

JIVA'S PROFUNDITY IN VISHISHTADVAITA

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FOREWORD

Sastras declare that there are eighty four lakhs of living beings in this universe. It expresses that the physical body is not the soul. The thought perception, emotion, intelligence are all the functions of the physical body. Jiva is an entity behind all these functions. It is not placed in one particular part of the body. Every living being possesses jiva or the soul. When it leaves the body, the physical body is dead, but the soul is not dead. It takes another form and gains properties.

There will be a quest always in every human being, that 'what is life, what will happen when one dies? what is there beyond death?' For all such questions, this book will provide answers. The author of the book has put forth in detail about the jiva's existence in the body, and its upliftment to a better body or get moksha or mukti. This book will be a good pathsetter for those who would like to know about what is life and how to gain moksha.

According to Sastras, Jiva is made of knowledge and bliss. It is self luminous. To know its importance, let us all gain the knowledge by reading this book.

Hope, this treatise would enlighten many souls. May Lord Sri Venkateswara shower His blessings on all the Jiva Risis of this universe.

In the Service of Lord Venkateswara



Executive Officer,
Tirumala Tirupati Devasthanams,
Tirumala.

CONTENTS

Chapter	Title	Page No.
Chapter-1	Introduction	1-22
	1.1. <i>Tattvas</i> - Realities	
	1.2. Jiva in brief	
	1.3. Bliss in Srivaikunta	
	1.4. It is difficult to understand Jiva	
	1.5. The mystery of Jiva	
	1.6. The inevitable help of the Acharya	
	1.7. Surrender to the Acharya	
	1.8. The character and outlook of a realized Jiva	
	1.9. The behaviour of a Self-realized Jiva	
	1.10. Composition of man	
	1.11. Ethical philosophy	
	1.12. Objective	
Chapter-2	Jiva signified in the Upanishads	23-94
	2.1. <i>Brihadaranyaka Upanishad</i>	
	2.2. <i>Chandogya Upanishad</i>	
	2.3. <i>Isavasya Upanishad</i>	
	2.4. <i>Katha Upanishad</i>	
	2.5. <i>Kausitaki Upanishad</i>	
	2.6. <i>Kena Upanishad</i>	
	2.7. <i>Mandukya Upanishad</i>	
	2.8. <i>Mundaka Upanishad</i>	
	2.9. <i>Svetasvatara Upanishad</i>	
	2.10. <i>Taittiriya Upanishad</i>	

Chapter-3	Jiva elucidated in <i>Bhagavad-gita</i>	95-108
	3.1. Births are many	
	3.2. The nature of Jiva	
	3.3. Effect of gunas on the Soul	
	3.4. Effect of gunas at death	
	3.5. Three fold happiness enjoyed by Jiva	
	3.6. Positive actions and attainment of Liberation	
	3.7. What sort of persons reach <i>paramapada</i> ?	
	3.8. The bright and dark paths	
	3.9. The attainment of Yogins	
	3.10. The fate of those who are ignorant	
	3.11. The men of right knowledge	
Chapter-4	<i>Artha Panchakam</i>	109-138
	4.1. <i>Artha Panchakam</i> of Pillai Lokacharya	
	4.2. <i>Artha panchakam</i> of Vedanta Desika	
	4.3. <i>Artha panchakam</i> (<i>Adhikara-4-Rahasya Traya Sara</i>)	
Chapter-5	Jiva enlightened in <i>Yatindramatadipika</i>	139-149
	5.1. Common characteristics of Jiva and Isvara	
	5.2. Nature of Jiva	
	5.3. The thesis of other schools are refuted	
	5.4. Classification of Jivas	
	5.5. Bound Jivas	
	5.6. The Soul passes out of the body	
	5.7. The Soul's journey to Srivaikunta	

	5.8. Mukta is welcomed at Srivaikunta	
	5.9. Mukta stands before the Bhagavan	
	5.10. Nithyas-the eternal	
Chapter-6	The Vital role of Acharya	150-173
	6.1. References from Upanishads	
	6.2. References by the Alvars	
	6.3. References by the Acharyas	
	6.4. The vital role of Acharya	
	6.5. Sriman Narayana is our first Acharya	
	6.6. The need for Acharya	
	6.7. <i>Acharya BHIMA</i>	
	6.8. The duties of an Acharya	
	6.9. The special instructions of Acharyas	
	6.10. The Acharya to be worshipped as the Lord	
	6.11. Guru is the Means and Goal	
	6.12. The Performance of Panchasamskara	
Chapter-7	The Guruparampara	174-187
	7.1. Madhurakavigal's Devotion towards Acharya	
	7.2. Obeisance to Guruparampara	
	7.3. References in Sri Guruparampara sara	
	7.4. Nomination of Seventy four <i>Simhasanadhipatis</i>	
	7.5. The Guruparampara from Sriman Narayana to Ramanuja	

	7.6. The Guruparampara from Ramanuja to Vedanta Desika (Vadagalai)	
	7.7. The Guruparampara from Ramanuja to Manavala Mamunigal (Tenkalai)	
	7.8. The Guruparampara in different schools	
	7.9. Present day Mutts and Ashramas	
Chapter-8	Rahasyas	188-222
	8.1. The need to preserve the <i>Rahasyas</i>	
	8.2. The Alvars and <i>Rahasyas</i>	
	8.3. The way Ramanuja learnt the <i>Rahasyas</i>	
	8.4. Ramanuja is named as Emperimanar	
	8.5. Ramanuja trained his disciples	
	8.6. <i>Tiru-mantra</i>	
	8.7. <i>Dvaya mantra</i>	
	8.8. <i>Charamasloka</i>	
Chapter-9	Transformation of Baddha to Prapanna and to Mukta	223-321
	9.1.Baddha	
	9.1.1. Nature of Jivas	
	9.1.2. The classifications of Jivas	
	9.1.3. Classifications based on Selfishness	
	9.1.4. Classifications in Bhagavad-gita	
	9.1.5. Classifications based on goals	
	9.1.6. Behaviour of Baddha Jivas	
	9.1.7. The fate of those who are ignorant	
	9.1.8. The attainment of Yogins	

	9.2. Prapanna	
	9.2.1. Conditions for attaining an Acharya	
	9.2.2. The way Acharya saves the disciples	
	9.2.3. The Liberation seekers	
	9.2.4. <i>Prapanna</i> : His various aspects	
	9.2.5. The desire for securing <i>moksha</i>	
	9.2.6. The things to be scrupulously avoided	
	9.2.7. Classification of persons qualified for <i>moksha</i>	
	9.2.8. Different forms of Prapatti	
	9.2.9. The Performance of Prapatti	
	9.2.10. Characteristics of a Prapanna	
	9.2.11. Traits of Behaviour of a Prapanna	
	9.2.12. Post-prapatti conduct of a prapanna	
	9.2.13. Services of a Prapanna	
	9.2.14. The Injections as per sastras	
	9.2.15. The Last message of Ramanuja	
	9.2.16. Clarifications regarding the <i>Nithya</i> and <i>Naimittika</i> karmas	
	9.2.17. Prapanna and Dispersal of Karmas	
	9.2.18. The last moments of Karma	
	9.2.19. Preferred place of residence	
	9.2.20. Ceremonies at death of a Srivaishnava	
	9.2.21. What sort of person will reach <i>paramapada</i> ?	
	9.2.22. Preparations for the soul's journey	
	9.2.23. The Actual departure of the soul	

	9.3. Mukta	
	9.3.1. The Nature of <i>Muktas</i>	
	9.3.2. The Transformation to <i>Mukta</i>	
	9.3.3. The uniqueness of <i>Mukta</i> and the Lord	
	9.3.4. The <i>Mukta</i> does not come back to <i>samsara</i>	
	9.3.5. The <i>Mukta</i> attains equality with Brahman	
	9.3.6. The Full and Perfect Enjoyment of Bliss of Brahman	
Chapter-10	Philosophical concepts of Pillai Lokacharya	322-337
	10.1. Prapatti	
	10.2. Persons eligible for Prapatti	
	10.3. The need for <i>AtmaGnana</i> and non-denial	
	10.4. The Lord is the means and goal	
	10.5. <i>Purushakara</i> -mediator	
	10.6. Essential nature of the soul	
	10.7. The attributes of a Prapanna	
	10.8. Offences to be avoided	
	10.9. Offences against Bhagavatas	
	10.10. Characteristics of Bhagavats	
	10.11. Characteristics of an Acharya	
	10.12. Acharya sambandham	
	10.13. Acharya <i>BHIMANA</i>	
	10.14. Characteristics of a disciple	
Chapter-11	Conclusion	338
	Bibliography	347
	Annexure	348-358

1. INTRODUCTION

Prelude :

“Who are You?”–The religious speaker raised this question and requested all the learned audience to write down their answers in a piece of paper and pass on to him. Majority of the audience had written down their names, while some had mentioned their professions like Doctor, Engineer, Advocate etc., few others had mentioned their nativity. But only one had written as ‘human’. The speaker commented that all had described their personality using different words. He added that we often say “This is my body, I see, I hear, I know my mind.” What is that consciousness? The correct answer is “I am *Atman*.” Any intelligent person will have queries like “Who am I?”, “Who is God?”, what is the relationship between me and God?” “What is my duty?”; “Why am I suffering through the process of birth, old age, disease and death?” “What is death?” When a person dies, is there anything in him that survives and continues further? What is that implied by which, the senses and the mind of a living person are active? These are highly important queries which lead one to search for the realities.

Vishnu purana verse (2.13.98) states that the Jiva is not a celestial, human, animal or plant; the differences in the bodies the Jiva occupies are due to the results of his past actions.. Broadly Jivas can be classified as scripture controlled and scripture free. The bound Jivas whose knowledge depends upon the sense organs are

controlled by scripture. Such a knowledge does not exist in animals and non-ambulant. There are three natural laws that control the life in this world. They are (i) Law of destiny, (ii) Law of karma and (iii) law of Reincarnation or Rebirth.

(i) Law of destiny: The nature of a man is the cumulative effect of all his past thoughts, desires and actions. Past activities are the cause. Present nature or constitution of the man is the effect. God is the prime mover or the substratum of all activities that determine the destiny. All men direct their moments.

(ii) Law of Karma: It explains that one is not only the product of his past but producer of the future. With reference to the past actions one is a product, with reference to the one's future he is the producer. The word Karma refers to actions done in the previous births. Both good deeds (*punya*) and evil (*papa*) are accounted for. The karmas are of three kinds (a) *Sanchita Karmas* are past Karmas which have not begun to yield fruits. (b) *Prarabdha Karmas* are Karmas which are responsible for the present life. And (c) *Agami Karmas* are Karmas done in the present life which will give fruits in future life. Unless all the Karmas are exhausted by experience of pleasure or pain, the cycle of rebirth will continue. As a result of the *Saranagati* (self surrender) properly done, the Lord will relieve the *Saranagata* of all past karmas, *Sanchita Karmas*, as well as Karmas that will give fruits in future *Agami Karmas*. Only the *Prarabdha Karmas* remains.

The *Kausitaki upanishad* (I.4) states that the merciful Lord at the time of death, diverts the good deeds (Punya) to his well wishers and sins (Papa) to those who did harm. That is why our Acharyas and Alvars advise us to love and serve the Bhagavats and warn against offending them. Thus the Lord relieves *Saranagata* of all karmas, and guides him to *Srivaikunta*.

(iii) Law of Reincarnation or Rebirth: Unfulfilled desires are the cause of rebirth. Your desire drives you from one experience to another. You are on the move all the time. You fulfill your desire through your experience. When one desire is fulfilled your next predominant desire rises. This process goes on and on. When all the desires are exhausted during your present life time, you will have no rebirth. When the cause is removed effect is no more. Thus by performing *Saranagati*, the Jiva escapes these natural laws applicable to one in *Samsara*.

The object and goal of life is that every human being should realize the divinity within himself. He should realize his unity with God. *Kenopanishad* (2.5.) states that if one has realized one's self here, truth is fulfilled; if one does not realize one's self here, it is supremely great loss. Reflecting upon the self in every experience, the wise men transcend this world and attain immortality. Before we start to discuss about the Jiva, we have to study the Tattvas or Realities in Vishishtadvaita Philosophy.

1.1. *Tattvas* - Realities :

Vishishtadvaita philosophy accepts three *Tattvas* or Realities. They are (i) *Chit-Jiva*-Soul (ii) *Achit-Prakriti*-Nature and (iii) *Brahman- Isvara*- God. All these are inseparable. Their unity lies in the fact of being inseparable. Their unity lies in the fact of being held together in inseparable union with the Supreme Being called *Isvara*- Narayana. They have no other existence apart from Him. This kind of dependence is called as *Aprathaksiddha* irrevocable dependent existence. They all form inseparable whole with Him. The word Narayana may be split up into two components Nara and Ayana. Nara stands for *Chit* and *Achit* (*Jivas* and *Prakriti*). Whereas Ayana means the resting place. The term Narayana means the resting place and support of *Chit* and *Achit*. To put in other words, *Chit* and *Achit* are God's dwelling places *Jivas*, *Prakriti* and *Isvara* are eternal.

Sharira-Shariri bhava: or the body –soul relationship is the cardinal doctrine, the king pin of, the unique feature of the Vishishtadvaita philosophy that maintains that of the three *Tattvas*, *Chit*, *Achit* and *Isvara*, the first two are in fact the body of the third *Tattva*, God. This doctrine is based on a passage of Brahmana of the *Brhadaranyaka Upanishad* where Brahman (God) is said to have everything in the universe as its body and said to control everything from within. *Isvara* is called the inner soul or *Shariri* because He is their support, their controller and their Lord, and

whose purposes only the other two exist. They are the instruments of His *lila* or activities. In other words, just as the human body is the vehicle used by the *Jivatma* for its actions and purposes, the *Jiva* itself is used by the *Paramatma* (God) for His actions and His delectations, His *lila* or play.

1.2. *Jiva* in brief :

Sastras declare that there are 84 Lakhs of species. Modern Science projects a figure of 90 Lakhs. The very first step in religion is the understanding true nature of Soul, *Jiva*, and realization that the physical body is not the Soul. The visible body is not the whole reality. The souls also called as *Chit*, *Jiva*, *Atma*, or *Jivatma* are countless. This entity, the self, (*Jiva*) should not be confused with the functions of the brain, it is not mere thought perception, emotion, will or discriminative intelligence. These are all functions of the physical body. The *Jiva* is an entity apart from and behind all these functions. It is not seated in any particular part of the body. It can be compared to either taken by scientists to pervade the whole space and matter. Not only man, but every animal, plant, insects, every living being has a Soul. When the body dies and is buried or burnt, the Soul does not die. It is incapable of death. It is eternal. The *Jiva* is not only different from the body but also from the various sense organs and mind which vary from body to body. 1. The *Jiva* is not apparently visible, is incomprehensible and unchangeable. The *Jiva* is monadic (*anu*) made of knowledge and bliss. He is

self-luminous. The knowledge which constitutes his form is called as *Dharmi Gnana* and helps to be aware of himself at all times. There is another attributive knowledge known as *Dharmabhuta Gnana* which helps him know his body and all persons and objects beyond his body. This second type of knowledge diminishes when the *Jiva* is embodied (associated with a physical body). It is like a lamp which is giving out light but does not know that it is doing so. It gets contracted when the *Jiva* is associated with a body which is made of inert matter. It does not reach its full potential till it becomes liberated as a *Mukta* in *Srivaikunta*.

1.3. Bliss in *Srivaikunta* :

On liberation, the *Jiva* reaches the *paramapada* or *Srivaikunta*, the highest realm. The boundless bliss they enjoy consists of four types of experiences, all simultaneous. They are (i) being in the same world of the Supreme Being (*Salokya*) (ii) having the same appearance as Him (*Sarupya*) (iii) being near Him (*Samipa*) enjoying the same bliss as Him (*Sayujya*). The attributive knowledge, *Dharmabhuta Gnana* is total and complete. The Lord restores to *Mukta* essential nature with the eight qualities viz. being free from Sin, Old age, Death, Sorrow, Hunger and Thirst. Being endowed with all desired objects and an unhindered will (*Satya-kama* and *Satya-sankalpa*). There is no return of the *Mukta* to *Samsara*. Therefore the ultimate goal of attainment known as *mukti* is eternal

for him. This *mukti* is *Paripurna Brahmanubhava* and is of the nature of perfect and full enjoyment of *Paramatma* and all that pertains to Him. His essential nature (*swarupa*), delightful form (*vigraha*), auspicious qualities (*kalyana guna*) and glorious processions (*Nithya* and *Lila vibhuti*). This enjoyment does not stop there, but overflows into service to *Paramatma*-service of all kinds, at all times and under all situations, for which there is end – in a region from which there is no return. (*Sarvadesa-sarvakala-sarvavasthoarchita-sarvavidha-kainkarya*) The Upanishad statement that the *Mukta* is one with *Paramatma* refers only to the equal enjoyment of the Wisdom and Bliss of the Brahman- (*Samyam*) which is equality.

1.4. It is difficult to understand *Jiva* :

The Lord Krishna in *Bhagavad-gita* (13.2)¹ states that there is an unseen but ever active matter of the house, the *Dehi*, the processor of the body, whose existence we should realize. The body is but the field of action, the *Kshetra*, in which resides the soul, who is the *Kshetragna*. The Lord Krishna, in verse (2.29)² declares that self is difficult to be understood. Some look upon this (self) as wonderful, others speak of it as wonderful. Others again hear. It as a wonder, miracle and marvel. And still others though hearing, seeing and speaking of it, do not understand it at all. To give another interpretation- He who realizes the Self is something like a wonder: and so is he who speaks as also he learns of It. Such a person will be one in several thousands of men.

1.5. The mystery of Jiva explained by the Alvars :

It will be apt to know the conversation between two such wonderful Alvars. According to the *Guruparampara prabhavam*, traditional works about the Alvars and the Acharyas, we are given to understand that Madhura Kavigal was on a pilgrimage to the north India. While was at Ayodhya one night he saw a bright light in the southern sky. He travelled south by night, traced this divine light and found that it had risen from a 16 year old lad, lost in deep yogic trance under a tamarind tree inside the temple of Thirukuruhur Adi Kesava Perumal. He was intrigued at the stillness of Nammalvar, who had no interaction whatsoever with the outside world, and not taken food or water from birth, yet glowing. Madhurakavi Alvar was himself in a state of high spiritual evolution when he asked Nammalvar the “right” question and made him break his silence. (“*Senthin Vayitril Siriyadhu Pirandal Eatthai Thindru Engae Kidakkum?*”). Literal translation is that if anything that is born in a dead, the subtle thing that is born inside it, how does it lead its life on eating what and where does it reside? Nammalvar broke his life long silence and responded: (“*Atthai Thindru Angae Kidakkum?*”) Literal Translation is that It eats that and there it rests. The answer is certainly a riddle, but has profound philosophical and spiritual content. The philosophical meaning of the conversation is as follows: The small one refers to the individual soul and the dead one refers to the gross matter, the body. When the soul enters the body, the body comes

into life and when it leaves, it becomes a corpse. The soul experiences the pleasures and pains through the body and its senses and reaps only what it has sown quite unaware and unconscious of its true nature of its being part of the Almighty, as His body. So the soul will eat that and stay there, means that the soul is caught in the prison of the body. The spiritual content of the conversation is that “Jivatma resides in the soul (*Paramatma*) and enjoys the place where it lives”. This explains how all our human souls are tied up with ordinary life by doing good and evil things to all the persons around them. Madhura Kavi Alvar immediately realized that Nammalvar was ‘eating’ - the divine-spoken of by the Upanishads as the food of mystics- (*atthai thinru*) and was living in that divinity (*ange kidakkum*), even if he had taken birth in the mortal body (*Setthathin Vayirrir*) as ‘a *siriyathu*’ (*Jiva*). Nammalvar had described that emancipated souls are rooted in God and that God is their food, water, breath, mind and bliss.

1.6. The inevitable helping hand of the Acharya :

The knowledge is divided in to two groups. The *para* (higher) and *apara* (lower). Except the knowledge of the *Akshara*, the indestructible Brahman, all other branches of knowledge are lower or inferior knowledge. Our present system of education is worldly. We normally spend about 18 years of study of Arts, Sciences, Economics, Mathematics, Engineering, Medicines, Finance, or Management to obtain a post graduate

degree. There is no doubt that such education, if one excels in it, will secure employment, success in business and financial gains. Management experts advise that one has to constantly update his professional knowledge, if one wants to reach the top position. In the present day materialism, we have lost even the basic spiritual fundamentals. While we interact with the whole community, we approach everything with self interest. We discriminate on the basis of gender, caste, religion, colour, nationality and so on. The Lord Krishna in *Bhagavad-gita* (4.34)³ commanded Arjuna, "Therefore acquire that knowledge from the Acharya, by prostrating before them, by detailed questioning and by rendering service to them. Being men of great learning and having realized the Truth, they will teach you that knowledge. The Lord is of the opinion that only the knowledge imparted by those who have realized the perfect Truth is capable of bringing about results, and nothing else will. Therefore an Acharya is necessary for aspirants.

1.7. Surrender to the Acharya :

All one has to do is to seek out, surrender to an Acharya, remain steadfast with absolute faith, that he alone is the saviour, who out of infinite compassion will take care of one's spiritual journey. A spiritual preceptor, or Acharya, is necessary for aspirants. The Acharya, becomes, *pratyaksha devata*, the perceptible God. The Acharya accepts the disciple with compassion not rejecting him due to his defects. The Acharya performs the *Panchasamskara* which is

necessary for the purification of the body and mind of the disciple. He is the one who teaches the three important mantras-*Tirumantra*, *Dvaya mantra* and *Charamasloka*. One, who is initiated by the Acharya, becomes a *Srivaishnava*. It is not achieved by one's birth in a particular family. That is why one can see men and women from all communities, from all walks of life as *Srivaishnava*. Devotee becomes a member of a congregation which in turn is, related to an Acharya, who is an example and a forerunner. Indirectly or directly through the Guru, one worships the Lord. The congregation as whole ripens together towards salvation. The Srivaishnava Acharyas instruct their disciples to contemplate on the *Tirumantra* and *Dvaya mantra*.

1.8. The Character and outlook of a realized Jiva :

When one gains the true knowledge about Jiva (i) the illusion that the body is Jiva will disappear. The constant contemplation of *Tirumantra* will reveal the essential nature of Jiva. His nature is eternal. Knowledge and bliss. (ii) He is unconditional subordinate (*sesha*) to the Lord alone and no one else. (iii) The notion that 'I am independent and master of myself will disappear.' I am not mine nor can I do my work independently (without depending upon others). (iv) The Jiva is subordinate (*sesha*) to devotees of the Lord. (v) The Jiva seeks refuge to the Lord. (vi) The Jiva prays for removal of hindrances (vii) The Jiva should render constantly and without intermission service to the Lord – service appropriate for all times, at all places and on all occasions.

With the realization of the true knowledge of Jiva, we may call it as Self-Realization, through the initiation of the Acharya, it becomes easier to understand the Oneness of Humanity, Brahman, Means and Goal. We shall go through each one of them briefly.

(i) Oneness of humanity: The first step is the understanding that the body is not Atma. All these years we had identified ourselves with the body. Spent our time and energy to satisfy the needs and demands of the sense organs. Every Jiva is a person or Atma and all Jivas are similar in their essential nature. The first stage of self culture is called *darshana, sarvatma samana*. The one who has intuited his Atman sees a similar self in all selves owing to the affinity and unity of their attributive spiritual consciousness. The one with *Atma drsti* or spiritual consciousness all Jivas are alike. We have tried to bring out unity on the basis of language, regions, nationality, professions, religions but true unity of humanity could be brought out by spiritual awareness only. To substantiate the view the following quotes are submitted (i) Lord Krishna in *Bhagavad-gita* (6.29)⁴ states that with the self concentrated by yoga, possessed of the cognition of the identity of Brahman and the Self and seeing the identity equally, without any distinction in all different beings from Brahma (the creator) down to miniature worm. (ii) The Lord Krishna in (9.4)⁵ states that all the world is pervaded by Him in unmanifest (invisible) form, all beings abide in Him, but He stand apart from them. (iii). The Lord Krishna

in (12.5)⁶ states that different from *Prakriti*, there is higher *Prakriti* which is the principle of self-consciousness by which the universe is upheld. (iv) Lord Krishna in (12.6)⁷ declares that all beings have their birth in His lower and higher *Prakritis*, consisting of the *Kshetra* and *Kshetranya* respectively, are the wombs, the cause of all beings. The Lord adds that He is the source, origin and dissolution, destruction as well as the universe. (v) The Lord Krishna in (12.7)⁸ observes that beyond Him, the Supreme Lord *Parameswara*, there exists no other cause. The universe is strung, connected, and tied together, as a collection of gems on a thread.

(ii) Fourfold classifications of human: The *Purusha sukta* occupies a most celebrated position in vedas. It is found in all four Vedas. The *Purusha* is Sriman Narayana, the source of this universe. *Sukta* means that which is well said a true description. The *Purusha sukta* is a hymn that gives the true description of the *Purusha*, ever unborn, incarnates Himself in this universe in many ways for our upliftment. *Purusha sukta (mantra 13)*⁹ states that *Brahmana* came from the mouth, and from His arms came *Kshatriya*. The *Vaishya* came from His thighs and from His feet came *Shudra*. A sincerely fair society is one that enables everyone to fully develop their inherent potential irrespective of race, colour, religion, reign, language, caste or any other consideration. How can anyone attribute any difference or superiority among human beings that has come out of the same Brahman? The

following references are note worthy. (i) The Lord Krishna in *Bhagavad-gita* (4.13)¹⁰ declares that fourfold *varna* was created by Him, by the differentiation of *Gunas* (*sattva- rajas* and *tamas*) and according to the distribution of *Karma* (work, activities). (ii) The Lord Krishna in (9.32)¹¹ declares that those who seek refuge in Him, though born in the lowest conditions -women, *Vaishya* as well as *Shudra* also attain the Supreme goal. Thus the Lord assures the Supreme abode to all, since in the matter of qualification for devotion there is no restriction by the way of birth. Probably based on this verdict of the Lord, Srivaishnava Acharyas accept whoever has the desire, irrespective of caste, gender, *varna*, *ashrama* restrictions, initiate them and perform *Panchasamskara*. They are termed as *Srivaishnavas*. The Lord grants all the *purusharthas*, *Dharma*, *Artha*, *Kama* and *Moksha* as desired by them. Thus oneness of humanity has been established in another way. When the Lord treats all as equal, then why should we see the difference among the human beings?

(iii) Oneness of Brahman: The entire world of *Jivas* and *Prakriti* is created, supported and controlled by the Brahman. All are His manifestations. He pervades everywhere in and out *Jivas* and *Prakriti*. Let us go through a few references (i) The Lord Krishna in *Bhagavad-gita* (4.11) 12 declares that in whatever manner, in whatever aim, desiring whatever result men worship Him, by granting the desired result, He rewards them. He adds that men tread in all ways (ii). Lord

Krishna in (7.21) 13 states that whichever devotee having a desire, seeks to worship whatsoever form of God, with faith (*sraddha*), that same faith of that man He stabilizes (iii). The Lord declares in (9.23)¹⁴ that even those devotees of other Gods who worship them, endowed with faith (*sraddha*) too worship Me alone, O son of Kunti, by the wrong method, i.e., attended with ignorance. (iv) The Lord in (18.66)¹⁵ states that renouncing all dharma, resort to Him alone as your refuge. He will relieve you from all sins and grant *moksha*. Grieve not.

(iv) Oneness of means: The two feet of the Lord are the only means (*Upaya*). The different means are *Karma yoga*, *Gnana yoga*, *Bhakti yoga*, *Prapatti* and *Acharya Bhimana*, *Karma yoga*, *Gnana yoga* are indirect means and they cannot secure *moksha* directly. *Bhakti yoga* is a very long path with a lot of pitfalls, have to be performed continuously. *Bhakti yoga* is not only difficult, but is not accessible to all sections of people. *Prapatti* which is a whole hearted surrender to God is by far easier and can be adopted by one and all, without any distinction of caste, gender, creed or status. It can be adopted at any time, at any place and is to be done only once. *An Acharya Bhimana*, (path of *devotion* towards one's Acharya) the disciple approaches the Acharya, for salvation or the Acharya by His own free choice saves the aspirant. The Acharya sees his children as weak and helpless, incapable of lifting themselves. He stretches his hand down to them, on the one side, to lift them up, and he stretches his

hand up, on the other side, to present them to God as fit objects for His mercy and compassion. All the means explained above are only different modes of practices. None of them can secure *moksha*. The Lord pleased with the disciple grants *moksha* by His free will. *Dvaya mantra* states (*Srimat Narayana charanau saranam prapadye*) The word *Charanau* denotes the feet which are the resort of a vassal with reference to a protector to evoke sympathy. The word *Prapadye* reveals the act of surrender with supreme faith seeking the burden of protection at the feet of the Supreme Lord.

1.9. The behaviour of a Self-realized Jiva :

The Lord Krishna in Bhagavad-gita (7.4) ¹⁶ declares that Earth, Water, Fire, Air Space, thought, reasoning and consciousness of individuality –these are eightfold divisions of His Nature. Hence the self-realized Jiva understands that divinity of *Prakriti*, the world with its gross elements will not abuse river bed, encroach water resources, destroy forests and trees and live without abuse of earth in any form. He would appreciate that the birds and animals have equal right to live in nature like the human beings. He will not hunt; kill them for sport or for food, will not pollute the water resources, encroach river beds, and excavate sands unduly. He would help to reduce Air pollution, by planting more trees and controlling emissions from vehicles. He will try to preserve the sources of energy. He would try

and pollutions of Air and preserving natural resources like forest and water, in making the life comfortable for all. In short a man of Self –Realization would not agitate or abuse the nature nor would be disturbed by it.

