

Sri Thotakashtakam

Introduction:

Sri Shankara Bagavathpaadha came to this Universe, as an Agnana Prachanda Bhaskara or the Sun who removes the darkness of ignorance by his complete wisdom or Poorna Gnanam. Sri Bagavathpaadha, blessed the mankind by re-installing the Vaidheeka dharmam and erasing the stain caused by the Nastheeka Dharmas like Jainam and Shaakyam. Sri Aacharya by his poorna gnanam and sahaja krupa kataksham identified the Maha Vaakhyam and revealed it to the man-kind. Although the Vedic Maha Vaakhyam is the base for all the Vedic/Upanishadhic works and the AnandhaBodhamruthamaya Swaroopam or Blissful Self-Conscious form is the actual form or Yathartha Swaroopam of the Self or Aham several astheekas, call themselves as Thathva Bhodhakas and do Vedanta Dush-Pracharam by adding their own bhaavas or personal views to the teachings of Sri Bagavathpaadha or their own Guru Parampara. Astheekas, who have Avidhya or ignorance about the actual Swaroopam of their Self, wrap themselves with the blankets of Prapatti margam, Naama Sankeerthanam and introduce additional differences or Bhedhas between the Self and the Supreme. On the holy occasion of the Janma Nakshathram of Sri Shankara Bagavathpaadha, let all of us prostrate to the Lotus feet of Bagavathpaadha and surrender to him to remove the ignorance from the minds of all the astheekas and trigger the desire for perfection or moksham in the minds of the loukeekas and enlighten everyone with the divine vision of the Union of the Self and Supreme(Jeeva Eshwara Samana Darshanam).In that effort, the concept of charanagathy or total unconditional surrender to the Lotus feet of Sri Bagavathpaadha as explained by Sri Thotakachaarya has been taken for Vyakyanam. Sri Thotakachaarya has showed to this Universe, the parama vaidheeka margam of Jeeveshwara Samana Darsahanam by the graces of the padha dhooli of the Sadguru Padhuka.



Sri Padhukaas of Sri Shankara Bagavathpaadha

Sri Shankara Bagavathpaadha came to this Universe, as an amsham of Sri Dakshinamurthy, who shows his chinmudra & just preaches the ultimate truth of "Tat Tahvam Ashi" to his disciples, who were great gnanis. Just by seeing the eyes of their Guru, Sri Dakshinamurthy they are able to understand all the Vedas and Vedanthas, which is Tat Thvam Ashi. When the atheistic religions of Jainism & Buddhism had deep-rooted and the Vedic religion was not much respected, Sri Bagavathpaadha, came to this world as a Sun of Wisdom (Gnana Bhaskara) and wiped away those atheistic religions, like how the rays of Sun burns off the skeleton-less worms. The atheistic religions are compared here to the boneless worm, as they don't have the Bhrahmam, which is the skeleton of all the Dharmas. In addition to those, atheistic religions, there were so many avidheeka religions, (like Kaapaalikam...), which encouraged the sacrifice of human beings. Sri Bagavathpaadha had confronted (Kandanam) all those religions and formed the six-fold religion based on the Vedic scriptures. To explain the Vedas, Upanishads, Puranas, and Ithihaasas as per the philosophy of non-duality, our Acharya had "described" the Saguna (with attributes) and the Nirguna (attribute-less) form of the Ultimate Reality (Bhrahmam). This makes non-duality to blend well with all the traditional Dharmas of worship like Baagavatha Dharmam, Sri Vidya, Shaivism, Tanthreekam, Manthreekam, Chraisthuvam, Mohammadeeyam, Sri Vaishnavam and the famous Gaudiya Vaishnavam and also the yogic paths of Sadhna like Dhyana Yogam, Siddha Yogam, etc... Sri Bagavathpaadha was the first one to write a detailed commentary for the Vedas and Upanishads based on Vedanta. Both of Sri Bagavathpaadha's successors Sri Ramanujacharya and Sri Madhvacharya were Advaithins before they had come up with their own commentaries of the Brahma Sutras.

Sri Bagavathpaadha had four main disciples - Sri Sureshwaracharya, Sri Padmapadacharya, Sri Thotakachaarya and Sri Hasthamalakacharya like how Sri Dakshinamurthy had four disciples - Sri Sanaka, Sri Sananda, Sri Sanath Kumara, and Sri Sanatna. Sri Bagavathpaadha after successfully completing his bhashyam on the Brahma Sutras by the graces of Sri Parameshvara at Kashi, used to deliver Vyakyanam on the Bhasyas, Vedhas, Upanishads and the Advaitham daily. Four of his disciples were so lucky to hear the Vyakyanam amrita from the mouth of the Acharya, who removed the

