

## The (Evening) Prose of Complete Submission

(Translation of Sri Raghavendra Swamy's *Sarva Samarpana Gadya*)

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Sri Raghavendra Swamy, the well known saint in the tradition of Madhwa philosophy has composed many works of great scholarship expounding upon the concepts of Indian Vedic philosophy as interpreted by Sri Madhwacharya. Among Sri Swamy's treasure trove of works are the twin collection – *Pratha Sankalpa Gadya* (The Morning Prose of Affirmation) and the *Sarva Samarpana Gadya* (The (Evening) Prose of Complete Submission). While *Pratah Sankalpa Gadya* is traditionally recited in the mornings, *Sarva Samarpana Gadya* is a companion work which is typically recited at the end of the day. It is also a prose with one single long sentence running into few pages, and a shorter second sentence. While *Pratah Sankalpa Gadya*, provided a high level summary of the nature of the Lord Almighty, creation of universe, role of Sri Vayudeva in the universe etc, in a very concise manner, in *Sarva Samarpana Gadya* Sri Raghavendra Swamy captures the essence of the Upanishads and provides a summary into the workings of the individual souls (Jeevatama), their relation to the Lord Almighty, presence of the Lord in living beings at various stages in life etc. All of us continuously indulge in committing activities, some good, some bad and others neutral. When asked to submit all our actions to the Lord, a natural question that arises is how to handle the inevitable bad deeds. Sri Raghavendra Swamy addresses these difficult questions in this work.

A translation on *Pratah Sankalpa Gadya* had appeared in the August 2009 edition of Guru Sarvabhowma magazine published by Sri Raghavendra Swamy Mutt, Mantralayam. The present work is an attempt to provide a summary in English of *Sarva Samarpana Gadya*. There are excellent lectures and commentaries on *Sarva Samarpana Gadya* in Kannada by various scholars. Of particular interest and inspiration is a detailed commentary on *Sarva Samarpana Gadya* by Sri Hayavadana Puranik which appeared in Kannada edition of Guru Sarvabhowma Magazine (August, Sept 2008). Reference is also made to a lecture on *Sarva Samarpana Gadya* by Sri Madanur Pavamanacharya during Adhika Masa of 2010.

While the work *Sarva Samarpana Gadya* is essentially one long sentence as in the case of *Pratah Sankalpa Gadya*, for ease of comprehension the sentence is divided into many phrases, and a summary of each of these is presented.

ॐ जाग्रत्स्वप्नसुषुप्त्याख्यावस्थात्रयनियामक, मदन्तर्यामिमुख्यप्राणान्तर्गत  
विश्वतैजसप्राज्ञात्मक, हिङ्गारादिषट्सामप्रतिपाद्य षट्कालनियामक,  
अनिरुद्धप्रद्युम्नसङ्कर्षणवासुदेववराहनारसिंहषण्मूर्त्यात्मक,

The Lord who is resident in all being and also in Vayudeva (who Himself is resident in all beings), modulates the activities of all living beings in their three natural states of being, viz, Wakeful, Dreaming and Deep Sleep in His three forms – Vishwa, Taijasa and Prajna respectively. This concept is fully explained in *Manduka Upanishat* and also as response to the Fourth question in *Shatprashna Upanishat*. Note that during the Dreaming state, all sense organs except the mind are inactive, and during Deep Sleep even the mind becomes inactive. However, during all these states, living beings continue to breathe and this is due to the ever present Vayu Deva. Further, the Lord's six forms namely – Aniruddha, Pradyumna, Sankarshana, Vasudeva, Varaha and Narasimha are propitiated by the six parts of Sama Veda and these six forms also control the six time periods on any given day, namely, morning, forenoon, noon, afternoon, evening and night. The relationship between the different forms of the Lord, the six parts of Sama Veda and the six time periods in a day are explained in *Chandogya Upanishat*. The forms of the Lord controlling the three states of being are described in *Manduka Upanishat*.

स्वहृदयमध्यस्थित सुषुम्नानाडीदक्षिणपार्श्वस्थित पञ्चाशत्सङ्ख्याकपिङ्गलानाडीषु  
तदुत्तरपार्श्वस्थिततावत्सङ्ख्याकव्यञ्जनार्णप्रतिपाद्य तावत्सङ्ख्याकेडानाडीषु  
तत्तद्योग्यतत्कालानुसारप्राप्ततत्तन्नाडी स्थित

The Lord resides in the hearts of living beings where there are 101 nadis (ducts) each measuring about 1/1000<sup>th</sup> the size of a hair strand. The central nadi is called Sushumna nadi and on either side are 50 each of Pingala and Ida nadis. The Lord powers the life force in these nadis. The Lord who is the essence of the 50 vowels and consonants resides in living beings with the power of His presence proportioned on each individual's nature, effort and life span. These concepts are described in detail in *Kathaka Upanishad*.

बृहतीछन्द ऋक्सहस्रगत षट्त्रिंशत्सहस्रहम्सस्वराख्याक्षरप्रतिपाद्य,  
तन्निष्टतन्नियामक- प्रातर्माध्यन्दिनसायमाख्यसवनत्रय  
तत्तत्कालीनतदभिमानिवसुरुद्रादित्योपास्य  
परमाणुसम्बन्धितावत्सङ्ख्याकाहर्नियामकाहर्नामक

The Lord is the essence of the 36000 letters in the group of 1000 hymns in *Rig Veda* set in Brihati Meter and hence called 'Brihati Sahasra'. Each hymn has 4 quadrants and each quadrant has 9 letters, resulting in a total of 36000 letters. These concepts are based on *Aitareya Upanishat*, for which Sri Madhwacharya was the first author to have written the comprehensive commentary. The three groups of deities viz, Vasu, Rudra and Aditya who control the different time periods in one's life are constantly meditating on the Lord. As per *Chandogya Upanishad*, the full life of a person is 116 years which is divided into 3 phases. The first 24 years are controlled by the 8 Vasus, the next 44 years are governed by the 11 Rudras and the last 48 years are managed by the 12 Adityas. There are infinite

numbers of days just as there are infinite numbers of atoms in the Universe and the Lord is also known as Ahar as He controls every one of those days. These concepts are essentially a summary of *Chandogya Upanishat*.