1.10. Composition of man :

Physical, emotional, intellectual and spiritual personalities constitute the individuality in man. Atman expressing through the body-mind-intellect is life. The same Atman functioning through different material equipments manifest as different beings. This phenomenon is similar to that electricity and its different manifestations. Electricity being the same one, it expresses differently in a fan, in a heater, in a refrigerator, Air conditioner and so on. Atman functioning through one's sense organs of perception and actions creates the perceiver and actor (physical personality), through the mind it creates the feeler (emotional personality), through intellect the thinker (intellectual personality), and through subtle intellect the contemplator (spiritual personality). All these four personalities together constitute a man.

1.11. Ethical philosophy :

The Srivaishnava Acharyas were aware that ethical life could not sustain itself without virtues like Ahimsa, humility, simplicity, kindness and universal brotherhood. They practiced and propagated spirituality and service as twin objectives of the religion. It is only when the

man is selfless; peace and harmony could exist between individuals and among communities. For eradication of selfishness in man, they were taught to surrender to the omnipresent Lord Vishnu and contemplate on *Tirumantra*, *Vishnu samsevyā bhava*, the awareness of oneness with the universe and enjoyment of bliss of it. Their aim of life of a Srivaishnava is to render Service to God, Service to devotees of God and Service to Acharya.

1.12. Objective :

To acquire spiritual knowledge there are many ways: The first method is to study Vedas and Upanishads in a *Veda pathasala*. The second way is to approach an Acharya, undergo intensive study with his guidance (called as *Kalakshepa*) about the Realities, Means and Goal. The third option is to study the valuable compositions and commentaries of Acharyas to get an insight of the *sampradaya*. Now a days we are cut off from the Vedic education and *sampradaya* learning. For the benefit of those who are not very familiar with Sanskrit and Tamil, a humble attempt is made to bring out this work in English. Quite a number of references have been cited to make the work authentic and with a hope that they would create an interest in the readers for deeper study.

The objective of the work “*Jiva's Profundity in Vishishtadvaita*” is to elucidate the essential nature of Jiva (Self or *Atma*), its manifestations while entrapped

in *Samsara*, transformation of bound soul (*Baddha*), to seeker of liberation (*Prapanna*) further to liberated soul (*Mukta*) on the basis of Vishishtadvaita Philosophy. The work also aims to expound the *Artha panchakam*, *Panchasamskara*, the vital role of Acharyas in one's spiritual journey and the *Rahasyas*.

The first chapter Introduction outlines the concept of Self, *Jiva* or *Atma*. The classifications of the human being, the *Tattvas*, role of Acharyas and the behaviour of a man of realization are covered.

The second chapter *Jiva signified in the Upanishads* presents the concept of *Jiva* on the basis of a few popular Upanishads. It is really a wonder, when the rest of the world was immersed in ignorance, our ancient sages and saints visualized the Brahman and realities, practiced and preached to their disciples as Upanishads, for the upliftment of the entire humanity.

The third chapter, *Jiva elucidated in Bhagavad-gita* describes the character of *Jiva*, classifications and their ultimate journey after leaving the physical body

The fourth chapter, *Artha panchakam* deals with the five doctrines that answer, who are You? What is the goal? What are the benefits? What are the means? and what are the obstacles? Based on the works of two eminent Acharyas of Pillai Lokacharya and Vedanta Desika.

The **fifth chapter**, *Jiva enlightened in Yatindra mada dipika* gives a comprehensive picture of *Jiva* based on the Vishishtadvaita Philosophy.

The sixth chapter, *The Vital role of Acharya* speaks of the need of an Acharya in one's spiritual journey and the performance of *Panchasamskara* performed by the Acharya.

The seventh chapter, *The Guruparampara* deals with the Acharyas starting from Sriman Narayana to Ramanuja, Ramanuja to Vedanta Desika and Ramanuja to Manavala Munigal. The present day Mutts, Ashramas, and Jiyars have been listed with a hope to assist the aspirants to seek their Acharya.

The eighth chapter, *The Rahasyas* deals with the secrets of *Srivaishnava sampradaya* that have to be learnt through an Acharya only. The verses and word by word meanings of *Tirumantra*, *Dvaya mantra* and *Charamasloka* are shown, by contemplating on which one is sure to attain all the goals of life, including the ultimate state of liberation or *moksha*.

The ninth chapter, *Transformation of Jiva from Baddha to Prapanna and to Mukta* covers in detail the various aspects of *Jiva* in *samsara* until the attainment of *moksha*.

The tenth chapter, *Philosophical aspects of Pillai Lokacharya*, lists down the various concepts of philosophy elucidated in his work *Srivachanabhushana*.

The eleventh chapter, is the conclusion.

We shall discuss in the *Jiva signified in the Upanishads* next chapter.

NOTES

1. Kshetrajnam chapi mam viddhi sarvakshetreshu bharata;
Kshetrakshetrajnayor jnanam yattat jnanam matam mama.
(Bhagavad-gita. 13.2)
2. Ashcharyavat pashyati kashchid enam
Ashcharyavad vadati tathaiva chanyah;
Ashcharyavachainam anyah shrinoti
Shrutwapyenam veda na chaiva kashchit. (BG 2.29)
3. Tadviddhi pranipatena pariprashnena sevaya;
Upadekshyanti te jnanam jnaninas tatwadarshinah. (BG 4.34)
4. Sarvabhutasthamatmanam sarvabhutani chatmani;
Eekshate yogayuktatma sarvatra samadarshinah. (BG 6.29)
5. Maya tatamidam sarvam jagadavyaktamurtina;
Matsthani sarvabhutani na chaham teshvavasthitah. (BG 9.4)
6. Kleshodhikatarastesham avyaktasaktachetasam;
Avyakta hi gatirduhkham dehavadbhiravapyate. (BG 12.5)
7. Ye tu sarvaani karmaani mayi sannyasya matparaah;
Ananyenaiva yogena mam dhyayanta upasate. (BG 12.6)
8. Teshamaham samuddharta mrityusamsarasagarat;
Bhavami nachirat partha mayyaveshitachetasam. (BG12.7)

9. Brahmanosya mukhamasait ! , bahu rajanyah krtah !
Uru tadasya yad vaisyah ! padhyam sudro ajayata !!
(Purusha sukta -13)
10. Chaturvarnyam maya srishtam gunakarma vibhagashah;
Tasya kartaram api mam viddhyakartaram avyayam.
(Bhagavad-gita.4.13)
11. Sarganamadirantashcha madhyam chaivaham arjuna;
Adhyatmavidya vidyanam vadah pravadatamaham.
(BG 9.32)
12. Ye yatha mam prapadyante tamstathaiva bhajamyaham;
Mama vartmanuvartante manushyah partha sarvashah.
(BG 4.11)
13. Yo yo yam tanum bhaktah sraddhayarcitumicchati
Tasya tasya acalam sraddhaam tameva viadhamyatham.
(BG 7.21)
14. Yepyanyadevata bhakta yajante shraddhayanvitah;
Tepi mameva kaunteya yajantyavidhipurvakam. (BG9.23)
15. Sarvadarman parityajya mamekam sharanam vraja;
Aham twa sarvapapebhyo mokshayishyami ma shuchah.
(BG 18.66)
16. Bhumir-apoanalo vayuh kham mano bhudhireva ca
Ahmakaraitiyam me bhinna prartirastadha. (BG 7.4)

2. JIVA SIGNIFIED IN THE UPANISHADS

Prelude :

The Upanishads, are mystical revelations, secret wisdom; and, as the word itself denotes, they are supposed to be listened to, heard about, or learnt from a master by one's being seated in front of him, beside him, near him *U,pa,ni,shad*. When the word splits, it is split into its components, and it is supposed to be the meaning of a knowledge that is secretly obtained from a Master by being seated near him in holy reverence and obedience. 'Sit near'—that is the literal meaning of the term, Upanishad. Sit near the Guru, and receive the wisdom by attainment, atonement of being. The Upanishads are the knowledge portion, or *Gnana-Kanda*, of the Vedas. They are eternal. They came out of the mouth of Brahman. How can one fix the date of the Upanishads? They existed even before the creation of this world. There are 108 Upanishads that form part of *Rig, Yajuh, Sama* and *Atharva Vedas*. The word Upanishad is derived from the verbal root; sad' which has several meanings loosening, movement and annihilation etc. The word Upanishads refers to that divine knowledge, which loosens the bond of *samsara* of a being, annihilates his ignorance of his real nature and leads him to Brahman. The following two ideas dominate the teaching of all the Upanishads: (i) Final emancipation can be attained only by knowledge of the Ultimate Reality, or Brahman (*BrahmaGnana*); (ii)

He who is equipped with the four means of salvation, viz. *Viveka* (discrimination), *Vairagya* (dispassion), *Shad-sampat* (the six fold treasure-self-control, etc.) and *Mumukshutva* (yearning for liberation), can attain Brahman. The Upanishads teach the philosophy of absolute unity. The goal of men, according to the Upanishads, is realization of Brahman. Self-realization alone can dispel ignorance and bestow immortality, eternal bliss, and everlasting peace. Knowledge of Brahman alone can remove all sorrows, delusion and pain. The Upanishads make it incumbent on the Guru to teach spiritual wisdom to a worthy disciple, after testing him if necessary. The Upanishad proclaims Atman can be understood properly only when the Guru with spiritual experience teaches it. The Upanishads are not meant for the masses, as they contain the highest speculations of philosophy. They are meant only for the select few, who are fit and worthy to receive the instructions.

This chapter is dedicated to the study of the nature of Jiva signified in different Upanishads.

2.1. *Brhadaranyaka Upanishad* :

The *Brhadaranyaka Upanishad* an integral part of the *Satapatha Brahmana* of the *Sukla Yajur Veda* is the biggest and quite ancient. It contains six chapters and thirty –seven Brahmanas. It can make us happy perennially under every condition, even after death, not merely in this life. Here there is a preponderating emphasis on the ultra-spiritual nature of every plane of

existence and stage of evolution, a rather super-idealistic sweep of all the phenomena of experience. In fact, The Upanishad assures us that death is not a bar and not a fear. Death is another kind of process which is intended for the training of the soul in its march to a greater perfection; and perfection is what we seek, not pleasure.

The aphorism, *Aham Brahma Asmi* appears in this upanishad. *Aham* means “I”, *Asmi* means “am” *Brahman* is “God”. The Self realized man affirms that “I am God”. This is the ultimate pronouncement of a man of Self realization. When you transcend the limitations of your gross, subtle and causal body, you expose your pure Self. That pure Self is God, I am the all pervading Reality. This is the declaration of the seeker who gains the ultimate experience of Self realization. Hence it is called *anubhava vakya*-statement of experience.

(a) Atman in bondage: The verse in chapter II, second Brahmana, (II.2.1.)¹ states that the *Prana* in the individual is said to be something like a baby calf, a new-born child, which has been tied to this body as a calf is tied to a peg with a rope. One who knows this secret destroys all opposition in the world, and particularly the seven opponents of man. The seven organs- the eyes, ears, nostrils, and the mouth are said to be hostile because the Jiva turns his vision to the sense objects –they hinder the perception of the Self. The Jiva becomes attached to the world. The Jiva is referred to as a baby or calf as the ignorant Jiva is fastened to the body and ever remains within him.

(b) What is the Soul? : The verse in chapter IV, third Brahmana (IV.3.7.)² states that the sentient being here (in the body) is the consciousness among the senses and the effulgent light within the heart. He remaining the same (without any modification) wanders along the two worlds: thinks, as it were, and moves about: as it were for upon entering into the dream – state and overcomes the visible gross world, wherein physical sufferings and death are the occurring incidents.

(c) The Sleeping State: The verse in chapter IV, third Brahmana (IV.3.11)³ states that the Jiva during his sleeping –stage although strikes down what belongs to the body yet the monitor-self who is Vasudeva, Hiranmaya Purusha and the Primeval God who is ever vigilant sends back the sleeping Jiva to his wakened state with his respective latent desires.

(d) Jiva in the state of God-realization: The verse in chapter IV, third Brahmana (IV.3.32.)⁴ declares that Jiva on attainment of God-realization ever remains in the plane of transcendence. There he becomes qualitatively one with God but never becomes quantitatively the same. This is the *sum mum bonus* of life, this is the highest gain, and this is the ultimate resort. This is the paramount Bliss. Out of a particle of this Bliss all creatures have their living. The eight divine qualities of a liberated soul are, free from sin, ageless, deathless, griefless, free from hunger, free from thirst, whose wishes are true and whose purposes are true as stated in *Chandogya Upanishad* (VIII.1.5)

(e) Bound Jiva gets released from body: The verse in chapter IV, third Brahmana (IV.3.36)⁵ describes that when the corporal body becomes thin, emancipated through the age or disease, then just as a mango or a fig or a fruit gets detached from its stack, he goes back to his new abode the same way he came and then assumes another body to begin new life as per his accumulated fruits of actions.

(f) The Soul of the unrealized after death: The verse in chapter IV, fourth Brahmana (IV.4.1.)⁶ declares that the engrossed Jiva becomes weak and becomes confused in mind as it were and the sense-organs are captivated to function. He completely withdraws those instrumental causative forces and withstands his own existence into the heart. When the presiding deity of the eye turns away, then he becomes a non knower of forms.

(g) The Soul's journey from the body : The verse in chapter IV, fourth Brahmana (IV.4..2.)⁷ describes with the departing of the engrossed soul the faculties of all the organs (sight, smell, taste, speech, hearing, thinking, touching and the power of knowing) become united with the subtle-form pertaining to his karma done during the existence of this gross body. The passage from the heart is cleared up through which the engrossed Jiva goes out of the body once in for all. It departs either through the eye, or piercing through the skull of the head or through other apertures of the body (as per one's actions in life). When the Jiva thus departs,

all the sense –organs follow. The latent *Karma-vasanas*, as per the knowledge and impetus of *Karma* stretch out from the body and build another body in accordance with the providence. The Lord Krishna in Bhagavad-gita (7.66) declares that whatever form a person thinks of at the time of death (*antima smriti*) that he attains.

(h) Conditioned and free stage of Jiva: The verse in chapter IV, fourth Brahmana (IV.4..6.)⁸ speaks of the conditioned as well as the free stage of Jiva. The Jiva in conditioned stage or bondage is propelled by his actions in his life. He moves about up and down in this universe of fourteen worlds in unending cycle of births and deaths. The free soul, who is free from any desire, with unalloyed devotion to God, knows no death.

(I) The path to Supreme Divinity: The verse in chapter IV, fourth Brahmana (IV.4..9.)⁹ states that there are thousands of nerve currents within us, all of which appear to be coloured on account of a serum that passes through them which takes on different hues due to the presence of different qualities or properties. Some speak of that path of approaching the Supreme Divinity is as white, blue, yellow, green and red. This mean (path) is reached by a man of wisdom. The knower of Brahman who follows the unalloyed devotion and whose heart is illuminated with the shining radiance of Brahman also eternally follows this path.

(j) Brahman should be realized now and here:

The verse in chapter IV, fourth Brahmana (IV.4.14.)¹⁰ emphasizes that remaining in this very body we may realize the Brahman. If we do not realize Him, we would be ignorant and great is the misfortune. If after obtaining this most praise-worthy human birth one does not attain the realization he is at a loss and is subjected to repeated births and deaths. Those who realize Him they attain final beatitude while others go only to sorrowful transmigration.

(k) The Supreme Brahman should be realized:

The verse in chapter IV, fourth Brahmana (IV.4.20.)¹¹ specifies that the Supreme Brahman who is one without a second, inscrutable, transcendental and immaculate transcends mundanely being unborn, infinite and ever existent. He should be realized as such. (*Para akasad aja atma*) 'It is superior even to the extensiveness of space', and therefore we find it difficult to conceive even with the mind. The infinitude of the Supreme Being is inconceivable because it is far more infinite than even the conceptual infinite of spatiality that we think of in our minds. It is more difficult to conceive this unity for another reason also. It is the Self of all beings Atman as well. This is the great Being, the eternal' (*para akasad ad aja atma mahan dhruva*)

(l) The Archirathi-marga : The verse in Chapter VI, second Brahma (VI.2.15)¹² describes the path

leading to final liberation, it states that those who worship the Supreme God leading a way of life observing *panchagnividya* with devotion and those who devote themselves with intensified devotion, both the devotees on their upward journey are welcomed gradually by the presiding deities of the day, then the deity of the half month of the waxing moon, then the deity of the six months during which the sun moves northward, then the Gods of the heavenly worlds, and the Sun God, then the deity of lightening where by the providence of the God, a divine being comes and conducts them to the world of transcendence (*Sri Vaikunta*). Then they attain final beatitude and dwell there eternally. They do not return to the mundane world at all.

(m) The *dhuma-marga* : The verse in chapter VI, second Brahmana (VI.2.16)¹³ describes the path leading from ultimate rebirth to *samsara*. It states that those who by sacrificial offerings, charity and austerity gain the merit of attained the yonder worlds, they reach the deity of smoke, from him the deity of night, from him the deity of fortnight of the waxing moon, from him the deity of six months during which the Sun travels southwards, from him the deity of the manes, and from him the moon. Reaching the moon they become food. There the Gods enjoy them as priests drink the palatable soma juice. And when their virtuous merit is exhausted, they pass forth into this ether, from ether into air, from air into the rain, from rain into earth. Reaching the earth they become food. When they are eaten by man, they

become semen and thence they are born from the womb of a woman, whence they perform meritorious acts in order to going to other worlds. Thus they cycle around.

(n) The third way : But those who know not these two ways, become insects and moths, and whatever are here that bite like gnats and mosquitoes etc.

(o) The path of the Spirit : The path to the Eternal is very subtle, invisible to the eyes, incapable of being grasped by the senses, impossible to understand with the reason or the intellect. Going even by the subtlest of logic, it would be difficult for us to know the way to the Spirit. It is so subtle. Our intelligence, our logical understanding is capable of grasping only objects of sense, and not the way of the Spirit. And so, it is not the senses that lead us to the Spirit. It is not even our understanding or the intellect that is going to be of any help to us. It is a subtle path which is spread out everywhere. Very interesting indeed! It is everywhere and yet it is so subtle. That which is everywhere should be a vast thing, naturally. It should be capable of perception by everyone, if it is everywhere. But it is incapable of perception, notwithstanding the fact that it is everywhere. It is everywhere, and yet, cannot be seen by anyone. It is (*vitatan*) all-pervading, (*puranah*) most ancient and yet, very subtle indeed (*anuh pantha vitatah puranah*). It is this path that has been trodden by others too who followed this very way. This path that I have trodden is the path of others, too. It is the way that has to be trodden by everyone. To attain freedom of the soul is a great, great difficulty. Hard is

this endeavour, invisible is this path. It is sometimes compared to the path of birds in the sky which cannot be seen with the eyes, or the track of fishes in the water, which also is not visible. Such is the path of the soul to the Absolute – difficult to comprehend, still more difficult to practice! Effort alone is not going to bring anything unless it is in the right direction. And that direction cannot be known unless you are illumined properly.

2.2. Chandogya Upanishad :

The *Chandogya Upanishad* forms part of *Samaveda*, contains six chapters, 154 sections and 628 mantras. Among the ten major Upanishads, the *Chandogya* and the *Brhadaranyaka* stand above others in their grand stature and majesty, these two texts being viewed by scholars as representing the cosmic and the a cosmic aspect of Reality. The *Chandogya*, however, tries to be more realistic in its rather matter-of-fact consideration of the issues of life. This is the reason why, evidently, there is a prevalent feeling that the *Chandogya* is *saprapancha* (considerate as to the visible forms of experience), while the *Brhadaranyaka* is *nishprapancha* (transcendent to all available experience). The *Chandogya Upanishad* tells us this secret of cosmic interconnectedness and involution of factors which are unknown to the senses and unthinkable to the mind. The aphorism ***Tat Tvam Asi*** appears in this Upanishad. This is a universal declaration to all mankind. “*That thou art*”. That refers

to the Supreme Reality, Thou to the core of your personality.- the Supreme Self is that enveloped by the five layers of matter in you. That explains it is your own self that pervades everywhere as Reality. Your Self is infinite Reality. That reality *Thou art*. This is called *upadesha vakya*- statement of advice.

We can have an outline of the knowledge which the great king imparted to the circle of Brahmins by way of this initiation called the knowledge of the *Panchagni-Vidya*. Now, what are these phenomena? The insight into which the Upanishad here leads us is the phenomenon of the descent of souls from the other regions into this world and the phenomenon of the ascent of souls from this region to the higher ones—how souls descend and how souls ascend. But those who are fortunate enough to be awakened to the fact of this divine connection of human life and meditate in this manner through the *Panchagni-Vidya*,—they shall be taken to the higher regions by diviner forces, through the Northern Path, or the *uttarayana-marga*, the path of light. The *Chandogya Upanishad*'s descriptions of the *archirathi-marga*, the *dhuma-marga*, the third way experienced by small creatures like insects, the soul's return journey, and the departure of the soul after death are shown below.

(a) **The *archirathi-marga*:** The *Chandogya Upanishad* Chapter XV-5, describes the *archirathi-marga*, or the *devayana*, the Northern Path of the gods, of the celestials, the path of the liberation of the spirit

from the bondage of *samsara*, is being described. Those who meditate like this, those who live the spiritual life of knowledge, those who have an insight into the secret mentioned here in this Upanishad, those who practise austerity (*tapas*), endowed with the great faith (*shraddha*) in the efficacy of this knowledge, they rise to the realm of the divine *Agni*, or the deity of fire, on departing from this world. They are carried to a higher realm by the deity of the flame, or fire, and from there they are taken up to the still higher realm of the deity of the day. There, again, the matter does not end; they go higher up to the realm of the deity which superintends over the bright half of the lunar month. From there, again, they go higher up into the realm of the deity of the six months during which the sun moves to the north. Then they go higher up to the deity which superintends over the entire year. Then, they further go to the sun, which is a very important halting place, as it is said, in the passage of the soul to liberation. Then the soul goes higher up into the more subtle regions of experience and enjoyment of a divine nature, comparable to cool lunar radiance. Then comes the realm which the Upanishad calls the flash of lightning represented by its deity. This is not the lightning that we see in the sky, but the flash of the lightning of the knowledge of Reality. We are on the borderland of the Creator, as it were. There the light flashes and then the individuality is about to drop. Effort ceases there and some other law begins to take the soul by hand. A superhuman force begins to work there, an *amanava-*

purusha, a superhuman being comes there. Someone comes and recognises you, such is the joy of the gods when this exiled being returns after years and years of suffering. The superhuman being catches hold of you by the hand and leads you along the path of light, higher and higher, until you are taken to the realm of the Creator Himself, the *Brahma-loka*. This is the path of light; this is the path of freedom; this is the path of liberation. Whether the funeral rites are performed or not by their heirs, these *Brahmagnanis* (who have done Prapatti) reach only this bright and shiny path and are led by a superhuman force to Brahman through the *Deva marga* (Shiny path) or *Brahma marga* (Path leading to Brahman). Those who have gone through this path never, never return to this mundane world.

The *Chandogya Upanishad*, Chapter VI-5, describes that when he departs from the body if he is a mere ritualist and ignorant of Brahman, he then goes upward by these rays toward the worlds which he has gained by his meritorious work. Or if he is a knower of the doctrines of the *akasha* in the lotus of the heart, he then meditates on Om and thus secures entrance into *Brahmaloka*. Or if he is ignorant he attains lower bodies. The knower attains the solar orb as quickly as one directs one's mind from one object to another. This indeed is the door to the World of Brahman for those who know; for the ignorant it is closed.

(b) The *dhuma-marga* : This is called the path of smoke, or *dhuma-marga*, *dakshina-patha*, or the

Southern movements which is, again, presided over by divinities. If people are unable to live such a spiritual life, cannot live a life of meditation like this, have no knowledge whatsoever of the higher truths of life, then, though they have done yet some good deeds in this world, they are good persons. They go along the Southern Path of return.

From the deity of the smoke there is a rise of the soul to the deity of the night; then to the deity of the dark half of the lunar month; then to the deity of the six months during which the sun moves to the south. Then what happens? It does not go to the realm of that deity which superintends over the year. Especially, this mention is made here, and this is something mystical and peculiar. Why do they not go there? One thing is missed there. This is the departing place of the two paths. For some distance they go together; afterwards they depart, one goes to the North, another goes to the South. The juncture is the deity of the year which is not touched by the soul that goes to the southern regions. From there, the soul goes to the world of the fathers, not to the sun. Then, from there it goes to the realm of space, *akasha*; and from there to the moon, *Chandra-loka*. In *Chandra-loka*, it is supposed to enjoy the privileges of the gods, and is subject to return. It is subservient to the gods who are gods by birth. The gods that are gods right from the time of creation are superior to the gods that have become such temporarily on account of the virtuous deeds performed in this life. So, when the meritorious deeds are

exhausted, the soul returns. It cannot live there permanently. It is subservient, being a celestial of an inferior category.

(c) The soul's return journey: The soul comes back to the space through which it rose up; then it comes down to the realm of air, with which it gets identified very subtly. Then it comes down to the levels of smoke, the clouds and the rain. These souls which are to return to the mortal world get identified in a subtle manner by their subtle bodies through these natural phenomena, viz., space, air, cloud, rain and foodstuff, even up to the grains like sesamum and barley, beans, rice and wheat, herbs, plants and trees, etc. It is very difficult to understand how they get mixed up with these things. And they get into the body of the individual through the foodstuff with which they have been identified. Then the same process of birth takes place. It is difficult in getting out of this existence, says the upanishad (*Ato vai khalu durnishprapatram*). Once it enters into these lower levels of grain, foodstuff, etc., one cannot say what will happen to it afterwards. Perhaps God knows what happens; ordinarily this secret cannot be known. It is a very complicated situation. Where will the soul be driven, in what direction, into the womb of which mother, for what type of experience, no one can say. The way of action and reaction is difficult to understand.

(d) The rebirth : So, the type of birth you take in this world, and the conditions of your existence here

are all determined by what you did in your earlier existences. You may even be born as an animal, says the Upanishad, if the *karma* is very bad. This is what happens to the individual when it takes birth in a particular world, or in this world. This is, therefore, the cycle or the rotation of the wheel of *samsara*, the going up and coming down in the circle of transmigration. Thus, this path brings the soul back.

(e) The Third way : The *upanishad*, states that there is a third way of being born and living, other than the life which we live through the Northern and the Southern Paths.. It is the birth of small creatures like insects, such as flies, gnats. They live for a few hours and pass away. In the rainy season you will see moths and small insects rising up from the damp earth and then dying that very day, sometimes even in a few hours. This is another kind of birth. Hard is life, indeed! Their life is so short, of such an insignificant duration that one may say that they are born and then dead. When you are seeing them being born, they are dead also at the same time. So short is the life of these creatures.

Why is this world not filled up with people, and why is this other world also not filled up by people even if many people die here? The answer is given here that there is a cycle or rotation of people. They go from this realm to that realm, from that realm to this realm, so that no world is completely filled to the brim or overflowing.

The *Chandogya Upanishad* (VI.6) details the course after death and departure of the soul.

(f) The departure of the soul after death: When a person becomes weak due to old age and is awaiting impending death, people get anxious about his condition. They sit round him thinking that he is about to leave this world. And then they query, “Do you recognise us?”, He is able to reply to these people in a sensible manner as long as the *pranas* do not depart from the body and as long as the mind is capable of working in a normal fashion in respect of the body. But when the mind is compelled by the *pranas* to withdraw itself into its source, no sensation, no thought, no recognition remains whatsoever. Then what happens to that person?

The very same rays of the sun become the passage of the soul for its ascent into the higher regions. These rays of the sun are the roads or the paths, as it were, for the soul when it rises upwards after the departure from this body. This description is in connection with the death of a purified person who is expected to attain liberation by progressive stages, called by the name *kramamukti*, gradual liberation. Such a person chants Om at the time of death. Everyone will not chant Om at this crucial moment. Those who are accustomed to such a practice throughout life, who had led a very disciplined life of spiritual contemplation throughout their career on earth, will be able to recollect this practice at the time of passing, when usually the mind gets confounded due to the action of natural forces. How much time does the soul take to jump into the sun? It takes as much time as the mind will take to go to any

place. The soul is taken to the sun at such speed through the passage of the rays. The moment it thinks, it is there. So quickly it is taken there. This sun is the glorious passage to *Brahma-loka*, the realm of the Creator. This is the entrance to the glorious immortal abode of Brahma. Everyone cannot go there. The knowers go there and the unknowers return. The latter will not even be allowed to touch that spot. So the sun is the check-post where there is a filtering of souls, as it were. The purified ones are allowed to go beyond and the unpurified ones are kicked back to the earth. He is an entrance to the region of Brahma to the purified ones and also a closed door to those who are unprepared for this ascent.² Thus one reaches the great abode of the Creator, *Brahma-loka*, from whence there is no return. Once we go there, we will not come back. The question of coming back does not arise because we become one with the universal Reality. This going and coming are only ways of speaking in this phenomenal world. What happens is actually a union of Consciousness with the All-Being, the Absolute.

(g) Divine qualities of a liberated Soul: The *Chandogya Upanishad*, (VIII.1.5.) describes the eight properties of Atma (Jiva) in the state of liberation viz, (i) devoid of sin, (ii) free from old age, (iii) free from death, (iv) free from sorrow, (v) free from hunger, (vi) with no hankering, (vii) wishing for truth of service to God and (viii) with fulfilled objects. (*apahata-papa, Vijara, Vimrityu, Visoka, Vijigahtsa, Appipasa, Satya kama, and Satya sankalpa.*)

2.3. *Isavasya Upanishad* :

The *Isavasya Upanishad* forms part of *Sukla Yajur Veda* and contains 18 verses. It starts with the word '*Isavasyam*' hence named as *Isavasya* or *Isa Upanishad*. The word *Isa* comes from the verb *Ishfe*, to rule. It means 'by the Lord'. The Lord or *Isvara* rules the whole world. He is the Supreme Ruler. *Vasyam* means 'to be covered' or 'to be inhabited'.