darkness of duality from this world and re-established the Vaidheeka religion. Sri Bagavathpaadha had end-less compassion for his disciples & he would start his Vyakyanam and Paatam (lectures) only after all four of them had come. Among all four of them, Sri Thotakachaarya was a little bit silent and was not out-spoken like the rest of them. Sri Bagavathpaadha understood this, and he wanted to make the rest of the three disciples understand the fact that, Sri Thotakachaarya's devotion to the Lotus Feet of Guru is much greater than the knowledge of all of them. Surrendering everything at the Lotus feet of the Sadguru and doing bakthy or devotion to the Lotus Feet of the Sadguru itself would present one, with the complete wisdom of Self-Knowledge, which is the essence of all the Vedas. Sri Bagavathpaadha wanted to convey the message that, Guru Padha Seva is superior even to the Seva to the Almighty himself.

One morning, Sri Thotakachaarya was a couple of minutes late and our JagadGuru Bagavathpaadha was waiting for his arrival. The rest of the three of them, were wondering why would Sri Bagavathpaadha wait for someone, who is not as "bright" as them. Sri Bagavathpaadha had blessed Sri Thotakachaarya and Sri Thotakachaarya came walking, singing a hymn with wonderfully rhythmic words. Sri Thotakachaarya's words were showing his overflowing Guru Bakthy. This hymn was metered with very complex poetic meter called Thotaka meter. The rest of Sri Acharya's disciples, now understood the deep Gnanam (Poorna Gnanam) and Guru Bakthy of Sri Thotakachaarya and they regretted for their ignorance and they all praised Sri Thotakachaarya's knowledge and Guru Bakthy. Since then he was called as Sri Thotakachaarya although his deeksha namam was Giri.

Deva Naagari Script of Sri Thotakashtakam

तोटकाष्टकम्

विदिताखिल शास्त्र सुधा जलधे महितोपनिषत्कथितार्थनिधे ।
हृदये कलये विमलं चरणं भव शङ्कर देशिक मे शरणम् ॥ १ ॥

करुणावरुणालय पालय मां भवसागरदुःखविदूतहृदं ।
रचयाखिलदर्शनतत्त्वविदं भव शङ्कर देशिक मे शरणम् ॥ २ ॥

भवता जनता सुखिता भविता निजबोधविचारणचारुमते ।
कलयेश्वरजीवविवेकविदं भव शङ्कर देशिक मे शरणम् ॥ ३ ॥

भव एव भवानिति मे नितरां समजायत चेतसि कौतुकिता ।
मम वारय मोहमहाजलधिं भव शङ्कर देशिक मे शरणम् ॥ ४ ॥

सुकृतेऽधिकृते बहुधा भवतो भविता समदर्शनलालसता ।
अतिदीनमिमं परिपालय मां भव शङ्कर देशिक मे शरणम् ॥ ५ ॥

जगतीमवितुं कलिताकृतयो विचरन्ति महामहस्रच्छलतः ।
अहिमांशुरिवात्र विभासि गुरो भव शङ्कर देशिक मे शरणम् ॥ ६ ॥

गुरुपुङ्गव पुङ्गवकेतन ते समतामयतां नहि कोऽपि सुधीः ।
शरणागतवत्सल तत्त्वनिधे भव शङ्कर देशिक मे शरणम् ॥ ७ ॥

विदिता न मया विशद्वैककला न च किञ्चन काञ्चनमस्तिगुरो ।
दुतमेव विधेहि कृपां सहजां भव शङ्कर देशिक मे शरणम् ॥ ८ ॥

इति श्री परमहंस परिव्राजकाचार्य श्री शङ्कराचार्य शिष्यैः
श्री तोटकाचार्यैः विरचितं तोटकाष्टकं सम्पूर्णम्

Sloka I:

**Vidhithakila Shaasthra Sudha Jhaladhe Mahithopanishadh Kathithartha Nidhe
Hrudhaye Kalaye Vimalam Charnam Bhava Shankara Deshika Me Sharnam**

Padhartham:

Vidhithakila Shaasthra Sudha Jhaladhe	The ocean water of Shaasthras
Mahithopanishadh Kathithartha Nidhe	One, who has done Vyakyanam or commentaries on the Upanishads
Hrudhaye Kalaye Vimalam Charnam	I bear the pure, Lotus Feet in my heart and think about it (Kalaye)
Bhava Shankara Deshika Mey Sharnam	I am (Me) doing charanagathy to the Lotus feet of Sri Shankara Deshika

Vyakyanam:

Sri Thotakachaarya starts by stating the glories of the Padma Pankajam of Sri Bagavathpaadha and then does total surrender to his Lotus feet. Sri Thotakachaarya starts by saying that the Shaasthras are like a big milky ocean and the Upanishads are very precious. Then he describes the glories of Sri Bagavathpaadha, who had written commentaries on all these precious scriptures, which are like ocean. Here he indicates that, Vedas, Upanishads, Shaasthras, Puranas & Ithihaasas are like the ocean(s) and Sri Bagavathpaadha was the one who wrote the commentary for such complex & precious scriptures. Sri Thotakachaarya now compares the Vedic texts to an ocean, which is filled with milk, because all the margas of moksham arise only from the Sruti. Sruti is very difficult for any common man to grasp and understand completely. Sri Thotakachaarya says that the wisdom of Sri Bagavathpaadha is also like an ocean, as he had written the commentaries for those texts and he is the Authority or Nidhi for the same. Here he describes, Sri Bagavathpaadha as the Kathita Artha Nidhi, which means that, he is the Nidhi or the Authority for the commentaries on the Vedas/Upanishads/ BhrahmaSutras. Although Sri Madhvacharya & Sri Ramanujacharya had come up with their own "versions" of the bhashyam for the Brahma Sutras, Sri Bagavathpaadha's Bhashyam is

the first & foremost for the Vedanta School of philosophy and Non-Duality is the only flaw-less philosophy as all other are "polluted" by the personal views or Bhaavas. Only the Non-duality represents the Bhaavatheetha sthiti. Then, Sri Thotakachaarya says that, he bears in his heart the Pure, Lotus feet of Sri Bagavathpaadha and then performs total surrender to his Lotus feet. Sri Thotakachaarya has showed the path of charanagathy or Prapatti to us. Sri Thotakachaarya starts his Sloka by telling the glories of his Acharya and then, declares that, Sri Shankara is the authority for all the Bhashyam or Vedanthic works and recommends to us a very simple, but very powerful upayam for attaining wisdom and moksham. Sri Thotakachaarya says that bearing the Lotus feet of Sri Shankara itself would grant us all the glories as it is the purest of pure. Then, once our mind and intellect are purified by the Lotus feet of Sri JagadGuru, then Sri Thotakachaarya recommends total surrender as the easiest way for attaining all the glorious things, which he has enlisted in the following verses.

Sloka II:

**Karuna Varunalaya Paalayamam Bhava Saagara Dhukka Vidhoona Hrudham
Rachayakila Darshana Tathva Vidham Bhava Shankara Deshika Me Sharnam**

Padhartham:

Karuna Varunalaya Paalayamam	I praise the ocean of compassion
Bhava Saagara Dhukka Vidhoona Hrudham	Please protect me as my heart is in deep sorrow as a result of the ocean of births
Rachayakila Darshana Tathva Vidham	Please bless me to understand all the schools of Thathva Darshanam or philosophy
Bhava Shankara Deshika Mey Sharnam	I am (Me) doing charanagathy to the Lotus feet of Sri Shankara Deshika

Vyakyanam:

In the second verse, Sri Thotakachaarya praises Sri Bagavathpaadha as an ocean of compassion. First of all he had accepted the entire world of ignorant ones as his disciples, and then he blessed them with the Maha Vaakhyam of "Tat Thvam Ashi", which cannot happen without his blessing even if one does severe penances for several births. Sri Bagavathpaadha blesses all the samsaaris with the divine knowledge of the equality of the Jeeva or the Soul and the Supreme or Eshwara. As a result of this, a sadhaka, who is a mumukshu realizes the actual nature of his own Self and gets rid of his own ignorance (Avidhya) and comes out of the illusion (Maya). After surrendering his entire ego and all his possessions, now Sri Thotakachaarya submits an application to Sri Bagavathpaadha to save Sri Thotakachaarya from the miseries of birth(s), death(s), disease(s) and aging. Then he follows by praying to Sri Bagavathpaadha, by asking him to bless him with the vision of all the schools of philosophy. Here Sri Thotakachaarya indirectly indicates that, understanding and realizing the Maha Vaakhyam of Tat Thvam Ashi, makes one equivalent to having understood all the philosophic visions. Surrendering to the Lotus feet of Sri Bagavathpaadha, makes one understand, realize and experience the crux of all the Vedas and Upanishads, which is the Tat Thvam Ashi and thus makes one a Jeevan Muktha. Sri Thotakachaarya, praises Sri Aacharya as an ocean of grace. Like how Ocean is the ultimate source of water, Sri Thotakachaarya, states that, Sri Aacharya is the ultimate or the Universal source of Karuna or compassion. The reason why Sri Thotakachaarya, states so, is explained in his following verses. Sri Thotakachaarya prays to his Sadguru to save him from the ferocious waves of the Bhava Saagara or the ocean of birth(s) and death(s). Then, Sri Thotakachaarya prays Sri Bagavathpaadha to show him the vision or Akhila Thathva Vida Darshanam. So, Sri Thotakachaarya conveys the message that, only a true Sadguru, who is an ocean of compassion, blesses the samsaaris with the divine vision of the Tathvas. Sri Thotakachaarya explains, what is that vision, he got by the graces of his Sadguru in the next Sloka.

