dreadful samsAra. That wish alone is adequate for all times.

VYAKHYANAM:

(vijñ~Anam) Distinguished knowledge. The knowledge that is born regarding the greatest goal and greatest means. After all, among the goals, there is nothing superior to attaining the god. Similarly, among all the means, there is nothing that is superior to that ready means or the siddhopAyam.

(yadidam jñ~Anam) This knowledge that is authenticated by the scriptures and dwelling in the lotus of the heart. It is reputed in the Vedantas that the goal and the means are both the Lord alone. In "Anandamaya:" "rasO vai sa:", "sarvagandhas sarvarasa:" He is reputed as the Goal. Starting with "yO brahmANam vidadhAti pUrvam" and till "mumukshurvai SaraNam aham prapadyE" and "tasmAnnyAsamEshAm tapasAmatiriktam Ahu:" and "EshahyEvAnanda yAti" He is reputed as the means.

(prAptam) Including even the class of people aspiring for benefits other than God (prayOjanAntaraparar) and the class of people who are adherents of other means (sAdhanAntaranishThar), jñ~Ana was provided by You for all types of candidates.

(yadidam sthAnamArjitam) Position means the status which means the practical adherence to that jñ~Ana. yadidam indicates that it is famous in a different place and it is resident in the heart. It is said "vyavasAyAt rutE brahman nAsAdayati tatparam" (BhAratam Saanti parvam). Even AzhvAr said "nAgaNai misai nambirAn SaraNE SaraN namakkenru".

(Arjitam) The word prAptam is used with jñ~Anam since it is obtained by the





grace of God. But the word Arjitam goes with sthAnam or adhyavasAyam or adherence here because adherence is something that can be obtained as a purushArtha by candidates who have special eligibility and that too by soliciting the Lord. That is why adhyavasAyam has been said to have been Arjitam or earned by one's effort.

(janmAntarE api) Even if this birth (life) comes to an end, the knowledge and adherence should not get lost. If one asks "we are not aware of anybody that would have this aspiration as purushArtha. Is not it?" Well, then (mE) for me it is definitely a purushArtha. After all, what a purusha aspires for is verily defined as purushArtha. Then God says "in spite of solicitors being there for this purushArtha, it is not some thing We would like to give as one". Well, (dEva) You must not treat me as other samsAris, rollicking in this world. After all, they are subjects for Your enjoyment of divine sport (lila rasam).

(tasya) - Since jn~Ana and adhyavasAyam are unanimous, singular "tasya" is used to denote both.

(parikshayO mA bhUt) The depreciation for jn~Anam is forgetting. The depreciation for adhyavasAyam is loss. This means that one requests that there should be no forgetting and loss for jn~Ana and faith. Notwithstanding, praying in the earlier sLOkam to take one to paramapadam, and soliciting to relieve one of the connection with this dreadful samsAra, how could one be satisfied with just jn~Ana and adhyavasAyam explained above? Well that is because this jn~Ana and adhyavasAyam or adherence per se are so sweet and thrill us. After all, it was simply the gratitude to (Namm) AzhvAr for his gracious help that made Madhurakavi say "tEvu maRRaRiyEn". In comparison with samsAris, the jn~Ana and adhyavasAyam per se are verily like the destination of the liberated souls. This concept was verily the inspiration for AzhvAr to write "mElAl pirappinmai peRRu adikILk kuRREvalanRu maRappinmai yAn vEnDum mADu" in periya tiruvandAdi-58.

If the first sLOkam is the gist then this stands to remind one of the word "namastE".



STOTRAM 12

दुर्गतावपि जातायां त्वद्गतो मे मनोरथः ।

यति नाशं न विन्देत तावतास्मि कृति सदा ॥ १२ ॥

durgatAvapi jAtAyAm tvadgato mE manoratha: |

yadi nASam na vindEta tAvatAsmi kritI sadA ||

Meaning:

tvad gata: : firmly attached to You

mE : my

manOratha: : aspiration

durgatau jAtAyAm : even when born in a woeful bad low category of life or
api even in the worst circumstances

nASam na vindEta : if it does not get destroyed
yadi

tAvatA : by this much

sadA : for ever

kritI asmi : I am satisfied

INTRODUCTION:

(durgatAvapi etc) God asks "neither retirement from this sorrowful samsAra is wanted nor the attainment of that land which is full of happiness is wanted. Will it be a sufficient purushArtha if there is merely that eligibility criterion of jn~Ana and adherence to Him as the means and goal (see sLOkam 11). Besides, as in 'janmAntarE(a)pi', is it not contra-indication to the soul, to sanction more births





which prevent early reunion with god". Then I say, "Well, do not sanction anything asked for in the earlier sLOkams. Even if I remain as a samsAri, and more over, get entangled in most unenviable circumstances, and again not materializing the cherished jn~Ana (regarding Your divine feet) and adherence to it, my aspiration remains only a dream, still I consider myself as satisfied as one who has done his duty and is in self control.

VYAKHYANAM:

(durgatAvapi jAtAyam) What is durgati? -- It is a state in which all organs except the mind are uncooperative in the body. That is -- owing to debility, as in "aiyyAr kanThamadaikkilum" (TiruVaiMozhi-2-9-3), in the state of soul exiting from the body, in the dream state when all the external organs are senseless due to sleep, etc. In any of these states of debility.

(tvadgata:) my aspirations involved in the feet of Yours who is saturated with svarUpa rUpa guna and vibhUti.

(mE manoratha:) the aspirations of mine who am unable to wiggle physically out of my indulgence in mundane desires and work for attaining the goal.

What is manOratha? It means the action of keeping thinking about an object of desire or purushArtham even if that did not materialize, out of deep attachment to that object.

If one asks, "if an aspiration does not materialize, can the action of just thinking about it be a source of solace? can the thinking of unfulfilled aspiration itself be a source of pleasure?", Well, a person, who enjoyed for a long time in the company of Urvashi, and later lost her company owing to the exhaustion of his punya (punya kshayam), even if provided with other sources of pleasure, his mind will not cherish them and will find comfort in merely thinking about her only and consider it as his purushArtham. The same applies here too.

It is rather sweeter to merely nurture (unfulfilled) aspirations of higher



distinguished objects than to physically enjoy trivial objects.