(a) The nature of Atman: The verse (4)¹ of the *Upanishad* states that the Self is one. It is unmoving. It is faster than the mind, thus moving faster. It is beyond the reach of the senses. Ever steady. It outstrips all that run. By its mere presense the cosmic energy is enabled to sustain the activities of living beings. The verse (5)² continues that it moves. It moves not. It is far. It is verily near. It is inside all this. It is verily outside this. This verse states that the ultimate reality in man and nature is one, not two. This Atman is infinite and, immortal. It is that which has no limitations. How then it can be expressed? The Akasa or space is taken as the nearest symbol of Brahman or Atman, precious because of its unlimited, ever –pure and indestructible characters.

(b) Infinite Atman is his true nature: The verse (6)³ states that the wise men, who realize all beings as not distinct from his own Self, and this own Self as the Self of others, does not, by virtue of that perception hate anyone. The verse (7)⁴ questions that what delusion, what sorrows can there be for that wiseman who realizes

the unity of all existence by perceiving all beings as his own Self ?

(c). The nature of ultimate Reality: The verse (8)⁵ states that He, the Self- existent is one, is everywhere-the pure one, without a (subtle) body, without blemish, without muscles, a gross body, holy and without taint of sin, the all-seeing, the all-knowing, the all-compassing One is He. He has duly assigned their respective duties to the eternal cosmic power (*prajapatīs*). The Upanishad calls this all –pervading spiritual reality by the name of Atman; this reality is beyond speech and thought, being the Self of all ; but it is also the *idam*, the ‘this’ the universe, and as such, the object of all speech and thought. It is thus both the ‘within’ and the ‘without’ of things. (*Isavasyam idam sarvam*)

(d) Facing the death: In verse (17)⁶ the devotee states that the vital forces (in him are about to merge in) the immortal *prana* (the cosmic energy) the mortal body shall be rendered to ashes. He addresses Om! O mind! Remember the good deeds, remember O! mind! remember the good your good deeds, remember. The devotee feels himself sinking in to death, vital energy in his body all these years remember which had worked hard, is fast ebbing away to merge in to the sum total of cosmic energy outside. Then what happens to the body? It becomes lifeless, it dies. The ancient idea leads to the practice of cremation.

2.4. *Katha Upanishad* :

The *Katha Upanishad* also known as *Kathaka Upanishads* belongs to *Krishna Yajur Veda* and consists of six chapters and 19 mantras. It contains the teaching of Yama to the young Nachiketas. Two choices offer themselves before every human beings- *Preyas* (the pleasant) and *Sreyas* (good). Ordinary mortals choose the former and get in to endless trouble leading to bondage. The wise ones however, forsake *Preyas*, the immediate pleasure for *Sreyas*, the path of spiritual good which alone can give permanent happiness, peace and bliss. Realizing Atman is the highest aspect of *Sreyas*. Yama also declares the destiny of a being after his death.

(a) The innermost Self of man: In verse (1.2.7)¹ Yama states that even to hear of Atman is not available to many, many having heard of It cannot comprehend. Wonderful is the Acharya and talented disciple. Wonderful indeed is that he who comprehends. It is taught by the talented preceptor. In verse (1.2.8)² Yama continues that the Atman can never be well comprehended if taught by an inferior person. Unless taught by the Acharya who has realized his oneness with It. Subtler than the subtlest is It and beyond logical reasons.

(b) Yama praises and instructs Nachiketa: The verse (2.1.11)³ states that the end of all desires, the foundation of the world, the endless rewards of sacrifice the other shore where there is no fear, the praise worthy,

the great and wide extended sphere and the abode of Soul all these though seen, being wise, Yama praises Nachiketa, that being intelligent and brave he had rejected all of them. In verse (2.1.12)⁴ Yama declares that the wise man (*dhira*) relinquishes both joy and sorrow when he realizes through meditation in the inner self, that current effulgent one, hard to be seen, profound, hidden in experience, established in the cavity of the heart and residing in the body.

In verse (2.1.13.)⁵ yama states that mortal man rejoices having heard and comprehended well this subtle truth, the soul of dharma, realized after proper discrimination and having attained what verily is the blissful. He added that the abode of Brahman is wide open for Nachiketas.

(c) The Eternal Indestructible Soul: In verse (1.2.18)⁶ Yama declares that discerning man knows that he is not born nor does he die, he has not come in to being from anything, nor has anything come in to being from him. The Self of a man is unborn, eternal, everlasting and ancient. It is not destroyed when the body is destroyed. In verse (1.2.19)⁷ Yama continues that if the killer thinks that he is killing and the killed thinks that he is killed, both of them do not know the Self kills nor is It killed.

(d) The nature of Atman: The verse (1.2.20)⁸ states that the Atman is smaller than the atom and greater than the cosmos is ever present in the heart of the creature. One who is free from desire realizes the glory

of Atman through purity and transparency of the senses and the mind and is free from grief.

(e) The Opposite Characteristics of the Supreme: The verse (1.2.21)⁹ observes that though sitting still, He travels far, though lying down He goes everywhere, who other than myself, can know that aluminous reality which rejoices and rejoices not ?. The verse (1.2.22)¹⁰ declares that realizing the Atman as the bodiless in the embodied, the changeless in the changeful entities, infinite all pervading and the wise does not grieve.

(f) The Self revelation of the Atman: In verse (1.2.23)¹¹ Yama states that the Atman cannot be attained by the study of scriptures, nor by sharp intelligence, nor by much hearing by him. It is attained whom it choses this Atman reveals Its own true form. This truth of Self –revelation of the Atman becomes clear when we bear in mind two facts, namely the nature of Atman as pure consciousness, infinite and non-dual and its being own very Self and not an external object on an extra cosmic deity. The mind gets the power to think and know when it is illuminated by the light of consciousness or awareness which is within itself. Therefore know that alone to be Brahman which as the source of consciousness within is the Self of the mind.

(g) Parable of the Individual Soul in a Chariot: Yama views the human personality consisting of the body, sense–organs, mind, intellect and the soul, in light of the revolutionary movement of nature and

employs a beautiful imagery of the chariot, to illustrate his teachings to the human kind. The verse (1.3.3)¹² states to know the Atman as the master within the chariot, and the body verily the chariot, know the intelligence as the charioteer and the mind as the reins. The verse (1.3.4)¹³ states that the sense organs are the horses and the roads for them are the sense objects. The wise call Him (the Atman) the employer or the experiencer (when He is) united with the body, senses and mind. **The meaning of the journey:** It is a spiritual journey of inward penetration, reaching out in to the heart of beings. The verse (1.3.5.)¹⁴ states that He who is devoid of right understanding and with mind always indisciplined, his senses become uncontrolled like the bad (uncontrolled) horses of a charioteer. The verse (1.3.6)¹⁵ observes that he who is possessed of right understanding with the mind always disciplined, the senses become controlled like a good horses of a charioteer. **Intelligent Control of the Soul's Chariot Necessary:** The verse (1.3.7)¹⁶ cautions that he who is devoid of right understanding, with mind not held and always impure, never attains that goal, but gets in to the rounds of worldliness. The verse (1.3.8)¹⁷ declares that he who is possessed of right understanding with mind held and ever pure, reaches the goal, whence there is no birth (return to worldliness) again. The verse (1.3.8) is a compressed statement of most significance. He who has *viGnana*, *buddhi* or reason, for his charioteer and has disciplined mind (*manas*) as the reins, he verily attains the end of the journey, that Supreme state of Vishnu.

(h) The need for inner penetration: As we penetrate in to the interior, we come across subtler and accordingly more immense aspects of reality. These are revealed only by the mind. Yama explains the practical philosophy of reality. As the man penetrates deeper in to himself, he realizes wider and wider dimensions of his being. In verse (1.2.13)¹⁸ Yama instructs that let the Wiseman (*pragna*) merge his speech in the mind (*manas*), and the mind in intellect (*buddhi*). Let him merge intellect in great Self (*mahat*) and the great Self again in the Self of Atman or *Purusha*. In verse (1.2.14)¹⁹ Yama calls to Arise! Awake! Enlighten yourself by resorting to the great Acharya; like the sharp edge of a razor is the path. So say Sages, difficult to tread and hard to cross. Ordinary man is impressed in his sense life. He treats it as the be-all and the end-all of existence. What is needed is only man's awakening, his inborn divinity. Awakened thus, each may follow the path that suits him best. We have different paths to suit different types of mind and mood of endowment and capacity.

(i) The paths of death and deathlessness: In verse (2.1.1)²⁰ Yama states that Self-existent Lord created the sense organs (including mind) with the defect of an outgoing disposition. Therefore man perceives things outwardly. A certain Wise man (*dhira*) desirous of immortality, turned his senses (including his mind) inward and realized the inner self. In verse (2.1.2)²¹ Yama observes that men of immature understanding, pursue the external pleasures and they

thus fall in to the trap of death. The wise ones (*dhiras*) on the contrary having realized the eternally immortal, do not crave for non-eternal things in this world.

(j) Mortal man and rebirth: In verse (2.2.7)²² Yama observes that some souls enter the wombs to get embodied. Others go to the plants according to their actions and according to their knowledge.

We cannot say how many species there are, but the scriptures say that the soul passes through eighty-four *lakhs* of them until it becomes a human being. The soul may enter into any species: a human body, or that of an animal or anything else, as we observed. According to the *karmas* it has performed and the remnant of force, it enters into lower or higher wombs. Thus, the soul can travel through various courses, enter different wombs and species and revert again to the original status when all *karmas* are exhausted.

(k) Brahman Is to be realized here and now: In verse (2.3.4)²³ Yama states that if one is able to realize Brahman here (in this world) before the fall of the body, one achieves true life fulfilment. But if one fails in this, then he has to get embodied again in this world of manifestation.

So, if we compare the meanings; Shankaracharya says “If one can realise this truth before he sheds this body, then, of course, he is not reborn.” Madhvacharya says “If you cannot realise this truth before the shedding of this body, you will be reborn in such realms as heaven.”

(l) The path to immortality: In verse (2.3.16)²⁴ Yama states that hundred and one are the nerves of the heart, of them one has extended towards the crown of the head. Going out by it upwards, at death, man attains immortality, going through others leads to different forms of rebirth.

2.5. *Kausitaki Upanishad* :

The *Kausitaki Upanishad* forms part of *Rig Veda*, contains four chapters and 51 mantras and is entirely in prose. The first chapter -1, Adhyaya-1, contains the instructions of King Gangyayani to Sage Gautama, regarding the journey of the soul that brings him back to *samsara*, the journey that leads to Brahman, more picturesque description of *Srivaikunta*, the welcome accorded to Mukta, Mukta's experiences in *Srivaikunta*, the divine conch and the conversation with the Lord. Anyone reaching there will not return to mundane existence. What happens to a person who dies without realizing the Atman? This question is also answered in the Upanishad.

(a) The journey of the soul that returns to Samsara : The King Kitra Gangyayani, states that “All who depart from this world (or this body) go to the moon. In the former, (the bright) half, the moon delights in their spirits; in the other, (the dark) half, the moon sends them on to be born again. Verily, the moon is the door of the Svarga world (the heavenly world). Now, if a man objects to the moon (if one is not satisfied with life there) the moon sets him free. But if a man

does not object, then the moon sends him down as rain upon this earth. And according to his deeds and according to his knowledge he is born again here as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or as something else in different places. When he has thus returned to the earth, someone (a sage) asks: 'who art thou?' And he should answer: 'From the wise moon, who orders the seasons, when it is born consisting of fifteen parts, from the moon who is the home of our ancestors, the seed was brought. This seed, even me, they (the gods mentioned in the *Panchagnividya*) gathered up in an active man, and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen, was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons, grant that I may attain immortality (knowledge of Brahman). By this my true saying, by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the child of the seasons.' 'Who art thou?' the sage asks again. 'I am thou,' he replies. Then he sets him free (to proceed onward) (verse 1.2, Adhyaya-1).

(b) The journey of the soul leading to the world of Brahman : He (at the time of death), having reached the path of the gods, comes to the world of fire (*Agni*) to the world of air (*Vayu*), to the world of *Varuna*, to

the world of Indra, to the world of Prajapati (*Virag*), to the world of Brahman (*Hiranyagarbha*). In that world there is the lake *Ara*, the moments called *Yeshtiha*, the river age-less (*Viraga*) the tree (*Ilya*) the city (*Salagya*), the palace unconquerable (*Aparajita*) the door-keepers Indra and Prajapati, the hall of Brahman, called *Vibhu* (built by vibhu, egoism), the throne (*Vikakshana*) (buddhi, perception) the couch (*Amitaugas*) endless splendour, and the beloved (*Manasi*) mind and her image *Kakukshi* (eye) who, as if taking flowers, are weaving the worlds, and the *Apsaras*, the *Ambas* (sruti, sacred scriptures), and *Ambayavis* (buddhi, understanding), and the rivers *Ambayas* (leading to the knowledge of Brahman). To this world he who knows this (who knows the *Paryanka-vidya*) approaches. Brahman says he is the slave of the Lord. He has realized his essential nature is dependent on Him. The Lord's pleasure is his pleasure. This enjoyment does not stop there, but overflows in to service to *Paramatma*-service of all kinds, at all times and under all situations, for which there is no end- in a region from which there is no return (Verse 1.3, chapter -I Adhyaya,-I)

2.6. *Kena Upanishad* ;

The *Kena Upanishad* is a part of *Samaveda*, contains four chapters and 35 verses. *Kena* in Sanskrit implies a question and means 'by whom?' In dogmatic philosophy the power of the senses and the mind to apprehend reality is assumed. In critical philosophy, this assumption is questioned and subjected to rigorous

examination. Through such questioning of basic assumptions and rigorous examination of experience, the Kena Upanishad helps to discover in experience itself the presence of the infinite and the Absolute as pure Self.

(a) By Whom ? (i) The *Kena Upanishad* verse (1.1)¹ starts with questions put forth by the disciple, At whose desire and by whom impelled does the mind alight on the objects? By whom impelled does the chief vital force (*Prana*) proceed to function? By whom impelled do men utter the speech ?.What deva directs the eyes and ears?.

(b) Principle of awareness: The verse (1.2)² contains the reply by the Acharya. The Atma is the ear of the ear, the mind of the mind, the speech of the speech, the Prana of the Prana, and the eye of the eyes. Wisemen separating the Atma from the sense functions rise out of the sense life and attain immortality. The power behind various sense organs is Atma. As the intelligent and changeless subject behind the activities of the changeful mind, senses and ego, it is the One Self of man. It is the very principle of awareness which imparts meaning to all concepts and statements.

(c) Nature of Atma: The verse (1.3)³ states that the eye cannot approach It, neither speech nor mind. We do not therefore know It, nor do we know how to approach It. The verse (1.4.)⁴ observes that It is different from what is known and It is beyond what is unknown. Thus have we heard from our predecessors who

instructed us about It. Here the Acharya is trying to communicate to the student his profound experience. But he finds it difficult to express this in words. The eyes, ears, speech and mind are among the instruments by which we gain experience and communicate. That however fails in respect of Atman. We do not know, nor do we know how to communicate. The experience is so transcendental that it leaves no track behind. If the Atman is beyond speech, thought and other than everything that is known and unknown, then what is It?

(d) Spiritual characteristics. The verse (1,5)⁵ states that what speech cannot reveal, but what reveals the speech know that alone as Brahman and not this (anything objective) that people worship here. The verse (1.6)⁶ states that what mind does not comprehend but what comprehends the mind, thou that alone as Brahman and not this that people worship here. The verse (1.7)⁷ states that what sight fails to see, but what sees sight, know that alone as Brahman and not what people worship here. The verse (1.8)⁸ states that what hearing fails to hear but what hears hearing, know that alone as Brahman and not that what people worship here. The verse (1.9)⁹ states that what smell does not reveal, but what reveals the smell, know that alone as Brahman and not what people worship here. The verses cited above proclaim the spiritual characteristics of the Absolute or Brahman. These verses also state the need to go behind all idolatry in order to be able to worship God in spirit and truth. The only uncreated God is the eternal Self in man.

(e) Realization here and now: The verse (2.5)¹⁰ speaks of realization to be achieved here and now, in this very life. The meaning of the verse is that for one who realizes It here (in this world) there is true life. For one who does not so realize It, great is the loss. Discovering the Atman in every single being the wise ones may experience true life before his body falls away.

2.7. *Mandukya Upanishad* :

The *Mandukya Upanishad* forms part of *Atharva-Veda* consisting of twelve mantras all in prose order. *The Mandukya Upanishad* is attributed to the revelation of a great sage called Manduka. The aphorism “***Ayam Atma Brahmana***” appears in this Upanishad.” This “*Self is Brahman*” *Ayam Atma* means this Self. This Self refers to Atman which activates your body –mind-intellect. Brahman activates the entire universe. The activating principle in the individual and universe is the same. Atma is Brahman. Atma is related to Brahman, as spark is to conflagration. Spark is fire. Conflagration is fire. Both are elements of fire. In that sense spark is conflagration. Likewise “This Atma is Brahman.” This provides a formula for practice. Hence it is called *abhyasa vakya*- statement of practice.

This Upanishad delivers the philosophy of *Pranava* (Om), Atman and Brahman. Pranava is the best symbol of the eternal truth, Brahman. The Atman inside this body –whose existence and real nature are established by the upanishad through the analysis of three states of consciousness, viz *jagrat* (the weakling state), *svapna*

(dream state), *sushupti* (deep sleep state) and Brahman, the cosmic truth are, in the ultimate analysis, one and the same. He is called as *Turiya* (the fourth state beyond the three states described) Meditation on the Pranava (Om) especially its last part, results in realization of the Atman.

(a) All is Brahman: The verse (2) ¹ declares that all this is verily Brahman. This Atman is Brahman. This Atman has four quarters. Atman is that Reality, which though undivided and indivisible, eternal, has come to manifest itself within the locus of the body. That undivided Reality is Brahman, the All-pervading, Absolute and Unborn as in the case of the total space mentioned in the above example. This declares “**this Atman is Brahman**” (*ayam atma brahma*).

(b) Waking stage: The verse (3) ² states that the first quarter is *Vaishvanara* whose sphere of action is the waking stage, where consciousness relates to things external, who is possessed of seven limbs and nineteen mouths, and who enjoys gross things. The idea is that consciousness appears as though related to outer objects, owing to the ignorance. Similarly He has seven limbs. Heaven is that *Vaishvanara* it Self, the Sun His eye, air His vital force, space is the middle part, water His bladder, and the earth His two feet. He is possessed of nineteen mouths – the five senses of perception and five organs of action make up ten, the vital forces-pragna and the rest ego makeup five and three are mind (thinking faculty), intellect, ego and mind-stuff. These

are called mouths, that is to say, they are gates of perception. Since through these entrances *Vaishvanara* enjoys gross objects. He is *sthulabuk*, an enjoyer of all gross. He is called *Vaishvanara* (all beings) since He encompasses all beings by virtues of His being non-different (in reality) from the Self (Virat) comprising all the gross bodies. He gets precedence, because the knowledge of the succeeding quarters is contingent on His knowledge.

(c) Dream State: The verse (4)³ states that *Tejasa* is the second quarter, whose sphere of activity is the dream state, whose consciousness is internal, who is possessed of seven limbs, and nineteen mouths, and also enjoys subtle objects. He is called *Tejasa* (luminous) since he becomes witness of the mode of cognition that is bereft of objects and appears only as a luminous thing. The awareness that is experienced here consists of mere impressions hence the enjoyment is subtle.

(d) Deep sleep State: The verse (5)⁴ states that the state of deep sleep is that where the sleeper does not see any dream. The third quarter is *Pragna* who has deep sleep as his sphere, in whom everything becomes undifferentiated, who is a mass of mere consciousness, who abands in bliss and who is simply an enjoyer of bliss, who is the door way to the experience of dream and waking states. He is called *Pragna*, conscious par excellence, since in him alone is there the knowledge of the past and future and of all things. Even though, lying in deep sleep he is called *Pragna* (conscious) because of his having been so

earlier or he is called conscious, since he also is possessed of peculiar characteristics of mere (undiversified) consciousness, where as the other two have diversified knowledge as well.

(e) Brahman is all: The verse (6)⁵ states that this one is the Lord of all, this one is omniscient, this one is the inner director of all, this one is the source of all, this one is verily the place of origin and dissolution of all beings.

(f) Turiya: The verse (7)⁶ states that *Turiya* is not that which is conscious of the internal (subjective) world, nor that which is conscious of the external (objective) world, nor that which is conscious of both, nor that which is a mass of all consciousness, nor that which is simple consciousness, nor that which is unconscious. It is unseen (by sense organs), not related to anything, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially of the nature of Consciousness constituting the Self alone, negation of all phenomena, the Peaceful, all Bliss and the Non-dual. This is what is known as the fourth (*Turiya*). This is the *Atman* and it has to be realized.

(g) OM-AUM : The verse (8)⁷ states that the same *Atman* which has been described above as having four quarters, is again AUM from the point of view of syllables (letters – *aksharam*). The AUM with parts is viewed from the standpoint of sounds (letters, *matras*). The quarters are the letters (parts) and the letters are the quarters. The letters here are A, U, and M.

Western philosophers base their philosophy on the waking state. Their data is insufficient and their conclusions are improper. The Upanishads take up all the data- waking, dream and deep-sleep stages of consciousness – for its investigation and discovery of Reality. Its approach is systematic and scientific. Its conclusions are perfect.

(h) The comparison between the Atman and Pranava: The verse (9) compares the waking state of Atman to Letter (A), the verse (10) the dream state to letter (U), and the verse (11) the deep sleep stage to letter (M). The verse (12) declares that bliss and non-dual AUM, is the fourth one, *turiya* is verily the same as Atman. The Upanishad quotes and their meanings of mantras are shown in the Chapter-8, under heading “The Importance of *Pranava*-Quotes from the Upanishads.”

The comparison between the four states of consciousness of Atman and pranava is shown in Annexure-1.

2.8. *Mundaka Upanishad* :

The *Mundaka Upanishad* forms part of *Atharva* –*Veda* consists of three chapters, six sections and sixty –four mantras. The word “*munda*” means shaven head. This upanishad might have derived its name from the fact that the spiritual wisdom contained in it can shave off all the illusions and delusions of one who studies it and understands it. Or, it could be that it was specially meant for the sanyasins with shaven head. Saunaka,

well known as a great house holder, having approached the Sage Angiras duly asked the adorable Acharya, “Which is the thing having been known, all this becomes known ?”

(a) Types of knowledge: In verse (1.1.4.)¹ Sage Angiras replied that there are two kinds of knowledge to be acquired. Para- the higher and the Apra-lower, this is what the knowers of Vedas say. In verse (1.1.5.)² Sage Angiras continues that of these, the lower comprises of Vedas, code of rituals etc. Then there is higher knowledge by which is realized that Immutable, the Akshara –Brahman. In verse (1.1.6.)³ the Sage states that by the highest knowledge wise realize everywhere that which cannot be perceived and grouped, which is without source, features, eyes and ears, which has neither hands, nor feet, which is eternal, multiformed, all pervasive, extremely subtle and undiminishing and which is the source of all.

(b) Comparison between Jivatma and Paramatma : The verse (3.1.1.)⁴ states that two birds that are ever associated and have similar names cling to the same tree. Of these, the one eats the fruit of divergent taste and the other looks on without eating. The two birds God and the Soul, tree means the body. The individual Soul, who clings to the tree of the subtle body eats, enjoys owing to non-discrimination the fruit consisting of happiness and misery. The other, God, who is by nature eternal, pure, wise and free, who is omniscient and has the totality of maya as His limiting

adjunct. His presence as the eternal witness. The verse (3.1.2.)⁵ states that in the same tree, the individual Soul remains drowned (i.e., struck), as it were, and so it moans, being worried by its impotence. When it sees thus the other, the adored Lord, and His glory, then it becomes liberated from sorrow.

(c) Self is attainable: The verse (3.1.5)⁶ states that the bright and pure Self within the body, that the monks with (habitual effort) attenuated blemishes see, is attainable through truth, concentration, complete knowledge, and continence, practiced consistently. The verse (3.1.6)⁷ declares that Truth alone wins, and not the untruth. By truth is maintained forever the path called *Devayana*, by which the desireless seers ascend to where exists the Supreme treasure attainable through truth. *Satyam eva jayate*, Truth indeed wins. This famous slogan used by our government has been taken from here. It is a familiar fact in the world that an untruthful man is defeated by a truthful one, but not contrariwise. Therefore truth is proved a powerful auxiliary. Besides from scripture it is known that truth is a superior disciple. The verse (3.1.7)⁸ states that it is great and self-effluent and Its form is unthinkable. It is subtler than the subtle. It shines diversely. It is farther away than the far-off, and It is near at hand in this body. Among sentient beings It is (perceived as) seated in this very body, in the cavity of the heart. The verse (3.1.8.)⁹ declares that It is not comprehended through the eye, nor through speech, nor through the other senses, nor is It attained through austerity or *Karma*.

Since one becomes purified in mind through the favorableness of the intellect, therefore can one see that indivisible Self through meditation.

2.9. *Svetasvatara Upanishad* :

The *Svetasvatara Upanishad* forms part of *Krishna Yajur Veda* and contains 113 mantras in six chapters. This Upanishad is regarded as one of the authoritative works which form the Vedanta philosophy. Its mantras are quoted profusely in all Vedantic treatises. The upanishad in the first verse introduces that once a few sages in quest of Supreme Brahman who were talking among themselves. Being well-versed in the Vedas, they were questioning among themselves the following concepts. What is that Brahman whom we learnt as the cause of the entire world? From whom have we been born? What is our origin? Under whose majesty are we living? Who is the support of our life? In whom are we situated? Where have been before we were born? Having taken the birth (in the past, present and future) in whom do we remain? Who is our ultimate refuge? Who is He who makes arrangements for us? Who is the in-charge of this establishment? Who is the master director of the entire world? Who runs it so efficiently? Under whose command are we experiencing pain and pleasure? Who is that Lord? The verse (1.3) observes that finally, the sages found out through yoga that is to say through self-control and meditation, the ultimate cause of the universe. The discovery was that the attribute less Brahman or Pure Consciousness,

which is beyond time, space and causality, is the only Reality which is the cause of the creation of the universe. The verse (6.21) states that being recipient of God's blessings sage Svetasvatara observed most austere life of unalloyed devotion and got full realization of the Supreme Brahman. He expounded without any ambiguity the entire truth to the ascetics of the most advanced order as the Supreme means of embellishment. The sublimity of that paramount truth is ever resorted to by all seers. The concluding verse (6.23) observes that the esoteric aspect of the divine wisdom when taught, shines forth only in the heart of one who has unalloyed devotion to God and an equal degree of intensified devotion to one's own Acharya. These features of the *Svetavatara Upanishad* make Ramanuja and other theistic Acharyas establish the Personal God as the Ultimate Reality.

(a) By knowing Brahman one becomes immortal : The verse (1.12) ¹ states that the enjoyer (Jiva), the objects of enjoyment and the Ruler (Isvara)-the triad described by the knower's of Brahman-all this is nothing but Brahman. This Brahman alone, which abides eternally within the self, should be known. Beyond It, truly, there is nothing else to be known. The Supreme Person, Brahman, is seated in one's own heart as the indweller. There is no need to go anywhere else to locate him. One should always make effort to know him as there is no entity greater than this to be known. By knowing Him alone everything is known. The verse (4.16)² states that by knowing Him, the auspicious,

hidden in all beings, like the film that rises to the surface of clarified butter, the sole pervades of the universe, the God, one is released from all fetters. The verse (4.20.)³ states that His form is not an object of vision; no one beholds Him with the eyes. They who, through pure intellect, the Knowledge of Unity and through meditation realize Him as abiding in the heart become immortal, free from birth and death forever.

(b) Means of knowing Brahman: The verse (1.13) ⁴ states that the fire present in the fire wood is not visible in its gross form to the naked eye. But this does not mean that there is no fire in it's latent or subtle form in the fire wood. This hidden fire comes out or gets manifested when the two pieces of the fire wood are rubbed against each other. Similarly the Atman which exists in two states that is as the Jivatma and as the Paramatma (manifest and unmanifest) is hidden in the heart. This Atman can be seen in its manifested form in this body itself by practicing Pranava Upasana or meditation on the sacred symbol OM (AUM.) The Upanishad says that nobody need have any doubt about this. Atman remains unperceived during the state of ignorance but becomes apparent through the repetition of OM (AUM.)

(c) Meditation on OM: The verse (1.14) ⁵ states that by making the body the lower piece of wood and Om the upper piece and through the practice of the friction of meditation, one perceives the luminous Self, hidden like the fire in the wood. Patanjali defines the

term 'practice' as the continuous struggle to keep the mind in a state of complete restraint. It should be accompanied by *vairagya* or the giving up of attachment for objects either heard of or seen.

(d) The Nature of Atman: The verse (1.15)⁶ states that as oil exists in sesame seeds, butter in milk, water in riverbeds and fire in wood, so the Self is realized as existing within the self, when a man looks for It by means of truthfulness and austerity. The verse (1.16)⁷ states that when he looks for the Self, which pervades all things as butter pervades milk and whose roots are Self-Knowledge and austerity. That is the Brahman taught by the Upanishad; yea, that is the Brahman taught by the Upanishads.

(e) Vision of God: The verse (2.14)⁸ describes that as gold covered by earth shines bright after it has been purified, so also the yogi, realizing the truth of Atman, becomes one with the non-dual Atman, attains the goal and is free from grief. **Self knowledge destroys grief:** The verse (2.15)⁹ declares that when the yogi beholds the real nature of Brahman, through the Knowledge of the Self, radiant as a lamp, then, having known the unborn and immutable Lord, who is untouched by ignorance and its effects, he is freed from all fetters.

