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PREFACE

Main aim of this book 'Prapatti in Visistadvaita' is to give a clear, comprehensive and critical account of the various aspects of Prapatti. This book is devoted to this particular concept and I hope that this book will be useful to all those who want a clear and accurate exposition of this very idea in Visistadvaita.

It is a great pleasure for me to acknowledge my obligations to the eminent scholars whose works have been a source of help and inspiration.

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INTRODUCTION

The philosophy of Vedanta is enshrined in the Upanisads, the Gita and the Brahma-Sutras and these constitute its foundation and supreme authority. The Upanisads contain the wisdom of Vedanta; the Gita gives its cream; and the Sutras expound its philosophic value. Advaita, Dvaita and Visistadvaita are the most popular forms of Vedanta at present and the other systems are forgotten chapters in the history of Indian philosophy. In the contemporary Indian Philosophy Vedanta is overweighed on the side of Advaita and the balance will be restored only when the other systems of Vedanta notably that of Ramanuja, are widely known and appreciated in the West as well as in the East. It is necessary that Visistadvaita comes to its own in the world of modern Vedantic thought as a siddhanta as well as a synthesis. This study is an unique in the field of Visistadvaita philosophy because no one has done research in the aspect prapatti in Visistadvaita. Sincere effort is being made to probe deep into the subject.

The study of Visistadvaita is of absorbing interest to all thinkers not only on account of its synthetic insight as a philosophy of religion but also mediates between philosophic monism on the one hand and the theism of Dvaita on the other. It has a universal appeal to humanity because it recognizes the immanence of God in all beings and the innate spirituality and salvability of all jivas. Visistadvaita is synthetic in the sense that it defines God as love and the universe as having its source and sustenance in the love. It is universal in the sense that it has a spiritual appeal to one and all. It has an intrinsic value of containing what is true, good and
beautiful in other systems. It rejects what contradicts its essentials. It accepts the practical Advaita of Sankara as a Brahmavadin. It also supports Vedantic theism in so far as its metaphysical theory of Bhedavad a supports mysticism. The principles of Samkhyan psychology, the ethical discipline contained in the Yogic Sadhanas, the Nyaya view of the Pramanas and Mimamsa theory of the primacy of dharma or duty are the living truths of the six Darsanas and they naturally fit into the scheme of Visistadvaita. It may even include in its sweep the ideas of Jainism and Buddhism if they go far and accept their Visistadvaitic background\(^1\). There can be no metaphysics without physics; physics has its completion in the psychology of the self. Psychology leads to ethics and ethics has its meaning only in religion. Thus in Visistadvaita all these sciences are vitally related and related to philosophy as a whole. Visistadvaitic religion has no objection to other religions if they accept the immanence of Vasudeva in all Gods and in all faiths. It enters into the soul of humanity and extends the hospitality of love to all facts because of its loyalty to the Upanisads as the source of Wisdom, the Sutras as their philosophical criterion and the Gita as the crown of spirituality.

The study of Visistadvaita will be found valuable even to the Western thinker who is deeply interested in philosophy, which is speculative as well as spiritual and synthetic. The problem of philosophy is formulated in a threefold way by Kant: What can I know? What should I do? What may I hope for? His three critiques dealing with the examination of theoretic reason, morality and aesthetics fail to offer any solution. Visistadvaita is free from their one-sidedness as it co-ordinates thought or theoretic reason,

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\(^1\) The Philosophy of Visistadvaita by P.N.Srinivasachari P.XI vii
will or morality and feeling or aesthetics, synthesizes the values of truth, goodness and beauty and harmonizes the true philosophic justification for the dominant interest in contemporary philosophy in integrating all kinds of knowledge. Visistadvaita is a synoptic philosophy par excellence as it solves the age long problems of life and furnishes an inspiring motive for the meeting of the East and the West in Philosophy and promoting inter religious understanding.

The first chapter deals with Ramanuja’s history, his works, concept of God, concept of soul (cit) and concept of acit. In the second chapter concept of Sadhana. prapatti in general, history of prapatti, scholars view about prapatti, the position of Ramanuja regarding prapatti are explained, chapter three delas with the types of prapatti, accessories of prapatti, the place of daya in prapatti, prapatti as implied in Rahasya-traya and relation between Bhakti and prapatti. The fourth chapter describes the mental disposition of a prapanna, conduct of prapanna in this world and God-realization through prapatti.
PRAPATTI IN VISISTADVAITA

CHAPTER I

RAMANUJA

Visistadvaita is the system which is associated with the name of Ramanuja. Ramanuja was born in Sriperumbudur near Kanchi in the year 1017 A.D. He was the son of Asuri-Kesava Somayajin and Kantimati, the grandson of Yamunacharya. He showed signs of Vedantic genius in his childhood itself and so he was sent to Kanchi to have a course of studies in Vedanta under the great Advaita teacher Yadavaprakasa. His teachings did not satisfy the budding Visistadvaitin. Some reinter-pretations of Ramanuja aroused the anger and jealousy of the teacher, so he made an idea of drowning Ramanuja in the Ganga and attributing it to accident. On the way, Ramanuja escaped, while they were passing through a wilderness Yadava later on became his disciple. At this time Saint Tirukkacci Nambai had daily contacted and conversed with the Lord and Ramanuja came under his spiritual influence. Alavandars disciples imparted the teachings of Alavandar to Ramanuja who was to become the chief propagator of Visistadvaita. Mahapurna or Periyanambi was Ramanuja’s principal Acharya who initiated him into the meaning of Dvaya-mantra at Madhurantakam. The truths of Srivaisnavism communicated by Lord Varada to Tirukkachi-Nambi were also duly imparted to Ramanuja: ‘I am the supreme truth, the way and the goal. The world of souls is different from me and depends on me as its source and source sustenance. Prapatti is the way to salvation’¹. Thus equipped with the knowledge of spiritual truths and the Sadhanas to Mukti, Ramanuja become qualified to enter on his mission of spreading

The Philosophy of Visistadvaita by P.N.Srinivashari P.518.
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the gospel of Visistadvaitic-Vaisnavism and also to become a world teacher.

The theologian Ramanuja tried to synthesize the conflicting claims of Upanisadic monism and non-vedic theism by identifying the Brahman of the Upanisads with the successive ideas of Visnu-Narayana, Bhagavan and Krishna and thus reconciled the philosophy of Visistadvaita. Though Ramanuja formulated Visistadvaita, he was not its founder, as his mission was only to systematize the traditional teachings of the risis and the Alvars as expounded by Nathamuni and Alavandar. Ramanuja is the foremost of the Vedantic exponents of the Visistadvaitic system. He passed away in 1137 A.D. with full of honours after a long span of 120 years.

RAMANUJA'S WORKS

The works of Ramanuja are as valuable as his life. They were the fulfillment of his promise in youth to carry out the message of Alavandar to systematize the whole teaching of Visistadvaita. In his Vedantha-Samgraha, he analyses the defects of Advaita, Bhedabheda and Saivism and harmonizes the conflicting texts of the Upanisads by his foundational principle of the Sarira-Saririn relation. The Vedanta Sara and the Vedantadipa are short treatises on the Sutras and bring to light the essentials of Vedanta. But his magnumopus is the immortal. Sribhasya which is an authoritative exposition of the Sutras as Sariraka-Sastra in the truest sense of the term. His Gita-bhasya is a development of the Gitarthasamgraha of Alavandar and explains the building up of bhakti and constructs a ladder as it were from the world of prakrti to the realm of Purusottama. In his Saranagati-gadya Ramanuja gives a classic
exposition of the nature and value of Prapatti. The Srirangagadya reveals the devotional fervour of Ramanuja to the Lord of Srirangam which is praised as Vaikuntha on earth. The Vaikunthagadya is a rapturous outpouring on the transcendental beauty and bliss of Vaikuntha. In another prose work called the Nityam, Ramanuja elaborates the ideal of the daily life of a true Paramaikantin. The Arayirappadi, the first Visistadvaitic commentary on the Tiruvaymoli of Nammalvar is traced to his inspiring influence. This was composed by his chief disciple Kurukesa (Tirukkurugaippiran Pillan). A commentary on the Visnusahasrnaman was written by Parasara Bhatta in compliance with Ramanuja’s instructions. In this way and by these works the dream of Alavandar to formulate Visistadvaitic Vaisnavism become an accomplished fact. These great works are ever enduring monuments of Ramanuja’s synthetic genius. It is difficult to appraise the worth of this great synoptic thinker, Prophet and Seer.

CONCEPT OF GOD

God is the inner-self of the whole universe of being and non-being. Iswara exists, with Jiva as His inner and the world as His outer body. Individual souls and inanimate acit thus constitute the body of God existing solely for His purpose and deriving sustenance only from Him. If souls and matter are attributes of God it does not mean that they are not the selves and substances possessing attributes.

God has been described as the Lord of Karma. Karma or action by itself can’t give rise to the consequences. Action is non-intelligent and transitory and incapable of bringing about a result connected with future time. It is the supreme Lord that bestows
the different forms of enjoyment in this and heavenly world. Brahman is devoid of form, though connected various forms. The individual soul is connected with the shape of the body since it participates in the pleasures and pains to which body gives rise. But since Brahman does not share those pleasures and pains, it has no form. He is not touched by the sufferings of the souls of matter. All evil is the result of past wrong product of the soul's life in Samsara. God is in no way responsible for it.

God is infinite, eternal and the indwelling principle and is beyond all sorts of impurities of the world. Infinitely of God means that God transcends both time and space. He is not limited by them. As He is all pervading, He is not limited by space. As He is eternal, He is above all temporal changes. As there is no other object of His type He is not limited by one object. All objects have meaning only through Him; because, He is the indwelling principle of all. God is free from all imperfections of the empirical world. Just as the soul of a man is not affected by the changing states of his body, in the same manner God is not affected by the impurities of life.

The supreme quality of God is love (Karuna). Out of His love, God has created the world, established the laws and helps conotantly all who seek to attain perfection. As the refuge of all jivas, God has Vatsalya (tendency), Sansilya (gentleness), Saulabhya (easiness to acquisition), Karunya. Thus God is looked as the sole and the Supreme redeemer of the whole world.

God is both mutable and immutable. As God is eternal, free from all imperfections and changes, He is retarded as the static and immutable support standing as the permanent ground of the
ever changing universe. Again this world is supposed to have spring forth from God. He is also the principle of dynamic activities. These two principles are contradictory in themselves. Ramanuja is of opinion that the qualified Brahman is static in its essential nature but dynamic in its attributive aspects. God never undergoes any change so far as its is Svarupa is concerned; changes take place only in the acit aspect of God which constitute His body. So there are model changes only. A physical body is an object to an individual soul and in all the changes of the body, the soul remains unaffected. Similarly, God remains static without any change while acit which constitute the body of God undergoes changes.

God as the Upadana Karana and Nimitta Karana. Ramanuja is of opinion that God is not only efficient cause but He is also the material cause and assisting cause of this universe. God in association with acit and acit in subtle form is the Upadana Karana of the universe. With the resolution that 'I shall be many' God is the efficient cause. As God is endowed with the qualities of knowledge power etc., He is the assisting cause. Hence God is the sole and sufficient cause of world. Ramanuja never distinguishes God as Nirguna and Saguna. To him Vishnu is Saguna by nature. In order to establish his theistic conceptions of the universe, Ramanuja critiques the view of Advaita Vedanta theory of Nirguna Brahman.

**CONCEPT OF SOUL**

Citat or Soul is one of the three fundamental Realities in Visistadvaita philosophy. The word Atman is used to denote the individual soul. In Visistadvaita philosophy the soul is described in two ways namely differentiative and positive. The differentiative
description of the soul distinguishes soul from all its natural
accompaniments with which it may get identified through confused
thinking. According to Visistadvaita jiva cannot be identified with
the body, the sense-organs, the mind, the vital airs or the whole of
psycho-physical organism.

Of the positive characteristics of the soul some belong to
both God and soul. The common characteristics of God and Soul
are pratyaktva (inwardliness), cetanatva (consciousness) atmatva
(spirituality) and kartrtva (agency). Both God and soul are pratyak
or internal principles. That is God as antaryami dwells in soul and
nature and soul is also an internal principle as it dwells in a body.
The soul possesses consciousness as its essence and God is pure
existence, pure consciousness and pure bliss. As the soul is the in-
dwelling and controlling principle of the body it is Atma. Similarly
God in-dwells and controls both cit and acit and hence Atma. Like
God, soul is also an agent or karta as it moves the body and the
organs. The soul is also eternal like God in the sense that it exists
in past, present and future.

The soul is anutva or atomic in nature. If it is otherwise we
cannot explain its transmigration from one body to another. The
soul is sesa or accessory to God who is the Sesin. This is because
the soul is fully supported, controlled and employed by God and
has no real independence of its own.