What is the nature of aspirations in respect of god? Well, as in "pitA tvam mAtA tvam...", desiring that He alone should be all types of relations to me, as in "uNNum sORu paRugu nIr tinumveRRilaiyumellAm". He alone should be all sustenance, nourishment and enjoyment for me, and desiring that the means for obtaining Him should be He alone.



pithAtvam mAthAtvam-SrI Ramar of thiruppullani

(Thanks: Sri. Raghuv eeradayal)

(yadi nAsham na vindEta) If this aspiration does not suffer a discontinuity owing to distraction by other sense objects. "yadi" is used here because it is so impossible and rare to come by an unbroken continuity in the aspiration in respect of god in this samsAra where trivial sense objects are beckoning all and ruling the roost. The inference here is that, just like the obtainment of happiness by





reaching a special land (vaikuNTham), or like the elimination of sorrow of this samsAra, or like the obtainment of the jn~Ana, even the instilling of this aspiration in respect of god is totally dependent on the grace and mercy of the lord.

(†AvatAasmi kritI sadA) I consider my duties discharged for all time to come, just by harbouring such aspiration with respect to god. Irrespective of whether one is in a state of sound health or in a state of diseased body, whether one is sitting or sleeping or standing anywhere, or in various different births, I am satisfied fully by merely harbouring such an aspiration as much as by attaining the goal itself (prApyasiddhiyiRpOIE). This is reflected in the nAradIya sUKta vachanam:

असीना वा शयाना वा तिष्ठन्तो यत्र कुत्र वा ।

नमो नारायणायेति मन्त्रैक शरणा वयम् ॥

AsInA vA SayAnA vA tishThanto yatra kutra vA |

namo nArAyaNAyEti mantraika SaraNA vayam ||

Meaning:

Whether sitting or sleeping or standing anywhere, we always adopt the mantra called "namo nArAyaNAya" as the only resort.

In the previous sLOkam, as much sweet as attaining the God tastes, even so much sweet does merely having the jn~Ana also tastes. In this sLOkam, that concept is pushed to the boundary of sweetness by saying that even having that jn~Ana is not necessary ; it is adequate if merely the (unfulfilled) aspiration for that jn~Ana is harboured in the mind. After all, the essence of sweetness of the object worth remembering, is found and experienced in the remembering or recalling activity itself. Thus, the unboundedness or the limitlessness of the sweetness of the object worth remembering (god) is also described. See



"ninaindennuLLE ninRu, nekkum kaNgal ashum pozhuga, ninaindirundE Siramam thIrndhEn nEmi nediyavanE" graced by PeriyAzhvAr based on this concept alone.

Also read "nAhantu sakhyo bhajato (a)pi jantUn.....tadva: pratiyAtu sAdhunA" in BhAgavatam 10-32-21,22,23.

Meaning:

Krishna said to gopis "Oh friends! Just to make their meditation of mine uninterrupted, I do not show up before the living beings who are devoted to me. Girls! just as a moneyed man who loses all his riches becomes filled with the thought of the lost riches and so does not think of anything else, so also, I vanished from your sight, so that you who left behind all your family world, may develop stronger thoughts regarding Me. Oh dears! you should not feel jealous and dejected with me on that account. I can not fully well repay you all even by the ages of angels, for mingling with me without any sort of crookedness. Let your chains of bondage to samsAra get unlocked for having cut asunder your bondages to your families, houses and husbands and children and having come to enjoy my company. That is my gift to you".



STOTRAM 13

न काम कलुषं चित्तं मम ते पादयोः स्थितम् ।

कामये वैष्णवत्वं तु सर्व जन्मसु केवलम् ॥ १३ ॥

na kAma kalusham cittam mama tE pAdayO: sthitam |

kAmaYE vaishNavatvam tu sarva janmasu kEvalam ||

Meaning:

tE	: Your
pAdayO:	: at the feet
sthitam	: staying fixed
mama cittam	: my mind
kAma kalusham na	: is not turbid with other desires
sarva janmasu	: in all births
vaishNavatvam tu kEvalam	: only the virtue of being a vaishNava
kAmaYE	: I desire

INTRODUCTION:

(na kAma kalusham ityAdi) By this sLOkam is said that, my goal is only the pleasure of obedience (pAratantryam) and dedication to You alone. God asks "Earlier, paramapadam was the desired goal, then there was the plea to eliminate the fear of samsAra, then not wanting any of these things, only jn~Anam was prayed for as adequate, then not wanting that jn~Anam too, only the manoratha or unfulfilled longing was prayed for, now after sanctioning several births which delay the union



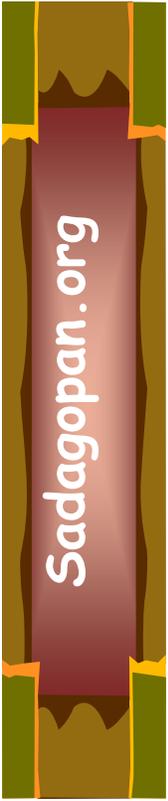
with the final goal, why is there a retraction of words and change desire at every step. Is it not fair to decide correctly and ask for one single purushArtha?", the reply is, "this evolution of prayers is not a retraction of words or change of desires. For the purpose of serving You, I prayed for granting parama padam which is a secluded place; I prayed to remove the fear of samsAra since it is antagonistic for Your service; being impressed by Your extreme enjoyability, I prayed for the jn~Anam regarding Your svarUpa as sufficient; I cherished even several births (though they would delay my union with You) mainly because of the great sweetness of that jn~Anam (I could spend my lives happily contemplating on that jn~Anam); of course, these are all coincidental. My main desire is still that pleasure of pAratantryam or obedience to You, which I expressed at the beginning as "namastE astu". Thus, the ultimate purushArtham is finalised".

VYAKHYANAM:

(tE pAdayO: sthitam me mana: na kAma kalusham) As You are an eternal master and are extremely enjoyable, my mind dwelling on Your feet, does not become agitated by other personal desires as purushArtham. As described in "jitam te pundarIkAksha", You came near me in my habitat, showed me Your face and generated great interest in You, and so I am familiar with Your eternal lordship and extreme enjoyability.

(sthitam - samsthitam) established firmly. As cited in "yasyAsmi" (in yajurbrAhmanam and SrirangarAjastavam-- To whom I am the belonging, I shall not leave Him and go to other person) my servitude to You is not something incidental but as in "guNair dAsyam upAgata:" (Lakshmana and Hanuman in Srimad Ramayanam) my servitude to You has come about owing to Your beautiful rUpa and svarUpa and therefore, my mind which has fallen for You, will never again leave Your feet and drift towards other sense objects (vishayAntaram).