(f) The Indwelling monitor-Self : The verse (3.13.)¹⁰ states that the *Purusha*, no bigger than a thumb, is the inner Self, ever seated in the heart of man. He is known by the mind, which controls

knowledge and is perceived in the heart. They who know Him become immortal. In many places we find that the Self has been described as *angushtamatrah*, the size of a thumb. It means that it is just immeasurable or infinite as Sankara puts it. Such a Self is *antaryamin*, resides inside everybody, commonly stated as inside the hearts and hence who can be perceived only by the mind alone. The verse (3.18)¹¹ refers to the Supreme Self as *Hamsa*, the swan, the destroyer of ignorance. Pervading the universe The Lord appears or becomes the embodied self, the Jiva, and yet He is not affected by the body or other objects in the world just as a swan is not affected by the water in which it swims. *Navadvarepure*, the City of nine gates, means the body which has nine apertures in its physical form viz. two eyes, two ears, two nostrils, one mouth, the genital and the excretory outlet without which life cannot be sustained. The Self dwelling within this physical structure flies outward that is to say He activates the instruments of action and perception governing the activities of life though by itself it does not perform any actions. The Self observes the activities around him unaffected, unattached and hence he neither acts nor causes others to act. The verse (3.20)¹² observes that the Self, smaller than the small, greater than the great, is hidden in the hearts of creatures. The wise, by the grace of the Creator, behold the Lord, majestic and desireless and become free from grief.

(g) Parable of two birds on a tree: The verse (4.6)¹³ states that like two birds of golden plumage,

inseparable companions, are perched on a branch of the same tree. One of them tastes the sweet and bitter fruits of the tree; the other, tasting neither, calmly looks on. The verse (4.7.)¹⁴ states that on the same tree, the individual self (Jiva), deluded by forgetfulness of his identity with the divine Self, bewildered by his ego, grieves and is sad. But when he recognizes the other as the Lord worshipped by all and His glory, he becomes free from grief. The form of every sentient being has two indwellers—the two Selves just like the two birds. However, they do not have the same experience of the tree. The individual self, the jiva, tastes the fruit of the tree in the form of the inner and outer senses, and according to the quality of that experience is made happy, unhappy, contented, discontented—and so forth. The individual thus undergoes experience sometimes laughing and sometimes weeping, immersed in thought and bewildered by his own helplessness.

(h) The subtlety of Jivatma: The verse (5.9.)¹⁵ describes that It is smaller than the billionth part of the end of hair. This is just a simile and not to be taken literally. In spite of being so subtle, Jivatma is pervasive in any gross object.

(i) The embodied Soul: The verse (5.11)¹⁶ describes that by means of desires, contact, attachment and delusion, the embodied soul assumes, successively, diverse forms in various places, according to its deeds, just as the body grows when food and drink are poured into it. First there arises a desire for an object and then

the sense organs come in contact with it, next the jiva grows attached to the objects and lastly it falls a victim to the delusion created by attachment. Thus it performs various deeds, righteous and unrighteous, and as a result assumes different kinds of bodies, one after the other. The verse (5.12)¹⁷ observes that the embodied soul, by means of good and evil deeds committed by itself, assumes many forms, coarse and fine. By virtue of its actions and also of such characteristics of the mind as knowledge and desire, it assumes another body for the enjoyment of suitable objects. The individual self assumes various gross and subtle forms, from those of insects to gods, according to its past work and mental qualities (*gunas*). The subtle tendencies created by the individual soul's actions in its previous life are the cause of its union with its present body.

(j) Attainment of Transcendental personality: The verse (6.3.)¹⁸ states that he yogi who first performs actions and then turns away from them and who practices one, two, three, or eight disciplines, unites one principle with another principle and with the help of virtues cultivated by the self and of subtle tendencies attains Liberation in course of time. The disciplines one, two, three or eight referred to I here mean by one the mind, by two mind and intellect, by three mind, intellect and ego, by eight *pancha bhutas*, mind, intellect and ego. When a man performs his duties, regarding himself as an instrument of the Lord and surrendering all the fruits to Him, he is said to renounce all his duties or the sense of duty drops away from him. The verse

(6.4)¹⁹ can be divided into two sections for a better understanding. The first section reads as “He who attains purity of heart by performing actions as an offering to the Lord and merges prakriti and all its effects in Brahman, realizes his true Self and thereby transcends phenomena. This is the concept of Karma yoga taught in *Bhagavad-gita*. What the verse says is that a wise man sees the effect in the cause which is referred to as merging of prakriti and its effects in Brahman that is to say for him the universe is non-different from Brahman, the causeless cause. The second section reads “In the absence of maya, both collective and individual, all his past actions are destroyed. After the destruction of the *prarabdha karma* he attains final Liberation”. When this *prarabdha karma* which is bearing fruit gets completely exhausted the wise man, who has gone beyond *maya* or *prakriti*, attains liberation or *mukti* or freedom from the cycle of births and deaths.

(k) Whom to surrender to attain liberation ?

The verse (6.18)²⁰ declares that He who at the beginning of creation created Brahma and He who delivered the Vedas to him, He who bestows institutive wisdom unto the Jiva, do I, being desirous of liberation, take resort as my ultimate shelter. The verse (6.19)²¹ declares that to Him who is Transcendental, without a second, without being subjected by the law of activities, ever unperturbed of immortality inconceivable, faultless, stainless the bridge of immortality for the Jivas to take them from this world of mundanity to the world of Transcendence and most brilliantly shining divine light

without any blemish do I, being desirous for eternal Bliss resort. The verse (6.23)²² states that one who cherishes the equal degree of devotion to God and his Acharya, will shine forth inner experiences. It is God who teaches the disciple through an illumined human teacher. The aspects not taught by Acharya will also appear by the Acharya bhakti.

2.10. Taittiriya Upanishad :

The *Taittiriya Upanishad* is a part of the *Krishna Yajur Veda* and forms a part of the seventh, eighth and ninth chapters of the *Taittiriya Aranyaka*. This Upanishad is an overview of the entire Veda, it includes the essential content of both the *Karma and Gnana kandas* of the Veda in that sequence. It contains three chapters and 31 mantras. The first chapter of the Upanishad called *siksha valli* gives the essence of the *karma kanda* of the Veda in terms of disciplines, rituals, meditations, values, code of conduct for daily life, etc. as Veda Upanishad, as *moksha sadhana* - as means helpful for gaining the overriding purpose of life, namely *moksha* - total fulfilment in life. The second and the third chapters of the Upanishad, called *brahmananda valli* and *bhrigu valli* respectively, give the essence of the *Gnana kanda* of the Veda, in terms of knowledge of *jiva*, *jagat* and *jagadeesvara* followed by the step-by-step process of contemplation on Brahman leading ultimately to *moksha*. Since this Upanishad deals with the entire Vedic education, it is considered to be a complete Upanishad, complete in the sense that it

indicates all the necessary tools available to every person for one's continued spiritual progress towards gaining total fulfilment in life. Probably for this reason, this Upanishad is the most often recited one on all auspicious occasions, bringing the benefit of Vedic knowledge within the reach of ordinary people in daily life.

The chapter -2. Brahmananda Valli verses present personality of man and the knowledge of Atman. The 1st section speaks of Brahman as *satyam* (Reality), *Gnanam* (Knowledge) and *anantam* (Infinity). Although Brahman is a man's inmost self, he is not conscious of it because the Self is hidden by various sheaths (*kosa*) like a sword. These sheaths created by ignorance are referred to in Vedanta as *Panchakosa*. The attachment details the comparison of *Panchakosa* to different parts of the bird. The verse (8) c shows that the bliss of realizing Brahman is infinitely superior to pleasure one gets in lower levels and in this world or in heaven taking the ideal human happiness as the basis.

(a) Brahman and course of evaluation: *Brahmananda valli* (2.1.)¹ states "Om. He who knows Brahman attains the Supreme. On the above, the following mantra is recorded: "He who knows Brahman which is Reality, Knowledge and Infinity, hidden in the cave of the heart and in the highest akasa-he, being one with the omniscient Brahman, enjoys simultaneously all desires."

(b) Annamaya Kosa –Food sheath-Physical body: The verse (2.1) continues that from the Atman was born akasa; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; from food, man. He, that man, verily consists of the essence of food.

(c) Pranamaya Kosa-Vital Energy sheath : The verse(2.2)² observes that "From food, verily, are produced all creatures—whatsoever dwell on earth. By food alone, furthermore, do they live and to food, in the end, do they return; for food alone is the eldest of all beings and therefore, it is called the panacea for all." "They who worship food as Brahman obtain all food. Food alone is the eldest of all beings and therefore it is called the panacea for all. From food all creatures are born: by food, when born, they grow. Because it is eaten by beings and because it eats beings, therefore it is called food."

(d) Manomaya Kosa-Mental sheath: The verse (2.3.)³ declares that the gods breathe after the prana, so also do men and cattle; for the *prana* is the life of creatures. Therefore it is called the life of all. Those who worship the *prana* as Brahman obtain a full life; for the prana is the life of creatures. Therefore it is called the life of all.

This sheath of the *Prana* is the embodied soul of the former. Verily, different from this sheath, which consists of the essence of the *prana*, but within it, is another self, which consists of the mind. By this the

former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter.

(e) ***ViGnanamaya Kosa- Wisdom sheath:*** The verse (2.4.)⁴ states that He who knows the Bliss of Brahman, whence all words together with the mind turn away, unable to reach it—he never fears. This sheath of the mind is the embodied soul of the former. Verily, the different from this sheath, which consists of the essence of the mind, but within it, is another self, which consists of the intellect. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter.

(e) ***Anandamaya Kosa-Bliss sheath:*** The verse (2.5.)⁵ concludes that the intellect accomplishes the sacrifice; it also accomplishes all actions. All the gods worship the intellect, who is the eldest, as Brahman. “If a man knows the intellect as Brahman and if he does not swerve from it, he leaves behind in the body all evils and attains all his desires. This is the embodied soul of the former. Verily, different from this, which consists of the essence of the intellect, but within it, is another self, which consists of bliss. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter.

(f) **Forms of Supreme Bliss:** The verse (2.8)⁶ states that having realized that Brahman the seeker attains infinite bliss. Suppose there is a young man—a noble

young man—versed, the best of rulers, firm in body and strong and possesses the whole world, full of wealth, is his: that is one measure of human bliss. This human bliss, multiplied on hundred times, is one measure of the bliss of the human gandharvas, as also of a man versed in the Vedas and free from desires. This bliss of the human gandharvas, multiplied one hundred times, is one measure of the bliss of the celestial gandharvas, as also of a man versed in the Vedas and free from desires. This bliss of the celestial gandharvas, multiplied one hundred times, is one measure of the bliss of the Manes, who dwell in the long—enduring world, as also of a man versed in the Vedas and free from desires. This bliss of the Manes who dwell in the long—enduring world, multiplied on hundred times, is one measure of the bliss of the gods born in the Ajana heaven, as also of a man versed in the Vedas and free from desires. The bliss of the gods born in the Ajana heaven, multiplied one hundred times, is one measure of the bliss of the sacrificial gods who have attained to divinity by means of sacrifices, as also of a man versed in the Vedas and free from desires. The bliss of the sacrificial gods, multiplied one hundred times, is one measure of the bliss of the gods, as also of a man versed in the Vedas and free from desires. The bliss of the gods, multiplied one hundred times, is one measure of the bliss of Indra, as also of a man versed in the Vedas and free from desires. The bliss of Indra, multiplied one hundred times, is one measure of the bliss of Brihaspati, as also of a man versed in the

Vedas and free from desires. The bliss of Brihaspati, multiplied one hundred times, is one measure of the bliss of Prajapati, as also of a man versed in the Vedas and free from desires. The bliss of Prajapati, multiplied one hundred times, is one measure of the bliss of Brahma, as also of a man versed in the Vedas and free from desires.

He who is here in man and he who is in yonder sun—both are one. He who knows this, after dying from this world, attains the self which consists of food, attains the self which consist of the vital breath, attains the self which consists of the mind, attains the self which consists of intellect, attains the self which consists of bliss.

(g) The personality of a Human being: The Upanishad leads the process of Self-Discovery. As the nucleus of such discovery is the individual seeker himself, the different layers surrounding this core in the form of concentric circles are analysed and laid open with a view to make the seeker aware of his innermost real identity or in other words to make him recognize his own personality. For the purpose of this scientific analysis, the upanishad for the first time in the Vedanta literature considers the individual as an entity consisting of five different sheaths of matter, each covering the other with varying degrees of grossness, the outermost being the grossest. This theory in technical language is known as *Panchakosa* or five sheaths. The personality of a complete man comprises

of five layers which are referred to in Vedanta as *Panchakosa*. 'Kosa' means a covering or sheath. *Panchakosa* means the Five Sheaths. The scabbard of the sword covers the sword. It is of the same shape as the sword. It indicates the presence of the sword, even though it covers the sword from one's sight. The scabbard is always different from the sword and does not affect the sword in any way. Similarly the Soul or the Self is covered by the five sheaths, as shown in the diagram below. Hence the Self or the Soul is generally referred to as the Indweller.

The Personality of a human being is shown in Annexure II

The five Sheaths are 1. *Annamaya Kosa* (Food Sheath-Physical Body) 2. *Pranamaya Kosa* (Vital Air Sheath) 3. *Manomaya Kosa* (Mental Sheath) 4. *ViGnanamaya Kosa* (Wisdom or Intellectual Sheath) and 5. *Anandamaya Kosa* (Bliss Sheath).

1. *Annamaya Kosa* : 'Annam' means food and 'maya' means modifications. The body is the result of modification of food and hence called '*Annamaya*'. The food eaten is digested. It's very essence becomes the source of new life. The child grows up and develops in strength and size due to the food eaten. Finally, we die to merge into food (Earth). The earth itself becomes the food we eat. So, we are born from food (earth) and go back to food (earth). Identifying with the *Annamaya kosa*, we say- "I am tall, fair, healthy, etc." This is our Gross Body (*Sthula Sariram*). The organs

of knowledge and organs –of –action exists in this sheath. The man is compared to the bird.

Sl.	Details	Parts of the bird
1.	Right arm	Right wing
2.	Left arm	Left wing
3.	The body	Trunk
4.	The lower part of the body	Tail
5.	Complete man	Bird

2. *Pranamaya Kosa* : The Vital Air Sheath pervades the Food Sheath. It is subtler than the food sheath. The five modifications of air, which control the main physiological functions of the body, are called 'Pranas'. Even though the *Prana* is all over the body, it has five different functions. The Upanishad compares these Pranas, faculty, five functions to the analogy of the bird and it is shown below. Identified with it, a man says - "I am hungry, thirsty etc."

Sl. Names	Faulty	Functions	Part of the bird
1. <i>Prana</i>	Perception	Sense organs, Inhaling	Head
2. <i>Apana</i>	Excretion	Throwing out, Exhaling	Left wing
3. <i>Samana</i>	Digestion	Digests food	Trunk
4. <i>Vyana</i>	Circulation	Distributes, Pervades	Right wing
5. <i>Udana</i>	Absorption	Takes in knowledge	Supports Tail

3. *Manomaya Kosa* : The Mind and the five sense organs of perception together form the mental sheath.

The mind is the seat of emotions like anger, love, jealousy and compassion. It constitutes thoughts in a state of volition. It is the mind that perceives the objects of the world through the senses. If the mind does not back the sense organs, they cannot receive any stimuli. My eyes may be open; but I miss to see the object in front of me if my mind is elsewhere. It is only through the mind that the organs of action also respond to the world. Identified with the mental sheath, I say "I am happy, I am sad, I cannot hear etc."

Now the discussion is about the Sheath of the Mind, *Manomaya Kosa*.

The organs follow *prana*, the vital breath which enables them to perform their respective functions, whether they are of the human beings or animals. As *Prana* gives life to all living beings, it is called *sarvayusam*, the life of all beings. Those who worship *Prana* as Brahman attain full span of life. This *prana* is the indweller of *Annamaya Kosa* discussed earlier. The sense organs are called here as Devas - deities, because they illumine the objects for us but that too when they are fortified with *prana* or life. If the *prana* is worshipped as Brahman we attain the full span of life i.e., we get whatever is meditated upon meaning that the life's purpose is achieved. Inside this *pranamaya kosa* there is *manomaya kosa*, the sheath of the mind. Just as the *pranamaya kosa* completely fills the *annamaya kosa*, so too the *manomaya kosa* completely fills the *pranamaya kosa* and also it has the same form.

Veda Mantras carry the mind of the seeker along the path of God Realization, though through Karma Kanda. The idea of connecting *manomaya kosa* with the Vedas is that when we recite the Veda Mantras certain mental reaction develops within us and when we understand the meaning of the Mantras we bring to mind certain thoughts. Thus the Veda Mantras cause responses in the mind. The Upanishad uses the same analogy of the bird to illustrate the *manomaya kosa*.

Sl.	Vedas	Part of the bird
1.	Yajur Veda	Head
2	Rig Veda	Right wing
3.	Sama Veda	Left wing
4.	Atharva and Angiras	Tail

4. ViGnanamaya Kosa : The intellect and the five sense organs of perception together are the Intellectual Sheath. It is subtler than the former three sheaths. It controls and pervades them as well. The five senses are common to both the mental and intellectual sheaths, as perception involves both the mind and the intellect. The intellect is the seat of the values of life. What we value, we try to emulate, run after or cherish. The intellect discriminates between right and wrong, real and unreal, good and bad etc. The *Pranamaya Kosa*, *Manomaya Kosa* and the *ViGnanamaya Kosa* together form our **Subtle Body** (*Sukshma Sariram*).

The *manomaya kosa* is considered as the atma or the Self of the *pranamaya kosa*. Inside the *manomaya*

kosa is the *vignanamaya kosa*, the sheath of the intellect. *Vignanamaya kosa* fills the *manomaya kosa*. It is also of the form of *manomaya kosa*. *Vignanamaya* is of the level of the intellect, the level of decision or determination.

Again, *ViGnanamaya kosa* is thought of as a bird

Sl.	Details	Parts of the bird
1.	<i>sraddha</i> , faith and respect in the scriptures.	Head
2.	<i>rtam</i> , righteousness.	Right wing
3.	<i>satyam</i> , truth.	Left wing
4.	Yoga	Body
5.	<i>mahat</i> , Hiranyagarbha, the first manifestation of Brahman	Tail

5. Anandamaya Kosa : The subtlest and the most pervasive of the five sheaths is the Bliss Sheath. It is otherwise called the **Causal Body** (*Karana sariram*). Bliss sheath consists of *Vasanas* alone. When one is in deep sleep i.e., dreamless sleep he is in Bliss sheath. When he crosses the bliss sheath and move in to other sheaths he experiences the dream and waking states of consciousness. *Vasanas* are therefore unmanifest in deep sleep while they are manifest in the form of thoughts dreams and actions in waking state. When one enters the state of deep sleep all his mental agitations cease and he experiences undisturbed peace and bliss. Hence it is that this sheath is called Bliss sheath. But this bliss experienced in deep sleep is relative. It should

not be confused with the absolute bliss of Self-realization.

Within the *viGnanamaya kosa* (the self as intelligence) there is another self known as *anandamaya kosa*, the self as bliss. The *viGnanamaya kosa* is filled by the *anandamaya kosa* which is also like a human body having a human form. This is also compared to a bird as in the previous instances.

Sl.	Details	Part of the bird
1.	The joy of seeing things	Head
2.	The joy of acquiring things	Right wing
3.	The joy of enjoying things	Left wing
4.	The Bliss	Middle part of the body
5.	Brahman	Supporting Tail

Spiritual joy does not depend upon any external factor and we are happy despite external conditions, not because of them. This kind of joy comes from Brahman; so Brahman is said to be the support or tail of all joys. The highest joy comes when we know we are Brahman. This Brahman is the inmost Self. Because we perceive duality we suffer and as all dualities end in Brahman we become one with that joy that is Brahman

Brahman is the ultimate support of the five sheaths. These sheaths have been described in order to demonstrate the transcendental Brahman. Through the contemplation of the sheath of bliss, the aspirant ultimately realizes the pure Brahman. The example is

that the luminous ray of the gem is mistaken for the gem itself; but by following such ray one ultimately reaches the gem. Beyond the sheath of bliss there exists the Pure Brahman which transcends all duality and is the substratum of phenomenal universe.

Brahman is the innermost reality. It is untouched by any of the sheaths but is the unrelated ground of all. The purer the mind and intellect the brighter will be beam of consciousness that shoots out from the individual Knower of Brahman becomes the Brahman. (*Brahmavith Brahmava Bhavathi*). To realize the Pure Awareness which is the Atman or the Life-center is the goal of life, culmination of evolution, the fulfilment.

The five layers of sheath discussed above, along with the Eternal Life-Center as it's core, together constitute the Sprituo-physical structure of man. (Refer to Attachment)

In the next chapter *Jiva elucidated in Bhagavad-gita* will be discussed.

Notes Brihadaranyaka Upanishad

1. yo ha vai sisum sa-adhanam sa-praty-adhanam sasthanam
sa-damam veda, sapta ha dvi shato bharvyan avarunaddhi
ayam vava sisur yo yam madhyamah prah tasyaidam
evadhanam, idam pratyadhanam, pranah sthuna, annam dama (II.2.1.)
2. katama atmeti yoyam vinanamayah praneshu, hridy
antarjyotih purushah sa samanah sann ubhau lokav
anusancarati, dhyayateva lelayativa, sa hi svapno bhutva
imam lokam atikramati, mrityo rupani (IV.3.7)

3. tad ete sloka bhavanti: svapnena shariram
abhiprahatyasuptah suptan abhicakasiti; sukram adaya
punar aiti sthanam, hiranmaya purusa ekahamsah (IV.3.11)
4. salila eko drashtadvaito bhavati, esha brahmalokah, samrad
iti hainam anusasasa yajnavalkyah; eshesya parama gatih
esasya parama sampat, eso sya paramo lokah, eso sya
parama anandah; estasyaivanandasya nyani bhutani matram
upajivanti (IV.3.32.)
5. sa yatrāyam animanam nyeti, jaraya vopatapata vanimanam
nigacchati, tad yathamram va udumbaram va pippalam va
bandhanat pramucyate, evam evayam purusha
ebhyo ngebhyah sampramucya punah pratinyayam
pratiyony dravati pranayaiva (IV.3.36)
6. sa yatrāyam atma abalyam nyetya sammoham iva nyeti,
athainam ete pranabhisamayanti sa etas tejomatrah
samabhyadadano hridayam evanvavakamati, sa yatraisa
cakshushah purushah paran paryavartate, atharupajno bhavati (IV.4.1.)
7. ekibhavati, na pasyati, ity ahuh; ekibhavati, na jighrati ity
Ahuh; ekibhavati na rasayati, ity ahuh; ekibhavati, na
vadati, ity ahuh; ekibhavati na srnoti, ity ahuh; ekibhavati
na manute, ity ahuh; ekibhavati na sprusati, ity ahuh; ekibhavati
na vijanati, ity ahuh tasya haitasya hridayasyagram
pradyotate, tena pradyotenaish atma nishkramati, caksuso va
murdhno va anyebhyo va saruradshebhyah; tam
utkramantam pranoanutkramati, pranam anutkramantam
sarve prana anutkramanti; sa vijnano bhavati, sa vijnanam
evanvavakamati; tam vidya-karmanj samanvarabhete
purvaprajna ca (IV.4.2.)

8. tad esa sloka bhavati tad eva saktah saha karmanaiti
lingam mano yatra nisaktam asya; prapyantam karmanas
tasya yat kim ceha karoty ayam. tasmal lokat punar aiti
asmai lokaya karmane iti nu kamayamanah
athakamayamanah, yokamo niskama aptakama atmakamah
na tasya prana utkramanti, brahmaiva san brahmapyeti (IV.4.6.)
9. tasmin shuklam uta nelam ahuh, pingalam, haritam, lohita
ca esha pantha brahmana hanuvitah tenaiti brahmavit
punyakntaijasas ca (IV.4.9)
10. ihaiva santotha vidmas tad vayam, na cet avedir mahati
vinastih ye tad viduh, amnas te bhavanti, athetare
duhkham evapiyanti (IV.4.14.)
11. ekadhaivanudrashtavyam etad aprameyam dhruvam, virajah
para akasad aja atma mahan dhruvah (IV.4.20)
12. Te va vametāt vidurye chami aranye shaddham satyamupasetete
te archiabhisā bhavantyar chisho-aharāhma apurya ma napakshama
napakshat yan shanma puryama napakshat yan shanmasandan nadiya
eti masebhyo dvaidyatam devalokad adityama-atiya dvaidyutam vaidyutan
purusho manasa etya brahmalokau gamayatite teshu brahmalokeshu parah
paravato nvasanti tesham na panaravritia (VI.2.15.)
13. Atha ye yajnena danena tapsa lokan jayvanti te dhuma mabhisambhavanti
dhumadra trium ratreapkushiyaman napakshama pakshiyama napakshad
van shanmasan dakshinaditya eti ma sebhyah pitrulokam prtiloka cehandram
te chandram prapyanam bhavanti amstratra deva yatha soman rajanamapya
vasya pakshiya syetye ivamenamstatra bhakshayanti tesham yada tat paryavai

tyathemame vakasambhinishpadyanita akasadvayum vajor vrishtim
 vrishteteh pirthivim
 te punah purushagum bhavanti tato yoshagnan jayante lokan pratyutha uinasto
 evamevanuparivartante atha ya etan panthanan na viduste kitah patanga
 yadidam dam ashukam. (VI.2.16)

Notes Isavasya Upanishad

1. Amejadekam manaso javiyo nainaddev apnuvan purva marsat;
 Taddhavato nyan atyeti tisthat tasmin apo matcirisva dadhati (4)
2. Tecejati tannaijati taddure tadvatike
 Talantarasya sarvasya tadu sarvasyasya bahyatal (5)
3. Yastu sarvani bhutani atmanyeanu pasyati
 Sarvabhutesu catmanam atto navijngupsate (6)
4. Yasmin sarvani bhutani atmaivabhutvijnagatah
 Tatra ko moha kah soka kahetatvam avranam anupsyatah (7)
5. Sa paryagat sukram avranam asnaviran suddhama papaviddham
 Kavirmanisi paribhu svaya bhuh yatha yhyato arthan
 Vyadadat hyato arthan yadadat sasvatibhya sambhyah (8)
6. VAyranilan am tam atheda bhasmanta ariram
 Om krato smarakrtm smarratrato smarakrta smara (17)

Notes Katha Upanjshad

1. sravanayapi bahubhir yo na labhyah, sruntvantopi bahavo yam na vidyuh
 Ascaryo vaks kusalosya labdha, ascaryo jnata kusalanusisthah (1.2.7.)
2. na narenavarena prokta esa suvijneyo bahudha cintyamananah
 ananyaprokte gatir atra nasty aniyam hy atarkyam anupramanat (1.2.8)

3. kamasyaptim jagatah pratistham krator anantyam abhayasya param
 stomamahad urugayam pratistham dhsyva dhnya dhiro naciketo tyasraksih
 (2.1.11.)
4. tam durdarsam guham anupravistam guhahitam gahvarestham puranam
 adhyatmayogadhighamena devam matva dhiro harsasokau jahati (2.1.12.)
5. etac chrutva samparigrahya martyah pravruhya dharmyam anum etam apya
 sa modate modaniyam hi labdhva vivrtam sadma naciketasam manye (2.1.13.)
6. na jayate mriyate va vipascin nayam kutascin na babhuva kascit
 ajo nityah sasvato yam purano na hanyate hanyamane sarire (1.2.18)
7. hanta cen manyate hantum hatas cen manyate hatam
 ubhau tau na vijanito nayam hanti na hanyate (1.2.19)
8. anor aniyam mahato maheyan, atmasya jantor nihito guhayam
 tam akrotuh pasyati vitasoko dhatuprasadan mahimanam atmanah (1.2.20)
9. Asino duram vrajati, sayano yati sarvatah
 kastam madamadam devam mad anyo jnatum arharti (1.2.21)
10. asariram sariresu, anavasthesv avasthitam
 mahantam vibhum atmanam matva dhiro na socati (1.2.22.)
11. Nayam atma pravacanena labhyo na medhaya, na bahuna srutena
 yamevaisa vrunute tena labhyas tasyaisa atma vivmuted tanum svam (1.2.23.)
12. Atmanam rathinam viddhi, sariram rathameva tu
 buddhim tu saradhim viddhi, manah pragraham eva ca (1.3.3.)
13. indriyani hayam ahur visaya,ms tesu gocaran
 Atmendriyamanoyuktam bhoktety ahur manisinah (1.3.4)
14. yas tva vijnanavan bhavaty ayuktena manasa sada
 tasyendriyany avasyani dustasva iva saratheh (1.3.5.)

15. yas tu vijñanavan bhavati, yuktena manasa sada
tasyendriyahi vasyani sadasva iva saratheh (1.3.6.)
16. yas tv avijñanavan bhavaty amanaskas sada suchih
na sa tat padam apnoti samsaram cadhigacchati (1.3.7.)
17. yas tu vijñanavan bhavati samanaskas sada suchih
sa tu tat padam apnoti yasmat bhuyo na jayate (1.3.8.)
18. etac chrutva samparigrhya martyah pravruhya dhamyam anum etam apya
sa modate modaneyam hi labdhva vivrtam sadma naciketasam manye (1.2.13.)
19. anyatra dharmad anyatradharmad anyatrasmat krtakrtat
anyatra bhutac ca bhavyac ca yat tat pasyasi tad vada (1.2.14.)
20. paranci khani vyatrunat svayambhus tasmāt paran pasyati nantaratman
kas cid dhirah pratyagatmanam aiksad avrtacaksur amrtatvam icchan.
(2.1.1.)
21. paracah kaman anuyanti balas te mrtyor yanti vitatasya pasam
atha dhira amrtatvam viditva dhruvam adhruvesv iha na prarthayante (2.1.2.)
22. yonim anye prapadyante sareratvaya dehinah
sthanum anye nusamyanti, yatha karma, yatha srutam (2.2.7.)
23. iha ced asakad bodddhum prak sarirasya visrasah
tatah sargesu lokesu sariratvaya kalpate (2.3.4.)
24. satam caika ca hrdayasya nadyas tasam murdhanam abhinihsrtaika
tayordhvam ayann amrtatvam eti, visvan anya utkramane bhavanti (2.3.16.)