The soul is described as adhayatva and Vidhayatva because
it is fully supported by God and in its turn the soul is fully dependent
on God. The soul is paratantratva because it is one of the three
ultimate principles of Reality, the other being God and acit in
Visistadvaita.
The soul is ajada (immaterial). This is because the soul is self-revealing. The soul is also of the nature of ananda or (bliss). The soul is described as avyakta. This means that it is incapable of being known by any of our sense organs. It can be known by any of our sense organs. It can be known by manasajnana.

The soul is also described as acintya (unthinkable). This is due to the fact that it cannot be known by discursive intellectual thinking. It can be realized only through sravana, manana and nidhidhyasana. The soul is drastritva, bhoktritva and kartritva or the knower, the enjoyer and the doer, while these three belong to the soul in its bound stage, drastritva alone belong to the soul in its transcendental state. The only function which belongs to the soul in its transcendental state is jnana kriya kartritva that is knowing activity. The enjoyership and doership arises in the soul only when it is associated with a body mind system.

THE CONCEPT OF ACIT

Visistadvita postulates the three fold truth as cit (bhokta), acit (bhogyam) and Iswara or Brahman (prerita) the enjoyer, the enjoyed and the controller or both. Acit refers to the aspect of Brahman which is not the substratum of consciousness. It is the objective principle of all changes and modifications visible in this world. Being dynamic it does not remain identical in its form and nature. Like the cit, acit is also of three forms; Suddha Sattva (pure-sattva), Misra Sattva (mixed sattva with rajas and tamas) and Sattva Sunya (devoid of sattva). Of these misra sattva and sattva-sunya are jadas whereas suddha sattva is ajada.
**SUDDHA-SATTVA**

Pure sattva is denoted by various names as aparakrta world, Vaikunta, naka, paramapada and so on. Suddha sattva is possessed of unalloyed-sattva without rajas and tamas. It is eternal, produces of intelligence and bliss and is capable of transforming itself into Vimanas, gopuras, mantapas etc., by the will of God, and is of unsurpassed splendour and brightness. It is defined as that which is self-luminous (ajada). Due to its luminosity it cause intelligence. And as such the awakening of this pure sattva avidya is destroyed. The intelligence caused by suddha sattva is called Nirupadhika-jnana. This is suitable for liberation and this knowledge arises only when suddha sattva is flashes on the mind of the worshipper. Further Visistadvaita philosophy holds that the abode of God cannot be made of the three gunas. The stuff out of which the abode of God, His body and the bodies of the liberated souls, the bodies of Nitya souls and the knowledge of God, His consort, and of the three kinds of souls is suddha sattva. Suddha sattva however is not an object of perception in the empirical world. It can be known only through the Sastras.

**MISRA SATTVA OR PRAKRITI**

Prakrti is the substratum of three qualities of sattva, rajas and tamas. As it is constantly undergoing changes of form that it is called prakrti. Prakrti is also called avidya or the principle that prevents the soul from realising its conscious nature. Prakrti is also called maya because prakrti causes diversities and differences in the world. Three successive stages are distinguished in prakrti by Visistadvaitins. The first stage is called Tamavastha prakrti which is of two forms, avibhaktatamah and Vibhaktatamah.
Avibhaktilatamah is the finest of all stages. Prakṛti in this stage is extremely subtle and is not suitable for bearing any definite form or name. In the second form, Vibhaktatamah, prakṛti the tension of differentiation becomes visible. That is prakṛti is now in the stage of passing into a more developed conditions, which is called aksaravastha. Aksara refers to the condition of prakṛti in which different tattvas are on the way of emergence. The gunas have been disturbed but is not visible. When the disturbance of the gunas become explicit prakṛti becomes ready to create different tattvas. This state is just prior to the emergence of different effects called avyakta. These are the states through which prakṛti passes in order to create the world. As tattva, prakṛti is one.

**SATTVA SUNYA**

The Sattva-sunya is also regarded as matter. The only thing that is made out of sattva sunya is kala or time. Rajas and tamas are present in kala. Time is to be the cause of the modification of prakṛti and also of created objects. Time is real and not outside Brahman through it does not merge in Brahman. Time is eternal one and all pervasive; but in practice we have divided into moments, hours etc., and is used in such a manner as that it is non-eternal. In nityavibhuti or vaikuntha time exists but does not exist as non independent principle. It is a form of acīt different from prakṛti and suddha sattva. Acīt is thus a term which includes within itself two jada (prakṛti and time) and one ajada (suddha sattva) substances. Among these prakṛti and kala are regarded as the causes of this empirical world.
CHAPTER II

CONCEPT OF SADHANA IN VISISTADVAITA

Ramanuja generally accepts bhakti, jnana and karma as the means of salvation. He maintains a very close connection between bhakti and jnana. To him knowledge is the cause of bhakti; it is the foundation of bhakti. It nourishes and enriches bhakti. In the process of liberation one must try to gain a true knowledge of his self at the first instance. The knowledge of pure Aham will make him realize that the pure Aham is only a mode of the Supreme personality or God. Naturally the devotee will feel love, affection and reverence for God to whom He lives, moves and has his being. This is bhakti maintained through constant meditation, thinking on the nature of God. Bhakti thus consists of knowledge, intense affection and respect. The essence of bhakti lies in complete self-surrender to the Highest Being. In such a surrender the individual realizes his own nature, the nature of God and also the nature of Self and God relationship. Love cannot be aroused in the heart of a man unless he knows, the nature of the deity he is going to love. Hence, knowledge is necessary for the emergence of Bhakti in a devotee’s heart.

Karma is also necessary for the emergence of bhakti. The disinterested performance of nitya-naimitakakarmas purifies the mind of an individual. Karma should not be abandoned at any stage of life. It is useful for the purpose of self-knowledge self-realization. In the opinion of Ramanuja knowledge has an important part in karma and as such they are mutually exclusive. To perform didinterested actions one must dissociate himself from the ahamkara, the product of prakrti. As long as the individual
self identifies itself with ahamkara, it remains as an agent and an enjoyer. Ahamkara can be oppressed by the light of self-knowledge. Thus the disinterested actions become an action illumined by the light of self-knowledge.

Knowledge is not par with bhakti and karma. But, it is an important ingredient of both bhakti and karma. Knowledge is required to purify all actions of the devotee. At this stage the devotee realizes that his soul is different from the body and sense organs which help his actions, the products of prakrti. This knowledge makes the soul to give up the sense of agency of all worldly activities and their fruits. In the second place the individual-self realizes the knowledge of his true relation to God. All philosophical interpretations of the relation such as sarira-sarirabhava, prakaraprakari-bhava, sesa-seshibhava etc., are directly experienced by him. This knowledge generates a deep love for God, as the individual's only refuge. Here knowledge becomes a cause of bhakti. In the third place knowledge assumes the form of constant meditation, thinking and reflection on the svarupa of God. Thus when a man attains this ultimate knowledge he gives up his egoism totally, performs action with vairagya and meditates constantly on the nature of God.

BHAKTI

The word Bhakti derived from the root bhaja which means to serve. Etimologically bhakti means service. Bhakti consists in essence adoration and attachment to the Ultimate Reality as a result of which the devotee becomes absolutely disinterested in all other objects of the world. In bhakti a person performs physical activities only to please God and when God alone is the focus of all his
mental activities, there arises in him the state of bhakti. God is the basis and support of all thoughts and actions of the devotees.

Divine service starts with the love of God, the word bhakti is also taken to mean love. Bhakti is equal to deep attachment to God, deep love of God, dedication of the fruits of actions to God. According to Ramanuja bhakti is continuous loving meditation of God: the stream of loving is unbroken like the stream of oil. God being the supreme Lord, the soul devoted to Him feels excessive joy in devotional approach to Him. Bhakti is thus the nature of bliss. Ramanuja regards bhakti as a phase of the souls consciousness. Though consciousness is one, it assumes various forms according to the nature of the channel through which it flows. It functions through the inner and outer sense organs in all living beings. Consciousness occurs in all the three forms of the prakrttic qualities. Consciousness due to tamas is illusory; it is lust due to rajas; in it satvika origin it is devotion. It is satvika bhakti; it is that, refined form of love in which the sense of duty is predominant element and which is cultivated for the destruction of the tie of action and is offered to God. Ramanuja speaks in favouring of dasya bhakti. It is the love of a servant towards his master. Bhakti is service mingled with love. Bhakti attained through self-effort is called sadhana Bhakti and that is attained through the grace of God is phala Bhakti.

The Vedas mention seven phases of devotion. They are (1) One should try to have Him through hearing (2) Firm on His people who recite (3) We all praise the deeds of the Lord (4) Forceful recollection of His name (5) Offerings (6) Salutations (7) Meditation.
The Upanisads mention the following as the stages of devotion. Atman is to be seen, heard about, meditated upon and manifold salutation to the Lord.

Ramanuja mentions the following seven means to the development of devotion. All the means to be adopted by a religious aspirant aim at the purity of mind. for only those whose mind is pure, are capable of incessant meditation on God.

The first is the discrimination of food or viveka. The chandokya Upanisad says, 'As a man eats so becomes his mind'. The second means is the giving up of desires for sensual enjoyment or Vimoka. The third means is the practice of the concentration of mind on God or abhyasa. The fourth means is the performance of kriya or certain actions. The fifth means called kalyana consists in the cultivation of virtues. The sixth means is the nondejection or anavasada. The seventh and the last means are absence of elation or anudarsa.

PRAPATTI IN GENERAL

There may be path and paths but they lead else where for example, the karma yoga is meant for kamis and God has praised the bhakti yoga as the best one, for it gives the practicant love of God through God Realization, to which no fruit can be equal not to speak of being superior. So he who shows the path is the acharya or Guru in the true sense of the terms used in the Sruti and the other scriptures following it.

1. Bhagavad Gita XI.20.7
2. Ibid. XI. 29.37
3. Mundaka Upanisad I.2.12 Chandogya Upanisad VI. 14.2
The ideal is the attainment of the world of Narayana and the enjoyment there under His aegis of perfect freedom and bliss. The means to it is of two kinds one called prapatti and the other called bhakti. Prapatti, which is meant for all and whose source is to be traced mainly to the vaisnava faith. Prapatti is absolute self-surrender coupled with complete trust in the mercy and power of Narayana. Prapatti is believed to bring release at once. But it should be sought formally and with the assistance of a proper preceptor. This means to salvation, because it represents a certain mental attitude and also explained as a form of jnana.

Bhakti is the same as dhyana or upasana taught in the upanisads. Bhakti yoga, though blissful in itself and pursued with great zest by saints and sages of old. For ordinary people it is very difficult to achieve. Hence the need for another path namely prapatti. The Bhakti cult has had many sponsors, votaries and followers, saivite, vaishnavite and non-denominational. Of all these the most famous are the vaishnavites who both in doctrine and in practice been uncompromising in the matter of devotion to a personal God, Vishnu. Among them there is one form known as Radhakrishnaism which depicts the love of a cowherdess to Srikrishna. Some form look debased and vulgar while others put on an aspect of spiritual excellence. Sri Krishna’s call to Arjuna to surrender unto Him unconditionally without thought of consequences is only a call to the devotee to surrender unquestioningly to the will of Lord. That is the patent beginning of the Bhakti cult in Hindu Religion1.

1. Essays in philosophy by 52 Scholars p.284.
A BRIEF HISTORY OF THE DOCTRINE OF PRAPATTI

The word prapatti is derived from prapad to take refuge with or to piously surrender. Prapatti literally means seeking the protection of God after realising that He is the only Saviour of this sorrow stricken world. Prapatti indicates that release is obtained through Divine Grace. A single act of abandonment in all sincerity and seriousness is sufficient to draw the Divine Grace. Prapatti is an intrinsic truth of the Vedas and never an outside growth. The sacred Vedas ordain that one should evolve a life of devotion and godliness for an upward evolution. Unshakable faith in Divine guidance is implicit in the entire mass of the holy texts. Man has realized his smallness and inability to achieve his goal of life and so has prayed sincerely to the all knowing God to lead him on safely to the highest aspiration.

"Mora Amor Navayam Chikithva"².

The above hymn bear that man who is very insignificant cannot realize the truth without the assistance and guidance of God. God is described as everything to man. The Rig Vedic hymns are pregnant with the feelings of devotion and self-surrender. The following hymns are some of them:

"Viaminthra Thvayava Sakitvamara Bamahay"¹.

"Thvamus Maka Thava Smasi"²

2. Rig Veda X 4 - 4.
1. Rig Veda X 133 - 6
2. Ibid VII 92 - 32
“Agna Naya Supatha Raye Asmanu”

“Sriya The Patha Duva Ami Mitshu”

“Ayame The Nama Ugintha Jushoshva”

These and great number of others signify that surrender at the feet of God, with implicit faith in His saving grace is essential for human progress of every kind, both here and hereafter. God is verily called a Neta Agnirneta a leader who leads one and all to peace and happiness through the tumoils of life. God is described as a dear friend and a near relative of all men. He is called a Universal Saviour whom nobody could obstruct. The realization that none other than Himself is capable of protecting man from the ocean of Samsara is also explicit there. He is compared to a spring of clear water in the midst of a sandy desert capable of saving the lives of all that come upon there. Likewise, He is also spoken of as non leaky boat that can safely take men from one shore to the other through the disturbed waters of life. God is compared to a staff on which an old and weak man can lean and walk safely.