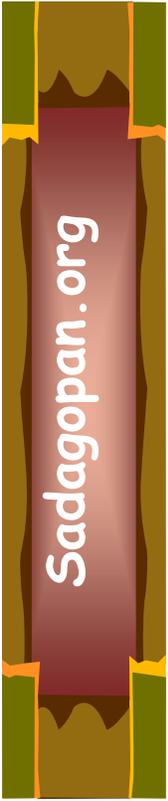
(mama cittam) As in "en mananE" (TiruvAymozhi 1.1.1), the chetana affectionately calls his mind which has benefited him a lot. (vaishNavatvam tu) The word 'tu' is for emphasis. VaishNavatvam can mean the pleasure of pAratantryam to God or



the virtue of being cooperative to the God. The phrases "Etam Anandamayam AtmAnam upasamkrAmati"; "anusancharan"; "yEna yEna dhAtA gacchati, tEna tEna saha gacchati - cchAyA vA sattvam anugacchEt" from the vedAntas proclaim that pAratantryam or obedience to Lord alone is the purushArtham. Even Lakshmana said to PerumAL in Srimad Ramayanam "kurushva mAm anucaram".



tEpAdayOs sthitham mama chiththam-sri ponnappan purappadu
(Thanks: Sri Shreyas Sarangan)



I should be your kaimkaryapara-malolan
(thanks ahobilamutt org)



STOTRAM 14

इत्येवमनया स्तुत्या स्तुत्वा देवं दिने दिने ।

किंकरोऽस्मीति चात्मानां देवायैवं निवेदयेत् ॥ १४ ॥

ityEvamanayA stutyA stutvA dEvam dinE dinE |

kimkarOasmIti cAtmAnam dEvAyaivam nivEdayEt ||

Meaning:

iti Evam	: in this way
anayA stutyA	: by way of this stotram
dEvam	: the God
dinE dinE	: everyday
stutvA	: having prayed
kimkara: asmi iti cha	: that I should be your server
dEvAya	: To the master
Evam	: thus
nivEdayEt	: one should offer his soul (to the Lord)

INTRODUCTION:

(ityEvam etc) A person who has no understanding and thinking of what was described in the sLOkams stated hitherto, should recite these sLOkams everyday and solicit for service to the Lord and offer his soul to the Lord.



VYAKHYANAM:

"iti" and "Evam" indicate the characteristics of the words and the meanings respectively. By this is indicated the superiority of this Jitante from among other Jitante stotrams (there are in all, five Jitante stotrams).

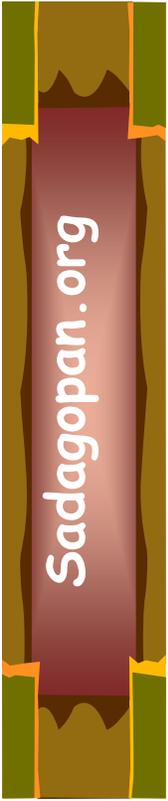
(anayA stutyA) As cited in "jitanta iti mantrENa" this was proclaimed as a mantram in other regions. In our region, it has been denoted as a stotram. What is the reason? Well, as in "mantAram trAyata iti mantra:", it uplifts one who utters it as a mantra. If the Lord who is a "stavya" and "stavapriya" (eulogisable and lover of eulogy), listens to it, His face will bloom with gladness and hence it is called stotram.

(dEvam) As in "sAkshAd deva: purANO(a)sau" He is an eternal God.

(dinE dinE) For a person who has comprehended the spirit of these sLOkams, some infrequent recitation may be adequate. For others, this stotram should be recited everyday.

(kimkara: asmi etc) With a prayer that he would be a server and slave to the Lord, he will totally offer his soul at His feet. What is the purpose of such an action? If such a stotram which has been recited by distinguished persons, is recited even by ordinary mortals (who are priding of their body as the soul), then the Lord will think of the latter as the former and equating them He will accept the latter too as He would the former. How come? A cow which has delivered a calf, can be first milked by keeping the real calf near her. Later, even if the real calf is taken away and a stuffed calf (thORkanRu) is placed by her side, she, still thinking of her real calf, yields and streams milk even to the stuffed calf. In the same vein, undeserving people also get the grace of God by reciting these sLOkams which were recited by great people.

(Sri PVP graced us with vyakhyanam for the first fourteen slokas only. As mentioned in Sri PVP vyakhyanam for the fourteenth slokam above, (ityEvam anayA stutyA....), the acharya held the opinion that the fourteen slokams





commented upon by him, were the most significant and important of all the Jitante stotrams put together. Thus since there is no vyakhyanam for the remaining parts, the meaning of the other slokams have to be understood in the light of the PVP vyakhyanam. We continue with the remaining slokams hereafter, with literal meanings and some basic explanation in order to get a general acquaintance with the content of the jitante stotrams.)



hrishIkESa- Melkote sampathkumaran (Thanks: SrI Diwakar Kannan)

STOTRAM 15

सर्वेषु देशकालेषु सर्वावस्थासु चाच्युत ।

किंकरोऽस्मि हृषिकेश भूयो भूयोऽस्मि किंकरः ॥ १५ ॥

sarvEshu dESakAlEshu sarvAvasthAsu cAchyuta |

kinkarOsmi hrishIkESa bhUyO bhUyOasmi kinkara: ||

Meaning:

hrishIkESa	: Lord of sense organs!
acyuta	: lord who does not forsake His devotees.
kinkara: asmi	: I am (Your) servant.
bhUyO bhUya:	: again and again.
sarvEshu dESa kAlEshu	: in all places, at all times.
sarvAvasthAsu ca	: and also in all my conditions whatsoever.

COMMENTARY:

In all places and at all times and in all situations and states, Oh HrisIkESa, I am Your servant and slave, and I remain again and again Your obedient waiter. (cf.)

अशेषदेशाखिलकालयोगिनीषु

अहं त्ववस्थास्वखिलास्वनन्यधीः ।

अशेषदास्यैकरतिस्तदाचरन्

करीश्वर्तेय सदा त्वदन्तिके ॥



aSesha deSakhila kAla yOgineeshu

aham tvavasthA svakhilA svananyadhee: |

aSEsha dAsyaikarati: tadAcaran

kareeSa! varteya sadA tvadantike ||

---Sri VaradarAjastavam, Slokam 98 of KurEsar

"aikAntikAtyantika nityakainkaryaratirUpa nityadAsyam dAsyati iti viSvAsa
pUrvakam bhagavantam nitya kinkaratAm prArthayE"

--- SriRanga Gadyam

"sarvAvasthOcitASEsha SEshataikaratistava |

bhavEyam pundarIkAksha! tvamEvaivam kurushva mAm ||"

--- ibid

"aham sarvam karishyAmi jAgrata: svapatasca tE" ---Sri Ramayana

"dAsISatA api vibhOr vidadhu: sma dAsya" ---Srimad BhAgavatam

ADDITIONAL COMMENTS BY SRI.V.SATHAKOPAN

Oh Lord with the acyuta nAmam to remind us of Your resolve to come to the rescue of everyone, who has sought Your sacred feet as their sole refuge!