Notes Kena Upanishad

1. Kena sitan patati pres itam manah Kena pr an h prathamah praṭti yukath

- Kenasitam vacaminam vadanti caksus rotam ka u devo yunakti (1.1)
2. Srotraya srotram, manaso mamovat manotat vaco na vacam san pranasya
Chaksusah caksuh atimucya pranah pretyasmat lokat amṛta dhirih bhavanti (1.2)
3. Na tatra caksuh gacchati na vak gaccchati gacchati no manah
Na vidmo na vijanimo yathaitadanusisyat (1.3)
4. Anyadeva tat viditāt atho aviditāt adhi
Iti susrūma purveam ye nah tat vyaccasire (1.4.)
5. Yadvac anabhyunditam ditam yenavagabhyudyate
Tadeva brahma tvam viddhi nedam yadidam upasate (1.5)
6. Yanamanasa na manute yenahur mano matam
Tadeva brahma tvam viddhi nedam yadidam upasate (1.6.)
7. Yaccasusa na pasyati yena caksumsi pasyati
Tadeva brahma tvam viddhi nedam yadidam upasate (1.7.)
8. Yacchrotrena na srunoti yena srotram idam srutam
Tadeva brahma tvam viddhi nedam yadidam upasate (1.8.)
9. Yat pranena na pranti yena pranah praniyate
Tadeva brahma tvam viddhi nedam yadidam upasate (1.9.)
10. Iha cedavedit ātha satyamasti na cedihat mahati vinastih
Bhutesu bhutesu vicitya dhirah pretyasmat lokat amṛta bhavanti (2.5.)

Notes Mandukya Upanishad

1. sarvam hy etad brahma, ayam ātma brahma
soyam ātma catuspat (2)

2. jagarita sthano bahisprajnah saptanga
ekonavimsatimukhah sthulabhug vaisvanarah prathamah padah (3)
3. svapnasthano tahprajnah saptanga ekonavimsatimukhah
praviviktabhuk tajjaso dvetiyah padah (4)
4. yatra supto na kanchana kamam kamayate na kanchana svapnam
pasyati tatah sushuptam h a sushupta sthana ekibhuthah prajnanaghana
evananda mayo hy ananda bhuk h cheto mukhah prajnas tritiyah padah (5)
5. esa sarvesvarah esa sarvajnah, esontaryami
esa yonih sarvasya prabhavapyayau hi bhutanam (6)
6. na prajnana-ghanam, na prajnam, naprajnam
adrstam, avyavaharayam, agrahyam, alaksanam
acintyam, avyapadesyam, ekatmapratyayasaram
prapancopasyamam, santam, sivam, advaitam
caturtham manyante, sa atma, sa vijneyah (7)
7. soayam atmadhyaksharam onkaro adhimatram pada matra
matrashchapada akara ukaro makara iti (8)

Notes - Mundaka Upanishad

1. tasami sa hovaca dve vidye veditanye iti ha sma yad
brahmavido vadanti para caivapara ca (1.1.4)
2. tatrapara rig vedo yajur vedah sama vedo tharvavedah siksa kalpo
vyakaranam niruktam chando jyotisam iti
atha para yaya tad aksaram adhigamyate (1.1.5)
3. yat tad adresyam, agrahyam, agotram, avamam, acaksuh srotram tad apani padam
nityam vibhum sarva gatam susuksmam tad avyayam
yad bhuta yonim paripasyanti dhirah (1.1.6)

4. dva suparna sayuja sakhaya samanam vruksam parisasvajate
tayor anyah pippalam svadv atty anasnan anyo bhicakasiti (3.1.1)
5. samane vrukse puruso nimagno nisaya socati muhyamanah
justam yada pasyaty anyam isam asya mahimanam iti, vita sokah (3.1.2.)
6. satyena labhyas tapasa hy esa atma samyag jnanena brahmacharyena nityam
antah sarire jyotir mayo hi subhro yam pasyanti yatayah ksinadosah (3.1.5)
7. satyam eva jayate nantam, satyena pantha vitato deva yanah
yenakramanty rsayo hy apta kama yatra tat satyasya paramam nidhanam (3.1.6.)
8. brhac ca tad divyam acintya rupam suksmac ca tat suksma taram vibhati
durat sudure tad ihantike ca pasyatsv ihaiva nihitam guhayam (3.1.7.)
9. na caksusa grhyate napi vaca nanyair devaih tapasa karmana va
jnana prasadena visuddha sattvas tatas tu tam pasyate niskalam dhyayamanah (3.1.8.)

Notes Svetasvatara Upanishad

1. etaj jneyam nityam evatmasamstham natah param veditavyam hi kimcit
bhokta bhogyam preitarah ca matva sarvam proktam trividham brahman etat (1.12)
2. ghnatat param mandam ivatisuksmam jnatva sivam sarvabhutesu gudham
visvasyaikam parivestitaram jnatva devam mucyate sarvapasaish (4.16)
3. na samdarse tisthati rupam asya na caksus pasyati kascanainam
hrda hrdistha manasa ya enam evam vidur amrtas te bhavanti (4.20)
4. vahner yatha yonigatasya murtir na drusyate naiva ca linganasah
sa bhuya evendhanayonigrihyas tadvobhayam vai pranavena dehe (1.13)
5. svadeham aranim krtva pranavam cottararatrim
dhyananirmathanabhyasad devam pasyen nigudhavat (1.14.)

6. tilesu tailam dadhaneva sarpir apah srotahsv aranisu cagnih
evam atma atmani grhyate sau satyenainam tapasa yo upasyati (1.15.)
7. sarvavyapinam atmanam ksiue sarpir ivarpitam
atmavidyatapomulam tad brahmopanisatparam tad brahmopanisatparam (1.16)
8. yathaiva bimbam mrdyopaliptam tejomayam bhrajate tat sudhantam
tad vatmatattvam prasamiksyā deha ekah krtartho bhavate vitasokah (2.14)
9. yad atmatattvena tu brahmatattvam dipopameneha yuktah prapasyet
ajam dhruvam sarvatattvair visuddham jnatva devam mucyate sarvapasaḥ (2.15.)
10. angusthamatrah puruso ntaratma sada jananam hrdaye samnivistah
hrda manisa manasabhikpto ya etad vidur amnastas te bhavanti (3.13)
11. navadvare pure dehi hamso lelayate bahih
vasi sarvasya lokasya sthavarasya carasyh ca (3.18.)
12. anor aniyā mahato mahiyan atma guhayam nihito sya jantoh
tam akrtum pasyati vitasoko dhatuprasadan mahimanam ism (3.20)
13. dva suparna sayuja sakhya samanam vruksam parisasvajate
tayor anyah pippalam svadv atty anasnan anyo abhicakasiti (4.6.)
14. samane vrkse puruso nimagno anuisaya socati muhyamanah
justam yada pasyaty anyam isam asya mahimanam iti vitasokah (4.7.)
15. valagrasatabhagasya satadha kalpitasya ca
bhago jivah sa vijneyah sa canantyaya kalpate (5.9.)
16. samkalpanasparsanadrustimohair grasambuvrustya catnavivruddhijanma
karmanugany anukramena dehi sthanesu rupan abhisamprapadyate (5.11.)
17. sthulani suksmani bahunī caiva rupani dehi svagunair vrunoti
kriyagunair atmagunais ca tesam samyogahetur aparo pi drustah (5.12.)

18. tat karma krtva vinivartya bhuyas tattvasya tattvena sametya yogam
ekena dvabhyam tribhir astabhir va kalena caivatmagunais ca suksmaih (6.3.)
19. arabhya karmani gunanvitani bhavams ca sarvan viniyojayed yah
tesam abhave krtakarmanasah karmaksaye yati sa tattvato nyah (6.4.)
20. yo brahmanam vidadhati purvam yo vai vedam sca prahinoti tasmai
tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye (6.18.)
21. niskalam niskriyam santam niravadyam niranjanam
amrtasya param setum dagdhendhanam ivanalam (6.19)
22. yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah (6.23.)

Notes Taittiriya Upanishad

1. aum brahma vidapnoti paramah tadesha abhyukta
satyam jnanamanantam brahma yo veda nihitam guhayam parame vyomanah
so ashnute sarvanah kaman saha brahmana vipashchiteti
tasmadva etasmadatmana akashah sambhutat akashadvayuh
vayoragnih agnerapah ad bhbyah prithivi
prithivya oshadhyah oshadhibhyo annamah annatpurushah
sa va esha purusho annarasa mayah
tasyedameva shirah
ayam daxinah paksah ayamuttarah paxah
ayamatma idam puchcham pratishtha
tadapyesha shloko bhavati (2.1)
2. annadvai prajah prajayante yah kashcha prithivim shrutah
atho annenaiva jivanti athainadapi yantantatah

annam hi bhutanam jyeshtamah tasmath sarvaushadhamuchyate
 sarvam vai teannamapnuvanti ye annam brahmopasate
 annam hi bhutanam jyeshtamah tasmatah sarvaushadhamuchyate
 annadah bhutani jayante jatanyannena vardhante
 adyate atti cha bhutani tasmadannam taduchyata iti
 tasmadva etasmadannarasamayatah anyo antara atma pranamayah
 tenaisha purnah sa va esha purushavidha eva
 tasya purushavidhatamah anvayam purushavidhah
 tasya prana eva shirah vyano dakshinah pakshah
 apana uttarah pakshah akasha atma
 prithivi puchcham pratishtha tadapyesha shloko bhavati (2.2)

3. pranam deva anu prananti manushyah pashavashcha ye
 prano hi bhutanamayuh tasmatah sarvayushamuchyate
 sarvameva ta ayuryanti ye pranam brahmopasate
 prano hi bhutanamayuh tasmatah sarvayushamuchyata iti
 tasyaisha eva sharira atma yah purvasya
 tasmadva etasmatah pranamayatah anyo antara atma manomayah
 tenaisha purnah sa va esha purushavidha eva
 tasya purushavidhatamah anvayam purushavidhah
 tasya yajureva shirah rigdaxinah pakshah samottarah pakshah
 adesha atma atharvangirasah puchcham pratishtha
 tadapyesha shloko bhavati (2.3)

4. yato vacho nivartante aprapya manasa saha
 anandam brahmano vidvanah na bibheti kadachaneti
 tasyaisha eva sharira atma yah purvasya
 tasmadva etasmanmanomayatah anyo antara atma vijnanamayah

tenaisha purnah sa va esha purushavidha eva
 tasya purushavidhatamah
 anvayam purushavidhah tasya shraddhaiva shirah
 ritam dakshinah pakshah
 satyamuttarah paxah yoga atma mahah puchcham pratishtha
 tadapyesha shloko bhavati (2.4)

5. vijnanam yajnam tanute karmani tanute api cha
 vijnanam devah sarve
 brahma jyeshtamupasate vijnanam brahma chedveda
 tasmachchenna pramadyati sharire papmano hitva
 sarvankamansamashnuta iti
 tasyaisha eva sharira atma
 yah purvasya tasmadva etasmadvijnanamayatah
 anyo antara atma anandamayah tenaisha purnah
 sa va esha purushavidha eva tasya purushavidhatamah
 anvayam purushavidhah tasya priyameva shirah modo dakshinah pakshah
 pramoda uttarah pakshah ananda atma brahma puchcham pratishtha
 tadapyesha shloko bhavati (2.5)

6. sa eko manushyagandharvanamanandah shrotriyasya chakamahatasya
 te ye shatam manushyagandharvanamanandah
 sa eko devagandharvanamanandah shrotriyasya chakamahatasya
 te ye shatam devagandharvanamanandah
 sa ekah pitrinam chiralokalokanamanandah
 shrotriyasya chakamahatasya
 te ye shatam pitrinam chiralokalokanamanandah
 sa eka ajanajanam devanamanandah

shrotriyasya chakamahatasya

te ye shatam ajanajanam devanamanandah

sa ekah karmadevanam devanamanandah ..2

ye karmana devanapiyanti shrotriyasya chakamahatasya

te ye shatam karmadevanam devanamanandah

sa eko devanamanandah shrotriyasya chakamahatasya

te ye shatam devanamanandah sa eka indrasya anandah .. 3

shrotriyasya chakamahatasya te ye shatamindrasya anandah

sa eko brihaspateranandah shrotriyasya chakamahatasya

te ye shatam brihaspateranandah sa ekah prajapateranandah

shrotriyasya chakamahatasya

te ye shatam prajapateranandah

sa eko brahmana anandah shrotriyasya chakamahatasya .. 4

sa yashchayam purushe yashchasavaditye sa ekah

sa ya evanvitah asmallokatpretya

etamannamayamatmanamupasankramati

etam pranamayamatmanamupasankramati

etam manomamayamatmanamupasankramati

etam vijñanamamayamatmanamupasankramati

etamanandamayamatmanamupasankramati

tadapyesha shloko bhavati

(2.8)

3. JIVA ELUCIDATED IN *BHAGAVAD-GITA*

Prelude :

The *Bhagavad-gita* forms a chapter of the *Mahabharata*. It contains eighteen chapters and 700 slokas. The *Bhagavad-gita* professes to give the essence of Upanishads. It contents itself with a synthesis of the older teachings. It deals with the infinite unknown in a different way which is also the only possible way. It may be asked why anyone should worry about the unknown. Of what use is it? The answer is that to ignore the real is foolish. The unknown is no less real because it is unknown. We know this much about it, that it is there and has profound relation to all that exists including ourselves.

This chapter elucidates the nature of Jiva, effect of gunas on the embodied Soul, and at the time of death, three fold happiness enjoyed by Jiva, the positive actions and attainment of liberation, nature of persons who attain *paramapada*, the bright and dark paths travelled by the soul, attainments of yogis, the fate of those who are ignorant and men of right knowledge.

3.1. Births are many :

(i) The Lord Krishna in *Bhagavad-gita* (4.5.)¹ states that many births have been passed by Him and Arjuna. He added **that because of the power of his intellect is observed by his past good and bad actions**, he did not know. But the Lord knows them all because of His unobscured power of knowledge, He being by nature eternal, pure, intelligent and free.

3.2. The nature of Jiva :

(ii) The Lord in verse (2.13)² states that just as childhood, youth, and old age in this body are stages of experience to the processor of the body, so also is the attainment of another body after death. The man who has the strength of spiritual knowledge does not fall in to error such being the truth. (iii) The verse (2.17)³ states that know that to be indestructible by which all these living beings here on earth are pervaded. No one can work the destruction of that imperishable entity. (iv) The verse (2.20)⁴ observes that the Soul is not born, nor it dies, nor having been, ceases at any time to be, unborn, unchanging, ever abiding, primeval, it is not killed when the body is killed. (v) The verse (2.22)⁵ declares that men cast off worn-out garments and put on new ones. Even so the Soul casts off worn-out bodies, and enter in to new bodies. (vi) The verse (2.23)⁶ describes that the Self is without parts, weapons cannot divide It in to parts. Even fire cannot burn it to ashes. The power of water by moistening It operates with regard to the Self. So also the wind cannot dry up this Self. (vii) The verse (2.24)⁷ repeatedly, introduces in different words, states that this Soul is uncleavable, It is incombustible, It cannot be drenched or dried up, It abides forever, all pervasive, stable, immovable, primeval. (viii) The verse (2.25)⁸ states that the Self is said to be unmanifested, unthinkable, and unchangeable. Therefore knowing it as such you should not grieve (ix). The verse (2.29)⁹ declares that some look upon

the Self as wonderful. Others speak of It as wonderful. Others again hear of It as a wonder. And still others, though hearing, do not understand It at all. To give it another interpretation: He who realizes this Self is something like a wonder, and he who speaks, as also he who learns, of It (is like a wonder). Such a person will be one in several thousand men. (x) The verse (2.30)¹⁰ states that the Self thus dwells in the body of everyone is ever-abiding and invulnerable, it is not for you, therefore to grieve for any creature (xi). The verse (13.32)¹¹ observes that as the all-pervasive *Akasa*, though present everywhere, because of its subtlety, innate property of penetration, it does not get affected by mire and the like. So also the self, existent in the body everywhere is not tainted. (xii) The verse (13.33.)¹² states that as the one sun illuminates the whole world, so does he who abides in the *kshetra*, the entire field. The analogy of the sun applies to the Self in two senses. Like the one sun (reflected in the various reservoirs), the Self is in one in all bodies. And like the Sun Self is untainted. (xiii) The verse (13.34)¹³ declares that they who thus, with the eye of knowledge, perceive the distinction between the *kshetra* and *kshetragna* and also abandon the *Prakriti* (the material cause) of beings, they go to the Supreme Reality Brahman and do not take body again.

3.3. Effect of *gunas* on the embodied Soul :

(xiv) The verse (14.5)¹⁴ states that *Sattva*, *Rajas*, *Tamas gunas*, born of *Prakriti*, bind fast the indestructible Soul in the body. The *gunas* are qualities

or attributes of substances and they bind fast the *kshetragna*, since they become capable of manifesting their peculiarities only by making him the support (of their existence) (xv) The verse (14.6)¹⁵ states that of these, *Sattva*, which being stainless is luminous and free from evil, binds by attachment to happiness and by attachment to knowledge (xvi). The verse (14.7)¹⁶ describes the *Rajas* to be of nature of passion, the source of thirst and attachment, it binds fast, by attachment to action (xvii). The verse (14.8.)¹⁷ declares *Tamas* born out of ignorance, delusive to all embodied beings binds fast, by negligence, indolence and sleep. (xviii) The verse (14.9)¹⁸ consolidates that *Sattva* attaches to happiness, *Rajas* to action and *Tamas* attaches to negligence. (xix) The verse (14.16)¹⁹ states that the fruit of good actions is *sattvika*, and pure; verily the fruit of *Rajas* is pain and the fruit of *Tamas* is ignorance (xx). The verse (14.17)²⁰ states that *Sattva* arises from intelligence, and greed from *Rajas* negligence, delusion and ignorance from *Tamas*.

3.4. Effect of gunas at the time of death :

(xxi) The verse (14.14)²¹ states that if the embodied Self meets with death when *Sattva* is predominant, then he reaches the region of those who know the highest, such as *Brahmaloka*, which is not contaminated by *Rajas* or *Tamas*. Any how this is not *moksha* (xxii) The verse (14.15)²² states that if the embodied Self meets with death when *Rajas* is predominant, he is born among those attached to actions, so dying in

Tamas, he is born in the womb of irrational, cattle and the like (xxiii). The verse (14.18.)²³ declares that those who abide in the functions of *Sattva-gunas* will be born in the world of the devas and the like. The *Rajasikas* will be born among men. And the *Tamasikas* will be born in the wombs of cattle and the like.

3.5. Threefold happiness enjoyed by Jiva :

(xxiv) The verse (18.37.)²⁴ describes that the happiness which is like poison initially since it is preceded by extreme exertion in acquiring knowledge, the happiness arising on the fruition of knowledge is like nectar at the end; that happiness is declared to be *Sattvik* because it is born of the transparency of one's own intellect (xxv). The verse (18.38)²⁵ states that which arising from the contact of object with sense, is at first like nectar, but at the end is like poison, that happiness is declared to be *Rajasik* (xxvi). The verse (18.39.)²⁶ speaks of that happiness which both in the beginning and in the end produces confusion to the self, which springs up from sleep, indolence and negligence, that is declared to be *Tamasik* (xxvii). The verse (18.40.)²⁷ concludes that there is no entity on earth, or in heaven among devas, that is freed from these three *gunas*, born of *Prakriti*.

3.6. Positive actions and attainment of Liberation:

(xxviii) The verse (14.20)²⁸ declares that he who serves Him with unswerving devotion going beyond these gunas, becomes qualified for *moksha* (liberation). (xxix) The verse (18.56.)²⁹ states that though ever

engaged in performing all the actions as pertaining to his station, he who takes refuge in Him, by His grace attains the imperishable abode (xxx). The verse (18.57.)³⁰ advises dedicating mentally all works to Him, eager to reach Him, practice *Buddhi-yoga*, i.e., concentration of mind on Him as your sole refuge, ever filling your mind with Him (xxxi). The verse (18.65)³¹ instructs to fix your thought on Him, be devoted to Him, be his worshiper, sacrifice to Him, pay your respectful obeisance to Him alone. Thus offering to Vasudeva all your aims, means and ends you shall reach Him. The Lord makes a solemn promise in this matter as you are dear to Him. (xxxii) The verse (18.66)³² contains the assurance of the Lord. He instructs relinquishing all dharmas, taking refuge in Him alone. He will liberate you from all sins; and grant *moksha*, grieve not.

3.7. What sort of persons reach *paramapada*?

(xxxiii) The Lord Krishna in verse (15.5)³³ declares that persons free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, with desires completely receded, liberated from the pairs of opposites, the agreeable and the disagreeable, pleasure and pain, the undeluded reach that goal eternal.

3.8. The bright and dark paths :

(xxxiv) The Lord Krishna in verse (8.23)³⁴ speaks of the path travelling when the dead, yogins go to return not, in which they are not born again and the path travelling in which they will suffer rebirth. (xxxv) The

verse (8.24)³⁵ continues that the knowers of Brahman departing in Fire, Light, day-time, the bright fort night, after the six months of the northern passage of Sun go to Brahman. (xxxvi) The Lord continues in verse (8.25)³⁶ that the yogi travelling in the path of smoke, night-time, the dark fort night, the six months of the Southern passage of the Sun, attaining the lunar light returns. (xxxvii) The Lord in verse (8.26)³⁷ adds that these bright and dark paths of the worlds are considered eternal. They are open only to those qualified for knowledge or for action, not for the entire world. Of the two, by the one, the bright path man goes to return not, by the other (dark path) he returns again. (xxxviii) The Lord in verse (8.27)³⁸ advised Arjuna, to know the path leading to *samsara* and the path leading to *moksha* and remain steadfast in yoga.

3.9. The attainment of Yogins :

(xxxix) The Lord in verse (6.41)³⁹ states that a yogi engaged in *karma*, *Gnana*, *bhakti* yogas who has fallen in yoga (called as *yoga-bhakta*) attains the worlds of the righteous (the upper worlds up to Brahma-loka) and having dwelt, enjoyed residence there for very long years, on termination of the enjoyment (in those worlds) takes birth in home of the pure, those who act in the manner prescribed in *sastras* and the prosperous, those endowed with plenty. (XL) The Lord continues in verse (6.42)⁴⁰ that a yogi with detachment (*vairagya*) without attaining the upper worlds for enjoyment, is indeed born in to a family of wise yogins- that of (materially) poor

yogins endowed with *Brahma-vidya* (Science of the Absolute). Verily a birth such as this, in to a family of yogis, is very very rare to obtain in this world. This is more difficult to get, than the one explained in the previous verse. (Great yogins like Vashishta, Vyasa, Janaka, Yagnavalkya, Asvapathy and Raikyar were living with family and attained *Gnana*) (XLi) The Lord in verse (6.43) ⁴¹ speaks of the advantages of a *yoga-bhakta* born in the family of yogins, thus, he is united with the intelligence (knowledge concerning the self) in the previous body, and strives more than before for perfection (XLii). The Lord Krishna in verse (6.44) ⁴² explains how he gets united with the intelligence acquired in his previous body thus : By that very previous practice, he is verily borne on, even in spite of himself. Even the person who entered the path of yoga with a view to understanding its nature, who had fallen in yoga, discards the fruit of performance of actions prescribed by Veda. How much more would he benefit who understands yoga and with steadfast devotion practices it! (XLiii) The Lord in verse (6.45) ⁴³ continues that the yogi striving with assiduity, putting forth greater and greater effort, purified of taint, cleansed of sins, gaining perfection through many births, reaches the highest, the most exalted goal.

3.10. The fate of those who are ignorant :

(XLiv) The Lord Krishna in verse (9.20) ⁴⁴ explains the fate of those who are ignorant and long for objects of desire, following the *karma kanda* of *Vedas*. The

knowers of three *Vedas*, *Rig*, *Yajur* and *Sama*, being purified by drinking the *soman-juice* (offered in the sacrifice), worshiping Him in the form of *Vasus* and other Gods, by yagna and pray for passage to (*svarga*) heaven, reach there. After reaching the holy land of devas, the abode of Indra, they enjoy the divine, extraordinary super natural pleasures of the devas, Gods (*aprakrta*) (XLv). The Lord in verse (9.21) ⁴⁵ continues that these men having enjoyed the vast *svarga*-world return to this mortal world, on exhaustion of their merit (*punya*). Thus by following mere Vedic rituals, desiring desires, longing for objects of enjoyment, they come and go. This way they never attain freedom any way.

3.11. The men of right knowledge :

(XLvi) The Lord Krishna in verse (9.22) ⁴⁶ speaks of persons of right knowledge, who are devoid of desires. The Lord assures that those persons who meditating on Him alone, as non-separate, worship Him all around, to them who are ever devoted, the Lord secures both (*yoga*) i.e., getting what is not already possessed and (*kshema*) i.e., preservation of what comes in to possession. We may recall that the Lord had declared that He regards these wise men as His very self vide verse (7.18) and stated that he is dear to Him as declared in verse (7.17).

We shall discuss the *Artha panchakam* in the next chapter.

Notes Bhagavad-gita

1. Bahuni me vyatitani janmani tava charjuna
Tanyaham veda sarvani na twam vetha parantapa
(Bhagavad-gita 4.5)
2. Dehinosmin yatha dehe kaumaram yauvanam jara
Tatha dehantara praptir dhiras tatra na muhyati (BG 2.13)
3. Avinashi tu tad viddhi yena sarvam idam tatam
Vinasham avyayasyasya na kashchit kartum arhati (BG 2.17)
4. Na jayate mriyate va kadachin
Nayam bhutwa bhavita va na bhuyah
Ajo nityah shashwatoyam purano
Na hanyate hanyamane sharire (BG 2.20)
5. Vasamsi jirnani yatha vihaya
Navani grihnati naroparani
Tatha sharirani vihaya jirna
Nyanyani samyati navani dehi (BG 2.22)
6. Nainam chindanti shastrani nainam dahati pavakah
Na chainam kledayantyapo na shoshayati marutah (BG 2.23)
7. Achedyoyam adahyoyam akledyoshoshya eva cha
Nityah sarvagatah sthanur achaloyam sanatanah (BG 2.24)
8. Avyaktoyam achintyoyam avikaryoyam uchyate
Tasmad evam veditwainam nanushochitum arhasi (BG 2.25)
9. Ashcharyavat pashyati kashchid enam
Ashcharyavad vadati tathaiva chanyah

- Ashcharyavachainam anyah shrunoti
Shrutwapyenam veda na chaiva kashchit (BG 2.29)
10. Dehi nityam avadhyoyam dehe sarvasya bharata
Tasmat sarvani bhutani na twam shochitum arhasi (BG 2.30)
11. Anaditwan nirgunatwat paramatmayam avyayah
Sharirasthopi kaunteya na karoti na lipyate (BG 13.32)
12. Yatha sarvagatam saukshmyadakasham nopalipyate
Sarvatravasthito dehe tathatma nopalipyate (BG 13.33)
13. Yatha prakashayatyekah kritsnam lokamimam ravih
Kshetram kshetri tatha kritsnam prakashayati bharata (BG 13.34)
14. Satwam rajastama iti gunah prakriti sambhavah
Nibadhnanti mahabaho dehe dehinam avyayam (BG 14.5)
15. Tatra satwam nirmalatwat prakashakam anamayam
Sukhasangena badhnati jnanasangena chanagha (BG 4.6)
16. Rajo ragatmakam viddhi trishnasangasamudbhavam
Tannibadhnati kaunteya karmasangena dehinam (BG 14.7)
17. Tamastwajnanajam viddhi mohanam sarvadehinam
Pramadalasyanidrabhis tannibadhnati bharata (BG 14.8)
18. Satwam sukhe sanjayati rajah karmani bharata
Jnanamavritya tu tamah pramade sanjayatyuta (BG 14.9)
19. Karmanah sukritasyahuh satwikam nirmalam phalam
Rajasastu phalam dukkham ajnanam tamasah phalam (BG 14.16)

20. Satwaat sanjayate jnanam rajaso lobha eva cha
Pramadamohau tamaso bhavatojnanameva cha (BG 14.17)
21. Yada satwe pravriddhe tu pralayam yati dehabhrit
Tadotamavidam lokaan amalan pratipadyate (BG 14.14)
22. Rajasi pralayam gatwa karmasangishu jayate
Tathaa praleenastamasi moodhayonishu jaayate (BG 14.15)
23. Urdhwam gacchanti satwastha madhye tishthanti rajasah
Jaghanyagunavritistha adho gachanti tamasah (BG 14.18)
24. Yatadagre vishamiva parinamemritopamam
Tatsukham satwikam proktam atmabuddhiprasadajam (BG 18.37)
25. Vishayendriya samyogad yatadagremritopamam
Pariname vishamiva tatsukham rajasam smritam (BG 18.38)
26. Yadagre chaanubandhe cha sukham mohanamaatmanah
Nidralasyapramadotham tatamasamudahritam (BG 18.39)
27. Na tadasti prithivya va divi deveshu va punah
Satwam prakritijair muktam yadebhih syat tribhgunaih (BG 18.40)
28. Gunanetanatiya trin dehi dehasamudbhavan
Janmamrityujaraduhkhair vimuktomritamashnute (BG 14.20)
29. Sarvakarmanyapi sada kurvano madvyapashrayah
Matprasadadavapnoti shashwatam padamavyayam (BG 18.56)
30. Chetasa sarvakarmani mayi sanyasya matparah
Buddhiyogam upashritya macchitah satatam bhava (BG 18.57)

31. Manmana bhava madbhakto madyaji mam namaskuru
Mamevaishyasi satyam te pratijane priyosi me (BG 18.65)
32. Sarvadarman parityajya mamekam sharanam vraja
Aham twa sarvapapebhyo mokshayishyami ma shuchah (BG 18.66)
33. Nirmanamoha jitasangadosha
Adhyatmanitya vinivritakamah
Dwandwairvi muktah sukhaduhkhasamjnair
Gachantyamudhah padamavyayam tat (BG 15.5)
34. Yatra kale twanavritim avrittim chaiva yoginah
Prayata yanti tam kalam vakshyami bharatarshabha (BG 8.23)
35. Agnijyotirahah shuklah shanmasa uttarayanam
Tatra prayata gachanti brahma brahmavido janah (BG 8.24)
36. Dhūmo ratristatha krishnah shanmasa dakshinayanam
Tatra chandramasam jyotir yogi prapya nivartate (B.G 8.25.)
37. Shuklakrishne gati hyete jagatah shashwate mate
Ekaya yatyanavrittim anyayavartate punah (BG 8.26)
38. Naite sriti partha janan yogi muhyati kashchana
Tasmat sarveshu kaleshu yogayukto bhavarjuna (BG 8.27)
39. Prapya punyakritam lokanushitwa shashwatih samah
Shuchinam shrimatam gehe yogabhrashtobhijayate (BG 6.41)
40. Athava yoginameva kule bhavati dhimatam
Etaddhi durlabhataram loke janma yadidrisham (BG 6.42)

41. Tatra tam buddhisamyogam labhate paurvadehikam
Yatate cha tato bhuyah samsiddhau kurunandana (BG 6.43)
42. Purvabhyasena tenaiva hriyate hyavashopi sah
Jijnasurapi yogasya shabdabrahmativartate (BG 6.44)
43. Prayatnadyatamanastu yoge samshuddhakilbishah
Anekajanmasamsiddhas tato yati param gatim (BG 6.45)
44. Traividya mam somapah putapapa
Yajnairishta swargatim prarthayante
Te punyamasadya surendraloka-
Mashnanti divyan divi devabhogan (BG 9.20)
45. Te tam bhukta swargalokam vishalam
Kshine punye martyalokam vishanti
Evam trayidharmamanuprapanna
Gatagatam kamakama labhante (BG 9.21)
46. Ananyashchintayanto mam ye janah paryupasate
Tesham nityabhiyuktanam yogakshemam vahamyaham (BG 9.22)

4. ARTHA PANCHAKAM

The Srivaishnava Acharyas have devised a wonderful technique called *Artha Panchakam*. The five steps to be followed are (i) Who are you?(ii) What is the goal ? (iii) What are the resulting benefits?(iv) what are the ways to achieve? and (v) What are the abstractions to overcome?