All these above references point out that man is subservient to God and that he cannot achieve anything without surrendering himself to God.

3. Ibid I 189 - 1
4. Ibid VI 29.3
5. Ibid III 14-2
6. Ibid III 14-2
7. Ibid I 75-4
8. Ibid V 7-7
1. Rig Veda X 4 - 1
2. Ibid X 63 - 10
3. Ibid III 45 - 20
MANTRAS

The mantras declare that man has to choose God for attaining peace and prosperity here and hereafter. The comparison of a spring of water, a non-leaky boat and a firm staff to God is very significant. One should reach the spring of water in vast desert to be saved. One has to board on a ship to be carried across the vast ocean. One has to hold on firmly to the staff if he needs any support from it. Likewise one has to choose God who is accessible to all and pray to Him sincerely for help. This is the secret of prapatti.

SAMHITA

Though the words prapatti and Saranagati are not found in the Samhita portions of the Vedas, we find that the principle of prapatti is already there. These invaluable authorities imply the principles of self-surrender as a means for attainment of Spiritual perfection.

The doctrine of prapatti or nyasa or Saranagati as the means of winning God's grace has also been described in Ahirbudhanya Samhita¹.

“Sodha hi Veda-viduso Vadanty enam mahamune, anukulyosya Samkalpah pratikulyasya varjnanam raksisyati ti visvaso goprva-varanam tatha atma niksepa-karpanya sad-vidha Sarana-gatih.”²

¹. Ahirbudhmya Samhita Chap. XXVII
². Ibid Chap. XXXVII 27, 28
Saranagati is here defined as prayer for God’s help in association with the conviction of one’s being merged in sin and guilt, together, with a belief in one’s absolute helplessness and a sense of being totally lost without protecting the grace of God.

\[
ahama asmy aparadhanam alyo kincano gatih;
\]
\[
tvam evo payabhuto me bhaveti prarthan matih,
\]
\[
‘Sarnagatir ity - ukta Sa deve’ Smin prayujatam.”\textsuperscript{3}
\]

The person who takes the path of prapatti achieves the fruits of all tapas, sacrifices, pilgrimages, gifts and attains salvation easily without resorting to any other methods.\textsuperscript{4} It is further said that on the part of the devotee following the path of prapatti that is necessary to stick firmly to the attitude of absolute dependence on God, associated with the sense of absolute helplessness. He has to make, no efforts other than to keep himself in the prayerful spirit; all the rest is done by God. Prapatti is thus a Upaya jnana and not a Upaya; for it is a mental attitude and does not presuppose any action. It is like a boat on which the passenger merely sits, while it is the business of the boat-men to do the rest.

\[
“‘atra navi' ti drstantad Upaya jnanam evath
\]
\[
narena krtyam anyat tu navi kasyeva taddharch ”\textsuperscript{1}
\]

\textsuperscript{3} Ibid Chap. XXXVII 30,31.
\textsuperscript{4} Ibid Chap. XXXVII 34 and 35.
\textsuperscript{1} Ibid. XXXVII 34 and 35
UPANISADS

The upanisads which are the significant sources of Vedanta philosophy have expressly ordained prapatti. The Isvasya Upanisand declares the necessity of prapatti for self-realization.

This portion ordains that God is the prapaaka and the prapyaa. The aspirant is advised to surrender himself at the feet of the Lord with implicit faith unreservedly, to be saved and lead to Him alone. This "Nama Ukti" refers to the means of "Saranagati".

The Svatasvatara Upanisad explicitly expounds the necessity of self-surrender for the redemption of the self. The oldest of the Upanisads and one of the most important of the sacred texts, the Chandogya Upanisad enjoins self-surrender on one and all to be immortalised. It declares that one becomes a 'Brahma Samstha', only when one has surrendered unto the supreme. The Mundaka Upanisad also declares the same truth. The Mahanarayana Upanisad also glorifies Nyasa. The doctrine of Saranagati is as old as the Vedas. Even the sages of the hoary Rig Veda invoked the Gods for help.

The Svatasvatara Upanisad is also explicit on this point as "Who in the beginning created Brahma and furnished him with the Vedas, to that Deity, the illuminer of the intellect, I, surrender myself with a desire for salvation."

Again in the Gita Sri Krishna has said, 'Those who resort to Me as their refuge cross this maya which is hard for others to ford.'
The Smrthis and Puranas are a abounding in references to prapatti. The Bhagavadgita which is acclaimed as the quintessence of the teachings of all Upanisads declares the significance of prapatti as a means to Mukti. Gita represents the true teachings of the Upanisads and as prapatti ordained in it.

The spiritual experience of the Alwars, the mystics, is enshrined in the Tamil Veda, Divya prabandhams. These Tamil prabandhams contain this mystic wisdom of self-surrenderer. Namalvar who is rightly claimed as the prapanna Jnana Kutastha has performed self-surrender and shown to the world its importance as means to Mukti. The great Acharyas of the path such as Nathamuni and Alawandar have followed this path way.

The Valmiki Ramayana admitted as a text book of practical religion is described as Saranagati Veda or which the instance of Vibhishana’s surrender to Rama is enshrining in itself the very essence of Ramayana. Thus we find that this doctrine of prapatti is enjoined by the Vedas and that it has an unbroken tradition.

It would be interesting to trace the origin of the word ‘Saranagati’. It is peculiar to the pancaratra literature and was in common use in the hands of the Vaisnava Acharyas. Although the word by itself does not occur in the earlier Upanisads and in the Gita, yet it is to be traced in the following expressions occurring in them.¹

A. Saranam prapadya
B. Mam prapadyanta
C. Saranam gaccha
D. Saranam Vraja

The Gita percept ‘Saranam gaccha’ however seems to be the foundations of the idea conveyed by the word ‘Saranagati’. It might, of course be objected that what could properly be derived from that percept is Saranagati and not Saranagati, because the verb occurring in the phrase is ‘gaccha’ and not ‘agaccha’ which is involved in Saranagati. But the real point is that the act of resignation, while viewed from the stand point is that the act of resignation, while viewed from the stand point of the individual who resigns, would be Sarana-gati whereas it would be Saranagati when it is viewed from the stand point of God to whom the individual resigns himself. The latter stand point is obviously higher and hence Saranagati is more significant than Sarana-gati.

The word ‘Sarana’ may have three meanings: First it denotes the place where a person becomes free from all sufferings, secondly it refers to the very act of seeking refuge; thirdly it implies the person in whom refuge is sought. Saranagati obviously does not consist in the physical act of going to a certain place. It is attitude which enables the individual soul to discover that God is the ultimate end of realizations. The means to God Realization also lies through God.

Ramanuja recognize a Vidya (a science and an art) relating to Saranagati which he calls Saranagati-Vidya.¹ This Vidya, according to him deals with the means of the realization of God. It is believed that prapatti which is generally used as a synonym of Saranagati is a form of bhakti. For Ramanuja prapatti precedes bhakti. It consists in the surrender of the individual to God which is the conditions of bhakti. This point of Ramanuja has made clear in his commentary on the Gita.

¹. Ibid. 203.
For those who cannot have bhakti within their easy reach are open to assume the attitude of prapatti and throw themselves at the mercy of God by self-surrender. Man in his helplessness may renounce all and seeks refuge in God. His attitude at this stage may be best expressed thus, 'The ocean of transmigration is hard to cross. I am destitute helpless and afraid. Save me, O, ocean of mercy by your grace. I have committed thousands of wrongs and I am fallen in to the depth of this fearful world. I am helplessness and have chosen You as my refuge. Accept me, through Your grace only.'

SCHOLARS VIEW ABOUT PRAPATTI

Ramanuja explains prapatti as abandoning all acts in regard to the cults of works, knowledge and devotion as means with the conceit of one's agency of these acts, worshipping Him alone resigning its fruits to Him and taking shelter with Him. Taking refuge with Him with all one's heart brings down His grace on one and gives one abiding peace. It destroys one's bondage to all merits and demerits and leads one to His eternal abode. One who absolutely surrenders to His transcends His maya and one's relation to the mind-body complex, its effect and attains transempirical purity. Immediate experience of God is the result of taking refuge with Him and servitude to Him.

Venkatanatha lays greater emphasis on taking shelter with God than Ramanuja. Venkatanatha states that those who are devoid of meditation take refuge with God released from bondage and attain Him. Nonstealing and other acts of morality absolute self-

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1. Ibid. 204.
surrender to God, service to Him, study of the scriptures and the like are said to be the means of attaining emancipation. Women and Sudras are eligible for emancipation through absolute self-surrender to Him.

Srinivasa describes prapatti as the sense of being devoid of possession and of supportlessness and taking refuge with God. It is the act of surrendering oneself and one’s possessions to God. It consists in resolving on cultivating favourable attitude towards Him, abandoning hostility towards Him, cherishing firm faith in His protection, choosing Him to be one’s protector, throwing oneself on His mercy and utmost humility to Him. It is taking refuge with God. It is a particular kind of knowledge.¹

Varavara described prapatti as taking shelter with God with absolute self-surrender to Him, which destroys bondage and generates the immediate experience of the true nature of one’s self and of God without attachment to it.

Sivagra Yoigin in his Sivaneriparakasam says that there are many ways to release, the most important are jnana, prapatti and bhakti. He takes up prapatti for consideration here. He says prapatti is giving up agency for deeds and acting under the influence of Siva. In the manner of a kitten depending upon a cat, he who surrenders himself to Siva acts feeling that not he, but Siva is responsible for his actions. Even if the soul that has surrendered itself commits hateful crimes, knowing them to be such, Siva treats them as having been done on His command. It is true that karma, acquired is not exhausted except by being experienced. paddy cultivated by one often time is not used by that one but by some

¹. Ibid. 199.
one else. Even so the good and evil done by the soul that has surrendered itself to Siva, affect to Siva, affect those who do it good and evil.¹

The Rahasya-traya-Sara says:

“நூற்றாண்டு வருவதும் இன்று அன்று இறந்து
நாய்க்கார் நுழைக்கு தேவியானார்களை
நினைவு செய்ய உன்னைக்கு உறுதியும்
அறிமுகத்தான அன்று மிகுதியே நிறைந்தது”

IT MEANS

The devotees of the Lord have themselves understood and have also made us understand that eternal Lord who is the cause of all things and who is anxious to redeem us is so full of mercy, that the whole world of beings from Brahman to the candala and especially those who feel most intensely the sufferings of Samsara may in their helplessness and without any other saviour or any other fruit approach Him and seek refuge under Him.¹

Ramana Maharishi is reported to have answered a student about self-surrender in the following manner.

DISCIPLE

“But is it not necessary to understand His (God’s) nature before one surrenders oneself?”

¹. Saiva Siddhanta by V.A Devasenapathy p.275
¹. Essays in philosophy by 52 Scholars Chap.38 p. 376
MAHARSI

"If you believe that God will do for you all the things you want him to do them surrender yourself to Him. Otherwise let God alone and know yourself." 2

Ramkrishna and Vivekananda did not allow the various paths spoken of in the Bhagavadgita. The latter at any rate embraced with all the religions of the world. Ramakrishna however is mainly a bhakta, his teachings largely pertain to God. Ramakrishna frequently refers to the grace of God. But furthermore, his Advaita is so comprehensive that it includes the other types of Vedanta. There are three different paths to reach the ideal, the path of "I", the path of "Thou" and the path of "Thou and I". According to the first all that is, has been or ever will be, is I myself. In other words, I am, I was and I shall be to all eternity. According to the second Thou art, O Lord, and all is Thine. According to the third Thou art the Lord and I am Thy servant or Thy son. In the perfection of anyone of these three, God is realized. These are the paths of jnana, bhakti and prapatti respectively. 1

Swami Turiyananda who was one of the first disciples of Sri Ramakrishna mentions about the devotion and devotees. There was a story about Siva and Parvati. One day at Mountain kailas, they were playing at dice, when Siva broke off in the midst of the game and went out. But He returned immediately and so parvati asked Him the reason for this sudden exist and return. Siva answered "Well, a devotee of Mine, having fallen away some robbers, at first took refuge in me. But before I reached the spot, I

found that he had himself taken up a stone to throw at the robbers. At this I came away." The Lord’s grace does not manifest itself unless one absolutely resigns oneself to Him. It is not easy thing to surrender oneself to the Lord whole heartedly. They say that a devotee always beholds the Lord. It is quite true. In the Bible it is written “For who soever hater, to him shall be given and he shall have more abundance: but who soever hath not, from him shall be taken away even that he hath’. All this is very true. Just look at the question broadly from the stand point of our physical health for instance. A man who has a good health improves by degrees and little irregularities seldom affect him. But a man in bad health may take all precautions possible and yet fail to maintain his already poor health. A slight irregularity tells upon him badly. This is the case everywhere.