Oh Prabhu with the HrushIkEsa nAmam to remind us that You are the Isan (Lord) of our Hrisheekams (sense organs) and the Controller of our Hrusheekams to direct them towards immersion in the enjoyment of Your limitless auspicious attributes and dhivya soundharyam!

adiyEn's firm resolve is to perform kaimkaryams for You again and again at all times, places and states.





Please bless adiyEn with such soubhAgyams to have nithya kaimkarya prApthi and engagement in Your Kaimkaraym again and again at all times, places and states!

acyuta naamam:

Sounaka Rishi chooses the acyuta naamam to remind us that He is the One who never lets His PrapannAs down.

In Sri VishNu Sahasra naamam, the name of acyutan is invoked thrice by VyAsa BhagavAn (101st, 320th and 557th naamAs).

Bhagavan says that "He is never away from those who have sought refuge in Him". In Srimad RaamAyaNam, He asserts that "I have never abandoned (My BhakthAs); because of this act of Mine, I am known as acyuta". He declares that this Karma of His has led to His name as acyutan ("yasmAth na chyutha-poorvOham acyuta: tEna karmaNaa"). His name has also been linked to the fact that He never loses His Overlordship (SarvEswarathvam) at any time ("yasmAnna chyavatE sthAnAt, tasmAt sankeertyatE acyuta:"). Brahma, Indhra do slip down from their positions (sthanam), when their acquired PuNyams are exhausted but BhagavAn SrImann NaarAyaNan never slips down and hence He is saluted as "acyutan".

Swamy Desikan composed 100 sLOkams in PrAKrutham known as acyuta Sathakam to reveal to us the acyuta tatthvam. The naamAs that Swamy Desikan chose to salute acyutan of Thiruvaheendhrapuram are self-revelatory: Daasa Sathyan (True to His BhakthAs who surrender to Him); Kimkara Sathyan (adiyavarkku Meyyan/ True to those, who engage in Kaimkaryams for Him). He does not abandon them ever and inquires always about their yOga KshEmam. He is the SaraNagatha Sathyan (True to those, who sought Him as their sole refuge).

Since this sLOkam seeks uninterrupted Kaimkaryam to BhagavAn at all times, places and states, the focus on BhagavAn as Kimkara sathya Acyutan is very appropriate.



HrusheekEsa naamam :

For performing uninterrupted Kaimkaryam to BhagavAn, one's sense organs have to be kept fully under control so that they do not stray to VishayAntharams. Our Lord is the Niyantha (controller) of the HrusheekAs (sense organs) as their Lord ("tath karaNANAmapi niyAmakathvAth HrusheekEsa ithi"). By controlling the sensory organs of the Jeevans, our Lord directs them to stay focused on Him and presents Himself to them and confers on them the strength of mind not to stray away from Him (Yajur Vedam KaaDakam: "Ya AathmadhA phaladhA").

The BruhadhAraNyaka Upanishad (5.7.22) salutes the Lord in this context as the Isan of Hrusheekams (Sensory Organs):

"HrushekANeendhindhriyANyAhu: tEshAm IsO

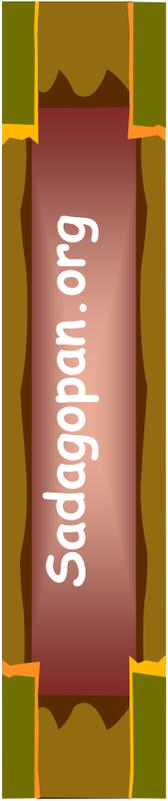
YathA bhavAn HrusheekEsa ithi khyAtha:"

SarvEshu dEsa kaalEshu sarvAvasthAsu kimkarOsmi(1):

This is the noble statement of one who has done the Aathma samarpaNa Yaagam (SaraNagathy at the sacred feet of the Lord in the spirit of two mantrams of Yajur BrAhmaNam: "yOhamasmi sa sann yajE" and "YasyAsmi na tamantharEmi"). The first mantram states that the jeevan performs the Aathma SamarpaNa Yaagam in its true form as the bonded servant of the Lord and as His property. The second mantram asserts that adiyEn is the unconditional Daasan of the Lord and will therefore not stray away from Him (the True Master). Ananyagathithvam and ananya-sEshathvam aspects of Prapannan engaged in Kaimkaryam to the Sarva Seshi is referred to here. This unalterable relationship between the JeevAathmA and ParamAthmA is defined also by a sLOkam from VishNu tatthvam:

"Aathma dhAsyam HarE: SwAmyam

SvabhAvam cha sadhA smara"





It is the inherent nature of the AathmA to be the servant (Kimkaran) of its Swami. For those, who engage in true Kaimkaryam, the Lord takes them by His hand to His supreme abode (**aham smarAmi madh bhaktham nayaami paramAm gathim** --VarAha PerumAL in His charama sLOkam). To these noble Kimkaraas resulting in the accumulation of Kaimkarya Sree, He is the Kimkara Sathya acyuta Swami.

SarvEshu dEsEshu KaalEshu sarvAvasthAsu KimkarOsmi(2)

AzhwArs and AchAryas seek this Kaimkarya PrApthi to Sriman Narayana in this and the other world in all states and at all times. They pray that the desa-Kaala-avasthaa do not interfere with their Kaimkaryams to Him and beg Him as NirupAdhika dEvan to chase away all obstacles to such Kaimkaryams .

Some examples of prayer for such Kaimkaryam are:

"unakKE naamAtccheyvOm, MaRRai namm KaamangaL MaaRRu"---ThiruppAvai : Paasuram 29

"tvaddh daasyamEva hi vidhushAm mattam tath" --- KurEsar in Sri Vaikunta Sthavam (SLOkam 65).

Here, KurEsar says: "The Knowledgeable people know that Vaikunta BhOgam is nothing but performing Kaimkaryam to You as Your Kinkaran. This is their darsanam".