Sloka III:

**Bhavatha Janatha Sukitha Bhavitha Nija Bhodha Vichaarana Chaarumathe
Kalayeshwara Jeeva Viveka Vidham Bhava Shanakara Deshika Mey Sharanam**

Padhartham:

Bhavatha Janatha Sukitha Bhavitha	Lots of masses of people (who are samsaaris) are delighted by you
Nija Bhodha Vichaarana Chaarumathe	You are the one, who has the great intellect with the knowledge of Self-Inquiry as Pure Consciousness
Kalayeshwara Jeeva Viveka Vidham	Please present me the divine knowledge of Ishavara -Jeeva Vivekam!
Bhava Shankara Deshika Mey Sharnam	I am (Mey) doing charanagathy to the Lotus feet of Sri Shankara Deshika

Vyakyanam:

Lots of people, who are born as a small piece of that Ultimate Bhrahmam forget the fact that, they are an amsham of that complete Supreme (Poorna Bhrahmam), and the world is illusion and anything other than that Bhrahmam is illusion because none other than the Bhrahmam has the power of Self-Existence (Swatanthram). If one thinks or sees or believes that, anything other than the Bhrahmam or Supreme is in existence, then it is illusion or Maya. This illusion and ignorance leads to the differences between the Self and the Bhrahmam. Sri Bagavathpaadha like a Gnana Bhaskara re-directs all the samsaaris, who are in the world of ignorance and illusion and gives them the Maha Vaakhya Upadesham and make them realize that, the ShuddhaBodhaMayam is the actual Swaroopam of the Self. Sri Thotakachaarya states that lots of people are delighted or enjoy the Sukam (by attaining Jeevan Mukthi), because of Sri Bagavathpaadha. In the next phrase, Sri Thotakachaarya states that, Sri Bagavathpaadha has the intellect, which is complete, and filled with the thoughts of Nija Bodham. Shuddha Bodham, Shuddha Caithanyam or Bodham all refer to the pure Self-Consciousness, which is the experience of the bliss of Bhrahmanandam. Then Sri Thotakachaarya prays to Sri Bagavathpaadha to bless him with the knowledge of the relationship between the Jeeva and Eshwara (Non-Duality) and then once again surrenders to his sweet Acharya. In the previous verse Sri Thotakachaarya has kept his request at the divine feet of Sri Shankaracharya. Sri Thotakachaarya explains the wisdom and glories of Sri Bagavathpaadha. He starts this verse by saying that huge masses of people have been made happy by Sri Shankara Bagavathpaadha and Sri Acharya has an intellect purified by the vicharam of Nija Bodham. Sri Thotakachaarya now conveys the message that, Nija Bodham Vicharam is the vision of all the Tathvas. Although Sri Thotakachaarya conveyed the message that Nija Bodham Vicharam is the base for all the Tathva Darshanam, Sri Thotakachaarya continues to pray to the Lotus feet of his Sadguru, asking him to provide the divine knowledge of Jeeva-Eshwara Vivekam to Sri Thotakachaarya. In the following verse Sri

Thotakachaarya explains what is the Jeeva-Eshwara Vivekam that was blessed to him by Sri Bagavathpaadha.

Sloka IV:

**Bhava Eva BhavaaNidhi Me Nitharam Sama Jaayatha Chethasi Kouthukitha
Mama
Vaaraya Moha Maha Jaladhim Bhava Shankara Deshika Mey Sharanam**

Padhartham:

Bhava Eva BhavaaNidhi Me Nitharam Sama	The knowledge of non-duality and one-ness of the Self (Bhava) and the Supreme (BhavaaNidhi) in my heart
Jaayatha Chethasi Kouthukitha	makes endless bliss to be born in my heart
Mama Vaaraya Moha Maha Jaladhim	Please protect me from the waters of the ocean of my lust (mama Moha Maha varidhi jhalam)
Bhava Shankara Deshika Mey Sharnam	I am (Mey) doing charanagathy to the Lotus feet of Sri Shankara Deshika

Vyakyanam:

In the previous verse, Sri Thotakachaarya has prayed to his Acharya to bless him with the knowledge of Bhrahma-Athma Sambandham. In this verse he explains the same, which he had got by Sri Bagavathpadha's blessings. Sri Thotakachaarya says that, by realizing the oneness of the Athman or Soul with the Bhrahmam or the Supreme endless bliss arises in his heart, as a result of that Bhrahmanandam. So in this verse Sri Thotakachaarya conveys the message that the Supreme or BhavaaNidhi and the Self or Athman or the Bhava or Jeeva are the same (Sama). This is the BhrahmaGanam or Aathma Gnanam or Aathma Bhodha and this is the Self-realization, which is in the form of pure consciousness, which gives rise to endless bliss. Although Sri Thotakachaarya is realized, he is now afraid that due to the illusion or Maya, he might get lost. So he prays his Acharya to save him from the giant waves of the ocean of lust inside his heart and

then once again surrenders to the Lotus feet of Sri Bagavathpaadha. In the previous Sloka Sri Thotakachaarya prays to Sri Guru Pungava to bless him with the knowledge of the Jeeva-Eshwara Vivekam. Sri Thotakachaarya starts this verse with the actual wisdom what his Jagadguru had blessed him with. Sri Thotakacharya conveys the message that the non-duality of Bhava (Jeeva) and the BhavaaNidhi (Eshwara) is the true wisdom, which causes lots of bliss in the heart or the hrudhayam. The he prays his Acharya to save him from the ferocious waves of the ocean of lust inside his heart. Sri Thotakachaarya conveys the message that only a Sadguru would bestow the divine wisdom of Oneness of the Bhrahmam and the Athma and save all the samsaaris from the ocean of births and deaths. Sri Thotakachaarya also adds to the prabhaavam of the graces of Sri Bagavathpaadha by saying that, nothing other than the graces of Sadguru would save one from the ocean of lust. In the following verse Sri Thotakachaarya strengthens his statement by saying that the Jeevas or the Souls of the Universe would be totally helpless without the graces of Sri Bagavathpaadha.

Sloka V:

**Sukruthe Dhikruthe Bahudha Bhavatho Bhavitha Sama Darshana Laalasatha
Athi dheenam imam paripaalayamam Bhava Shankara Deshika Mey Sharanam**

Padhartham:

Sukruthe Dhikruthe Bahudha Bhavatho	Just because of the sukruatham or good deeds done in abundance (adhi krtuhe) in all the directions
Bhavitha Sama Darshana Laalasatha	your connection is blessed as a result of which, Jeeva-Eshwara equality (Sama Darshanam) is blessed
Athi dheenam imam paripaalayamam	Please protect this extremely helpless one (Athi dheenam)
Bhava Shankara Deshika Mey Sharnam	I am (Mey) doing charanagathy to the Lotus feet of Sri Shankara Deshika

Vyakyanam:

Now Sri Thotakachaarya states that one can attain the Sambandham or connection of Sri Bagavathpaadha and hence the knowledge of Jeeva-Ishwara Aikyam only as a result of un-countable number of good deeds, which one has done. Only after several cycles of brith, death, disease and ageing (janma, mruthyu, jara, vyadhi) one attains the Lotus feet of Sri BagavathPaadha. Just the connection with the Lotus feet of Sri Bagavathpaadha removes the ignorance and illusion, which have been preventing the Soul from realizing its true nature of non-duality and thus bless those Souls with the divine wisdom or Self-Consciousness, which make them realize their oneness with the Bhrahmam. Having stated that only people who have done lots of punyam can attain the Aathma Gnanam now Sri Thotakachaarya states that he is in a very help-less state and prays to his Acharya to save him and surrenders to his Lotus feet once again. Although one is enlightened with the Self-Knowledge, Maya or illusion might over take one's Soul at any time and make one to get entangled in the worldly activities. So constant surrender to the Lotus feet of the Sadguru is needed to suppress one's ego (Mamakaram) and also to keep one's Self away from Maya. Sri Thotakachaarya conveys that message to us in this verse. Although in the previous verse he stated that, his heart is over-flowing with bliss of the Unity with the Bhava and BhavaaNidhi he describes himself as "Athi Dheenam Imam" in this verse. Without the graces of the Sadguru anyone is helpless. Constantly one needs to seek the refuge of the Sadguru, to keep one away from the atrocities of ego and illusion.

Sloka VI:

**Jagadtheem Avithum Kalitha Kruthayo Vicharanthi Mahaamaha Shachalathah
Ahi Mamshuri Vathra Vibhaasi Guro Bhava Shankara Deshika Mey Sharanam**

Padhartham:

Jagadtheem Avithum Kalitha Kruthayo	For the sake of protecting the world
Vicharanthi Mahaamaha Shachalathah	Great Souls assume the different forms and wander in disguise.
Ahi Mamshuri Vathra Vibhaasi Guro	Among all those wandering monks, Sri Bagavathpaadha shines like the Sun
Bhava Shankara Deshika Mey Sharnam	I am (Mey) doing charanagathy to the Lotus feet of Sri Shankara Deshika

Vyakyanam:

Now Thotakachaarya proceeds to explaining us, how great souls take different forms to save the loukeekas of this world. From time to time great souls do come to this Universe and they take different forms (Janma) to suite the time of the people so that the philosophies are taught to the sinners and save them from the endless cycles of birth & death. Not only in the Vedic land, even in the other territories, are great Avadhoothas or prophets born. Moses, Jesus Christ, Mohammed etc... are all good examples of such prophets. All three of these prophets were born after the time of Aacharya. Sri Thotakachaarya now explains that, Sri Bagavathpaadha shines like a Sun amongst all those divine messengers, saints, sadhus and prophets. All of these saints or prophets convey the divine message, but they don't reveal the Ultimate goal of life, which is Bhrahmanubhoothi and don't reveal the Maha Vaakyam of Tat Tahvam Ashi. Sri Bagavathpaadha due to his true wisdom, and sharp intellects, was able to find out the crux of all the Vedas and Vedanta and reveal it to all the samsaris of this Universe. But all other saints or messengers add their own "Bhaavas" or personal views on the Vedic truth. This might not lead to absolute perfection or Nirvikalpa Samadhi. So in one way the other Gurus or saints mislead their disciples, promising that they might help the disciples to get moksham or perfection. So Sri Bagavathpaadha showed to this Universe the right path, which leads one to the AthmaBodha Swaroopam or Self-Conscious form, which is the actual form of this Soul. Once again Sri Thotakachaarya performs charanagathy to the lotus feet of Sri Bagavathpaadha.

Sloka VII:

**Guru Pungava Pungava Kethana The Samatha Mayatham Nahi Kopi Sudhee
Sharanaagatha Vatsala Tathvanidhe Bhava Shanakara Deshika Mey Sharanam**

Padhartham:

Guru Pungava Pungava Kethana The	One who is the best of all the best teachers
Samatha Mayatham Nahi Kopi Sudhee	One, who does not have any one as equal to his intellect.
Sharanaagatha Vatsala Tathvanidhe	One who protects the refugees and who is the source (Nidhi) of all the philosophies (Tathva Nidhi)
Bhava Shankara Deshika Mey Sharnam	I am (Mey) doing charanagathy to the Lotus feet of Sri Shankara Deshika

Vyakyanam:

Sri Thotakachaarya now states that, Sri Bagavadhpaadha is the greatest of all the great Gurus or Spiritual leaders. Guru means the one who removes the darkness of ignorance and presents one with the brightness of wisdom. There are so many astheekas, who call themselves as Guru or are nominated as Guru by their disciples. All those Gurus might have done so many miracles or they may be great bakthas or they may be great Baagavathas, but not all of them are enlightened with the divine wisdom of Bharhma-Aathma Samanathvam. Due to their own poorva vasanaas, Avidhya and Maya, they "imagine" and create various attributes on the pure attribute-less Bhrahmam, based on their personal experiences/views (Bhaavas)(and poorva vasanaas). All those kind of people are mere astheekas and are not Sadgurus. All the disciples of such kind of Sadgurus also will not reach the final destination, which is absolute perfection. Those kind of Gurus have a malicious definition for moksham and would re-directs their disciples to some other divine worlds(like Kailasham, Vaikuntam, SathyaLokam, PithurLokam, SreePuram, SuryaLokam), before they attain complete perfection after the end of the kalpa. Any state of the Soul or attaining any other punyalokam cannot be perfection, as this Soul, which had come from the Poorna Bhrahmam, also has the completeness of that Bhrahmam and due to illusion and ignorance the Soul forgets and denies that completeness. Only a Sadguru does the MahaVkhyas Upadesham and opens the eye of wisdom (Gnana Chakshu) and makes the Soul realize the truth that the actual Swaroopam or form of that Soul is the NijaBodha Swaroopam or Pure Conscious form. Since Sri Bagavathpaadha is the only Guru, who has revealed that truth to this Universe and had re-established the Vedic religion, he is the true Sadguru even for all those pseudo Gurus, who divert their disciples to the intermediate stages of moksham. Since all other Aacharyas or Gurus, before Sri Bagavathpaadha had left the Aavidheeka religions to sprout in the Vaidheeka land, and since all other Aacharyas after the time of Sri Bagavathpaadha (Sri Ramanuja and Sri Madhva) added more differences and did not

realize and recognize the Maha Vaakhyam, Sri Bagavadhpaadha has none other than himself equivalent in Spirituality, Intellect, Devotion and wisdom. As Sri Thotakachaarya states in the previous verse, Sri Aacharya is the Universal source for compassion(Karuna Varunalaya). Sri Bagavadhpaadha, due to end-less anxiety and compassion for the loukeekaas, aastheekaas and the samsaaris had blessed everyone with the Vedic Maha Vaakhyam. In addition to all the commentaries, which he had comprised Sri Bagavadhpaadha had presented this Universe with simple hymns or slokas explaining the ways to attain perfection(moksham). Sri Bagavadhpaadha is very kind as he protects the people who surrenders to him by blessing them their actual Swaroopam(Shuddha Bodha Swaroopam) and take them out of the endless cycles of birth(s) and death(s). There are various flavors of the Vaidheeka religion and each of those religion(s) or cults have different Thathva or philosophies. Since Sri Bagavadhpaadha is the only one who identified, realized and revealed the Maha Vaakhyam he is the authority of all the Thathvas as he has realized the Maha Vaakhyam which is the essence of all the Thathvas. So Sri Thotakachaarya calls Sri Bagavadhpaadha as Thathva Nidhi and does complete surrender to Sri Bagavadhpaadha's Lotus Feet once again.