In one place Swami addressed to one of the Brahmachari, “We, can be at perfect peace, if we can resign ourselves to the Lord. Let Him do what He thinks best. It is foolishness to dedicate terms to Him as regards His dealing with us. Once you have surrendered yourself at His feet there should be no room left for the assertion of your individual will. He knows what is best for you. Even if you pray for what is best for you. Even if you pray for what is not desirable. He will do the right thing by you.”

Swami also mentioned that once Hazra (a disciple) lost a towel in the Ganga. At this Shri Ramakrishna was much displeased and he said to him “I am, often beyond the normal plane of consciousness; still I, have never lost anything. And you are so forgetful. What is wanted is dependence on God. One must surrender everything to Him. It is absolutely necessary that one
should completely surrender oneself to Him. Without that, no success is possible. Know it for certain. Having fully surrendered yourself to Him, live contently in whatever condition He places you. The path of self-surrender is open to all; but none sees it none follows it...’

Swami again mentioned, “If you want to be Sanayasin you must give up altogether the habit of planning for your self. You must depend on Him fully: you must completely surrender yourself to Him. It will not do, to keep anything at your own disposal. Body, mind, heart, soul everything should be given away to Him to be done with as He likes. If the body needs looking after, He will do it...”

THE POSITION OF RAMANUJA REGARDING PRAPATTI

Ramanuja has expounded the greatness of Bhakti in his Gita bhasyam and Sri bhasyam and he has expounded the doctrine of Saranagati in his gadyas. According to Ramanuja, Bhakti is a valid means to mukti. Prapatti is described as an aid to bhaktiyoga here. It is an anga or part of Bhakti, prapatti is absolutely essential for Bhaktiyoga. In vedartha Sangrha also Ramanuja holds the same view. An inclination towards God can be got through self-surrender only. Only by offering one’s all and one’s very self at the feet of the Lord, does one develop Bhaktiyoga.

Ramanuja also admits the efficacy of prapatti as a direct means to Mukti. In the gadyas, Ramanuja expounds the doctrine of self-surrender. These gadyams are called Sarasvatam Sasvatam’

1. Spiritual Talks by the First disciple of Ramakrishna.
by Vedanta Desika. All the other works of Ramanuja were only a preparation for the saranagati. The Saranagati gadyam is an exposition of Mulamatra, Dvayamantra and Charama Sloka. Vedanta Desika analyses the saranagati gadyam as explaining each word of the mulamantra, Dvayamantra and Charama Sloka. Saranagati gadyam is the crown and culmination of the expositions of Ramanuja.

Saranagati or complete and unconditional self-surrender is not meant for perfecting other means but for the attainment of the eternal service of the Lord. The prayer for the continuance of parabhakti, parajnanam and paramabhakti that is found in the saranagati gadyam is not that which happens to the upaya but is the life long Bhakti of a prapanna. Thus prapatti is not for the enrichment of and completion of Bhakti but is for the attainment of Mukti directly. Bhakti becomes enriched and remains eternally with the individual self even in the state of Mukti. Mukti cannot be attained without one’s complete self-surrender at the feet of the Lord. He says in his Vedanta Sangraha that there is no way of emancipation without surrendering absolutely to God.

In the Vaikunta gadyam, Ramanuja says that one who is in the habit of chanting continuously the Dvayamantra realizes the Lord. Ramanuja has definitely stated that prapatti is the direct means for the attainment of the Supreme Bliss or the eternal service of the Lord. Ramanuja also explains that the object of desire and for the attainment of that, there is no means other than surrender at His feet. All these show that Ramanuja has affirmed both Bhakti and prapatti as the direct means to Mukti. Ramanuja categorically states that one though bereft of the performance of karma,
Jnanayogas and upasanas; that are ordained as upayas for the attainment of God, though by hinderances for the commencement of parabhakti, though enmeshed in ignorance, though not endowed with the true knowledge of the Reality, would be capable of attaining release from bondage and be blessed with the eternal service of the Lord, and infinite bliss in Divine Communion, sheerly on account of the compassion of the Lord, that is awakened by one's uttering the Dvayamantra and surrendering one-self at the feet of the Lord. This statement of Ramanuja bears testimony to the fact that prapatti is a direct means to Mukti.

But this was not dealt by Ramanuja in his Sri bhasyam and in Vedartha-sangaraha directly and thoroughly because there was no occasion for it. He was bound down by the textual context there. Ramanuja gives equal importance to bhakti and prapatti. Bhakti according to Ramanuja cannot be actualized without prapatti. Likewise, prapatti as a direct means to Mukti has also been emphasized. They are the two valid means to Mukti and there is no contradiction between these two.
CHAPTER III

THE VARIOUS TYPES OF PRAPATTI

Prapatti is broadly classified into two types namely 'Ukti Nista' and 'Acharya Nista'. Ukti Nista prapatti is observed by one's utterance of the words of surrender. Some aspirants have no knowledge of all the angas, such as 'Anukulya Samkalpa' and others. But they possess the qualification of Akinchanya, namely that they have no means of protection other than the Bhagavan. They also be endowed with the faith that the Lord would save them if only a prayer is made to Him. Such people are required to follow the mode of Uktinista. They pronounce before the Lord the words of surrender taught to them by their Acharya as follows—“May You take upon Yourself the burden of protecting me.” This is just like the surrender of the ignorant princes to an emperor accompanied with utterance of words taught to them by their nurses. A boy who is even ignorant of the meaning of words and sentences utters the words of surrender at the door of good men, and gets favourable response immediately. The words themselves carry weight, and it is not necessary that their meaning have got to be understood always. The Lord who is the Universal saviour, cannot ignore even this mere utterance of an aspirant who entirely depends upon it. Ramanuja declares in his Gadyam and affirms that redemption would be the responsibility of the Lord when Dvayamantra has been uttered. The savants of the past have also affirmed the same fact that the utterance of the aspirant seeking protection would never become fruitless before the ever compassionate Bhagavan.
An Acharya nista is one who depends entirely upon his Acharya. The Acharya includes the protection of his disciples also in his own prapatti as a part of it. The Sandilya Smrti ordains this mode of prapatti and says that the preceptor has to state - "This is my son, my servant and my disciple and he is to be saved."¹ An Acharya nista is sure to enjoy the fruition as he delights in the service of the devotees of God. This aspirant gets himself intimately connected with his Acharya and owing to that alone comes to be saved. Vedanta Deslika quotes the statement of Mudaliyandar in this connection as follows: 'just as a lion leaps from one mountain to another along with the insects that cling to his body we also have been saved when Ramanuja crossed the Samsara, owing to our natural and intimate relationship with him'. This quotation expresses the idea that all those intimately connected with a prapanna are going to be saved by virtue of the prapatti performed by him alone. The protection accorded by mother Sista to the other demonesses along with Thrijata as well as the protection given by Rama to the four followers of Vibisana along with protection given to him, have been cited as examples. But it must be noted here that the Acharya is required to perform prapatti separately on behalf of each of those that seek refuge with him.

Acharya nista is protection to the aspirant along with the Acharya being included in his own prapatti. This has been further elucidated by Desika in his Nyasa Thilaka as follows: Just as blind man is kindly led by one who is not blind, and just as a lame man is taken in the boat across the river by the boat man and just as the children of the servant of a king enjoy the pleasures of the palace

¹ The philosophy of Saddhana in Visistadvaita by N.S Anantharangachar, p.212.
eventhough they do not know the king, even so the Acharya is certainly capable of making the disciple attain God. In the first example, there is effort on the part of the aspirant but want of knowledge. This is Uktinista. The second example illustrates Acharya nista. In this case there is the fact of knowledge but the effort is absent. On account of the efforts of another, he also gets the desired result.

It is ascertained from the Sastras that salvation is impossible without surrender at the feet of God. It is sometimes said that Bhagavatabimana and Bhagavadvisayavasa result in salvation. Here it must be known clearly that these bless the aspirant in some way or other as to take refuge in prapatti or Bhakti to result in Mukti. There will be some connection with prapatti even here. These two noble factors namely Bhagavatabhimana' and Bhagavadvisayavasa' enrich and promote the development of the Upaya he has chosen.¹ They by themselves cannot be the cause of Mukti.

In this connection it must be stated that there is another type of prapatti in usage according to the timeless tradition. This is called Svanista. A person who is endowed with the true knowledge of the Jivatman and the paramatman, as well as of the para para purusartha and the means of attaining that goal of life, may himself perform Prapatti at the feet of the Lord independent of others. Prapatti that is performed by such an aspirant with all the necessary accessories of karpanya and Mahavisvasa is sure to work out his salvation. This type of aspirant who can directly approach the Lord with full faith in His saving grace is called

¹. Ibid. p. 213.
Svanista and he needs not the help of another in his performance of prapatti to the Lord. The great Yamuna, Ramanuja and Desika have followed this way of prapatti.

**ARTA PRAPATTI AND DRPTA PRAPATTI**

Prapatti or self-surrender at the feet of the Supreme Being is the means of attaining the fourfold purusarthas of life through the ever compassionate Bhagavan. The aspirants after Mukti cherish for nothing else other than the attainment of the Supreme Bliss of Divine Communion. They pray to God for nothing else, as Bhagavan is the only prapya or the object of attainment of them. So, much aspirants choose God as the means of their attaining the eternal service of paramatman. Among such aspirants after Mukti, there are two types according to the urgency of their desires. They are called Arta Prapannas and Drpta Prapannas. Some for immediate salvation as they cannot bear any separation from the Lord, whom alone they desire to attain without any delay. They are so much moved with the fiery love of God that they attain Him once. They are Arta Prapannas. Their Arti or intense yearning is verily the others surrender themselves unto Him with the prayer to lead them on to His eternal service granting them His communion at the end of their life-time.

An aspirant who prays for immediate attainment of the Lord attains Him without delay, whereas another who prays for his attainment at the end of that life, he attains the same happiness of serving the Lord for all time to come, being rid of all his karmas in Moksa. Thus the difference between an Arta and a Drpta is described according to the intensity of feeling and the ability or inability to bear any delay in attaining the Supreme object of life.
It must be remembered that there is absolutely no difference in the enjoyment of Divine Bliss between them.

ACCESSORIES OF PRAPATTI

Prapatti does not need any other condition like Atmadarsana or karma yoga or jnana yoga. As in the case of Bhakti yoga it comprises of five angas or parts which are essential for it. These form six along with Atmaniksepa.

A. Will to do whatever is agreeable to the Lord.
B. Avoiding whatever displeases Him.
C. Utter helplessness.
D. Supreme-faith.
E. Seeking His protection.
F. Surrender of the self

Of these six, Atmaniksepa or Nyasa is the Angi or the main factor, and the other five are accessories or Angas. This is just like a statement Astanga yoga or the eight fold dhyana yoga consisting of eight factors namely Yama, Niyama, Asana, Pranayana, Pratyahara, Dhyana, Dharana and Samadhi of which the last namely Samadhi' is the Angi for which the other seven are Angas. Prapatti is therefore called Sadanga yoga taking into consideration the totality of the Angi and Angas the main factors and its accessories.

Lakshmi Tantra (17-74) definitely\(^1\) declares that the five are accessories to Nyasa. Five angas are the natural conditions that exhort the aspirant to offer himself to the Sarvasesi for getting His protection. Self offering becomes impossible in the absence of anyone of these.

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\(^1\) Ibid. p. 205.
A. The aspirant intuits himself to the will of God and submits himself without any reserve to be instrumentalised according to His will. He gets his will emptied of egoism and attunes it with the redemptive will of the Lord. He forms that Satvic motive to follow the will of God.

B. Anukulya Samkalpa and pratikulya varjana result out of the ‘Parathyā Jnanam’ or Sesatva knowledge that he exists only for the satisfaction of the Supreme. It is this true knowledge of his subservience to the Lord that enables the aspirant to determine to do what is agreeable to Him and to avoid whatever displeases Him.

The aspirant realizes that the entire universe comprising of the sentient and the non-sentient entities, forms the body of the Supreme and so determines to act in a way which is agreeable to all.

C. Karpanyam or helplessness is very essential for becoming worthy of Divine Mercy. This may be,

i) the reflection upon one’s unworthiness or helplessness.

or

ii) the absence of pride or being endowed with humility. This expresses the feeling of incapacity to follow any means like karma, jnana or Bhakti. This feeling of wretchedness or helplessness helps the aspirant to abstain from seeking any Upaya other than God for attainment of his aspirations.

D. Mahavisvasa or Supreme faith in the saving grace of God is absolutely essential for observing Prapatti. Prapatti becomes
a show and proves ineffective, if it is not performed with absolute and firm faith in the Universal Saviour. This means that prapatti becomes possible only when one has unshakable confidence in it. This serves two purposes.

i) This leads to the performance of prapatti without entertaining any doubt.

ii) This frees one from all cares or anxieties after that performance.