SrI VaishNava Sarvaswam has been identified as the nama: sabdhArtham of Dhvaya Mantram elaborated in ThiruvAimozhi (TVM 2.5):

"Yaanum PiRappil pall PiRavip-PerumAnai

MaRapponRinRi yenRum mahizhvEnE"

Meaning:

It is immaterial to me whether I take the lowest of births or be blessed with the



highest PurushArthams (Moksham). "I will for my part, ever meditate, with intense joy, the Lord with His infinite auspicious qualities and admirable exploits, without any intermission, at all times (places and states); the Lord who takes many births out of free will, though He is birthless. What is most important is that I will subordinate my everything, including my happiness, to His satisfaction. I will remember that I am not an independent force but only a dependent (Paratantran), subservient to my dear Lord".

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STOTRAM 16

यच्चापराधं कृतवान् अज्ञानात् पुरुषोत्तम ।

मद्भक्त इति देवेश तत्सर्वं क्षन्तुमर्हसि ॥ १६ ॥

yacchAparAdham kritavAn ajn~Anat purushOttama|

madbhakta iti dEvESa tatsarvam kshantumarhasi ||

Meaning:

purushOttama	: the greatest of purushas.
dEva nArAyana	: the leader of all human beings.
nama: astu tE	: May my obeisance be to You.
ajn~Anat	: Due to ignorance
yat aparAdham ca	: whatever offence
kritavAn	: (I) have done.
tat sarvam	: All that
kshamyatAm	: may kindly be tolerated (by You).

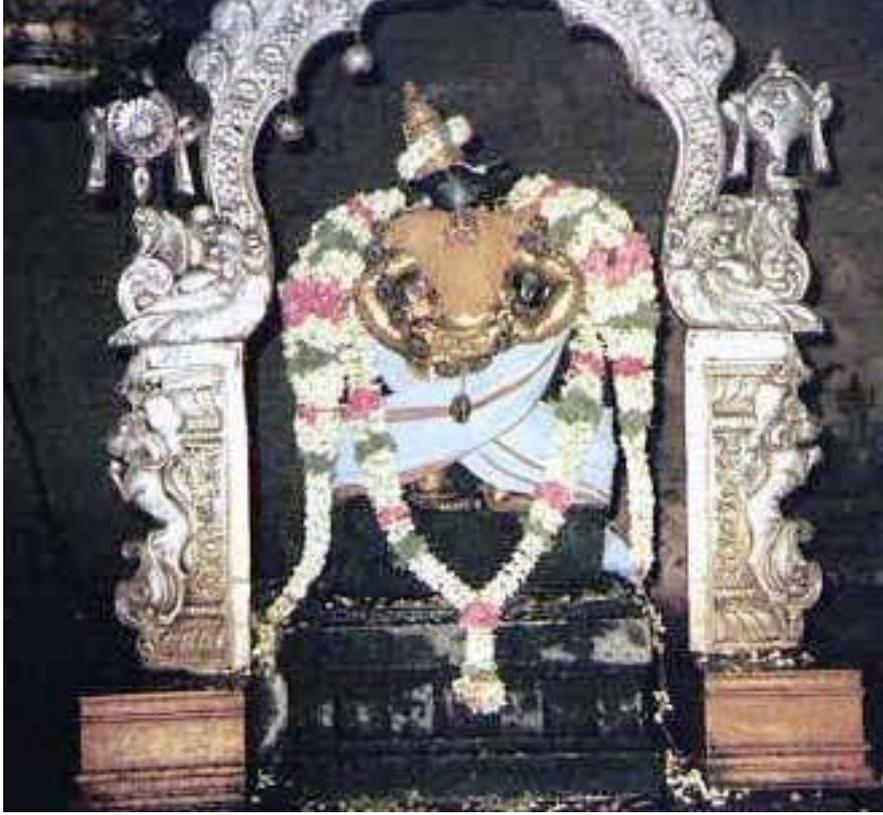
COMMENTARY:

Hey Purushottama, dEva, Narayana, whatever offence I have committed, by virtue of my ignorance, or unawares or unconsciously, I request You to bear with all that. Let my obeisances be to You. The ignorance is in respect of:

1. arthapanchaka,
2. atma svarupa,



3. paramatmasvarupa,
4. svarupa virodhi,
5. praptivirodhi and
6. praptiphala.



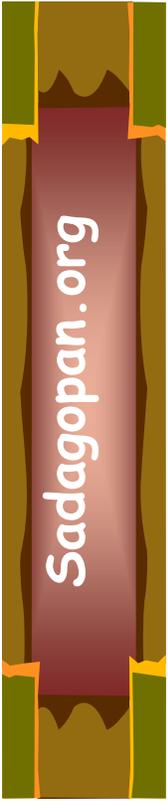
dEva nArAyaNA -SrimushnamVaraha
(Thanks: SrI Murali Desikachari)

NOTES:

In Saranagati Gadyam Bhagavad Ramanuja prays:

मनो वाक्कायैः अनादि काल प्रवृत्त अनन्त अकृत्यकरण कृत्याकरण

"manO vAkKAYai: anAdi kAla pravrutta ananta akrutya karaNa krutya



akaraNa”

to bear with all types of offences past present and future against God and bhAgavataas and some intolerable offences.

In Srirangagadyam

स्वात्म नित्यनियाम्य नित्यदास्यैकरसात्म स्वभावानुसन्धानपूर्वक

भगवदनवधिकातिशय स्वाम्याद्यखिलगुणगणानुभवजनित

अनवधिकातिशय प्रीतिकारित अशेषावस्थोचित अशेषशेषतैकरतिरूप

नित्यकैङ्कर्यं प्राप्त्युपायभूतभक्ति तदुपाय सम्यग्ज्ञान तदुपाय समीचीनक्रिया

तदनुगुण सात्त्विकतास्तिक्यादि समस्तात्मगुणविहिनः

“svAtmanityaniyAmya nityadAsyaikarasAtma svabhAvAnusandhAnapUrvaka

bhagavad anavadhikAtiSaya swAmyAdyakhila gunaganAnubhava janita
anavadhikAtiSaya prItikArita aSEsha avasthocita aSEsha SEshataika ratirUpa
nityakainkarya prAptyupAyabhUtabhakti tadupAya samyagjn~Ana tadupAya
samIcInakriyA tadanuguna sAtvikatAstikyAdi samastAtma gunavihIna:...”.

In Sri Venkatesa stotram

अज्ञानिना मया दोषानशेषान्विहितान् हरे ।

क्षमस्व त्वं क्षमस्व त्वं शेषशैलशिखामणे ॥ ११ ॥

ajnAninA mayA doshAn aSEshAn vihitAn hare |

kshamasva tvam kshamasva tvam SEsha Saila SikhAmaNe ||



ADDITIONAL NOTES BY SRI.V.SATHAKOPAN :

Oh God of Gods! Oh PurushOttama ! adiyEn seeks Your aparAdha KshAmaNam. Whatever sins that have been committed out of my ajn~Anam (nescience) and vipareetha Jn~Anam, Thou should forgive me however with the thought that I am Your devotee.