Sloka VIII:

**Vidhithaa Na Maya Visha Dhaika Kala Nacha Kinchana Kaanchanam Asthi Guro
Drutham Eva Vidhehi Krupaam Sahajaam Bhava Shanakara Deshika Mey
Sharanam**

Padhartham:

Vidhithaa Na Maya Visha Dhaika Kala	Not a single branch of knowledge, I have understood completely
Nacha Kinchana Kaanchanam Asthi Guro	Not the least wealthy do I possess
Drutham Eva Vidhehi Krupaam Sahajaam	Please bestow your natural graces(Krupaam Sahajaam) on me
Bhava Shankara Deshika Mey Sharnam	I am (Mey) doing charanagathy/ surrender to the Lotus feet of Sri Shankara Deshika

Vyakyanam:

Sri Thotakachaarya had prayed to his Acharya in different ways. Now he finally performs complete charanagathy to the divine feet of Sri Bagavathpaadha. A true Sharanaagatha offers everything at the Lotus feet of the Sadguru or the God to whom he is doing charanagathy. Some of the samparadayas like the Sri Vaishnavite Sampradaya preach charanagathy as the only means for perfection or moksham. So this path of Charanagathy or Prapatti has been identified and followed by Sri Thotakachaarya as he surrenders unconditionally at the feet of his Acharya Sri Shankara Bagavathpaadha. Adhering to the dharma or rules of Charanagathy, Sri Thotakachaarya here states and assures that, all of his possessives are kept at the Lotus feet of Sri Bagavathpaadha, as a part of his charanagathy. Sri Thotakachaarya, was already a Sanyaasi and did not have any worldly belongings. Now, coming to his wisdom and intellect, Sri Thotakachaarya states that, he doesn't have complete knowledge of even a single branch of knowledge. So Sri Thotakachaarya doesn't want to offer the in-complete knowledge to his Sadguru Sri Bagavathpaadha. Then he states that he has no Gold or Kaanchanam. In this verse Sri Thotakachaarya, makes sure that he has nothing in his possession other than Bakthy to the lotus feet of Sri Bagavathpaadha and he has all the qualifications to get the divine graces of Sri Bagavathpaadha. When one does total surrender to a God or a Sadguru one has to completely offer everything inclusive of his Self, Ego and trust none other than the Lord or Sad guru's feet as the sole protection from the ocean of births and deaths. Following that tradition Sri Thotakachaarya assures that he has neither the worldly wealth nor the spiritual knowledge. Having justified the fact that he is totally helpless and he had surrendered all his possessions at the Lotus feet of Sri Bagavathpaadha, Sri Thotakachaarya "confidently" requests Sri Bagavathpaadha to shower his sahaja krupa on Sri Thotakachaarya. In addition to requesting Sri Bagavathpaadha's graces, Sri Thotakachaarya states the fact that, Sri Bagavathpaadha is filled with compassion and grace by birth. (Krupaam Sahajaam) So these qualities were not acquired qualities but were present in our JagadGuru by nature. Sri Bagavathpaadha had taken sanyaasam at the tender age of 8 and blessed the whole world with his philosophical commentaries for Sruti, Puranas,... based on the Vedic Maha Vaakhyam and showed the easiest way for attaining Brahma Sayujyam. Sri Thotakachaarya surrenders at the feet of his Acharya Sri Shankara Bagavadhpaadha once again.

Conclusion

With the divine graces of the Lotus feet of Sri Bagavadhpaadha this commentary or Vyakyanam has been compiled. Sri Thotakachaarya shows the path of Surrender of Charanagathy margam to this Universe. In spite of Sri Thotakachaarya being enlightened (as he indicates in Sama Jaayatha Chethasi Kouthukitha), Sri Thotakachaarya shows the qualities of a true Sharanaagatha by declaring that he is filled with lust (mama Moha Jaladhim), he is totally helpless (Athi dheenam) and doesn't have a complete vision of

any of the schools of philosophy. Sri Thotakachaarya also states that he does not understand all other Tathva darshanas and he is entangled in the sorrows of the Bhava Saagara.(Bhava Saagara Dhukka Vidhoona Hrudham) Sri Thotakachaarya also says that he does not know the relationship between the Jeeva and the Eshwara. (Eshwara Jeeva Viveka Vidham) Now, in the context of Vedanta, the Sadguru to whom we seek refuge or perform charanagathy needs to have all the lakshanas of a true Sadguru or Dheena Sharanya. Sri Thotakachaarya has enlisted all the divine qualities of Sri Bagavathpaadha in his 8 verses.