E. Goptrtvavarana is also an essential anga because seeking Divine mercy is the only hope for Moksha. Though everyone is entitled by one’s true nature to Moksha one cannot get it without asking for it. It has to be asked for just like other purusarathas. Protection would not be given when it is not sought.

These five are inevitable for the performance of prapatti. The last factor is the Atmaniksepa. This is very significant, without this surrender cannot be complete. Seeking protection from God with implicit faith in His saving Grace has to be followed by the self-offering to the Sesi to be saved. Protection cannot come from Him, at whose hands it is sought, if the object to be saved is not actually handed over to His care. So the aspirant who is incapable of following the prescribed path of karma, jnana or Bhakti, but who has unshakable confidence in the saving mercy of the supreme Beings offers himself to that universal redeemer to be saved with the firm conviction that it is also a gift of God’s Grace. These five angas and the angi may be seen in all Saranagatis observed by the ancients. The supreme Dvayamantra enshrined in all these angas. The Saranagati of Trijata and Vibishsana have become classical
example and the above five accessories are found in their Saranagati.

The truth that Nyasa comprises of the five accessories may be evidenced from an analysis of the above classical instances of self-surrender. All these factors can be found out either explicitly or implicitly in all contexts of prapatti without any exception. These are invariably found even in all instances of deposits of property with others in ordinary life.

A person who deposits a property which he cannot keep safely while another does invariably act in a pleasing way to him with whom he deposits it. He will never incur the displeasure of that person. He places full confidence in the ability of that person to keep that property safe. He also requests him to take the property to his care and beg him to be its custodian. Then he takes over the property to that person actually and after that, he becomes rid of all cares and anxieties. This is what is found invariably in all instances of depositing and these apply in full measure to prapatti also.

Vedanta Desika analyses the significance of these five accessories in a remarkable way. These accessories signify the essential attitude and aim of the Sadhaka; of the five accessories Anukulya Samkalpa and pratikulya Varjana make the Sadhka avoid all transgressions of Divine commands. The Anga ‘karpanya’ makes him feel that there is no other Upaya. Mahavisvasa or Supreme Faith in the saving grace of the Lord makes the Sadhaka attain firmness of the mind. Goptrtvavarana signifies the will of the Lord to save. These five angas serves a special purpose and makes this Yoga possible. The aspirant after Mukti will be over
swayed by the true knowledge of his subservience to the Surevasesi and he rightly thinks that all these are dependent upon the ever merciful Lord.

It becomes established in the ultimate analysis, that Prapatti becomes possible and effective only under the following conditions:

A) One should attune oneself to the will of God, by keeping away from pransgressing Divine laws.

B) One should be definite that there is no means of redemption other than the Supreme Lord.

C) One should have that firmness of mind for placing unshakable faith in the Lord.

D) One should be convinced of the redemptive will of God

E) One should actually entrust the Lord with the burden of one’s protection with a feeling of thorough subservience to Him.

THE PLACE OF DAYA IN PRAPATTI

Prapatti is the religious conclusion of the philosophy of the Sarira Saririn relation and it affirms that the Saririn Himself is the upaya and the upeya. The terms Svartha Svadatta and Svayam nyasyasi proclaim the truth that atma samarpana is the self-donation to the Parasesin who his the giver and the gift, the endeavour and the end. Merit has ethical meaning, but daya is a divine quality and is therefore a moral. Daya as the amoral quality is the fulfillment of the moral and is not hostile to it.
Vyaja or occasion for a day result from the feeling of akincaṇya or one's moral and spiritual littleness. The word saranam Vyaja in the Cārṇa sloka of the Gita emphasizes the fact that grace needs a Vyaja or occasion to reveal itself. The seed can sprout only in a suitable soil and daya can never take root in the soil of hard-heartedness, dissimulation, hostility or atheistic scepticism.

Sri Vaisnavism extols the Ramayana as a text book of practical religion and regards it as saranagati Veda, of which the topic known as abhaya pradana relating to the acceptance by Rama of Vibisana's surrender to him. It is the epic exposition of the metaphysical, moral and religious aspects of the Vedanta, that is, tattva, hita and purusartha in the light of the saranagatti -sastra. Para-tattva or the Supreme truth incarnated into humanity as the Sarva-saranya or the saviour of all beings. Saranagati is the universal means of salvation and is therefore the paramahita or greatest good. The supreme end or purusartha is kainkarya or service to Him and to all jivas. The classic examples of the materialized Agaliya touched by the lotus feet of the Lord leading into life again, the afflicted kakasura flying to the Lord for mercy after his vain and weary flight through all the worlds in fear of life. Gajendra crying out to the creator for protection and Sugriva seeking refuge at the feet of Rama are freely quoted by the devout Hindu as inspiring types of the redemptive acts of Raksaka.

The fullest exposition of the divine assurance of salvation or abhayapradana is given in the section dealing with Vibhisana's saranagati. Further it is held that mokṣa is not a goal to be won by yogic discipline but is a gift of God because of daya. to be received with gladness. If the saviour is both the upaya and the upeya, the
theory of seeking grace is self-contradictory. Forgiveness is justification by love and not by antecedent merit. Krpa or daya is divinely bestowed and not won by moral effort. Forgiveness is a gift of the forgiver and is spontaneous and free and therefore is its own value. Godliness alone makes for goodness and not vice versa. Redemption justifies itself and is not causally determined. It is not virtue, that calls our daya may call our virtue. Daya comes as the leaves of a tree. The pardoning Lord seeks the evil doer. He ever realizes the physical evil or dosa in the prapanna like the mother who embraces with pleasure her dirtstained child returning from play. The religion of nirhetuka daya should not be corrupted by economic and hedonistic considerations as the calculating nature is total to its free flow. The difference between the mother’s milk freely secreted for the baby and the milk sold in the market for money is the difference between the operative grace of the Lord or nirhetuka kataka and His consequent grace or Sahetuka kataka.

God’s daya is not conditioned by karma or the moral needs of retribution. According of pillai Lohacarya, the value of bhakti disciplined by karma and jnana as the effort involved in the process is not commensurate with the spiritual gain and even prapatti has no value if it is practised as a means to Mukti. The endeavour of the jiva to attain the Lord is Svagata Svikara and is utterly futile; but the idea of the Raksaha seeking the jiva is paragata Svikara and in natural and efficacious. Grace ceases to be grace, if it is election by works. The only upaya to be followed by the numuksu is to renounce the upaya mentality, receive the grace of God in a passive way and respond to the divine call of krpa when it comes. The atman in such an inert state is still atman and is incapable of the inert existence of matter; its spirituality is then consummated
in service. The idea of service extends to all castes and outcasts irrespective of the social distinction determined by the Varnasramadharma. Service to the acharya is more important than service to the Lord. The acharya is essentially interested in saving the disciple, whereas the Lord is both a severe judge and a saviour.

Vedanta Desika's theory of Vyaja insists only on a gesture and change of heart on the part of the sinner. The siddhopaya is the transcendental standpoint of daya as the free cause which is self-conditioned and spontaneous. The sadhyapaya is the phenomenal or human aspect in which the self is relatively free and derives such freedom from the normal and the apposition between the two is apparent. What is known as free causality of daya nominally is known as yoga from the phenomenal standpoint. When the prapatti seeker becomes a prapanna the problem is not only solved but dissolved. Daya is neither won by effort nor forced on the jiva. Grace is neither Sahetuka nor nirhetuka. It is based on the organic union. Mystic experience is alogical and a moral. The gift of grace and self-gift are vitally related like the systole and the diastole and are not causally connected and their relation involves reciprocity and responsiveness. The sucking of the mother's milk by the child is instinctively related to the spontaneous secretion of milk and the two form an organic process in the maintenance of life. Daya pours itself fully into the self and the self flows irresistibly into daya and it is undesirable to dissect this living flow into the logical categories of cause and effect.
PRAPATTI AS IMPLIED IN RAHASYA TRAYA

The inner meaning and value of prapatti is revealed in the three sacred truths or rakasya traya in terms of tattva, hita and purusartha. They are known as Mula mantra, Dvaya mantra and Carama sloka. The mula mantra has three words and comprises of eight letters. Of these the first word is the pranava and it sums up the wisdom of the sacred scriptures. This is the supreme mantra of Nyasa vidya. According to tradition, the mula-mantra is the expansion of the pravana and Avaya mantra is an expansion of the mula-mantra and the carma sloka is the elaboration of the mula-mantra.

The pranava contains three letters, each of which forms a word. The first letter 'a' or 'akara' connotes paramatman as the source of all things, ideas and words, the 26 tattvas which is the truth of all things and also the alpha and omega of language. The middle letter 'u' denotes Sri in the dual sense of Sriyahpati. The third letter 'm' refers to the jiva who is to be saved by the supreme Being. The second word namas signifies the abnegation of self-conceit and self-dependence. This word means saranagati. It prays for the annihilation of evil. The third word Narayana relates to the Supreme Brahman who is the ground of all existence, who is immanent in one and all and to whom this soul is to be offered. The word Narayana in the dative case which implies that the goal of self-surrender is that the Lord should accept the jiva and appropriate it to His eternal service. The sacred mantra prescribes saranagati as the chief means of attaining the Lord.

The Dvaya mantra makes the meaning of mulamantra more explicit. This comprises of two parts. The former relates to the
means while the latter relates to the goal. The former part forms one sentence, while the latter contains two sentences. The first part connotes the Supreme Lord who is inseparably united with the Goddess Sri to form the Supreme Reality, who is overflowing with Vatsalya Svamitva, Sausilya, Saulabya and daya. The word Garana shows that, the jiva has to be held on for being saved. The jiva has to realize his utter unworthiness and has to cast himself to be saved on the lotus feet of the Lord shedding all egoism. The word sarana signifies that the Lord’s feet are the means of attaining the Highest object of desire. The word prapadya shows the way of surrendering oneself to the Lord. It signifies the need for renouncing egoism and self-responsibility. Thus the first part of the mantra prescribes self-surrender at the feet of the Lord. The second part of the mantra indicates the supreme Lord as the goal of attainment, who is inseparably united with Sri. He is the goal as well as the endeavour and as one whose eternal service is to be attained for all time to come. The word Narayana in this part signifies the Sarvasesi as qualified by all perfections and goddess Sri, and as the Nirathisaya bhogya. The dative case signifies the prayer to the Lord as found in the mula mantra. The quintessence of this sacred mantra is “I take refuge in the two Holy Feet of Sriman Narayana, The Lord of Sri for attaining the eternal service at the Feet of Sriman Narayana.”

The word Sri has six meanings in the religion of Saranagati, of which the most relevant is the idea of her converting Isvara as ruler into Saranya by her timely intercession and meditation on behalf of the repentant sinner. Sri is swamini to the jiva and as

1. The philosophy of Sadhana in Visistadvaita by Dr. N. S. Anantharangachar, p. 204
Prapatti in Visistadvaita

purusakara. The meditates on behalf of the sinner. Sri, the eternal link of love between the ruler and the transgressor transforming the former into the saviour and the latter into the penitent seeker after pardon. The words prapadye and namah insist on the need for renouncing egoism, and the sense of self-responsibility on the grounds that the Lord and Sri are upaya and upeya for performing kainkarya to the satisfaction of the sasin. Lakshmi becomes Isvari of Isvara and changes His law of karman into the rule of krpa. Thus the Dvaya mantra brings out full implications of the Supreme tattva and so pre-eminence over other mantras.

The carama sloka ordains self-surrender at the feet of the Lord. It implies the abandonment of the sense of egoism. It says that self-surrender is meant for one who is unable to follow any other means. This sloka contains three sentences and has twelve words. The first sentence enjoins the means to be adopted. The second signifies the fruit of prapatti. The last relates to the conduct of one after prapatti. The Divine injunction to renounce all dharmas signifies the non-requirement of any other dharma for the attainment of goal. The words ‘only me’ show the Supreme Being, who is qualified with saluabya and other auspicious qualities, who is the bestower of all desires and who, by Himself, is the chief means of all attainments. The words saranam Vraja prescribes Nyasa, qualified by Mahavisvata and others. The sentence ‘I shall release you from all sings’ signifies the omnipotence of the Lord who takes upon Himself the burden of the surrendered, and the destruction, in totality of all obstructions to Divine service. The assurance ‘Do not grieve’ points out the aspirant should be free from anxiety after he has entrusted the Lord with his care.

1. The Philosophy of Visistadvaita by P.N.Srinivachari p.402.
The Divine imperative implies also the freedom of the jiva to follow it. But this freedom of the self is Isvaradhinaand is fulfilled when it is attuned to the will of the Raksaka. The will, to serve the Lord by self effacement is only the gift of the grace. The essential condition of nyasa is not the abandonment of duty but the renunciation of the egoistic motive. The consummation of karma is kainkarya consecrated to the saranya. The Lord is ultimately the prapaya and prapaka. The sadhyapadye is the act of self-surrender to the will of the Raksaka and the Siddhopaya is the Lord Himself. Such saranagati is the most efficacious means to moksa and the removal of suffering.