COMMENTARY:

Sounaka Maharishi seeks the Lord's pardon here for the sins accumulated from transgression of Bhagavath Saasthrams due to ignorance. Here, the bhakthan of the Lord reminds the Lord that he is totally dependent on the Lord's grace and compassion and asks Him to forgive the sins acquired from Bhagavath Saasthra Ullankanam. NirvEdham (despondency) over the sins by one seeking Moksham (Mumukshu) is required. When one atones properly (sincerely), out of His infinite compassion towards the Prapannan, the Lord pardons the aparAdhi: ("na smarathy apakArANAm satamapi Aathmavatthaya"). This compassion of the Lord has been compared to the Dayaa river flowing from the Lord like GangA pravAham and serves as an upAyam for removing the sins (sadhA avadhAtha subhagAm Maadhava- dayaa MandhAkineem vindhathi).

PrAyascchithams (Expiatory rites) have been ordained for the sins knowingly committed by a Prapannan. The Lord gives a light punishment for these and overlooks others acquired unconsciously out of His compassion for a Prapannan seeking His pardon. The rite of PrAyascchitham and its effect on the sins has been pointed out by Vangipuram Nambi as the sole means to gain the pardon of the Lord:

ajn~At atha vaa jn~AnAt aparAdhEshu satsvapi

prAyascchittam kshamasvEti prArthanaikEva kEvalam

Meaning:

One could have trespassed knowingly or unknowingly. The prayer seeking pardon is





the only prAyascchittham to erase these sins. This prAyascchittha Prapatthi (Puna: Prapatthi) is different from the earlier one done for Moksham (Moksha Prapatthi). The Prapatthi performed for Moksham is done only once.

The 18th chapter of Srimad Rahasya Thraya Saaram of Swamy Desikan, ([aparAdha ParihArAdhikAram](http://Sadhya.org)) deals at great length about the destruction of sins acquired after performing Prapatthi.



Saranagathy to tvayi SrImathi -Vyaya sErthi (Thanks: Sri Murali Bhattar)

STOTRAM 17

अहंकारार्थकामेषु प्रीतिरद्यैव नश्यतु ।

त्वां प्रपन्नस्य मे देव वर्धतां श्रीमति त्वयि ॥ १७ ॥

ahankArArtha kAmEshu prItiradyaiva naSyatu |

tvAm prapannasya mE dEva vardhatAm SrImati tvayi ||

Meaning:

adya Eva	: Today itself
mE prIti:	: my love and addiction
ahankAra arthakAmEshu	: for self-conceit, wealth and other indulgences
naSyatu	: depreciate fully
dEva	: Lord
tvAm prapannasya	: now that I am surrendered to You
vardhatAm	: let (my love) appreciate and grow
tvayi SrImati	: in You who are accompanied by (Mother) SrI

COMMENTARY:

Let my self-conceit and love for wealth and desires be eradicated today itself. But, by virtue of my having surrendered to You, oh Lord, let my love for You together with Your consort, Shri, grow strong.

NOTES:

In Sri Vishnupurana of Parasara bhagavan, Prahlada said:



yA prIti: avivEkAnAm vishayEshvanapAyinI |

tvAm anusmarata: sA mE hridayAt mAPasarpatu ||

Meaning:

What unabated love, the indiscrete people have for material objects of senses, let that love, in my case, for incessantly thinking of You ! Oh Lord ! never leave my heart.

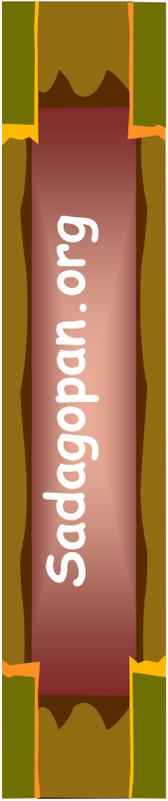
ADDITIONAL COMMENTS BY SRI.V.SATHAKOPAN :

Oh Lord! May the ahankAram, MamakAram, attachment to wealth and worldly desires perish instantaneously in me, who has sought Your sacred feet as my sole rakshaNa vasthu ! May bhakthi blended with love for You grow abundantly in me!

In the previous sLOkam, Sounakar dwelt on the expiatory rites to nullify the sins accumulated consciously or otherwise by a Prapannan. Here, the prayer is to wipe out those causative factors (ego, sense of possession, pursuit of worldly pleasures et al) that result in the accumulation of the sins. Afraid of the impact of poorva janma VaasanAs (residual impressions) that propel one to engage in pursuit of undesirable karmAs that sets one back, Sounakar prays to the Lord to overcome all these deleterious temptations once and for all. VairAgyam can not arise unless the worldly wants fuelled by ahamkAra-mamakArAm are not chased away. Once the detachment from worldly desires is attained, the intense devotion to our Lord will take root. This welcome development can happen only with the Krupaa of the Lord and hence this prayer is addressed to Him.

The importance of Prapatthi and the ideal mind set of a Prapannan are dealt with here. Our Lord is the sole recourse for crossing over the Prakruthi (mamEva yE prapathyanthE maayAm yEtham taranthi tE---GitA 7.14).

GeethAchAryan Himself prescribes the recipe for crossing the delusions caused by the Maayaa of His: "tamEva SaraNam gaccha sarva bhAvEna bhAratha" and "Sarva dharmAn parityajya maamEkam SaraNam vraja aham tvaa sarva pApEbhyO





mOkshayishyAmi maa sucha:"

VishNu PurANa sLOkam (1.9.73) describes the futility in the gaining of the fruits of Prapatthi until one totally surrenders at the sacred feet of the Lord, who destroys all the sins through that observance. Until that SaraNAgathy with the five angams is completed, all the VaasanAs (latent impressions from the KarmAs) will persist and obstruct the progress towards Moksha Siddhi. Until that SaraNAgathy is performed, the sorrows from the loss of wealth (**madheeyam**), the hankering for riches, the moham for worldly pleasures, the anger over inability to gain those IOka sukham will blind one's path to spiritual advancement by SaraNAgathy. It is suggested that SaraNAgathy is the only route for attaining the highest PurushArtham for all the four kinds of adhikAris: Aarthan, ArthArthi, Kaivalya Nishtan and Bhagavath PrApthi Kaaman.