Artha Panchakam :

Sl.	Classifications	Sub-divisions
1.	<i>Sva-swarupa</i> – Nature of Soul	1.1. Nithyas - ever free 1.2. Muktas - freed 1.3. Baddha - bound. 1.4. Kevala - the isolated 1.5. Mumukshu - seeker of liberation
2.	<i>Para-swarupa</i> - Nature of God	2.1 Para - The Supreme 2.2. Vyuha - emanations 2.3. Vibhava - incarnations 2.4. Antaryami - indweller 2.5. Archa - the image manifestations.
3.	<i>Purushartha</i> - <i>swarupa</i> – Nature of Goal	3.1. Dharma - religiosity 3.2. Artha - economic development 3.3 Kama - sense gratification 3.4. Kaivalya - enjoyment of the soul 3.5. Moksha - enjoyment of the Lord
4.	<i>Paya-swarupa</i> – Nature of Means	4.1 Karma - the path of action, 4.2. <i>Gnana</i> - the path of knowledge, 4.3. Bhakti - the path of Devotion,

- 4.4. Prapatti - the path of surrender,
4.5. Acharya Bhimana - devotion to Acharya

5. Virodhi-swarupa- Nature of obstructions	5.1. <i>Swarupa-virodhi</i> - Anti-Soul,
	5.2. <i>Paratattva-virodhi</i> - Anti-God
	5.3. <i>Purushartha virodhi</i> - Anti-Goal
	5.4. <i>Upaya-virodhi</i> - Anti - Means
	5.5. <i>Prapatti-virodhi</i> - Anti - fruit.

This chapter covers the *Artha Panchakam* composed by Pillai Lokacharya, *Artha Panchakam* in Tamil pasurams and *Artha Panchakam*, *Adhikara-4*, *Rahasya Traya Sara* composed by Vedanta Desika.

4.1. *Artha Panchakam* of Pillai Lokacharya :

Introduction :

Pillai Lokacharya (AD 1213-1323) son of Acharya Vadakku Tiruvudhi Pillai learnt from his father. He was the first to write independent treatises, presenting the Vedanta in vernacular language. He and his brother remained as Brahmacharis. He authored 18 *Rahasya Granthas* collectively known as *Ashtadasa Rahasya* with mercy towards the samsaris. He should be considered a social revolutionary in that he was the first Acharya who wrote independent works in the vernacular language that expounded the Vedanta. He very staunchly held that all that mattered was devotion to the Lord and that any consideration of the caste of a *Bhagavata* constituted a great Sin. He was a practical Acharya who practiced what he preached. Included amongst his disciples was a Harijan by the name of

Vilancholai pillai. This great Acharya had several Brahmins as disciples. Srirangam was sacked in 1327 by Mohamedan invaders led by Malik Kafur. He out of concern for harm to Periya Perumal's and Namperumal's divine forms, had a brick wall built before Periya Perumal's Archa vigraham, thereby deceiving the invaders. He physically carried Namperumal and fled Srirangam, not out of concern for himself but out of extreme concern for Namperumal. Finally, upon reaching the village of Jyothiskudi (near Madurai) and in the secure knowledge that Namperumal was out of harm, he composed *Artha Panchakam*, in *manipravala* style, mixed Sanskrit and Tamil while Sanskrit words are constructed in Tamil grammatical forms:

1. *Sva-swarupa* – Nature of Soul :

1.1. *Nithyas*- or Nithya suries are eternal souls those ever liberated souls like Ananta the great serpent, Adishesha the bed of the Lord Vishnu. Garuda, the divine eagle which is His vehicle and *Vishvakshena*, the commander-in-chief of the divine forces. 1.2. *Muktas* are those who were initially involved in Samsara and subsequently, by the grace of God by following Bhakti or Prapatti have reached Srivaikunta. 1.3. Baddhas are bound souls (human beings, Animals etc.,) who continue to be entangled in the cycle of transmigration and unable to realize themselves because of the effect of their past karmas. They can become Muktas by the grace of God through the performance of Bhakti or

Prapatti 1.4. The *kevalas*, *Kaivalyarti*, the Isolate or aloof, are those souls who feel like creatures stranded in solitude. They have come to discern that the soul is an entity distinct from the body, and that the latter (the body) is the seat of sorrow. They find a haven of refuge in the trivial enjoyment of their own soul-isolation. They rest so satisfied, with enjoyment of the soul (*atma anubhava*) failing to know the bliss of Bhagavan, the Supreme entity. 1.5. Mumukshu the seeker after liberation are of two types viz. the Upasakas, and the Prapannas, the former seek salvation by self-effort, and the latter leave the same to Bhagavan's (God's) care. The former thinks of salvation as his concern while the latter thinks of it as His concern.

2. *Para-swarupa*-Nature of God :

2.1 *Para* is the highest form of the Lord Para Vasudeva in Sri Vaikunta with His consorts denotes the state of awakening. 2.2. *Vyuha* are the emanations from the Para Vasudeva. They are Vasudeva, Sankarshana, Pradyumna and Aniruddha. They denote the states of dream, sleep, unconsciousness and *turiya*. 2.3. *Vibhava* refers to the various manifestations, the Lord assumes from time to time. The most popular are the dasavataras – Matsya, Kurma, Varaha, Nrisimha, Vamana, Parasurama, Sri Rama, Balarama, Sri Krishna and Kalki. 2.4. *Antaryami* form falls into two classes. The one is the All-pervasive of God, the inner soul of Souls, forming the very basis of their being (*swarupa-vyapti*); and the other is the beautiful presence, the union

of the Mother-and-Father principles of God hood (*guna-vyapti*), enshrined in the heart, and ever witnessing and directing all processes of the soul's being. 2.5. *Archa* is the image manifestation of God for easy worship. It is very easily accessible and visible to all of us. The Lord accepts the prayers and blesses devotees in this form.

3. *Purushartha-swarupa* –Nature of Goal :

3.1. Dharma is good works done for the sake of all creatures -such good works that sustain the moral unity of the universe which binds together all existence into a harmonious whole or Unity. 3.2. Artha, is money, grain and such other possessions acquired in strict conformity with the rules of *varna* and *Ashrama*. 3.3. Kama is enjoyment of the world by means of the senses. The enjoyment of the other world, *Svarga*, will all one day cease and one has to be reborn in this world. 3.4. *Kaivalya*, *Atmanubhava*, the enjoyment of one's soul is deliverance from the bonds of births and deaths and the recovery of the natural state of the soul in its freedom, or the soul-life confined to itself a purely psychic state, but not divine. 3.5. *Moksha*, *Bhagavad-anubhava*, is enjoyment of eternal bliss of service to Sriman Narayana and His consort at Srivaikunta. The Jiva is transformed as *Mukta* to whom the Lord restores his essential nature with eight qualities viz. being free from Sin, Old age, Death, Sorrow, Hunger and Thirst, being endowed with all desired objects and an unhindered will (*Satya Kama and Satya Sankalpa*).

This enjoyment does not stop there, but overflows in to service to Paramatma-service of all kinds, at all times and under all situations for which there is no end, in a region from which there is No return No return at all (*Sarva desa-sarvakala-sarvavasthoarchita-sarvada-kainkarya*).

4. Upaya-swarupa – Nature of Means :

4.1. Karma Yoga (the path of action) *Karma yoga* is an indirect means to liberation through the medium of *karma*, duty or action. Such actions should be disinterested and done without attachment to (a) the fruits there of, (b) the doership, and (c) the action itself. In order to develop this spirit it is enjoyed on the part of the doer of any ritual to declare that “the Lord performs this action through this dependent soul for His own benefit with the help of His own objects.” This is called *Sattvika tyaga*. *Karma yoga* affirms that *Nithya* and *Kamyas* *Karmas* have to be performed regularly as per the prescribed rules. 4.2. *Gnana yoga* (the path of knowledge). The constant and uninterrupted contemplation of the nature of one’s real self, *Swarupa*, as distinct from one’s body, senses, etc., throughout the practice of *karma yoga*, the practitioner realizes that his real self, which is, *Jivatma*, is the body of the Lord, because it is supported and controlled by Him, and serves His purpose. Thus *Gnana yoga* is an intermediate step between *Karma yoga* and *Bhakti yoga*. 4.3. *Bhakti yoga* (the path of devotion) The Sanskrit noun *Bhakti* is derived from root *Bhaj* meaning

loving devotion. *Upasana* is steady thought of God, which gains intensity by *avrtti* or ceaseless practice till the end is attained. *Gnana*, which in early stages, is *buddhi* or *viveka* (discrimination) develops into *Atma Gnana* or knowledge of the self, and becomes *Brahma Gnana* or knowledge of the God, and *Bhakti* ends up in *kainkarya*. Intellectual love and remembrance of God are changed into realization of God. *Bhakti* ends up in *mukti* and attainment of eternal bliss of Bhagavan. *Bhakti yoga* is not only difficult, but is not accessible to all sections of people. *Brahma-yagna* cannot be performed by woman and the fourth caste. No doubt *Bhakti yoga* leads to the world of Bhagavan, but it is strewn with infinite pit-falls and setbacks. Therefore *Prapatti* is prescribed as an alternative means of *moksha*. 4.4. *Prapatti* (the path of self surrender) In contrast to *Bhakti*, *Prapatti* or *Saranagati* which is a whole hearted surrender to God is by far easier and can be adopted by one and all, without any distinction of caste, gender, creed or status. It can be adopted at any time, at any place and is to be done only once. To whom one has to surrender in *prapatti*? Answering this question, *Sveta varaha-Upanishad* observes: “That Lord who created Brahma and delivered him the Vedas, that Lord who lightened one’s intellect is a refugee to attain *moksha*. If a person is convinced that he cannot please God by his own personal efforts and nothing else except His grace can save him, he becomes a *Saranagata* or *prapanna*. *Prapanna* is one who has resorted to *prapatti* as the means to attain *moksha*.

4.5. *Acharya Bhimana* (path of devotion towards one's Acharya) The Acharya is accorded a very important position, since he teaches us about the greatness of the Lord, about our relationship with Him, makes us understand that attaining Him is the ultimate goal of the Jiva, and also helps him to take the necessary effort. Without the intervention of an Acharya, the Jiva, whether a sinner or a saint cannot attain liberation. In order to surrender to the feet of Lord, it is necessary first to surrender at the feet of the Acharya. Pillai Lokacharya in his *Srivachanabhushana* states that *Acharya Bhimana* like *Prapatti* is an accessory and also an end in self (*sutra* 461). He adds that *Prapatti* is for those who cannot do bhakti and *Acharya Bhimana* is for those who are unable to do *Prapatti* (*sutra* 462). Thus Pillai Lokacharya considered *Acharya Bhimana* as an accessory as well as a main *upaya*. He observes that approaching the Lord is like holding the hand to accomplish one's desires, but approaching the Acharya is like grasping the foot. The latter would not leave the disciple without granting his wishes (*sutra* 427). Either the disciple approaches the Acharya, for salvation or the Acharya by His own free choice saves the aspirant. The Acharya, sees his children as weak and helpless, incapable of shifting for themselves. He stretches his hand down to them, on the one side, to lift them up, and he stretches his hand up, on the other side, to present them to God as fit objects for His mercy and compassion. The function of the Acharya, is therefore twofold. He is the mother

who is ready to sacrifice her own comfort by voluntarily treating herself to medicine and regimen for the sake of saving the sick child, and he is the servant who, by such act of self-sacrifice, performs a great deed that pleases the Master, God, who has delegated him, for this loving task.

5 *Virodhi-swarupa* - Nature of obstructions :

5.1. *Swarupa-virodhi* or Anti-Soul, or what is hostile to the soul is the soul identifying itself with body. When this is vanished, then comes allegiance of deities other than the Supreme Lord Sriman Narayana. When this error too has disappeared, what may come up is the false idea of the Soul's independence, not dependent for its very existence as servant to the Lord. 5.2. *Paratattva-virodhi* or Anti-God or what is hostile to God is the wrong notion that lesser Gods possess the character of the Supreme, believing them to be of equal status and power with Supreme God, the mistaking of incarnations of God (Rama and Krishna etc.,) as human, and thinking that the images of God are inert and powerless. 5.3. *Purushartha-virodhi* or Anti-Goal or what is hostile to the ultimate goal. It is desire for fruits other than that of God Himself (*Dharma, Artha, Kama* and *Kaivalya*) and the idea of deriving self-gratification or of gaining satisfaction for one's self in doing the divine service. 5.4. *Upaya-virodhi* or Anti-means, what is hostile to the true means. It is the notion that other means (shown under *upaya-swarupa*) are of equal, efficacy, that *the* means

(*prapatti*, and *Acharya Bhimana*,) which requires that those should be discarded, or looked down upon as subordinate, the notion of doubt whether these real means so simple and therefore the fear that it cannot be an efficient means to the goal, the notion that the Goal is so great and therefore the fear that it is absurd to expect it to happen through these simple means, and the notion that the obstacles to one's obtaining and goal are so great and therefore the fear that the goal is beyond reach. 5.5.5 *Prapatti-virodhi*, or Anti-Goal or Anti-Fruit or what is hostile to what is one's ultimate goal or ideal of Life. That Ideal being God, to sin against Him is but defeating of that Ideal (*Bhagavad Apachara*). The next is sinning against the devotees of God (*Bhagavad Apachara*) and the third is self-love (*dehabhimana*) forgetting the body-soul intimacy.

4.2. *Artha panchakam* of Vedanta Desika :

Introduction :

Vedanta Desika (AD 1268-1369) who was originally called Venkatanatha studied all the sastras under his uncle Kidambi Appullar who was a renowned scholar. Even the great Advaitic critic Appayya Dikshatar was wonder struck by the ineffable charm of Vedanta Desika's poetry and irrefragable power of reason and confronted on him the title of *Kavi Tarkihya Simham* (Lion among poets and logicians). Near the end of the 13th century, it was recorded that several Advaitins came to Srirangam and challenged the vaishnavas. He accepted the challenge and vanquished his opponents.

The Advaitins accepted the defeat and became his shishyas. It was at this time that Lord Ranganatha of Srirangam conferred the title "*Vedanta Desika*" upon Venkatanatha. Goddess Ranganayaki also titled him as "*Sarva Tantra Svatantra*." Sudarshana Bhattar and Periya Vachan Pillai, the Acharyas of Srirangam commented on this and declared that he was the one who deserved the honorific most eminently. He had written that he taught the entire *Sribhashya* at least thirty times. It is also during this period that he wrote many of his "*Rahasya granthas*", or expositions of the more esoteric doctrines of the tradition. His works, *Rahasya Traya Sara* and *Paduka-sahasra*, are unequalled in any religious literature. A poet, philosopher, logician, and a scrupulous practitioner, Vedanta Desika's prolific compositions in Tamil, Sanskrit, Prakrit and Manipravala totals to 124. It is unfortunate that 11 of them are lost by now. Vedanta Desika who is considered as the Head of the Vadagalai Sampradaya established Sri Parakala Mutt. The Mutt continues to serve the community even today. Others who follow Vedanta Desika as torch bearers are Sri Ahobila Mutt, Sri Srirangam Andavan Ashramam, and Sri Poundarikapuram Andavan Ashramam. As is rightly stated by Pillai Lokacharya, for one living in this world, desires to ascend up to *Srivaikunta*, even a single statement of this Thuppal Thiruvenkatamudayan would be sufficient to lead him up to his goal.

Vedanta Desika has composed the Tamil Prabandham of *Artha* dedicated to Lord Varadarajan

of Kanchipuram. In a number of instances Swami Desika has referred to these as the essence of all sastras. It contains 11 pasurams, two each are assigned to each of the five doctrines or truths of the *Artha Panchakam*. The Five truths/doctrines that a *Mumukshu* (One who desires *moksha*) should know are: (i) The *Swarupam* of Bhagavan, who should be enjoyed by us (Pasurams 1,2), (ii) the *Swarupam* of Jiva, which enjoys it's Lord (Pasurams 3,4), (iii) the obstacles that prevent us (Pasurams 5,6), (iv) the means to *Moksha: Bhakti* or *Prapatti* (Pasuram 7,8), (v) the supreme goal of *Bhagavat anubhavam* (Pasurams 9, 10) and the Phala Sruti, the fruit of recitation (Pasuram 11), where in Swami Desika states that only scholars with familiarity of the meanings of Vedas can relate to them and enjoy the sweetness of the meanings of these Pasurams.

1. The Swarupam of Brahman :

The pasuram (1) ² states that in this *Samsara*, the Lord, has as His sport, the distribution of fruits to each Jiva according to its accumulated karma. Therefore, this *Samsara* is recognized as the play ground, where the Lord engages in His sports. There is no limit to our Lord's auspicious *gunas*. He has both "*Swarupa Nirupaka Viseshanams*" and "*Nirupitha Swarupa Viseshanams* among His *gunas*. *Viseshanam* means a distinguishing feature that sets it apart from others. *Swarupa Nirupaka viseshanas* are those *gunas* (attributes) without which the *Swarupam* (inherent nature) of the object cannot be explained correctly. The Lord with these *gunas* rule over His two Leela and Nithya Vibhutis with Goddess.

The *Swarupa nirupaka Gunas* of Sriman Narayana are five in number :

(i). *Satyatva*: Invariant nature at all times ("aviyatha" term in the Pasuram). (ii) *Gnanatva*: His *Gnana* Swarupam never diminishes (the term "*Sudar*") (iii). *Anantatva*: His presence (vyapti) at all places and times and objects without restrictions of any kind (the term "*alavilla*"). (iv). *Anandatva*: He exists as the Bliss principle and therefore as Ananda Swarupi (the term "*Aravamudam*"), (v) *Amalatva*: His Swarupa is qualified as Blemishes (the term "*Amalan*"). Those *gunas* are recognized as "*Nirupitha Swarupa Viseshanams*", reveal the glory of the Lord such as *Sousilyam*, *Karunyam*, *Vatsalyam* and others.

2. All the objects are under the control of the Lord's Sankalpa :

The pasuram (2)³ states that the Lord of Attigiri with His divine consort, Perundevi Thayar pervades all objects of His creation as the indweller (antaryami) and controls with His *sankalpa*, their *Swarupa (nature)*, *Sthiti* (existence) and *Pravrutti* (karmic activities). The Lord of Hastigiri cuts the bonds of *Samsara* for those, who perform Saranagati at His sacred feet and grants *Moksha*.

3. The Swarupa of the Jiva :

The pasuram (3) ⁴ describes that the Lord is the shining indweller of all Jivas. This body made of *pancha bhuthas*, the senses, mind, *Prana*, *Gnana* are

distinctly different from Jiva ;it manifests again and again with the *Gnana* of “Myself” .Jiva is of atomic size and is of *Gnanananda Swarupa*. Jiva is different from body to body. Its *swarupa* is that of always being a servant for the Lord.

4. The Lord witnesses the Jiva's enjoyment of the fruits of Karma :

The pasuram (4) declares that the Lord Varadarajan through His *sankalpa* facilitates the Jiva use his qualities according to his karma. Jiva gains a body to experience the fruits of *karma*. He detects these experiences, desires them again and therefore occupies a new body; the cycle repeats and the Jiva thus gets tossed around in the fierce tides of the ocean of *Samsara*. The Lord enters inside these Jivas along with His consort as their indweller and witnesses the Jivas enjoy their karma.

5. The Moksha Virodhi :

The pasuram (5) describes that the Jiva does not remember its inherent and inescapable links to the Lord and becomes unfortunately a servant to another bonded Jiva. The Jiva does not recall its status as an eternal entity and engages in trivial pleasures because of not remembering the difference between it and the perishable body in which it is temporarily housed. The Jiva fails to gain the grace of Acharya and is full of ignorance, in agony and begins to pursue inauspicious ways. Our Lord takes pity on such a Jiva, shows it the way to receive the grace of Acharya. Thereafter, Our Lord awaits the Jiva to qualify for *Moksha* and once

the Jiva has observed *Bhakti* or *Prapatti*, the Lord grants him freedom from rebirths.

6. The bondages of Samsara and Karmas :

The verse (6) declares that the Lord who protects and blesses all Jivas shows them the redeeming way and grants them freedom from being born again in any one of the four kinds of bodies (*Deva*, *Manushya*, *Thiryak* and *Sthavara*). *Pazham Paazh* here refers to the timeless *samsara* where the Jivas reside. His grace on the fit Jiva leads to the enjoyment of *moksha*.

Vidhai Mulai Nyayam here refers to *Bijankura Nyayam* ? The sprout of a plant (*Mulai*) arises from the seed (*Vitai*). That seed did not arise from anywhere. It arose from an earlier *Mulai*. There comes a doubt as to which one originated first :is it the seed or the plant? The root cause in this question/debate is hard to settle on. This is *Bijankura Nyayam*. In a similar way, It is hard to decide whether body came first to enjoy the *karmas* or the *Karmas* led to the appearance of body to experience the *karmas*. In view of the difficulties in establishing which came first, Our earlier Acharyas have stated that both karmas and body are timeless and ancient (*anadi*). *Nalvahai udal* in this Pasuram refers to the four kinds of body into which a Jiva enters to experience its *karmas*: (1) The body of *Deva*, (2) The body of humans, (3) the body of Animal or Bird (*Thiryak*) and (4) Tree or stone etc., which are immobile (*Sthavara* body). *Karmas* are experienced through the body by the Jiva takes.

7. The *Upaya Bhakti* :

In pasuram (7) Swami Desika pays homage to the Lord of Hastigiri as “*Amarar Thozhum Attigiri Ambuyattal aar amudu*”. The Lord of Attigiri is visualized as the One worshipped by the Devas and as the delectable nectar for Perundevi Thayar. The Lord of Kanchi is recognized as the One, who cuts asunder the bonds of *Samsara* for those, who practise *Bhakti* Yoga with its eight angams and blesses with *Moksha*. The eight angas of Bhakti Yoga are: (*Yama, Niyama, Asana, Pranayama, Prapranayama, Dharanai, Dhyana and Samadhi*).

8. The *Upaya Prapatti* :

The pasuram (8) celebrates the Lord of Atthigiri as the One, who is never ever separated from His Piratti (*Pankayattal ahalahilen yenru urayum Atthigiri Arulalan*). He is recognized as the dark rainy season cloud that pours down the showers of grace on those, who perform Prapatti unto Him after the practice of *Purushakara Prapatti* at the sacred feet of Perundevi Thayar (*Purushakara Prapatti* is performed first to Sri Devi before the practice of *Prapatti* at the sacred feet of the Lord. We need the intercession of our Goddess in our *Prapatti* to Her Lord. (*Drupta or Artha Prapatti*))

9. Elaboration of *Moksha Swarupa* :

The pasuram (9) describes that Goddess Perundevi Thayar has rupam and kalyana gunas befitting Her Lord

and stays together with Him as Bliss principle. Our Lord Varadarajan bearing such illustrious glories through association (*sambandham*) with His Piratti commands the Jiva who performed *Saranagati* at His feet after liberating from the body via *murdhanya Nadi*. That Jiva crosses the *archiradhi marga* and by the grace of the Lord, it reaches Sri Vaikunta to perform eternal *kainkarya* to the Lord there. The Lord blesses the liberated Jiva to stay with Him as His servitor for all times to come and never to return to the world.

10. Gaining of *Kainkarya* during *Moksha* :

The pasuram (10) presents the *Srivaikunta*. Perarulalan with His consort, Perundevi Thayar rules over Sri Vaikunta eternally and stands as the very embodiment of bliss as Lord Varadarajan as Sri Vaikunta Nathan unites the *Mukta* Jivas with *Nithya Suries*. The divine couple enables the liberated Jiva to perform all the *Kainkaryas*. Lord Varadarajan is celebrated as “*Anthamila Arulazhiattigiri Tirumal*”, who as the eternal divinity with His sacred consort (*Thirumathudane*) rules over *Sri Vaikunta* land of infinite bliss.

11. Phala Sruti :

In the pasuram (11) Swami Desika states that the prabandham was created in tune with the upadesas of earlier Acharyas, who have enjoyed the auspicious qualities of the Lord Varadarajan, who presides over Atthigiri. Only scholars with familiarity of the meanings

of Vedas can relate to them and enjoy the sweetness of the meanings of these Pasurams.

4.3. *Artha panchakam (Adhikara Rahasya Trayasara)* :

Vedanta Desika has described in detail *Artha panchakam*, the five important doctrines to be understood by *mumukshu*, the seeker of liberation. (i) The *swarupam* (inherent nature) of Paramatma, (ii) the *swarupam* of the Jivatma (iii) means to gain moksha. (iv) the fruit of moksha and (v) the obstacles (*virodhis*) obstructing the realization. The above doctrines are also described as: (i) *prapya*, the object of attainment and His nature (ii) *prapta*, the Jiva that has to attain the Lord and its nature (iii) *prapti upaya* /means to attain the Lord (iv) *prapti phalan* fruits of surrender, the attainment of the Lord and (v) *prapti virodhi*, the nature of the obstacles on the way to the attainment of the Lord. One who desires *moksha* has to understand doctrine of *Sariratma bhava* and reflect upon the meanings of these five principles embedded in the three Rahasyas:

The first verse (13) of the *Adhikara Rahasya Traya Sara* states that one who understands the *Tiru mantra*, *Dvaya* and *Charamasloka* is recognized as having known all that are to be known. The *Tirumantra* reveals all things in a concise form. (i) Pranava comprises of three letters. The first letter 'A' denotes the consort of Sri, Sriman Narayana, blemishes, Supreme object of attainment, who is the saviour of all, who is the origin of all. The middle letter 'U' restricts the relationship

(with the Lord) as being unconnected with all others. The dative case in this denotes the relationship, viz, Subordination (*seshatva*). The third letter 'M' denotes the Jivatma who has his relationship, and who is the object of protection. Thus it is revealed by the *Pranava* that Jivatma is unconditional *sesha* (subordinate) to the Lord alone, and not to anyone else. (ii) The middle word 'namaha' contains two words (each letter having one word). It says that 'I am not mine'. The idea that Jivatma is a *sesha* to Bhagavatas (devotee of Bhagavan) also results from this. The purpose of the word *namaha* is also *Saranagati* or seeking refuge. This word can also be taken to pray for removal of all hindrances. (iii) The word 'Narayana' denotes the Lord of Sri. The compound word Narayana may be split up in to its components (Nara and Ayana) which gives meanings 'the resting place for naras' (Chit and Achit) and He to whom the naras are the resting place. The dative suffix (Ayana) added to the base word Narayana means existing for the sake of someone else. It signifies service which is the fruition of such existence. By this it is stated that we should render constantly and without intermission service to the Lord-service appropriate for all times, in all places and on all occasions.