Thus these three Supreme Rahasyas explain and elaborate the theory of saranagati and prescribe it as a means to be adopted for attaining moksa for those who are incapable of following bhakti Yoga.

BHAKTI AND PRAPATTI

The multitudes of souls are floundering in this world in an ocean of reason and doubt and they cannot save themselves without faith in the saving grace of the Lord. A change of heart on the part of the jiva, and a sincere prayer for Divine mercy, change his whole career and make him forgivable. The philosophy of Sadhana in this school is based on this fundamental truth of Divine Grace and human endeavour, which is adopted for the awakening of Divine Grace is of two categories viz., Bhakti and Prapatti.

BHAKTI

The path of Bhakti is to be built up very carefully. It is to be developed Atma-darsana for which, the means of karma-yoga
and jnana yoga are to be adopted strictly according to the injunction of the scriptures. This is an elaborate and difficult design. It is so very sublime that an ordinary man cannot follow it. Certain requirements are absolutely necessary for Bhakti Yoga. They are:

1) Capacity to understand thoroughly the meaning of the Sastras relating to karma, jnana and bhakti.

2) Ability to perform fully what all has been ordained in the scriptures.

3) The Sastric qualifications of birth in the three higher castes and qualities like Astikya, Sadachara, Samskara and others.

4) Sativie patience to wait for any length of time till all prarabdha karma are completely exhausted by endurance for the attainment of the Highest.

The aspirant embarks on the path of Bhakti yoga to attain the Absolute only when without any exception of above requirements. He distinguishes the self from the non-self and engages himself in the performance of his duties thereof. There is a hurdle at every step and there is very little chance of reaching the goal. The aspirant of the Bhaktimarga has therefore to wait patiently for any length of time for attaining the Highest. The example of Vyasa and others who had to wait patiently for a long time has been given as followers of Bhaktiyoga. Bhaktiyoga thus requires the fulfillment of each and every condition without any exception. It collapses even if one condition is not satisfied.
PRAPATTI

Prapatti is a means which is within the competency of one and all without any restriction. The essential requirement for prapatti is anyone or a combination of the following:

1) Inability on the part of the aspirant for adopting such upayas as Bhakti-yoga, karma-yoga and jnana yoga.

2) Ignorance of the required knowledge of the Sastras as relating to Upasanas and the like.

3) Sastric disqualification of birth and others.

4) Inability to endure delay in attaining Mukti.

An aspirant becomes fit for prapatti, even if anyone of the above conditions is obtained. These may occur in combinations of two, three or four also. The very disqualification for the adoption of Bhakti-yoga are the requirements of prapatti.

The special requirements of prapatti are three fold as follows:

i) A knowledge of the nature of the relationship between Jivatman and the paramatman.

ii) Akinchanyam or want of ability for adopting any other means.

iii) Anayagatitvam - aversion to all interest other than the one desired or a determination not to seek refuge with anyone other than the Supreme Being.
Prapatti preserves in itself, the essentials of Bhakti yoga without its hard conditions. It has a universal appeal. It is powerful enough as to avert all kindrances. It is a means for achieving all aspirations. It is to be observed only once. It produces the result very soon. It is also easy of performance. It yields to no opposition or obstacles.

Prapatti is just like the Brahmastra which by itself is capable of yielding the result without the intervention of any other. Just like the missile it will not tolerate the adoption of any other means along with it.

Ramanuja has also maintained the distinctive nature of Bhakti and prapatti. He maintains that both these are valid means to Mukti. He has expounded the significance of the two fold aspects of prapatti. Prapatti completes Bhaktiyoga and so functions as an anga to it. It functions also as an independent means to Mukti and in this aspect is a substitute to Bhaktiyoga. Both these aspects of prapatti are maintained by Ramanuja. There is neither the denial of prapatti as an independent means, nor there is the repudiation of Bhaktiyoga for exalting prapatti.

SELF-SURRENDER ESSENTIAL FOR BHAKTIYOGA

Self-surrender at the feet of the Lord is necessary for commencing, perfecting and completing Bhaktiyoga. Everything in this universe is under the direct control of the Supreme Vasudeva and nothing can be gained without His grace. Bhakti is also the gift of God. The aspirant has to choose God alone for aiding and completing his course of Sadhana. The aspirant cannot conquer his organs and become a karmayogin or gain steadfastness
in his self without surrendering himself unto God and without entrusting himself unto His care. Likewise surrender at the feet of the Lord is essential for the perfection of Bhaktiyoga also. It is not at all easy to gain that intensity of parabhakti (pure bhakti) through which one can attain the Lord. Even for the attainment of such a Bhaktiyoga one has to take refuge with the Lord and pray to Him for it. So one is required to worship the Lord and follow Him alone to attain the Highest. Without surrendering oneself to the Lord one cannot get over the obstacles to Bhaktiyoga. The Lord alone is to be chosen for leading one to Bhaktiyoga and for helping one to complete it successfully. The aspirant after the path of Bhakti, has chosen Bhaktiyoga as the means of attaining his Goal and he observes self-surrender as a submeans to perfect and complete his main way of Sadhana. Here this self-surrender is called the Anga prapatti or a factor which helps the main means.

Ramanuja explains the significance of prapatti as related to Bhakti yoga in a double-sense.

A. The aspirant is required to perform in the prescribed way all the Dharmas of the form of karma yoga, jnana yoga and Bhaktiyoga, with the firm conviction that the Supreme Being alone is the prapya and the prapka. The Supreme Lord would free an aspirant of this type from all kinds of sins that are abstractions to attain Him.

B. The aspirant is required to give up all Dharmas of the form of Chandrayama, kusmanda, Agnistoma etc.,\(^1\) that are to be performed according to the intensity of his desire. He is further

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1. The Philosophy of Sadhana in Visisadvaita by Dr. N. S. Anantharangachar, p. 199.
required to surrender himself to the Lord for becoming capable of commencing Bhaktiyoga. The Lord would free him from all sins and such obstructions that hinder the commencement of Bhaktiyoga. From this it becomes clear that self-surrender unto the Lord is inevitable for the commencement of Bhaktiyoga.

SELF-SURRENDER OR PRAPATTI MAY BE OBSERVED FOR TWO PURPOSES

A. It may be followed for perfecting another means like Bhaktiyoga. This is called Sadvaraka prapatti for it is used as an indirect means of perfection. This prapatti enriches and perfects Bhaktiyoga. The aspirant who is confronted with innumerable hinderances to his carrier of Bhaktiyoga surrenders himself at the feet of the Lord and prays to Him to lead him safely on the path of Bhaktiyoga to his goal. Bhaktiyoga is the chief means of this type of aspirant and he observes self-surrender for the commencement and perfection of his chosen means of Bhaktiyoga. This is also called Anga prapatti as prapatti is here a part of Bhaktiyoga.

B. Prapatti may be observed as a direct means for attaining Mukti itself. As it is capable of perfecting any other means, it can also function as an independent means to Mukti. For this aspirant, there is no need for any other means for the attainment of his Goal. Though prapatti inclusive of bhakti, bhaktiyoga is not adopted here as means to Mukti. This is called Advaraka prapatti or self-surrender as the sole and direct means. Prapatti is the chief means and Bhakti is a part of it and so, is also designated as ‘Angi prapatti’.
LAST MESSAGE OF SRI RAMANUJA

"He who has truly surrendered himself at the feet of God should not bestow any thought on his future, which is entirely at His disposal; for the least anxiety left in that connection betrays the hypocrisy in his self-surrender. His present life is entirely determined by his past karmas; so it is not proper to grieve over it. Let not the performance of your duties, be regarded as a means for achieving worldly ends, but consider it as service rendered to the Supreme Being." \(^1\)

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MENTAL DISPOSITION OF A PRAPANNA

When one aspirant has performed prapatti as the feet of the Lord for the purpose of attaining Mukti, he becomes a krtakrtya, or who has done what ought to be done. Ramanuja says that such a prapanna should be free from all cares and doubts, about attaining the true knowledge, vision and eternal service of the Lord. As God who is worthy of our confidence, who is verily capable of our redemption and who happens to be our means of attainment of eternal bliss, will have taken upon Himself the responsibility of our protection. We have nothing more left to be done for purposes of our protection. The attitude of such a prapanna or krtakrtya must be as follows:

1. The prapanna should not have any doubt regarding the fruit of his prapatti.

2. He should be free from all fears and anxieties that harassed him before.

3. He must discard totally all other ends of life.

4. He must also discard in totally all other means meant for the sake of attaining salvation.

5. He must be rejoicing heartily at the Supreme end of life that he is to be blessed with.

6. He should reflect upon the glory of the Lord who is really worshipped through all the duties of one's station in life.
7. He must serve his ruler, the Sarvasesi, by implicitly obeying His commands, as known from the Sastras, just like the liberated souls serve Him directly according to His wishes.

8. He must lead the rest of his life with a spirit of loving service to the Lord and His fold, avoiding even the least offence to anyone. It was on account of the infinite compassion of the Lord that we were blessed by our kind Acharyas that enlightened us upon the truth and taught us the way of saving ourselves. They have initiated us in the Dvaya Mantra and completed our prapatti to the Lord. So the Lord will part with our sins and grant us His communion as desired by us. With this faith the prapanna should lead the rest of his life.

Again as regard to the second attitude of the prapanna it is said that he should have grief and anxiety regarding his salvation only prior to prapatti, for without it, prapatti will not be effective. But the aspirant should be rid of all grief after prapatti. If it continues even after prapatti is incomplete and that the fruit will be delayed up to such a time by which it becomes completed. Thus a prapanna has nothing more to do for the purposes of salvation after prapatti, except other than reflecting upon the glory of the Lord and the Supreme bliss he is to get.

With regard to knowledge it is said that a prapanna who is ended with the true knowledge of the philosophy of Reality, the goal and the way would lead a life in this world beneficial to himself as well as others. He will be capable of encountering and overcoming all obstacles. Vedanta Desika expounds the nature of
such a **Svanista** in the **Svanistabhi jnanadhikara** of his Rahasyatrayasara as follows. A person is said to be in the proper attitude regarding the true knowledge of the Reality by the following marks.

A. He would be free from sorrow even when he is abused and dishonoured by others, owing to his knowledge that these faults would relate only to his body and never to his essential nature.

B. He would pity those people who would amass sin by abusing him and thus harm to themselves.

C. He would feel grateful to those people who revile his as they would be reminding him of the faults plausible in one.

D. He must possess a mind free from any vikaras at such of those revilers of his, as he is convinced of the fact that they behave so, only according to the prompting of God directed according to our and thier past karma.

E. He would also rejoice that he is exhausting the store of his prarabhda karma in part, in the humiliations thus inflicted.

In such a mental disposition the nature of the jiva would be as follows:

1. He is different and distinct from matter.

2. He possesses the knowledge that can enable him to be

   *not* equal to one and all.
3. He is utterly helpless.

4. He is entirely depended upon, and subservient to the Lord.

5. His good is possible only from the will of God. Further when the aspirant is steadfast in his essential nature of the above, he will have all these marks. Only he who has all these characteristics may be said to be steadfast in his svarupa.

Similarly one can be understood to be in his upaya if he has the following characteristics:

A. He should understand that Isvara is his only protector.

B. He should not have any fear or anxiety. On the other hand, he should become pleased that he is coming nearer to the Supreme desire of his life.

C. He should give up further efforts of his own to save himself, when once he has entrusted his care to the Lord.

D. He should have supreme confidence in the Lord, when he has chosen for his redemption.

E. He should feel convinced that the removal of evil and the attainment of good are in the hands of that Lord alone.
A person who is firm in his purusartha will have the following signs:

1. He would not feel any attachment to the maintenance of the body, as it is subject to his past karma.

2. He would be convinced that nothing would happen in this world except according to the will of God, even if he is anxious about it.

3. He should experience such things which are not forbidden in the Sastras, that come to him by the will of God and without his seeking, with the reflection of that he is exhausting the fruit of prarabdha karma.

4. He would neither be elated nor depressed upon his gaining or losing something in this world as they are the consequences of his karma.

5. He would love immensely to serve the Lord according to his essential nature.

6. He would have an intense yearning for attaining the supreme object of his life and literally cry out for the same. These are indicated in the dative Narayanaya in the mulamantra, in the word Namas in Dvaya and in the carana sloka.¹

All the above characteristics show the mental equipoise of a prapanna as well as his dispositions. Though the prapanna lives in this world, He considers his life in this world as an opportunity

¹ The philosophy of Sadhana in Visistadvaita by Dr. N. S. Anantharangachar, p. 216.
afforded to him by God to dedicate it to Him alone. There after, life of a prapanna is led here with the never fading-Divine consciousness. He spends his time here in loving service of God and the Godly souls. He is a santa, Danta, a Titiksu and an uparta who leads a saintly and devoted life and who inspires and enlightens godliness in all that come near to him. The prapanna does not run away from the life of the world. He would be in it but not of it. He simply submits himself wholly to the will of God and reflects upon his essential nature of being subservient to the Lord, while going through the experiences of this world.