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STOTRAM 18

क्वाहमत्यन्त दुर्बुद्धिः क्व चात्महित वीक्षणम् ॥

यद्धितं मम देवेश तदाज्ञापय माधव ॥ १८ ॥

kvAham atyanta durbuddhi: kva cAtma hitavIkshaNam |

yaddhitam mama dEvESa tadAjn~Apaya mAdhava ||

Meaning:

atyanta durbuddhi: aham : Where am I, a thoroughly wicked-minded man?
kva?

Atmahita vIkshaNam ca : And where is the guarding of my spiritual
kva? welfare?

dEvESa : oh lord of lords

mama yaddhitam : What (You) consider to be conducive for my
welfare

mAdhava : oh consort of Sri

tat Ajn~Apaya : command me to do that

COMMENTARY:

Where am I with my absolutely wicked intellect and where is the self-supervision of my spiritual welfare? Oh Lord of Lords, Madhava, command me with what is beneficial to me. You take care of me.

NOTES:

KoushItaki Brahmana says:





na sAdhuna karmaNA bhUyAn nO Eva asAdhuna karmaNA - kanIyAn |

Esha hi Evainam sAdhu karma kArayati tam yamEbhyO-IOkEbhya:unninIshate|

Esha u Evainam asAdhu karma kArayati tam yamadho ninIshate|

One is neither greater by pious deeds nor lower by impious deeds. The God makes him do virtuous deeds whom He plans to uplift from these worlds, The God makes him do dark deeds whom He wishes to push down under.

Duryodhana says:

jAnAmi dharmam naca mE pravritti:,

jAnAmyadharmam na ca mE nivritti:,

kEnApi dEvEna hridi sthitEna yathA

pradishTosmi tathA karomi

I know the right but have no urge to do it, I know the wrong but I cannot desist from it. I do as I am guided by some god in my heart.

Krishna says in Bhagavad Geeta

tEshAm satata yuktAnAm bhajatAm prIti pUrvakam |

dadAmi buddhi yOGam tam yEna mAm upayAnti tE ||

To them who affectionately pray to me, I give the right mental skill by which they will attain Me.

Erumbiappa in his devotional Varavaramuni satakam, uses the same words

kvAham kshudra: kuliSahridaya: durmati: kvAtma cintA

trayyantAnAm asulabhataram tatparam kvAtmatatvam |

ittham bhUtE varavaramunE yatpuna: svAtma tatvam



drashTum tattatsamaya sadrisham dEhi mE buddhiyOgam ||

Where am I, a mean fellow with hard heart and wicked mind, where is contemplation on the paramatma. And where is that Paramatma which is not understood even by vedanta. Such being the case, oh Varavaramuni, please give the right mental skill by which I can see and understand Yourself.

ADDITIONAL COMMENTS BY SRI. V. SATHAKOPAN

Oh God of Gods! I am a lowly one. How can me, who is wicked by nature ever think of what is hitham (favorable) for me on my own? Therefore, Oh Lord of Mahaa lakshmi! Please bless me with whatever is good for me and command me to follow Your order!



**God of Gods dEvadhirAjan
(Thanks: Sri.B.Senthil)**





Oh Lord of Lakshmi! Who am I before You to stand and pretend that I know what mangalakaram is for me? I am a Jn~Ana soonyan and is driven wild by my most wicked svabhAvam. I am accumulating bundles and bundles of intractable sins because of my ahankAram and MamakAram. Oh Lord! Please save me from myself and my harming karmAs. How can I ever pretend that I am clear minded about tatthvams, hitham and PurushArthams? I am confused and wallowing in the sea of samsAric ills. Please take pity on me and command me to engage in activities that are concordant with Your Saathrams and which will serve as hitham for adiyEn to travel on the road to attain the highest purushArtham! I am helpless and do not know the road to take to overcome my ajn~Anam (nescience). I am an ajn~an and You are a Sarvajn~an. Please direct me to take the road away from the dukkha SamUham linked to AadhyAthmikam, Aadhidhaivatham and Aadhi Bhoudhikam.

Oh Lord! Thou art the emperor of both Prakruithi and Jeevan (PradhAna-KshEthrajn~a Pathi:). You have been saluted by SvEthasvatAra Upanishad as the Lord of all Lords: SarvEswaran (tameesvarANAm Paramam mahEswaram). We are Your servants (DaasabhUthAs). You can not let us go astray. You are SaasthA (Commander) as per Yajur AraNyaka Veda BhAgam: "antha: pravishta: SaasthA JanAnAm SarvAthmaa...". adiyEn is a Bhaddha Jeevan, who is desirous of the practicing the Hitham of SaraNAgathy at Your sacred feet to gain the PurushArtham of Mukthi (Moksham). Please shout at me to disengage from acts that are Praathikoolyam to Your Saasthrams and develop in me the Mahaa ViswAsam for You and identify me one of Your SadAchAryans to perform Bhara NyAsam! Oh My Lord! I am the lowly one and Thou art the Mighty and Wise one, who knows what is Hitham for me. Please concede Your grace on adiyEn!



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dEvadEvESA-prahlada varadan of ahobilam
(Thanks: Sri. Diwakar Kannan)



STOTRAM 19

सोऽहं ते देवदेवेश नार्चनादौ स्तुतौ न च ।

सामर्थ्यवान् कृपामात्र मनोवृत्ति प्रसीद मे ॥ १९ ॥

sOham tE dEva dEvESa nArcanAdau stutau na ca |

sAmarthyavAn kripA mAtra manOvritti: prasIda mE ||

Meaning:

dEvadEveSa	: master of the god of gods.
sO(a)ham	: I, having such characteristics, mentioned before
na arcanAdau	: not in worshipping and other services.
tE	: to You.
stutau na ca	: nor in praising You.
sAmarthyavAn	: have the capacity.
(So) kripAmAtra	: with solely the emotions of grace and sympathy
manOvritti:	filled in Your mind.
prasIda mE	: be pleased with me.

COMMENTARY:

I for one, Oh ruler of the Lords of Lords, have the capacity neither to worship etc., nor to extol you by prayers. My only moral strength is Your mercy. Please turn favourable to me.