मुख्यप्राणोपास्यरमायुक्तपुरुषरूपात्मक  
प्रादेशमात्रहृदयव्यापकप्रादेशपरिमितस्थानेशात्मक  
देहान्तर्गतदेहाङ्गुष्ठपरिमितजीवान्तर्गत  
जीवाङ्गुष्ठपरिमितस्वहृदयकमलकर्णिकामूलस्थितमूलेशात्मक  
तावत्परिमितकर्णिकाग्रस्थितबिम्बरूपे

The Lord exists in male form accompanied by His consort, Sri Lakshmi and is continuously worshipped by Sri Vayudeva. The Lord resides in the hearts of living beings in three forms namely, Agresha, Pradesha and Moolasha. The Lord resides in the physical bodies as well as the soul of individual beings in their hearts in the size of the thumb in the respective bodies proportionately.

जीवेशत्वदृष्ट्याऽनादिकालतः प्राप्तमदीयशुभाशुभकर्मणोर्मध्ये शुभकर्मानुसारतः  
तत्प्रेरितेन मुख्यप्राणेन,  
तत्त्वाभिमानिदेवताद्वाराऽनुकारितावस्थात्रयनियामकानुभवकालघटित  
श्रीविष्णुस्वातन्त्र्यस्मृतिप्रदानक

Knowing the Lord's presence as in the previous phrase, I offer the following prayer: While I have accumulated consequences of both my good and bad deeds since time immemorial, the deities who control my activities during the three states of being namely, wakeful, dream and deep sleep, are so directed by Sri Vayudeva to action me based on my past good deeds only. And during such activities, I will remember that whatever apparent independence I experience has been granted to me by the Lord Sri Vishnu.

नित्यनैमित्तिककाम्यभेदेन त्रिविधविद्याश्रितस्ववर्णाश्रमोचित-  
सङ्कल्पितभगवत्पूजात्मककर्मजन्यफलेनापरोक्षज्ञानात्पूर्वमन्तःकरणशुद्धिद्वारा  
तदुपासकेन ततः परं भगवदिच्छया प्राप्तनिजगुरूपदिष्टस्वबिम्बविषयक,  
पूर्णसच्चिदानन्दात्मक चतुर्गुणाद्युपासनजिज्ञासाद्युपासादिभिः  
स्वबिम्बापरोक्षज्ञानोत्पादकेन

This phrase provides a summary of the key concepts of Sri Bhagavad Gita. The way to acquire Supreme, Ultimate knowledge is by performing actions consistent with one's

nature and position in life all the while being conscious of the need to perform good deeds and dedicating those to the Lord. The actions themselves are of three kinds, namely, routine daily activities, special occasion activities such as those on festival days, and specific activities performed motivated by the desire to accomplish some worldly goals. A pre requisite for success in conducting right actions is a clear and pure mind which results from meditating upon the Lord. As willed by the Lord, one finds a spiritual teacher (Guru) who will impart us the knowledge of the four major characteristics of the Lord, namely, Sat (Eternally Real), Chit (Infinitely Auspicious), Ananda (Infinitely Blissful) and Atma (Omni present). Praying to the Lord with true knowledge and pure devotion, one attains the Ultimate, Supreme knowledge leading to eternal bliss.

मनुष्योत्तमानामारभ्य चतुर्मुखपर्यन्तानां पञ्चविधमुक्तियोग्यानां च  
स्वबिम्बोपासिभिर्लिङ्गापगमे स्वरूपानन्दाविर्भाव वैचित्र्यानन्दप्रदज्ञानेन त्वयि  
समर्पितेन त्वत्पूजैवास्तु ।

The five groups of enlightened souls starting from superior human beings up to four faced Brahma Deva, the Lord of creation upon exiting their physical bodies, experience natural bliss in their cosmic form and continue praying to the Lord. I dedicate this knowledge to the Lord and let this be my worship to you (the Lord).

तथा मदीयशुभाशुभकर्मणोर्मध्येऽशुभकर्मानुसारेण त्वत्प्रेरितमुख्यप्राणेन  
तत्त्वाभिमान्यसुरमारभ्य कलिपर्यान्तानां तमोयोग्यानां  
पापबाधिभिर्गदायुधप्रदानेन महातमसिस्थितानां दुःखानुभवेन  
स्वरूपभूतदुःखातिशयप्रदातेति ज्ञानेन त्वयि समर्पितेन त्वत्पूजैवास्तु ।

Oh Lord, likewise, among the good and bad deeds that I have committed, I pray that by your grace, Sri Vayu Deva (Mukhya Prana) will consider only the good deeds and the bad deeds be attributed to the evil souls such as Kali who are responsible in the first place for polluting my mind. I dedicate awareness of this knowledge to you, my Lord, and let this be my worship to you.

इति श्रीराघवेन्द्र गुरुवर्यप्रणीत सर्वसमर्पणगद्यं सम्पूर्णम्  
॥ भारतीरमणमुख्यप्राणान्तर्गत श्रीकृष्णार्पणमस्तु ॥

Thus concludes the *Sarva Samarpana Gadya* (The (Evening) Prose of Complete Submission) composed by Sri Raghavedra Swamy.