- **Kathithartha Nidhe**
- **Vimalam Charanam**
- **Krupaam Sahajaam**
- **Tathvanidhe**
- **Sukitha Bhavitha**
- **Chaarumathe**
- **Karuna Varunalayam**
- **Sukrutho Dhikrutha**
- **Guru Pungava Pungava**
- **Samathamaya tham Nahi**
- **Sharanaagatha Vatsala**
- **Ahimámsurivatra Vibhaasi Guro**

Sri Thotakachaarya has enlisted all the divine qualities in Sri Bagavathpaadha as seen above. He starts with the Vaibhavam of Sri Bagavathpaadha's writing commentary to all the Upanishads, Vedas.., which are like the waves of milky ocean. Next Sri Thotakachaarya praises the quality of the divine feet of Sri Bagavathpaadha , which he describes as Vimalam. Sri Thotakachaarya also, preaches all of us to bear or to think of the divine feet of Sri Bagavathpaadha, which he says would give us the knowledge of all the darshanas and the Vivekam of Jeeva-Eshwara Vidham. Next Sri Thotakachaarya describes the quality of daya or compassion, which Sri Bagavathpaadha had by birth.(Sahaja kaarunyam). Next Sri Thotakachaarya describes Sri Bagavathpaadha as the sole authority for all the Thathvas or the philosophies. All other Siddanthas like Vishista Advaitham, Dvaitham, etc.. were all framed with Sri Bagavathpaadha's Non-Dual Vedanta as the base. There are direct references to Sri Bagavathpaadha 's Advaitham in the commentaries framed by both of his successors. In all aspects Sri Bagavathpaadha is the authority for all the Thathvas as he has blessed the whole Universe with the Maha Vaakhyam. Sri Acharya had made huge masses of people to be happy or enjoy the Sukam. Next Sri Thotakachaarya says that, he is the JagadGuru or the Guru for all the "local" Gurus, who have been emerging from time to time in various parts of the Universe. Next Sri Thotakachaarya declares that, there's no one other than Sri Bagavathpaadha equivalent to the intellect and wisdom of Sri Shankara Bagavathpaadha. Then Sri Thotakachaarya says that, Sri Bagavathpaadha is the one who would protect the people, taking refuge in his Lotus feet. All other Gurus mislead their disciples by showing the wrong margas as the path for perfection or moksham. Although the actual form or Swaroopam is ShuddhaBodhamrutha Swaroopam, attained by the union of (Jeeva Eshwara Samanathvam) Self and the Supreme, other Gurus, state that Self is different

from the Bhrahmam and mislead their disciples and transfer their ignorance or Avidhya to their disciples. So it is very important to do Charanagathy tot he right Guru, who is a Jeevan Muktha and imparts the non-dual knowledge to his disciples. Sri Thotakachaarya praises that Sri Shankara Bagavathpaadha is like the full moon with his vicharam of Nija Bodham or Pure consciousness. Next Sri Thotakachaarya describes Sri Bagavathpaadha as the one who shines like a Sun among all these other Gurus. In the previous verse Sri Thotakachaarya, praises Sri Acharya as the one having an intellect like a full moon, with the thoughts of Shuddha Bodham. Now Sri Thotakachaarya compares Sri Acharya to the shining Sun because all other Vedanthas (like Vishista Advaitam & Dvaitam) take the intellect of our Acharya and shine like moon(s).Having elaborated all the ananatha kalyana, parama daiveeka gunas of Sri Bagavathpaadha, Sri Thotakachaarya assures that Sri Bagavathpaadha is the only Sadguru who has all the salakshanas of a true Sadguru and is the only one, with Ananya Charanam or Incomparable feet, worth for us to do charanagathy. Thus Sri Thotakachaarya preaches to all of us to take refuge in the Lotus feet of Sri Shankara Bagavathpaadha and get vimochanam from the endless cycles of birth(s) and death(s) and get merged into the ocean of bliss of Bharahmanubhavam by virtue of Shuddha Bhodha Vicharam.

**Ithi Sri Paramahamsa Parivraajaka Acharyasya Sri Shankara Bagavathpaadha
Pooja Shishyasya Sri Thotakachaarya Krutham Sri Thotakashtakam Sampooranam**

**Anyatha Sharanam Nashti Thvameva Sharanam Mama Tasmath karunya
Bhaavena Jagadachaarya Namosthuthe**

**Yadakshara Padha Brushtam Mathraahenam Thu Yath Bhaveth Tath Sarvam
Kshamyatham Guro Sri Jagadguru Namosthuthe**