**NATURE AND CONDUCT OF PRAPANNA IN THIS WORLD**

A prapanna who has entrusted the responsibility of his emancipation to the Supreme Being has nothing to do in this life. He has also no responsibility of the maintenance of his body, etc, in this life, for this is shaped according to the past karma. Then we have to discuss the conduct of a prapanna in this world till his body falls. The only thing that he is required to do is to prepare himself thoroughly for the eternal service of the Lord that is to follow immediately by a line of conduct which is Svadutama and Svayamprayojana an end by itself. It is loving service of the Lord, that is to be practised here whole-heartedly. The prapanna should dedicate the rest of his life here to the service of the Lord by means of which alone he derives immeasurable delight. Vedanta Desika summarises the duties of one after prapatti, as follow.

1. For the sake of the excessive delight of hearing the noble qualities of the Lord, he studies with good men the sacred texts of the Vedanta.
2. He delight in reciting as well as lightening to the sweet and noble sayings of the God intoxicated Alvars.

3. He follows a line of conduct which is faultless and pleasing to one and all, while performing the duties of his station in life. He will be convinced of the fact that his responsibility regarding the seen and unseen has ceased as it has been entrusted to the Lord.

Vedanta Desika in his Rahasyatrayasram says that Sri Ramanuja pointed out the duties of a prapanna as follows:

A. Studying the Sribhasya and spreading the knowledge got from it.

B. If incapable of this one should study and propagate the sayings of the Alvars.

C. If incapable of even this, one should spend his time in Divine services in holy temples such as lighting, wreathing garlands, offering food, and preparing sandal paste, etc.

D. If one is incapable of even this, one is required to meditate on the meaning of the holy mantra of Dvaya,

E. If even this is not possible one should at least speak the good will of some Sri Vaishnava who is well disposed towards him and should spend his life time with him. These commands take into account the various capabilities and dispositions of all kinds of people. The prapanna after prapatti should be dissociated with the
reflection of the ever blissful Supreme. The prapanna should never think of extrinsic objects of the world but should reflect upon the auspicious qualities of the Lord. This state of prapanna is similar to that of a Mukta, for this, devout self will be blessed with the delight of divine service in an equal measure. The mode of conduct is therefore laid down only to enrich the delight in the thought of the Supreme. If a prapanna does not follow this proper path, lastly he should fall into the pitfall of thinking of his own superiority and the inferiority of others. He need not feel for what is past, but he should make himself fit for the future by reflecting upon his present fitness, owing to the mercy of God.

A prapanna should also serve arca form in which the Lord has incarnated Himself out of compassion towards the devotees and derive out of it immense delight of divine communion. He must remain ever grateful to the holy Acaryas who initiated him into the real knowledge of paramatman and the way of attaining Him, and also remain grateful to the Lord who has of His own natural compassion saved him from the shakles of samsara through such holy preceptors.

Visayasvadam or indulgence in the sense object is the most important thing that is to be totally discarded by a prapanna. Similarly the most important thing that he should utter always the holy Dvaya mantra, which keeps him ever in the remembrances in the means of prapatti. He should invariably avoid speech, thought or action offending towards the Bhagawads, on the other hand he
should serve these holy Acaryas. Thus a prapanna is required to conduct himself after performing prapatti in the above way, so that he may feel always the delight of the company of the ever blissful paramatman when he is to attain thereafter.

GUIDANCE FROM THE SASTRAS IN THE CONDUCT OF A PRAPANNA

Till the time of his release from bondage of the world, a prapanna is to continue in this world alone, and he is required to follow the Sastras as he cannot know directly the will of the Lord. In this world a prapanna cannot escape contact with different kinds of people. He rejoices at the sight of the spiritually favourable and dreads the company of the spiritually unfavourables. If this conduct is not followed, it means he is leaning towards artha and kama. The wrath of God is kindled in good noble souls are ill-treated. Likewise God becomes disgusted with those that become subservient to ever spiritually unfavourable people or counts of wealth and desire. Treating those who are neither serves no purpose and god will have no regard for him. Ramanuja advises in accordance with the codes of the Sastras that prescribe the particular conduct to be adopted by one in regard to the three classes of persons. That which does not agree with Sastras is Asuric nature and is to be totally avoided. The Sruti and the Smrtis are the commands of Lord and he who transgresses them, violates the commands of God. The term (Nijakamarthi) by Alavandar in his Gitarthasamgraha signifies that it should be followed without exception. So one is bound to follow the duties of his station in life.
The holy texts ordain that the ordinances of the Sastras are to be strictly followed. A prapanna will incur the displeasure of God, if he fails in his duty and for him there is no greater hell than this. The observances of the ordinances of the Sastras is helpful to one and all. It removes the hinderances to the completion of prapatti, in the case of those who have not yet completed their prapatti, where as, in the case of those who have completed prapatti, it will get them favour of the Lord, and will guard the prapanna from incurring the displeasure of the Lord in future.

The Sastra padhati is of two categories, namely, the obligatory and the permissive. The kamya karma yields the respective fruits that are desired, and has to be performed strictly according to the Sastric injunctions. The performance of Ajna karma is meant for avoiding the Lord’s punishment. A prapanna is warned against the performance of kamya karmas for certain extrinsic ends of life, but he may perform them with the purpose of serving the Lord. If a kamya karma is not performed there is no transgression, but if a Nityanaimittika karma is not performed, it amounts to transgression. A prapanna is therefore required to follow the ordinances of Sastras without fail till the time of his journey from this world. Thus a prapanna is treated on a par with a upasaka in regard to the performance of the Nityanaimittika karmas of his station in life.

**SHOULD THE PRAPANNA ATONE FOR HIS OFFENCES**

It is sometimes argued that a prapanna has won the divine grace to the full extent, and so there is no need to make any atonement for sins, committed even deliberately by one, after prapatti. It is also stated that sins committed by a prapanna
deliberately do not cling to him, though there is no authority to support to this. It is also pointed out there will be no punishment meted out to him for his sins, even though he does not atone for them. Even there is the argument that there will be no delay in the attainment of the Supreme goal eventhough such offences are committed. It is further said that there would be neither any break nor any diminution in the service of the Lord here, that is obtained as a result of past meritorious deeds, even in the case of those who have deliberately sinned after prapatti. All these arguments serve the purpose of maintaining the power of prapatti and glorifying the auspicious qualities of the Lord. But they do not represent the correct position.

It is not at all likely that a prapanna, who is guided by the Sastra and who is solely devoted to the loving service of the Lord will offend against the Lord by committing deliberate sins. It is possible that some offences do occur on account of his prarabdha karma and owing to the adverse conditions of space and time and circumstances as well as owing to inadvertence. But all these are not deliberate and so do not stain him at all as in the case of the Upasaka. But if a person does not pray to the Lord at the time of prapatti to clear off such sins as lead to further sins, it is possible that such sins do occur, owing to certain defects in himself. God will not discard one who was fallen a victim to such lapses. He stands by, ever ready to save up even such a prapanna. On account of his unfailing grace, the aspirant realizes his weaknesses and sins, feels ashamed of himself heartily repents for them and performs such prayascitta as is suitable for him. This atonement is nothing but performing prapatti at the feet of the Lord for purifying him his offences. But this prapatti is not performed for
Mukti a second time, because that has been granted for his former prapatti itself. The purpose here is to gain the pardon of the Lord for the offences committed against Him. Even if such a prapanna does not perform prapatti, he will not be deprived of his supreme goal for which he has surrendered his responsibility to the Lord. The prapatti that is performed for the second time is to win the Divine favour so that He may not punish him even lightly for his offences which result in breakage or diminution of divine service here. The Lord never for sakes one who has surrendered unto Him but punishes him in such a way as a generous king punishes the attendants of his harem in order to correct them and keep them safe from offending in future.

It should not be doubted, that prapatti will be in vain, in the case of those that deliberately commit sins for which they are punished by the Lord. In the case of such prapannas that have not performed further prapatti for their deliberate sins, there might be delay in release from samsara through their lifetime being extended. They will also suffer certain handicaps such as becoming blind and lame and having disobedient sons and the like. God will not punish him as before. Nor will he be very kind to him. The punishment given to a prapanna is light. A further prapatti is ordained in order to avoid even this light punishment. Transgression of Divine command is harmful in two ways. 1) He misses the happiness of Divine service, and 2) he has to suffer the fear of punishment. So it is ordained that a further prapatti must be performed to atone for such offences. The following factors affirm this position. A) The tradition of observing a further prapatti by the savants of the past. B) The sacred texts that ordain methods of atonement for sins in the case of prapanna. C) The texts that
declare in attainment of Mukti for those who did not indicate the time of obtaining it at the time of prapatti, though they could not bear delay.

Thus it is clear that a further prapatti is the atonement for the deliberate sins of one committed often prapatti. But at the same time a further prapatti is not ordained for the future sins to be done deliberately. If people come to know that the original prapatti can be observed in such a way as to cover future sins, the texts ordaining further prapatti becomes futile as no one would even think of it.

Similarly the first prapatti should not be performed in such a way as to cover deliberate sins of the future, according to ones own will, even though not sanctioned in the Sastras. Then the same will apply to even Bhaktiyoga and upasana. This standpoint is opposed to the authorities of the expositions of a Acharyas like Ramanuja and others. A prayasachitta has to be observed only for an offence already committed by one who feels remorse for it, and never in anticipation of some offences in future. There cannot be an application without an occasion.

So one can take to a further prapatti for atoning the sins actually committed by him after the original prapatti. The prarabdha sins of one are root causes of future deliberate sins. So if one is afraid of the possibility of future sins, he should perform prapatti to atone his prarabdha sins of the past, so that he may get rid of such deliberate future sins. It is very essential that one should take special care as to avoid all possible leading to deprival of God's mercy. The root cause of aloofness is aviveka or non-discrimination of the atman of Dehatmabhrama and Svatantratmabhrama. So one
should attain true knowledge of the self to get rid of these delusions.

The greatest of offence is the offence done to Bhagavats, and this is said to be an obstacle to the attainment of Mukti at a fixed time. So one who has offended the Bhagavatas is required to gain the pardon of such Bhgavatas in some way or another, any thereby get the pardon of the bhagavatas. Hence the original prapatti observed by one will never be in vain, for it has that supreme power of getting Mukti through the grace of God. But if such a prapanna perpertrates in sin deliberately after prapatti, he does not stand to lose Mukti, but only meets such of the punishments that are given to the princes and the like, in case he does not perform with repentance a further prapatti for atoning sins. After undergoing that punishment that he is sure to gain that supreme goal of life. The Lord expiates such sins by punishment and afterwards, certainly takes the prapanna to Himself.

For the purposes of conducting divine service and not to become a victim to deliberate sins, the prapanna should be conducive to his unbroken reflection upon and service to the Lord and his devotees. The best place fit for habitation of a prapanna is that wherein ordent devotees of the Lord reside. The holy places where the Supreme Vasudeva has stood in the form of arca out of compassion for men are best suited for the habitation of prapanna. Those places are sanctified by the presence of the Lord as well as His devotees and so have the remarkable power of imparting purity in the minds of men. It is desirable that the prapanna chooses one of such holy places for his residence where he can serve the Lord with his living service. The 19th sloka of Rahasya traya saram is a
statement that stresses the significance of holy shrines and places, living wherein one's mind gets purified in the last moments. So the prapanna is advised to live in a place that is sanctified by the presence of Bhagavan and Bhagavatas and which is capable of promoting his Satvaguna.

It should not be taken, then that a prapanna is obliged to live only in such a place as described above. A suitable place has been suggested only to assure an unbroken continuity in his association with the noble souls who are soley devoted to the worship of the Lord so that he may not be deprived of the joy of Divine service and company of the holymen. His Mukti has nothing to do with the place of his residence for salvation is assured to him at the very moment of his prapatti. It may therefore be concluded that any place on the face of the earth which is liked by the ardent devotees of the Lord that delight in listening to the stories of Bhagavan is a fit place for the habitation of a prapanna and conversely no place for it. Kanchi or Kasi or Avanti or Madura or any other great city in fitting place of residence, that place is not to the linking of those great devotees of the Lord.

GOD REALIZATIONS THROUGH PRAPATTI

Prapatti needs an interest in the goal and genuine faith in the Lord. Any person whatever his caste or sex or station in life may follow prapatti. Once it is entered upon no other means is needed.

Prapatti seems to make no great demands on man. It requires from us nothing hard, but it is hard to undertake because it calls for a thorough change of heart. Vedanta Desika says it is like telling the tenant:
"If you find it difficult to bring me sesame seeds, at the least get an equal quantity of oil."