NOTES:

Sri Kuresar said in Sri VaikuNTha stavam

त्वत्कीर्तनस्तुतिनमस्कृतिवेदनेषु

श्रद्धा न भक्तिरपि शक्तिरथो न चेच्छा ।

नैवानुतापमतिरेष्वकृतेषु किं नु

भूयात् अहो परिकरः प्रतिकूलपक्षे ॥

tvat kIrtana stuti namaskriti vEdanEshu

sraddhA na bhaktirapi Sakti: athO na cEcchA |

naivAnutApamati: EshvakritEshu kim nu

bhUyAt ahO! parikara: pratikUlapakshe ||

-- Sri VaikuNTha stavam, sLOkam 96

Where he said that there is no sincerity nor bhakti nor Sakti nor desire to devote to You and on top of that there is no repentance on not devoting to You and there is an army of obstacles preventing from devotion to You.

Alavandar graced "prasIda madvrittam achintayitvA" in Stotraratnam, meaning "looking at my grandfather's sincere love to You, be pleased with me, without minding my conduct"

ADDITIONAL COMMENTS BY SRI. V.SATHAKOPAN :

Oh DEvAthidEva! I am totally unskilled at performing AarAdhanam for you; I am also incompetent in singing Your praise through stuthis addressed to You.





Therefore, Oh Dayaa nidhE! KrupA MoorthE! Out of Your infinite compassion for us, the incompetent ones, You must overlook our omissions and commissions in performing Your SaasthrOktha AarAdhanams, naama Sankeerthanams and forgive us.

In the previous sLOkam, the bhaddha Jeevan with true aakinchanyam invited the Lord to its ananyagathithvam. The troubled jeevan lamented about its insignificance to stand before the mighty Lord (maadhava! kvaaham athyantha dhurbuddhi:?). Our Lord of unparalleled compassion responded and revealed His SvAbhAvika KalyANa GuNathvam and blissful svaroopam. The Jeevan is utterly overcome now with the extraordinary grace that descended on it and cries out in wonder: Who am I to deserve this immense grace and in a mood of nirvEdham points out its insufficiencies to thank the Lord through the performance of AarAdhanams and Naama Sankeerthanams? adiyEn is not adept at presenting you the six Aasanams associated with Your AarAdhanam. In spite of my inadequacies, Oh Lord of infinite compassion, please bear with adiyEn's ineptitude! "Deva! PrapannArthihara! PrasAdham kuru Kesava!" is my prayer! Even if adiyEn is unable to break forth and salute Your kalyANa guNams in the manner of Vedams (yEthAvAnasya mahimaa) Upanishads (Sarvasya vasee, SarvESAna: SarvasyAdhipathi), adiyEn has recognized You as my Sarva Swami, Sriman NarayaNan and surrendered at Your sacred feet. Hence, Please overlook all of my deficiencies and concede to me Your total grace!



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kshamasva purushOttama-malolan during swathi thirumanjanam -
(Thanks: SrI .V. Sadagopan Mama)



STOTRAM 20

उपचारपदेशेन कृतानहरहर्मया

अपचारानिमान् सर्वान् क्षमस्व पुरुषोत्तम ॥ २० ॥

upachArApadeESena kritAn aharahar mayA |

apachArAnimAn sarvAn kshamasva purushOttama ||

Meaning:

aharaha: : everyday

mayA : by me

upachAra apadeESena : with the intention of doing hospitable service.

kritAn : done or executed.

imAn sarvAn apachArAn : all these disservices

kshamasva purushOttama : do tolerate, oh the greatest of purushas or the best benevolent person!

COMMENTARY:

With the intention of doing the various upachAras (worship procedures) during Your worship everyday, I have committed numerous apachAras (offences and faults of omissions and commissions) to You. Oh Purushottama, please tolerate all of these and bear with me.

NOTES:

What I take for granted as shOdashOpacharas in Your worship are actually fraught with so many apacharas as seen from



मन्त्रहीनं क्रियाहीनं भक्तिहीनं तव प्रभो ।

विहितं यन्मया देव परिपूर्णं तदस्तु ते ॥

mantrahInam kriyahInam bhakti hInam tava prabhO |

vihitam yanmayA deva paripUrnam tadastu tE ||

My worship consists of some defective mantras some inappropriate kriyas and false bhakti. Oh Lord, let that worship be accepted as complete by Your grace. Sri Parasara Bhattar said:

आस्तां ते गुणराशिवद्गुणपरिवाहात्मनां जन्मनां

सङ्ख्या भौमनिकेतनेष्वपि कुटीकुञ्जेषु रङ्गेश्वर ।

अर्च्यस्सर्वसहिष्णुरर्चकपराधीनाखिलात्मस्थितिः

प्रीणीषे हृदयालुभिस्तव ततश्शीलाज्जडीभूयते ॥

AstAm tE guna rASivad gunaparIvAhAtmanAm janmanAm

sankhyaA bhouma nikEtanEshvapi kutI kunjEshu rangeSvara! |

arcya: sarvasahishNu: arcaka parAdhInA akhilAtma sthiti:

preeNeeshE hridayAlubhi: tava tata: SeelAt jadeebhUyate ||

-- Ranganaraja stavam, uttara Satakam, SIOkam 74

RangeSvara, even though You have taken as many incarnations as You have kalyanagunas in so many places, You have incarnated as Idol (archAvatAra) in which You have totally subordinated Yourself and Your requirements to the whims





and fancies of the archaka or worshipper. You totally get propitiated with what little defective worshipful insult he does to you out of Your great character. I am awestruck by You.

ADDITIONAL COMMENTS BY SRI. V.SATHAKOPAN :

Oh PurushOttama! adiyEn has committed countless transgressions every day during Your worships. Under the pretext (vyAjam) of extending shOdasOpachArams (sixteen kinds of welcome and hospitality), adiyEn has committed a lot of transgressions (aparAdhams). AdiyEn has incurred major Bhagavath and BhAgavatha apachArtams knowingly as well as unknowingly. Oh Dayaa MoorthE! Please forgive all of these apachArAms of adiyEn committed in the name of upachArams to You!

With this aparAdha kshAmaNa sLOkam, the first JitantE concludes in a moving manner. This entire set of twenty sLOkams dwells on lofty VaishNavite doctrines of ananhArya- sEshathvam and ananya gathithvam of the Jeevan and Sarva Vidha Swaamithvam of the Lord, the UpAYam for surrender (SaraNAgathy with its ancillaries), the conductance of one's life as a Prapannan after performing SaraNAgathy and resting the protection of the Self with the Super-Self, the ParamAthmA. The importance of Kaimkarya Vrutthi as a natural way of life for the Jeevan and the importance of Bhagavath- BhAgavatha-AchArya Kaimkaryams all through one's life on earth is emphasized.

इति प्रथम जितन्ते स्तोत्रं संपूर्णम् ॥

iti prathama JitantE sampUrNA

(End of First JitantA)



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