(a) *The swarupam of the Paramatma:*

The Lord is never seen without His devi. Paramatma is vibhu (omnipresent). He has limitless *Gnana* and bliss (Ananda). He is free of any defects (blemishes). He has limitless auspicious attributes (*ananta kalyana*

gunams). He is the foundation (*Adharam*) for all the world and its beings. He has a divine and auspicious form (*divya mangala vigraham*), which is not made up of panchabhutas (*prakrtas*). His body is made of the *Aprakrta, Suddha Sattva* material. He has both the leela and Nitya Vibhutis (this world and Sri Vaikunta) as His wealth. He has as His leela, the acts of creation, protection and destruction of the world and its beings. This Paramatma is enjoyed by the liberated Jivas the Nityasuris at Sri Vaikunta. Vedanta Desika has quoted a number of informative and illustrative references and they are shown in respective sections.

***Isvara swarupam* is detailed with references:**

(i) *Haretha samhita* states that the true nature (*swarupam*) of the Brahman to be attained, the nature of Jiva, the upaya or means, and the obstacles preventing the attainment are spelt out in *Vedas, Itihasas* and *puranas*. (ii) *Harivamsam* (2-55-59) states that the Lord Narayana, Lakshmipathi residing in milky ocean reclining on Adishesha, has incarnated as Madhava. (iii) *Ramayana* (6-120-13) contains the homage paid by Brahma that Sri Rama is none other than *Lakshmipathi, holding chakra*, master of three worlds, Sriman Narayana. (iv) Vishnu purana (1-8-17) observes that Lakshmi even for a moment, is inseparable from the Lord. (v) Alavandar in *Stotra ratna* (v-39) states that the Lord is seated with Sri who is eternally comprehended in His own form on the great serpent Adishesha. (vi) Parasara Bhattar in *Chatur sloki* (v-1) addresses the Goddess Lakshmi that Her loving

husband is the famous Lord Purushottama. (vii) *Atma suddhi (mangala sloka)* states that one should have Bhakti towards the Lord with Lakshmi, who is pleased by the kainkarya of *Nithya suries*. (viii) *Vedanta sara (mangala sloka)* pays homage to Vishnu, inseparably associated with Lakshmi, having no defects and ocean of Bliss. (ix) Ramanuja in *Gita bhashya* states that the *swarupam* of the Lord Lakshmipathi has no defects, full of auspicious qualities, infinite knowledge beyond place, objects, time and Bliss. (x) Poigai Alvar in *mudal tiruvatadhi* (v 86) states that the Lord and Tirumagal are different from everything else. (xi) Nammalvar in *Tiruvaymoli* (6.9.3) longs to see the Lord along with Lakshmi. (xii) Nammalvar in *Tiruvaymoli* (9.2.1.) prays to the Lord at Thiruppulingudi to show a signal grace to him as a servant opening His splendor rich mouth uttering a word to him and casting a glance with His lotus eyes, to perform the right and duty of Kainkarya. (xiii) Nammalvar in *Tiruvaymoli* (9.2.3.) Prays to the Lord reclining in Thiruppulingudi to take a seated pose along with the lotus born Lakshmi, to open His eyes and glance us. Let all the three worlds come, worship and perform Kainkarya. (xiv) Nammalvar in *Tiruvaymoli* (6.10.10) prays that the Lord of Tiruvenkatam, that Alarmelmangai (Mahalakshmi) is seated in His chest, saying that not even for a moment even, she will be separated. (xv) Nammalvar in *Tiruvaymoli* (1.1.2) states that the Lord is all *Gnana* and *Ananda*. He has none equal to Him at all times. He is his soul and life. He cannot be comprehended with

blemishes (like *Rajas*. *Tamas* passion, anger). The five senses cannot experience Him. (xvi) Tirumangai Alvar in *Periya Tirumoli* celebrates the Lord as self illuminous, who cannot be scaled by time and objects rain cloud hued Narayana, his master and calls his mind to worship Him.

Isvara has no blemishes: (i) *Sri Vishnu purana* (1-22-53) states that the swarupam of the Lord Vishnu has no defects. (ii) *Sri Vishnu purana* (6-5-85) describes that the sufferings are five fold. Avidya (ignorance) *Asmithai* (not subordinate to anyone else) desire, hatred, and attachment towards undesirable objects, Karma including *punya* and *papa*, longevity, enjoyment of comforts clan and *vasanas* (iii) *Sri Vishnu purana* (6-5-85) observes that Tejas, strength, Aisvaryam, *Gnana*, Virya, sakthi are associated with the Lord. (iv) *Padmapurana* states that who other than Rudra and Parvathi could understand the auspicious qualities of Lord Vishnu who is the Atma for everything. (v) *Srimad Bhagavatam* (karma 91-17) states that the auspicious qualities of the Lord could not be described in full by all Devas in many many thousands of years. (vi) *Varaha purana* (73-35) prays for the grace of the Supreme Deva, One with pure heart, with cores of mouths and life span of Brahma could not describe even one in ten thousands of His auspicious qualities (vii). Even though the Lord has infinite number of auspicious qualities the prime qualities are *Gnana*, *Bala*, *Aisvarya*, *Virya*, *Sakthi* and

Tejas. These house all other qualities similar to His storing of the whole world in His stomach. (viii) Those who start to praise the auspicious qualities of the Lord, will be exhausted to complete, due to the lack of knowledge and not because they have done full justice. This is similar to a hunter who returns after exhausting his stock of arrows and not because that there is no space in air and earth for shooting of arrows. (ix) Nammalvar in *Tiruvaymoli* (8.1.8) prays to the Lord to show him the mode to reach Him. Since He is the mind, mouth, limbs, mode of action and his soul's soul as well. His qualities being contemplated in the mind simply squeeze his soul. (x) Nammalvar in *Tiruvaymoli* (1.1.1) states that the Lord's auspicious qualities cannot at all be excelled.

Isvara has the divine Form : (i) *Sri Vishnu purana* (1-2-1) pays homage to the Lord whose divine form remain always same, without expansion, contraction or change. (ii) *Bhaskara samhita* states that in the case of one who has contemplates on the Lord as Supreme, above all with eternal divine form, the Lord will appear to him. (iii) *Sri Vishnu purana* (6-7-70) declares Oh! king the divine form in whom *Muktas*, *baddhas*, *avidya* are contained, that divine body of Hari is different from the universe, not composed of *Prakriti*, it is huge by swarupa and character. (iv) *Sri Vishnu purana* (6-5-84) states that the huge divine body was taken by the Lord by His *sankalpa* for the pleasure of His devotees. (v) *Sri Mahabharata* (santi 206-60) states that the divine body of the Lord was constituted

by the association of five gross elements. (vi) *Varaha purana* (75-44-45) cautions that the divine body of the Lord is not constituted by fatal bones, flesh and blood etc., (vii) *Sri Mahabharata* (mousala 5-34) states that the Lord's divine body has four hands, Superior, could be seen in paramapada. (viii) *Manu smriti* (12-122) states that one realize the Lord shining like gold by contemplation of yoga. (ix) Sri Krishna in *Bhagavad-gita* (11.13) declares that Arjuna had witnessed the whole world sticking to the body of the Lord in His *Viswarupa darshan*. (x) Sri Krishna in *Bhagavad-gita* (11.15) contains the statement of Arjuna, that he could see all Devas, all humans, animals gatherings, Brahma, Siva, Rishis and serpents in the body of the Lord in His *Viswarupa darshan*. (xi) *Sri Vishnu purana* (1-22-76) states that the Lord houses all weapons and jewels in His body. (xii) *Sri Vishnu purana* (1-22-66) wonders that the world of Jivas and *Prakriti* contained as forms of weapons and jewels in the body of the Lord.

Isvara has infinite splendors : (i) *Sri Vishnu purana* (1-22-32) states that manu, Kala, all Jivas are Aiswaryas of the Lord Vishnu. They are controlled by Him. (ii) *Sri Vishnu purana* (5-1-60) pays homage to the Lord who is the Lord of *Nithya Vibhuti*. (iii) Sri Krishna in *Bhagavad-gita* (10.40) states that there is no end to the Supreme *Vibhutis* of the Lord, conqueror of the opponents. (iv) Sri Alavandar in *Stotra ratna* (v-17) states that the cosmic sphere, all that is within it, its enclosures which are more than ten, three gunas,

the *Prakriti*, the individual self, the Supreme abode and the Brahman who is higher than the individual self –all these are manifestations of The Lord's splendor. (v) *Brahma sutra* (1.1.2.) defines Brahman as one from whom the creation, sustenance and absorption of the universe we see happen. (vi) *Sri Mahabharata* (santi 206-58) states that the creation, sustenance and absorption are the *leela* (play) of the Lord. (vii) *Sri Vishnu purana* (1-2-18) states that the *leela* (play) of the Lord will be similar to the play of the child. (viii) *Sri Mahabharata* (sabha 40-78) states that the Lord plays with Jivas in the same manner a child plays with toys. (ix) *Sri Vishnu dharma* states that the Lord plays with the Jivas, similar to play with a ball.

(b) *Prapti virodhi* : (obstacles for attainment) :

(i) *Sri Guna ratna kosam* (27) states that *Nithya suries* are like the faultless companions of the same age group. (ii) Nammalvar in *Tiruvaymoli* (5.1.5) wonders why the Lord has created a physical body of flesh, blood, marrow and the like as an obstacle. He also made the body inspire a self love on part of the soul. He had kept in a prison, in which acts are deterrent to his soul's liberation. The Alvar prays for the grace of Lord. (iii) Nammalvar in *Tiruvaymoli* (3.2.1) states that the Lord created all the worlds, He gave him a body to rise up to salvation. But he had used his body to satisfy the senses and suffer from disease. The Alvar prays when he could join the Lord?. (iv) Ramanuja in *Saranagati gadya* states that *Prakriti* conceals the

swarupa of the Lord, distracts the true nature of objects and creates a desire that it is enjoyable. (v) Nammalvar in *Tiruvaymoli* (6.9.9.) describes that the five senses lead the mind to vulgar pleasures and the soul stumbles. He prays to the Lord not to show anymore illusory pleasures and call him to His lotus feet very soon. (vi) *Sri Mahabharata* (34-74) states that the sins committed often spoils the mind. The man with spoiled mind repeatedly performs sins. (vii) Sri Krishna in *Bhagavad-gita* (16.19) states that He hurls the evil doers, cruel persons, who are hostile to the path of virtue and haters of the Lord perpetually in the wombs of *Asuras* only. (viii) Sri Krishna in *Gita* (17.4) states that *sattvik* men worships the Gods, *Rajasik* men the *Yakshas* and *Rakshakas* where as *Tamasik* men *Bhutas* and *Pretas*.

Saranagati is the only remedy for moksha viroti:
Ramanuja in *Sri bhashyam* (1.4.1) advises that *Saranagati* is the only means of drawing the kind attention of the Lord to grace us. Through *Bhakti* yoga the Lord could be pleased. For the practice of *Bhakti* the senses have to be conquered. Senses could be conquered only with the grace of God. Thus they are interdependent, a situation called as *Chakra dosham*. To come out of this situation, the only way is to surrender to the Lord. That is why Ramanuja has advised the *Upaya* for His grace is surrendering to Him.

(c) The *swarupam* of the Jiva :

The Jiva is of atomic size. It is also of *Gnanananda* *swarupam*. It is an unconditional servant of the Lord. It is under the control of the Lord. It is destined to attain the Lord. The Jivas are of three types: (i) bound (*baddha*), (ii) liberated (*Mukta*) and (iii) eternally free (*nitya*) Jivas.

(d) The *upayas* (means) for *moksha* :

Bhakti and *prapatti* yogas are the two *upayas*. *Bhakti* yoga is difficult to practice and yields its fruits in a tardy manner. *Prapatti* yoga on the other hand is easy to practice and is quick to yield results.

(e) *phala* of *moksha* :

The *phala* to be enjoyed by adopting one or the other *upayas* is *moksha* (i.e.,) freedom from the cycles of repeated births and deaths. In the state of *moksha*, the Jiva enjoys *paripurna brahmanandam* at *Sri Vaikunta* and performs blemishes and uninterrupted *kainkaryas* to the Lord.

(f) *phala virodhi* :

avidya (false and *viparita Gnana*), *purva janma karmas* and their residual effects (*vasanas*) are the three *virodhis* (enemies) that stand in the way of *moksha*. In the concluding verse (14) of the *Adhikara Vedanta Desika* states that the object of attainment (*prapya*) is the Supreme Brahman, that is by nature the master (*Seshi*) of all and is free from any blemishes. The Jiva is fit to attain the Lord by his inherent nature (*swarupa gunams*).

His attainment of the Lord is similar to the wealth of the father is gained by the son. This attainment of the Lord is natural for him because of his swarupam as in the case of the eternally liberated Jivas (*nityasuris*). Alas! Due to his own trespasses arising from his *Ahamkara* and *avidya* (ego and ignorance), have lost that inheritance. Now, he realizes from the upadesam of Acharya that at the sacred feet of the divyadampatis is the only means for his salvation.

The next chapter will discuss Jiva enlightened in *Yatindramatadipa*.

Notes

1. *Seerondru Thuppul Thiruvenkatamudaiyan*
Parondrachonna pazhamozhiyul Orondru
Thane amaiyatha tharanivil vazhuarkku
Vanra ppomalavum vazhu - Pillai Lokacharya
2. *Amalan aviyatha-sudar alavillaa-aaramudham*
amala uru gunangal ani aayudhangal adiyavarkaL
amala azhiyatha nahar azhinthu yezhum kaavudan yellam
Kamalayudan arasalum karigiri merk-kaavalanae....
(Artha panchakam-1)
3. *ulla porul anaitthukkum uruva nilai karumangaL*
tellisaivin vasamakkit-thihazhnthu uyirai uraihinran
nall iruL theertthu adiyavarkku nalam kodukkum ThiruvudanE
Vallal arulalar yenum vaarana verppu irayavane- 2
(Ibid,2)

4. *Bhutha vudal pulankal manam pul aavi punthi yenum*
yathum alanai ilahi yaann yenum inn nunn arivai
chethananai adimaiyumamm yuirkellam tinnuyirai
theethal inri thihazhum seer athtigiri thirumaal - 3
(Ibid,3)
5. *taan adaittha gunam karuvi tamm girisai vazhi ozhukki*
oon yedutthu undu umizhnthu uzhalum yuirkku yellam uyirahi
kaan nadatthi kamalayudan kanduhanthu vilayadym
ten yeduttha solaihal soozh thiru atthiyurane - 4
(Ibid,4)
6. *uyyum uravu isayethe otthavarkke adimayumai*
poy uruvai tamakku yerrip-pulan konda payane kondu
iyuravum aar irulum al-vazhiyum adainthavarkke
meyyarul seythidum thirumal vezha malai meyavane- 5
(Ibid,5)
7. *vidhai mulayin nyayatthal adi illa vinai adaive*
sathai udala nalvahaikkum saranamalippen yenat-thihazndhu
padhavi ariyathu pazham pazhil uzhalhinrarkku
sithaivu ill arul tarum thiru atthinaharane - 6
(Ibid,6)
8. *yama niyama aasanangal iyal aavi pulanadakkam*
tamathu ariyum dharanaikal tarai ara ninaivu ozhukkam
samam udaya samadhi nalam sathipparkku ilakku aahum
amarar thozhum atthigiri ambhyutthal aaramudhe - 7
(Ibid,7)
9. *puhal ulahil illathu ponnarul kandu urravarkkum*
ahalahila anbarkkum anre tannarul kodutthup-

*pahalathanal pazham kangul vidivikkum pankayatthal
ahalahilen yenru urayum atthigiri arul muhile - 8*

(Ibid,8)

10. *iru vilangu vidutthu iruntha sirai vidutthor naadiyinal
karu nilankaL kadakkum vazhi kavalalar kadatthuvitthup-
perunilam kandu uyir unarnthu piriyaamal arul seyyum
uru nalam kondu urum thiruvodu uyar atthigiriyane - 9*

(Ibid,9)

11. *Tamm thirumathudane thamm tani arasay uraihinra
antham ila per inbatthil adiyavarodu yemai sertthu
munthi izhanthana yellam muhizhikkka tanthu aatkollum
antham ila arulazhi atthigirit-thirumale - 10*

(Ibid,10)

12. *Ayan paniyum atthigiri arulalar adiyinai mel
nayankal seri kacchi nagar nannmarayor nallarulal
payankal ivai anaithum yenap-panduraitthar padi uraittha
viyan kalaikal yeerainthum vedhiyarkku iniyanave - 11*

(Ibid,11)

13. *Adau prapyam paramamanagham praptr rupam ca madau is
t opayam tvayanamasoriypsitartham caturthyam
atadvyaghatam mamakr tigiri vyanjayantam
manum tam tatprayam ca dvayamapi vidan sam matah
sarvavedi*

(RTSAdhikara-4)

14. *prapyam brahma samasta seshi paramam prapta ahamasyocita
praptirdaya dhana kramadiha mama prapta svata surivat
hantainamativrttavanaham ahamatya vimatyasraya
setu samprati seshi dampati bharanyasastu me sishyate*

(RTSAdhikara-4)

5. Jiva enlightened in *Yatindra matadipika*

Prelude :

The *Yatindra matadipika* was composed by Srinivasa dasa well known Vishishtadvaitic philosopher who lived in Tirupati, about the beginning of the seventeenth century. Srinivasa was a direct descendant in the long line of Srivaishnava apostles. His immediate preceptor Mahacharya and other Mahacharyas of the same line who were domiciled in Colasimhapuram trace their ancestry to Dasarathi, a nephew of Sri Ramanuja. So the author had the benefit of the traditional teachings, so valued in the Guruparampara of Srivaishnavas. It is a compendious exposition of the teachings of Vishishtadvaita. The book is called the light of the system of Yatindra. The work faithfully brings out the main teachings of Sri Ramanuja. This work is simple, lucid and full of meanings and has no parallel among the works of its class in the system. This chapter describes Jiva as elucidated in *Yatindra matadipika*.

5.1. Common characteristics of Jiva and Isvara :

The common characteristics of the individual Self and Isvara are self-consciousness, sentience, self hood and *dharmabhuta Gnana* as an inseparable attribute. Sentience consists in being the locust of consciousness. Self hood consists in having (invariable) relation with the body.

5.2. Nature of Jiva :

(i) Jiva is monadic, sentient, subsidiary (*seshatva*) to Brahman, being supported, controlled and dependent

on Brahman. (ii) Jiva is different from the body, the sense organs, mind, and vital breath etc. This can be seen from the perception “this is my body, I see, hear, speak, I know my mind and because of the consciousness, I know”. (iii) Jiva is monadic in size. *Brahadaranyaka Upanishad* verse (IV.4.2.) states that the Self departs by the light (of heart) either through the eyes or through the head or through other parts of the body and returns from that world to this world for action (verse IV.4.6.). If the Jiva is omnipresent this passing out and return to the body are not possible. (iv) Jiva is all-pervasive and infinite conscious: A question may be raised, how individual Jiva, if it were modiac (*anu*) can simultaneously experience many objects?. In our experience we find that the light of luminous body extends beyond its substrate. Similarly this all pervasive and consciousness of Jiva can radiate from its nucleus without any limitation. (v) Jiva is eternal: It recollects the objects experienced in the past. *Katha Upanishad* verse (II.18) states that the intelligence is not born nor it dies. A question may be raised, if the Jiva is eternal, how can it experience that the individual Self is born, that the individual Self is destroyed ?. The answer is that birth and the destruction is its severance from it. The essential nature of the Self is indeed eternal. The *Brhadaranyaka Upanishad* verse (IV. 4.5.) states that the doer of good works becomes good and the doer of bad work becomes bad. He becomes virtuous by virtuous deeds, vicious by vicious deeds. (vi) Jiva is blissful by nature: The births and deaths are due to

the force of limiting adjuncts. He is the body for the sake of Isvara. Brahman constitutes the Self of the universe, namely, Chit and Achit. Brahman's body is connected with two stages i.e., causal and effected, the nature of which is contraction and expansion. This can be explained by this example. We notice that the states of childhood, youth, old age etc., effect of the body only, while knowledge, bliss etc., belong to the Self. Similarly the special attributes of Brahman do not extend to Chit and Achit and imperfections of Chit and Achit do not belong to Brahman. (vii) Jiva is all pervasive: The Jiva acquires a special kind of consciousness (*adrshta*) unseen effects of Karma by the will of Bhagavan, depends on Him whose essential nature is all-pervasiveness. If Jiva can be compared to a light house, its consciousness is like the powerful beams of light which can extend to distant places.

5.3. The thesis of other schools are refuted :

By the definition of Jiva stated so far the thesis of other schools of philosophy are refuted thus:

(i) The *dehatmavatin* – who consider the body is the Jiva, (ii) The *indriatmavatin*- who hold that the sense organs are identical with Jiva, (iii) The *pranatmavatin* who concludes that the *pranas* constitute the Jiva, (iv) The *antakaranatmavatin* who maintains that Jiva is Chit determined by the mind, (v) The thesis of Buddhists that the individual Self is the succession of moment since consciousness is momentary, (vi) The view of *charvaka* that since body is composed of four elements

individual self is coexistent with the body, (vii) the opinion of Jains that the individual; Self is the same size that of the body, (viii) The argument of the Sankhyas that the agency, enjoyment etc., belong to *Prakriti* and not to the individual Self, (ix) The stand point of *yadvaprakasa* that the individual Self is a portion of Brahman, (x) The thesis of *Basara* that the individual Self is a division of the conditioned Brahman, (xi) The single Self thesis of *ekajivavatin* that the entire world is fabricated by *avidya* of a single Self, (xii) The multi view maintained by the *anekajivavatin* that individual Self is the internal organ-limited consciousness, that Jivas are as many as the internal-organs which limit and define the Supreme homogeneous. All these foresaid definitions have been refuted.

5.4. Classification of Jivas :

Jivas are of three kinds, the bound, the freed and the eternal. Of these the bound are those who are not freed from the empirical existence. They are those particular kinds of sentient beings from Brahma down to a worm. Who are in the cosmic sphere which constitutes the fourteen worlds -

(i) Classification by birth: The bound Jivas are divided in to groups the human, the devas, the animals and non-ambulates. They are again divided in to womb-born, egg-born, sprout –born and sweat-born. The womb-born are devas, and human beings. Brahma, Rudra, Sanaka and other sages, Sita, Draupati, bhutas

and vetalas are not born from womb. The animals are born of wombs, eggs, and sweat. The sprouts born are the non-ambulates.

(ii) Classification by knowledge: On the basis of knowledge there are two kinds. The scripture controlled and scripture free. The bound Jivas whose knowledge depends upon the sense organs are controlled by scripture. The scripture free does not have that knowledge such as in animals and non-ambulants.

5.5. Bound Jivas :

By *avidya* and *karma* in the unending cycle of seed and sprout, the bound individual selves are subjected to manifold states of womb-life, birth, infancy, youth, waking, dream, sleep, unconsciousness, old age, death, attainment of heaven, hell etc., they suffer from afflictions of all sorts, and are cut off from the experience of Bhagavan. The scripture controlled are of two types. **(i) *bubhukus*** (pleasure seekers) and **(ii) *mumukshus*** (liberation seekers).

(i) *bubhukus* are those who intent on the three kinds of human goals, *dharma*, *artha* and *kama*. Mere devotees of *artha* and *kama* are those materialists, who think that the body is the Self. The devotees of *dharma* are those who intent on sacrifice, austerity, charity etc. *Dharma* is that which is the means for happiness not relating to this world. They are endowed with the knowledge that there is a future existence for

the Self different from the body. The devotees of dharma are again of two kinds. The devotees of other deities and the devotees of Bhagavan. The devotees of other deities are those who worship Brahma, Rudra, Indra etc. The devotees of Bhagavan are those qualified persons who are declared by Lord Krishna in *Bhagavad –gita* verse (7.16) as 'the distressed, the seeker of knowledge, the seeker of enjoyment'. The distressed is he who longs to get back his lost fortune, the seeker of enjoyment is he who hankers for fortune not possessed before.

(ii) *mumukshus* are of two kinds. **The votaries of Kaivalya (Self –realization)**. The *kaivalya* is of the nature of the realization as the Self as distinct from *Prakriti*. This realization is effected by *Gnana* yoga. They say that it is a kind of self-realization without the realization of Bhagavan in some corner of the Highest Abode after reaching it by the path of light. Some others are of the view as the *Chandogya Upanishad* verse (VIII.15) states that 'He who behaves thus throughout his life, reaches the world of Brahman, and does not return- he does not return' the votaries of Kaivalya are said to experience self-realization in some portion of the physical realm itself.

The votaries of moksha are of two kinds. **Bhaktas** (devotees of God) and **Prapannas** (those who have completely resigned themselves to God.) The **Bhaktas** are those who have read the Vedas and Upanishad, have the firm knowledge Brahman, they

accept Bhakti with its limbs, which is the means for attainment of Him, and by that Bhakti conceive the desire for attainment of release. The qualification for Bhakti belongs to the members of three varnas only (*Brahmana, Kshatriyas* and *Vaishyas*). The devas are also qualified for Bhakti. Bhakti yoga is a continuous stream of remembrance of God, uninterrupted like the flow of oil and is characterized by the eight fold limbs of *yama, niyama, asana, pranayama, pratyahara, dharana, dhyana* and *samadhi*. The Bhakti yoga is generated by the seven fold disciplines of *viveka, vimoka, abhyasa, kriya, kalyana, anavasada* and *annudharasa*. The Bhaktas are of two kinds, as those who are established in Bhakti (which means example Vyasa) and those who are established in Bhakti which is an end in self (example Parankusa). The **Prapanna** is one who has performed prapatti or self –surrender, being helpless and devoid of other refuge, resorts to Bhagavan. He is of two kinds. One who intent on the three goals of life (*dharma, artha and kama*) and one who intent on the release (*moksha*). The devotee of the three ends is he who appeals to Bhagavan alone. The devotee of release (*moksha*) takes recourse to a spiritual preceptor who is well versed in Vedas and through his instructions, resorts to the divine mother Sri who is the mediator between him and the Lord.; then being unable to follow other paths like bhakti etc., therefore feeling helpless and refugeless, he takes shelter at the feet of Sriman Narayana as the only means. He who is of this description is called as Prapanna. The prapanna

is of two kinds, as the *ekantin* (the one pointed) and the *parama- ekantin* (the extremely one –pointed). The *ekantin* is one who seeks from Bhagavan alone the liberations along with other worldly fruits. The meaning is that to him other Gods are simply non-existent. The *parama- ekantin* who does not desire any other fruit from the Bhagavan himself except devotion and knowledge. They are of two kinds. *Drpta* (the patient aspirant) and *Arta* (impatient aspirant) *Drpta* is one who experiences the fruits of his previous deeds, necessarily it must be experienced, and the desire for the attainment of release at the time of casting off this body. The *Arta* is he who conceives the longing for release immediately. After self-surrender, since the transmigratory existence as is extremely unbearable. For both of them attain the equality with Brahman. The Transformation of Baddha to Prapanna and to Mukta is shown in Annexure III.

5.6. The Soul passes out of the body :

The votaries of Bhagavan, who at the moment of giving up the body, commits his merits and demerits to his friends and foes respectively as stated in *Kausitaki Upanishad*, verse I.4) Then after reposing in the Paramatma abiding in the heart as described in *Chandogya Upanishad* (VI,xv,2) his speech is merged with the mind enters the artery called *sushumna* the gate way for release, and issues out (of the body) from the aperture in the crown of the head, called *Brahmarandhra*, as described in *Chandogya*

Upanishad (VIII,vi,5) that there are a hundred and one arteries of the heart, one of them penetrates the crown of the head, going upwards by that one attains immortality.

5.7. The Soul's journey to Srivaikunta :

The soul together with the *Antaryamin* abiding with in the heart, reaches the world of Agni through the rays of the Sun, who then is received on the way by the presiding deities of the day, the first half of the lunar month, the summer solstice and the year and also Vayu, who then pierces the orb of the Sun, and through the opening of the Ether reaches the world of the Sun, who thereafter, being conducted with great marks of hospitality by the *Ativahika* guides such as moon, lightening, Varuna, Indra, Prajapati etc., passes through their respective worlds reaches the river Viraja defining the boundary line between *Prakriti* and Vaikunta. (*Chandogya Upanishad*, VIII.vi.5 states that when he departs from the body, he moves upwards by the rays only.)

5.8. Mukta is welcomed at Srivaikunta :

The Jiva after shakes off his subtle body, who then by the touch of the *amanava* assumes a non-material, divine figure with four arms and is adorned with Brahmic decorations. Now the liberated Jiva has transformed as Mukta. Then with the permission of the city gate-keepers named Indra and Prajapati enters the divine city known as Srivaikunta. He is received by hundred

nymphs with garlands in their hands and is adorned with Brahmic perfumes etc. having offered his obeisance to the residents of that place such as Ananta, Garuda, Vishvaksena and being greeted by them in turn approaches Mahamanimandapa and offer his obeisance to his Acharyas.

5.9. Mukta stands before the Bhagavan with His divine consorts :

The Mukta goes up to the conch and beholds, together Sri, Bhu and Nila Bhagavan seated on Ananta who is upon the lotus and which again is on the throne made up of dharma, served by Vimala and others with chowries in their hands, endowed with divine weapons of conch and discus, adorned with the innumerable divine ornaments, offers his obeisance to the lotus feet of the Bhagavan (as detailed in Kausitaki Upanishad verse I,4). He solely becomes devoted to the service of Bhagavan suited to all places, all times and all states, in whom the eight fold divine qualities become manifest. (Free from sin, ageless, deathless, griefless, free from hunger, free from thirst, whose wishes are true and whose purposes are true-described in *Chandogya Upanishad* VIII,I,5.). He reaches the Supreme oneness free from stain stated by *Mundaka Upanishad*, III,I,3) means that the released self attains equality with Brahman means that it has equality with Brahman in the enjoyment of bliss only. The power of Muktas is devoid of cosmic functions of creation, sustenance and destruction.