Self-surrender to God, through that to His true devotees leading saintly lives, in the only way to self-realization which is the Sinequanon for God Realization and this is the key to the gate of the path of Devotion which is the same as that of God-Realization.

A self-surrender may belong to any stage of life. This is clearly stated in the panegyrics of Sri Brahma to Lord Krishna.

"Those who abandoning the struggle for acquiring wisdom depending on their own empiric knowledge, bow down or surrender themselves to Your Feet and live on the accounts of Your Glory given out from the mouths of true saints whole heartedly into the ears even from their own place (i.e. stage of life) win over thou you are invincible."¹

Many house holders, too as a great devotees of God with complete self-surrender to Him.

The first essential work for an aspirant after true devotion to God is self-surrender. It consists in dedicating oneself entirely to His Holy Feet. Lord Krishna says to Arjuna, "Leave off all religious rites and take shelter with Me alone. I will absolve you from all sins grieve not."¹

The Lord gives the same instruction to His another darling viz. Uddhava:

¹ Bhagavatam X 14.3
¹ Gita. 18/66
"He is the best of all righteous persons who, knowing the merits and demerits of his own religious rites even though commanded by Me (in the scriptures) gives them up and serves Me with instincrted devotion."²

The above quotations refer to the absolute good, a servitor soul can attain through exclusive devotion to Him by means of unreserved surrender of his self to His service. If the highest point of spiritual advancement is reached in the form of full surrender then one need not be afraid of any fall.

Srimad Bhagavatam has absolved those that have surrendered themselves up to God of all such sins:

"He is not a servant nor a debtor with obligation to deities, sages, creatures, relatives and parents and ancestors if he has given up his attachments of a doer, having given himself up to the Holy Feet of Mukunda."³ One has to perform the above five kinds of social duties so long as he has not wholly surrendered himself to His Holly Feet. Their non-performance leads to sin and prediction but it will completely absolve under the refuge self-surrender.

The Lord extends protection even to those who have not yet been able to give up thier irreligious habits, if only they have surrendered themselves to Him alone. No devotee of His to be lost.¹ A true devotee knows the nature of self-surrender. There are some factors of devotion of which the principal one is self-surrender. Without self-surrender the other factors are only formal,

² Bhagavatam 11/11/32
³ Bhagavatam. 11/5/41
¹ Bhagavat Gita 9/30-31
they lose their zest and lead to self-deception. Prohlad Maharaj has taught nine factors of which self-surrender forms the sine-qua-non. He tells his father Hiranya Kasipu when he has asked which he taught to be best study.

He mentioned that the best study consists in offering devotion of the nine characteristics directly to God Vishnu viz., audition, vocalisation and remembrance of His name and glory service at His Feet, His worship, postration at His Feet, His servitorship, friendly attitude towards Him, all attended by self-surrender to Him.²

Thus from the very first stage self-surrender forms the main factor of devotion to God. These characteristics have been elaborated in Bhakti Rajamrita-Sindhu. There also self-surrender forms the main course. The first course is self-surrender in the shape of surrendering oneself to the Feet of Sri Gurudeva (perceptor) as he is the God's most beloved with whom Lord Sri Krishna has identified Himself in His instructions to Sri Uddhava.¹

One becomes an aspirant after true devotion and falls to selecting a proper perceptor and fully gives oneself up to the Guru for learning the ways and means from his instructions as exemplified in his own conduct as directed by Lord Krishna:

"Know that after bowing or self-surrendering to the holy feet of the Guru, by putting questions to clear up doubts and by offering unreserved service to Him."²

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1 Bhagavatam. 11/17/27
2 Bhagavat Gita IV. 34.
A person who has possessed a deep knowledge about Krishna is the proper preceptor whether he is by birth a Brahmin or a Sudra whether he is a householder or a monk. Having thus fully surrendered himself to the holy feet of his worthy preceptor, the aspirant after diksha or initiation into the practice of devotion gradually becomes a full fledged devotee. Self-surrender forms the very foundation of true devotion to God. Its main feature is defined in the Haribhakti kalpalatika as follows:

“Self-surrender is known to be renunciation of all attempts for one’s own pleasures for effecting those of God like that of a true devotee of Krishna, who has made over his mind and body the gratification of His transcendental sense and who being free from any desire for personal comforts is also free from egoism.”

God has extended His benignity when he has promised to accept the devotee who can unreservedly says, even for once, Lord I am Thine.”

In Ramayana Sri Ramachandra declares “It is my vow to grant protection against all beings whom soever takes refuge with me only, praying, Lord, I am Thine.”

A sincere surrenderer at once gets rid of all fear. The word Surrender’ is so popular that every one of us utters it daily.

Kulasekhara Alvar says:

“I have no interest in Dharma, not in wealth, not even in the gratification of lust, O, Lord, let that happen which is due to me, for may previous acts and omissions. This is the prayer wholly after my mind that I am by during my several births, my devotion to
the pair of the Lotus Feet be steady and firm.¹ This is an apt illustration of self-surrender. He is anxious for the fifth or highest requirement (Panchama purusharatha) viz., devotion to His Holy Feet.

Srimad Bhagavatam says that when a person wholeheartedly and without any insincerity surrenders himself to God’s protection, he is the recipient of His mercy, he crosses or overcomes the Maya otherwise unforadable or insurmountable. He does not look upon the body as himself or his.¹

Arjuna offered himself up to Krishna when he said, I am Thy disciple surrendering myself to Thee; just teach me now.”² How God protects His self-surrendering devotee Arjuna, God says,

“I will deliver thee from all sins, thou needest not lament; thou haste only to leave off all religious contexts and seek shelter exclusively in Me.”³

Everybody except the most resolute and firmly determined aspirant thinks, if he is shunned by his near and dear friends and relatives who will consider him worthless for worldly purposes for his overtures to God. The apprehension is not altogether groundless God Himself says:

“I take away the wealth and other items of worldly possessions of a person when I favour for then his relations will of

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1. Mukundamala-Stotram (KulasekharaAivar)
2. Bhagavat Gita 2/7/42
3. Bhagavat Gita 2/7
3. Ibid 18/66
themselves shun him in distress."⁴ This is the position that is most convincing for self-surrender. This was realized by Bhiksu (mendicant) of Abanti Nagar who was ill-treated by his relatives and who then entirely surrendered himself to the service of Mukunda’s Feet.¹

A self-surrenderer fears nothing in the world. He learns to feel that he need not be anxious for want of bedding when the earth is there to lie on, of pillows when there are arms to rest the head on, folded palm and of any clothing when there are barks of trees and cardinal points of welkins etc.² Self-surrender makes man free from apprehension for any want of the necessaries which is the root cause of all fear. Brahma the creator in his prayer to God says:

"Until a man dedicate himself upto Thy Holy Feet which are the source of fearlessness, he is harassed by fear on account of money, physique, friends by affliction, desire, attachment and dire greed and by the wrong idea of his ownership which is the prime cause of all distress."³

God describes:

"Evil, does fools and vilest among men do not take refuge in Me. Their wisdom has been robbed by maya and they have cherished demonical temperament."⁴ So long as such fear exists,

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4. Bhagavatam 11/23/58
1. Ibid.
2. Ibid. 2/2/4-5
3. Ibid. 3/9/6
4. Bhagavat Gita 7/15
it is plain that if there is no faith self-surrender is impossible. Fearless surrender enables the aspirant to turn his mind entirely towards God and take it away from all external appearances. Turning the face towards God means turning the back against all outward objects noumenal or phenomenal or pseudopreceptors.

Firmness of determination is essential; otherwise the initial attempts may be foiled. If we once yield to any doubts or temptations, we are sure to be thrown out of our proposal to surrender ourselves to the Holy Feet of God. As an illustration we may remind ourselves of the Greek story of Orpheus and Eurydice; husband and wife, who loved each other most passionately. When the latter died, the former of consummate musician, whose superiority in the art of music was acknowledged even by the gods and goddesses. He followed her soul being taken away like Savitri accompanying the God of Death (Jama in Indian scriptures or pluto in Greek Mythology) he entered the Hades (the region of dead or the realm of pluto) and charmed everybody there including pluto himself with his most melodious music. Pluto, promised him the return of Eurydice on one condition not to look back till he passed the gates of the Hades into the world. Orpheus obeyed till he found himself just near the gate when he felt a strong doubt against Eurydice following him and a temptation to turn back to see if she was following him. The result was that he had to pay a very tormenting price and his wife was snatched back and never returned. An undetermined mind is unequivocally denounced by God Himself.¹

¹ Bhagavat Gita 4/40
A self-surrendered should be a real hero, for he must be ready to court any inconvenience and untoward circumstances argued against him to wrench him off from his resolution. He knows: "The worship of the Eternal God (Achyuta) is ever beyond the region of fear from any quarters for the remembrance of the Lord of the Universe (Viswatna) drives away all apprehension from the temporarily anxious mind of a devotee." 2 Self-surrender is the shield of protection against any calamity furnished to His devotee by God Himself.

2. Bhagavatam 11/2/33.
CONCLUSION

The concluding chapter is a unit of central truths which are given in the different chapters of this book. The thread of the chapters is well preserved in this conclusion. The conclusion is a synthetic and synoptic view of the various arguments.

The Research on Visistadvaita has passed beyond the stage of rough generalization. Now, the Research on Visistadvaita has entered into intensive consideration of the basic writings of the master minds. Visistadvaita, like other great schools of Vedanta, is a highly critical and self-conscious system. It proceeds on systematic lines of investigation. It works out a clear interpretation of the genuine message of the Upanisads, the Brahma-Sutras and the Gita. It presents a universal doctrine in the plane of pure philosophy. It employs all the valuable resources of philosophic reason.

Though, Bhakti and prapatti are both valid means to Mukti, Visistadvaita gives primary importance to prapatti. Even in this book, prapatti is given a top priority. None can deny the importance of prapatti in visistadvaita. Visistadvaita has gained a very good name and fame because of its unique practical theory of prapatti. All world-scholars unanimously and whole-heartedly accept this fact. Prapatti is provided for the weak and downtrodden, it has gained a very good popularity.

Prapatti is the living religion of sri Vaisnavism today. It has a universal appeal. The greatness of prapatti lies in the fact that Ramanuja preached and practiced prapatti. Thus the greatness of Ramanuja lies in the fact that he preached and practiced prapatti.
Prapatti is the root of all Sadhanas. Even the Buddhists find the need of it. The Buddhists are required to take refuge in the Buddha, the Sangha and the Dharma. The Advaitins assign a lofty place for Saranagati. Interpreters of Advaita declare that Bhakti is essential for Jnanam and hence comes the need for prapatti. The teachers of Dvaita also emphasize the importance of prapatti. They ordain Bhakti as the means of liberation and prapatti is inevitable for the attainment of such steady-fast Bhakti.

The Sakti Visistadvaitin assigns a very high place to 'Saranagati' because prapatti is a direct means to Mukti. Though most of the followers of Sri Vaisnavism follow prapatti, they do not discard Bhakti-yoga. Bhaktiyoga is of equal importance to a Sri Vaisnavasas prapatti.

Any book on prapatti without Bhakti is incomplete. To a follower of Sri Vaisnavism, prapatti is as important as Bhakti and vice versa, because prapatti forms the very foundation of Bhakti. It is necessary for commencing, perfeating and completing Bhaktiyoga.

In the realm of creative and purposeful living, Visistadvaita doctrine proffusely the two-folds programme of Bhakti and prapatti. Even as Brahman the infinite does not conceal but fulfills the finite, Bhakti does not conceal the intellectual and moral values but conserves and perfect them. Thus Bhakti does not omit prapatti. Bhakti without prapatti is lame. Prapatti without Bhakti is blind. Prapatti included in Bhakti is Sadhya Bhakti and thus Bhakti included in prapatti is Sadhana Bhakti. Prapatti completes Bhakti and therefore functions as an anga to it.
Prapatti is the meeting point of human effort and Divine grace. It is the meeting point at which human effort transfers its burdens and responsibilities to Divine grace. This is a decisive act of unburdening.

Divine grace effectuates human emancipation finally. Divine grace awaits man's self-surrender. For this purpose, Divine Scheme is a fulfilment and not a violation of the autonomy of the finite spirit. We have here a profound reconciliation of human effort and Lord's grace.

The present kaliyuga is an age of crisis, competition and confusion. So the present man has no time to practise Bhakti yoga. Bhakti yoga requires a sound knowledge of the scriptures. But the modern man does not have any intention to look into it. Since he has no sastric qualification, he is not fit to be a true Bhakta. But prapatti requires no sastric qualification. It is meant for all. Each and every one can perform prapatti without any distinction of caste and colour. Yet it is easy to perform and also yield the result very quickly. If Bhakti is mediate, prapatti is immediate. Modern man aims at quick easy and immediate means to salvation. So prapatti is more applicable to man than other means in the present day.
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