5.10. Nityas-three eternal :

They are Ananta, Garuda, Vishvaksena whose consciousness is devoid of contraction and their activities are by the will of Bhagavan. The Annexure IV details the transformation of Baddha to Prapanna and to Mukta.

The vital role of Acharya will be discussed in the next chapter.

6. The Vital role of Acharya

Prelude :

The devotee who has understood that he lacks the prescribed qualifications or the ability to follow *Karma*, *Gnana*, and *Bhakti* yogas as stipulated, but has the longing desire for liberation has an easy and sure path. All one has to do is to seek out an Acharya., remain steadfast to him with absolute faith, that he alone is the saviour, who out of infinite compassion will take care of his spiritual journey. The only requirement is the desire, full confidence, absolute faith and the devotion to Acharya. The disciple should follow the teachings of the Acharya., cherish intense devotion, *Acharya-Pratipatti*, devotion to Acharya, equivalent to devotion towards God. Such a disciple will definitely receive all benefits- *dharma*, *artha*, *kama* and *moksha*.

The need for an Acharya is emphasized in the *Upanishad*, *Bhagavad-gita* and by the Acharyas.

6.1. References from Upanishads :

(i) *Mundaka Upanishad* states that examining the nature of the regions attained through action and finding out their worthlessness, a wise person should get totally disgusted with them, because that which is not made cannot be attained through what is made or done. For the sake of that knowledge, one should approach, with *Samit* in his hand, a preceptor who is well-versed in scriptures and also established in Brahman. To him who has duly approached (the Preceptor), who is of

tranquil mind, whose mind is completely controlled, the wise preceptor duly imparts the knowledge of Truth, the Brahma-Vidya, through which one is enabled to know the Imperishable Being¹. (ii) *Svetasvatara Upanishad*, states that only unto those great souls who simultaneously have implicit faith in both the Lord and the Acharya, all imports of Vedic knowledge automatically reveals the truth. The spiritually recognized is one who has unalloyed devotion to God and equal degree of intensified devotion to one's own Acharya. Then only the esoteric aspect of divine wisdom will shine forth in one's soul.² (iii) *Katha Upanishad* explains the conditions under which Self will be best understood. It observes that the self is not certainly known when spoken of by an inferior person i.e., by a man of mere worldly understanding. The self is well understood when it is taught by a preceptor, well versed in the scriptures and established in Brahman.³ (iv) *Katha Upanishad* in another verse calls "to arise, awake and learn" by approaching the excellent ones. The thing to be known is comprehensible by a very fine intellect. The wise ones describe the path to be as impossible like a razor's edge, which when sharpened, is difficult to tread on.⁴ (v) In the *Bhagavad-gita* Sri Krishna commanded Arjuna: "Therefore acquire that knowledge from the Acharyas by prostrating before them, by detailed questioning and by service to them. They will teach you that knowledge, they who are men of great learning

and who have realized the Realities.⁵ In *Srivaishnava* Sampradaya the servitude to Acharya itself can bring in, the *dharma*, *artha*, *kama*, and *moksha* all the four goals of life.

6.2. References by the Alvars :

(i) Madhurakavi Alvar's profundity towards the devotion to Acharya lived upto his statement, that he does not know any other God, other than Nammalvar his Acharya *devu marrarriyan*.⁶ He had treated his Acharya as his mother, father and master in his thought, deed and word.⁷ (ii) Periyalvar confirms in his verse that the Lord Himself assumed the role of the Acharya entered his heart, swept the evils, and placed His foot on his head and blessed him.⁸

6.3. References by the Acharyas :

(i) Arullaperumalempermanar, a contemporary of Ramanuja, in his *Gnanasara* verse (29)⁹ states that one who always remain contemplated on *Tirumantra*, Acharya who initiated *Tirumantra*, and Sriman Narayana, will win over the sorrows of *samsara* and reach, *moksha* very quickly (ii). Verse (33)¹⁰ states that Acharya who was the protector and the object of enjoyment and seeker of the Lord who is difficult to attain, is similar to, ignoring the water on hand and looking at clouds in the sky to quench one's thirst. (iii) Tiruvarangattu Amudhanar professes in *Ramanuja Nutrandadi* verse (35)¹¹ that he will never seek any other God, and never forget the lotus feet of Ramanuja, his Acharya (iv). He added in verse (45) that there is

no other enjoyment for him except the lotus feet of Ramanuja.¹² (v) Comparing the Lord and Ramanuja in securing *moksha* Amudhanar states in verse (66)¹³ as follows: When one takes refuge at the feet of Sriman Narayana, the Lord let the devotee perform *karma*, *Gnana*, and *bhakti yoga* and finally grants them *moksha*. On the contrary if one takes the refuge at the feet of Ramanuja, knowing that his disciple has no qualification or capacity to perform *bhakti yoga*, Ramanuja himself performs the *Saranagati* (on the behalf of disciple) to the Lord and thus effortlessly secures him *moksha*. Therefore it is easy to attain *moksha* through the Acharya says Amudhanar. In expressing his extreme *Acharya bhakti*, (vi) Amudhanar in verse (41)¹⁴ observed that Ramanuja could achieve what the Lord himself could not. He said that the world could not realize the greatness of Sriman Narayana in spite of His taking so many incarnations and revealing Himself. But when Ramanuja appeared just once, he showed the people with crystal clear knowledge and right interpretation through his works, the essence of God realizations, making the people become servants of Sriman Narayana, understanding their eternal relationship to Him. (vii) Pillai Lokacharya (AD 1213-1330) in his *Srivachanabhushanam* verse (315)¹⁵ observes that direct meaning of the Acharya is one who teaches the holy *Tirumantra* which removes *samsara*. (viii) Verse (428)¹⁶ states Acharya serves both the soul and the Lord (ix). In verse (429)¹⁷ he states that to the Lord the Acharya shows the *Sesha*: the

Lordship, and for the soul he shows *Seshi*: the servitude. (x) The verse (433)¹⁸ states that the relationship to the Lord is common to both bondage and release. The relation to Acharya is only for the cause of release (xi). The verse (439)¹⁹ states that regarding the relationship with the Acharya he states that as the sun which causes the lotus to blossom, dries it up when separated from water, similarly the Lord who causes the blossom of the essential nature of the soul, causes the fading of it, when the relationship with the Acharya ends up. (xii) The verse (440)²⁰ declares that without the relation with Acharya, it is difficult to attain the relation with God. (xiii) Vedanta Desika (AD 1268-1369) in the *Nyasa Tilakam* (v,21)²¹ explains with examples how does an Acharya help. A blind man is assisted by one who has good eye sight and is thus able to move about. A lame person placed in a boat is taken to the other shore by a boatman. The children and the other members of the royal servant enjoy the gifts and comforts brought by him, even though they do not know the king directly. Likewise the compassionate Acharya will help where the disciple has neither *Gnana* nor *bhakti* and make him enjoy the fruits of both (xiv). Vedanta Desika, in his *Adhikara sangraham* verse (38)²², observes that an Acharya instructs his disciple on the three realities (*Chit*, *Achit* and *Isvara*), means (*Upaya*) and the ultimate goal (*Purusartha*) and lights up the knowledge of to dispel the darkness of ignorance. There is no way in which

one can repay the Acharya for his matchless *upakaram*. Even the omniscient Lord cannot describe the right way to repay. If it is so even for the Lord, it would be impossible for the lesser human beings to suggest the methods to pay back the debt of gratitude of the disciple to their Acharyas. In spite of it, the disciples delight in praising their Acharya. They meditate on his glories, spread his reputation by praising him. All these attempts to celebrate their affection and reverence, will never compensate for the abundant help that they would receive from their most merciful Acharyas (xv). Manavala Mamunigal (AD 1370-1443) in his *Upadesaratnamalai* verse (60)²³ observes that to those who do not love the lotus feet of their Acharya, even though they have love to the Lord, He (Lord) will not grant them *Srivaikunta* (xvi). In verse (61)²⁴ he states that if you resort to an Acharya who is good with knowledge (*Gnana*) and ritualistic practice (*Anusthana*) then the Lord by Himself, grants *Srivaikunta* (xvii). The verse (62)²⁵ advises that those who like to have salvation should love their Acharya, then the *Paramapada* is theirs. This is as clear and sure as the fruit in their hand (xviii). The verse (65)²⁶ observes that the Acharya will maintain the soul (spiritual life) of the disciple. The disciple should take care of the physical life of the Acharya with love. This is well heard and rare to follow (xix). The verse (72)²⁷ states that the seeker after *moksha* should listen to the *purvacharya's* code of practices, resort to Acharya, and live happily in this world.

6.4. The vital role of Acharya :

Vedanta Desika in his *Rahasya Traya Sara, Adhikara 1 and a Upadhikara* illustrates the role of an Acharya, with the following example.²⁸ The young crown prince of a king goes with his father on a hunting expedition to a forest where he gets lost. He is brought up by some hunters. He imbibes the qualities, customs, manners and habits of the tribes, forgetting that he is actually the prince. After some time, he is spotted by a few courtiers of the king who reveal to him his identity and bring him back to the king. The king felt happy in getting back his dear son whom he had believed as lost forever. In the same manner, the Jivatma who due to his past karma, unaware of its real nature, immersed in worldly activities lost its identity, however by the initiation of the Acharya, is restored *moksha* to enjoy the bliss of service to the Lord. Vedanta Desika in his *Rahasya Traya Saram, Adhikara-2 and Guruparamparasara* ²⁹ specified certain conditions that make one to attain a good Acharya, who initiates him and enables him to reach *moksha*. These conditions are: (i) Sriman Narayana's benevolence, (ii) Good deeds done even by chance, (iii) The gracious glance of God even at the time of birth, (iv) Love towards fellow beings, (v) Willingness to learn the truths, and (vi) Association with the virtuous.

6.5. Sriman Narayana is our first Acharya :

Vedanta Desika in his *Rahasya Traya Sara, Adhikara-2*, and *Guruparamparasara*³⁰ lists out the

various reasons to establish the view that Sriman Narayana is the first Acharya. Sriman Narayana taught Vedas to the four headed Brahma. Lord revealed the *Dvaya mantra* to the Goddess Maha Lakshmi. When Madhu and Kaitabha stole Vedas from Brahma, Lord got them back. He taught Vedas to Brahma, and through him propagated Vedas. He graced the sons of Brahma-Sanat Kumara, Sanaka, Sanandana, and Sanatsujata-with *Gnana* and through them propagated *Hita*, the benevolent procedure. Being the *Antharyami*, one who governs from inside, of the great souls like Narada, Parasara, Parankusa, He maintains the traditional values (*Sampradaya*). Lord incarnated as Hamsa, Hayagriva, Nara Narayana, Sri Krishna and propagated *Tattva-Hita-Purushartha*. He made great soul like Bhishma to prove the meanings of His preachings. At the end of Dwapara yuga, when his teachings of *Pancharatra Agamas* were lost, He incarnated as Sankarshana and reestablished them. To establish the role of Acharya-Sishya relationship, He incarnated as Nara and Narayana and taught the *Tirumantra* to Nara at Badrinath. As access to the Vedas are restricted to a few, for the benefit of all men and specially women, the Lord induces intelligence without any defects, (*mayaruvu aramati-nalam arul nan* as stated by Nammalvar),³⁶ to the Alvars and through them propagated the essence of Vedas in Tamil. When the Buddhists, by their teachings go against the Vedic principles, the Lord, through the Acharya's teachings reestablishes the Vedantic philosophy.

6.6. The need for Acharya in the spiritual life :

Vedanta Desika in his *Rahasya Traya Sara*, *Adhikara-2*, and *Guruparampara* states that one who desires *moksha* should surrender to Acharya. The great sins will not be hindrance to *moksha* once you attain an Acharya. Without the intervention of an Acharya, any amount of good deeds cannot make one eligible for *moksha*.³¹ The *Vishnu dharma* (chapter- 92) narrates the story of Kshetrabandhu who resorted to all evil ways, was accidentally saved by a sage. The sage pleased by his attention, advised him to stop his evil ways and chant the name of Govinda and told him in due course he will be reformed. Kshetrabandhu followed the sage's advice and was reformed and attained Liberation. Similarly the *Padmottara purana* (chapter-6) refers to Pundarika who practiced bhakti yoga for long, yet he was unable to have the vision of the Lord and grew dejected. One day he came across the sage Narada and explained his plight to him. Narada then taught him the *Astakshara* and asked him to meditate upon it and chant it. Pundarika did so and attained liberation.

There is a verse which combines the references and advises a seeker of liberation to acquire a preceptor.³⁸ Gratitude towards the preceptor is the crux of *Acharya Bhimana*. It is the concern or affection of the Acharya that generates the *Acharya visvasam* or confidence in the disciple. A total faith in the preaching

of the Acharya enlightens the disciple and develops the confidence to such an extent of even relinquishing the Supreme Being, to regard the Acharya, as everything for the soul like Madhurakavi Alvar and Vaduganambi. It is absolutely essential that a disciple should show his devotion to Acharya equivalent to that of devotion to God (*Prapatti*) and remain grateful towards his preceptor throughout his life. Madhurakavi Alvar in his *Kannimun siruttambu* verse (10)³² states that he can only try, but can never adequately recompense Nammalvar for all his kindness in guiding him.³⁹ Sri Desika in *Adhikarasangraha* verse (38)³³ states that even the Supreme Lord cannot tell how grateful a disciple should be towards his preceptor who has removed the darkness and ignorance from his mind and lit the lamp of knowledge. Hence, praising the preceptor, keeping him in mind, and spreading the preceptor's renown far and wide are but little acts of gratitude on the part of the disciple. *Vihagesvara samhita* has a verse³⁴ that tells the disciple to offer his entire wealth or half of it or at least a quarter of it to the preceptor; if even this is somewhat excessive and not possible, he should offer whatever is in his power as a *gurudakshina*. Another verse indicates that a disciple should place his body, life and wealth entirely at the disposal of his preceptor. Only he who does so can be called as a true disciple. There are two nectar like fruits in the poisonous tree of *samsara*, one is devotion to Lord Keshava and the other is devotion to His

devotees.³⁵ The Acharya teaches the disciple that he should realize that it is not enough to be devoted to the Lord alone. Nammalvar in Tiruvaymoli verse (3.7.10.)³⁶ states that devotion should be towards His devotees also and this devotion should go down to seventh in the line of His devotees.⁴³ Padmapurana has a verse³⁷ that states unless you are initiated by a bonafide spiritual master in the guru-sishya succession, the mantra that you receive is without any effect.

6.7. Acharya Bhimana :

Acharya Bhimana is the great concern, compassion, grace of the Acharya for the disciple's salvation.

Acharya Bhimana is the great concern, compassion, grace of the Acharya for the disciple's salvation. More than salvation, it is worry about the continuing cycle of sorrow and happiness which creates fear during the life time of an individual. The Acharya instructs that "the Supreme Being is the sole goal and means" out of his great concern for his disciples. It is this concern, *Abhimana*, of the Acharya imbibed by the disciple that generates the *Acharya -visvasam* in the disciple. A total faith in the preaching of the Acharya enlightens the disciple on the nature of the unsurpassed kindness of the Supreme Being without any expectation. This confidence develops and grows to the extent of even relinquishing the Supreme Being, to regard the Acharya as everything for the soul, just as Madhurakavi Alvar, Vaduganambi and others have done.

6.8. The duties of an Acharya :

Vedanta Desika in his *Rahasya Traya Sara*, *Adhikara 30*, *Acharya Kritya Adhikara*, describes the duties of an Acharya.³⁸ The Acharya masters the hidden truths as taught by his Acharyas.

These truths have been handed over to successive generations in Guruparampara. The Acharya teaches the Guruparampara, the uninterrupted lineage of Acharyas right from the supreme Lord Sriman Narayana upto one's own Acharya. The recitation of Guruparampara is *Nitya*, *Prayachitta* for having spoken to undeserving persons and *Kamya* as it grants *Gnana*.⁵⁵ The Acharya on behalf of the disciple performs *prapatti* at the lotus feet of Lord. When the request comes from Acharya who is embodiment of Himself, Lord would accept it.

The Acharya performs the *Panchasamskara*, that includes initiation of the secret mantras, namely *Tirumantra*, *Dvaya mantra* and *Charamasloka*.

6.9. The importance of special instructions of Acharyas :

Vedanta Desika spells out the importance of special instructions of the Acharyas in *Nyasavimsati*.³⁹ The *Sadacharya* (true Acharya) should impart in privacy, to the disciple desiring moksha, first the inner meaning of the three *Rahasyas*. The disciple should reflect on those essential meanings with concentration and

conducts his life accordingly. This will help one desiring *moksha*, gain clear comprehension of his real nature, duties during the post-prapatti period. The way of living according to the instructions of the Acharya will relieve him from all sins and grant him a state free from fear about anything. The creation, sustenance and dissolution of all *Chit* and *Achit* are under the total control of the Lord and His divine consort. We have to comprehend the Lord as the commander of acts initiated by Jivas, as indweller, granter of fruits of all karmas. Knowing the unique role of Sriman Narayana, no one other than Him is to be sought.

The importance of Acharya is obvious from the fact that Svetaketu learnt the nature of truth from Uddalaka, Maitreyi from Yagnavalkya, Bhrigu from Varuna. Narada from Sanatkumara, Nachiketas from Yama, Indra from Prajapati, Lord Krishna from Sandipani, and Lord Rama from Sage Vashishta.

6.10. The Acharya deserves to be worshipped as Lord :

Vedanta Desika in his *Nyasavimsati* verse (2) ⁴⁰ states the following reasons of similarity to worship the Acharya exactly like God Supreme: (i) Both dispel the ignorance-darkness, (ii) Both cause to destroy our sins, (iii) Both serve humans to reach a similarity with them by a process of spiritual perfection brought on a being, (iv) Both cause to end our present worldly birth, curing the chain of re-births, (v) Both shower a

kind glance on us, so as to transform us into Sattva-beings, (vi) Both treat us with a fond affection irrespective of our lowliness, and of our meriting no concession, (vii) Both are like insatiable nectar, for thinking of and for moving with and (viii) Both are like a *Seshi* to us, with a never-changing relationship with us.

6.11. Guru is the Means and Goal :

Sasvatha tantra, *Manusmriti*, and *Jayasamhita* all speak of the greatness of Guru.⁴¹ Guru initiates about the Bhagavan, he is regarded as greater than Bhagavan Himself. He should be prostrated, worshipped, meditated, contemplated and surrendered as the means and the goal. Sri *Sasvatha tantra*, *Manusmriti*, and *Jayasamhita* all speak of the greatness of Guru.⁴¹ Guru initiates about the Bhagavan, he is regarded as greater than Bhagavan Himself. He should be prostrated, worshipped, meditated, contemplated and surrendered as the means and the goal.

Guru eva para Brahma- Guru alone is the Supreme Brahman.

Guru eva para Dhanam- Guru alone is the Supreme wealth. *Guru eva para Vidya*- Guru alone is the Supreme knowledge *Guru eva para Gathi*- Guru alone is the Supreme destination. *Guru eva para Sreyo*-Guru alone is the Supreme one to be desired. *Guru eva parayanam*-Guru alone is the Supreme object of worship.

6.12. The Performance of the *Panchasamskara* :

By resorting to an Acharya and acceptance by him, the person will realize, by the grace of Acharya, true knowledge of the realities, non attachment to worldly things, and devotion to the Lord will blossom in him like a flower. In *Srivaishnava sampradaya*, the *Panchasamskara* is the most important *Samskara* or purification ceremony that is performed by the Acharya of South India, whose disciples are spread all over India and abroad. The Acharya out of compassion, without expectations, accepts the disciple irrespective of caste, creed or gender. He performs *Panchasamskara*, One who is initiated by Acharya becomes a Srivaishnava. It is not achieved by one's birth in a particular family. That is why one can see, men and women from all communities, from all walks of life as Srivaishnavas. The disciple should follow the teachings of Acharya cherish intense devotion, *Acharya ya Pratipatti*, devotion to Acharya equivalent to devotion towards God. Such a disciple will definitely receive all benefits, *dharma*, *artha*, *kama* and *moksha*.

(I) The *Panchasamskara* :

Panchasamskara includes *tapa*, *pundra*, *nama*, *mantra*, and *yagna samskaras*. The *tapa*, *pundra* and *mantra samskaras* purify the body and mind and aid the Jiva in the path of spiritual journey. *Mama samskara* where the *dasa nama* is used help to cultivate the attitude of service, and remove ego. The most important is *mantra samskara* where in the Acharya initiates the

Tirumantra Dvayam and *Charamasloka*. *Yagna samskara* teaches the worship of the Lord in the most accessible form. Vedanta Desika specifies the *Panchasamskara* that gives the real birth to the Jivatma⁴² that marks the beginning of the true life one has to lead. The five *samskaras* are detailed below.

(a) *tapa Samskara* : This is the first *samskara*. The Acharya embosses the impressions of Conch (*Sankha*) and Discus (*Sudarsana chakra*) on the left and right arms of the disciple. *Tapa samskara* is highly glorified by the Vedas and sastras. A few examples are given below:

(i) Chakra in the right shoulder and Sankha in the left shall be worn⁴³. (ii) Quotation from the *Rig Veda* states that, he who wears on his body the branded mark of the discus, the power of the Gods and infinite Vishnu, overcomes all difficulties and goes to *Vaikunta* which dispassionate ascetics proceed.⁴⁴ (iii) Quotation from the *Sama Veda* observes that the fire is prefatory and has a thousand flames like the circumference of the thousand -petalled lotus. The Brahmin whose body is branded with this circle obtains union (with the divine essence) and is possessed of His world⁴⁵ (iv) Quotation from the *Yajur Veda* declares that Lord Vishnu in His most transcendent aspect is ever present in the heart of a man of the great soul (*mahatma*) who wears the marks of the *urdhvapundra* and discus and who contemplates Him through prayer.⁴⁶ (v) Quotation from the *Atharva Veda* specifies that like those who go to the abode of

Vishnu, being marked by the insignia of discus, we too shall be impressed by the emblem of Vishnu and gain affluence here and hereafter.⁴⁷ (vi) All shall, as ordained in the *Pancharatra sastra* preached by Lord Sankarshana, wear the chakra mark. They are only eligible to worship Bhagavan Vishnu.⁴⁸ (vii) Those devotees wearing the hot seals of the Supreme Lord Sriman Narayana on their arms (shoulders), ultimately reach Srivaikunta.⁴⁹ (viii) Only those who have been affixed with the *Sankha* and *Chakra* are eligible to take part in the ceremony to forefathers.⁵⁰

Kuresa quoted the scriptural sanctions for *Tapa* and *Pundra samskaras* in reply to Yadavaprakasa (xi) The best among the men wear the pure insignia of Vishnu's lotus and discus on their arms to cross the ocean of *samsara*. Some wear those ancient insignia on the body.⁵¹ (x) Like those who go to the abode of Vishnu, being marked by the insignia of discus, we too shall be impressed by the emblems of Vishnu, and gain affluence here and hereafter.⁵² (xi) Vaishnavas should wear the marks of conch and the discus as they do the sacred thread.⁵³

(b) Pundra samskara : The Acharya makes the disciple aware of the places in the body where the 'upavyuha' forms of the Supreme Lord Sriman Narayana are to be worshiped. Each 'upavyuha' form is externally represented by the *Urdhva pundra* (*Thiruman kapu*). The 'thiruman' represents the Lord and the 'Sricnam' represents Goddess Sri. The

worship to the Lord has to be done with folded hands (*anjali mudra*) "*Kesavaya Namah*" prefixed by *pranava*, The worship to Sri is also done in a similar way: "*Sriyai Namah*", prefixed by *pranava*.

Dvadasa urdhvapundras and residing devatas is shown in Annexure-IV

(i) He who for the benefit of the soul, wears the mark of Hari's feet in the form of an *urdhvapundra* with a space in the center, becomes dear to the Supreme Being, becomes virtuous and obtains liberation.⁵⁴ (ii) *urdhvapundra* is essential for all actions. bath, donation, repetition of prayers, oblation, reading of the scriptures and offers to one's forefathers are all useless if they are performed without an *urdhvapundra*.⁵⁵ (iii) The *urdhvapundra* purifies and absolve the sinful. A man marked with an *urdhvapundra* always becomes pure, even if he is impure, unprincipled or is of sinful mind.⁵⁶ (iv) The body of one who wears an *urdhvapundra* is considered to be a pure temple of the Lord.⁵⁷ (v) He upon whose forehead is seen an *urdhvapundra* drawn with clay, even if he be an untouchable, undoubtedly has a pure soul and deserves to be revered.⁵⁸ (vi) The Lord says that He rescues from hell twenty generations of one in whose house a man wearing an *urdhvapundra* is fed.⁵⁹ (vii) The Lord says that a man who wears an *urdhvapundra* whenever he may die, be he even an untouchable is seated in a chariot and exalted in my region.⁶⁰ (viii) In the broad

and enchanting center of the *urdhvapundra* Janardhana (Vishnu) the God of the Gods, is seated together with Lakshmi.⁶¹ (x) The *urdhvapundra* is essential at the time of worship. The Lord says that at the time of worshipping or making oblations to me, in the evening and in the morning, my steadfast devotee should always wear the *urdhvapundra*.⁶²

(c) **Nama Samskara** : The Acharya adds the name 'Dasa' at the end of the disciples name, to indicate that he is forever the servant of Lord Sriman Narayana and Ramanuja. It was Ramanuja who opened the gates of *Sri Vaikunta* for anyone, irrespective of caste, creed or gender. Thus, to enter the spiritual abode of Sriman Narayana, the link with Ramanuja becomes a vital and important criterion.

(d) **Mantra samskara**: Even though all the five *samskaras* are highly important, *Mantra samskara* is the most important amongst them. They are called as *Rahasyas*. They have been discussed in details in the Chapter -8, *The Rahasyas*.

(e) **Yagna Samskara**: In this *Samskara* the Acharya teaches about *Bhagavad Aradhana (Ijyai)* the way of worshipping Sriman Narayana. There are basically two forms of *Aradhana bahya* (external) and *manasika* (mental, spiritual or internal). Thus, the disciple gets the eligibility to perform *Bhagavad Aradhana* to Sriman Narayan's archavatara as *Salagrama*. Since the food we take should only be the remnants of food offered to Sriman Narayana *Salagrama*

Aradhana is very important for a Srivaishnava. Lord Krishna in *Bhagavad-gita*, (3. 13) says that "Good people eating the remains of yagnas are released from all sins. Those sinners who cook food for their own sake eat only sin"⁶³ *manasikaradhana* can be performed by all. This is similar to the *bahya Aradhana*, but the whole *Aradhana* is done mentally. Irrespective of the caste, place, time or gender, one can perform this..

(II) Alvars and Acharyas had advocated Panchasamskara :

(i) Periyalvar in his *Periyalvar Tirumoli*⁶⁴ glorifies *Samsarayanam* and instructs us the way one should lead the life then. "Bearing (on our upper-arms) the imprint of Holy Chakra, caused by the special consecrated instrument with the red-hot wheel-emblem which is blazing more fiercely than fire, we have been at the service of Lord Sriman Narayana generation after generation" (ii) Periyalvar in his *Periyalvar Tirumoli*,⁶⁵ appeals to the Lord that he had imprinted his body to show that his soul and the body belong to Him. He is looking for His grace. (iii) Ramanuja was initiated by his Acharya Periya Nambi at Madhurantakam temple. In this place the *sankha* and *chakra* used are preserved and can be seen even today (iv). Vedanta Desika composed *Saccharitra Raksha* in Tirukkovalur after the inspiring darshan of Trivikrama (*mulavar*) with the divine conch on His right hand and the *Sudarshana* on His left hand. This composition explains the significance of certain religious practices of *Srivaishnavas*. The first

chapter explains the significance of *samsarayanam* and the wearing of the Chakram and Sankham on the upper arms of Srivaishnavas. The second chapter deals with the meaning of *Urdhva Pundra Dharanam* (wearing of the twelve *pundras*). The third chapter covers *Bhagavat prapatti* and *Bhagavan-niveditopayoga*.

In the next chapter we shall discuss about the Guruparampara.

Notes

1. Tad-vijnanatharah sagurum eva bhigacet
Samit panh Srotiriyam brhama-nis (Mundaka Upanishad 1.2.12)
2. Yesay deve para bhaktir yatha deve tatha gurau tasyate kathit hy
arthah prakante mahat manh (Svetasvatara - Upanishad 6.23)
3. Na narena avatena prokta esa suvijneyo bahndha cintyamanah
Ananya-prokte gatir atranasti, aniyam hyatrkayam anu pramamt
(Katha Upanishad 2.8)
4. Utishata jgrata prapya varan nibodhata
ksueasya dhara nisita duratyaya
durgam pathas tat kavayo vadanti (Katha Upanishad 3.14)
5. Tad-vidhi pranipaaten praiprasnena sevay
Upadeksyanti te jnanam jnaninas-tatva-darinah (Bhagavad gita 4.34)
6. devu mar airyen -
(Kaninun siru tambu KST,v-2)
7. annaiyay aththanay ennai andum thanmaiyan satakopan en nambiy
(KST,v 4)
8. Pedaga adi Pirananar pirama guruvagi vandu (Perialvar Tirumoli 5.2.8)
9. Mantirnum...vedu (Jnanasaram JS, v 29)

10. etivirunta...parthirupanaru (JS, v 33)
11. nayaven oru dheyvam nanilaththe, Ramanuja Nurantadi (RN, v.35)
12. Peronru marilai nin carananri (RN, v 45)
13. Janam kanindha nalamkondu... caran koduththe (RN, v 66)
14. Manmicai yonikal ... naranka yinare (RN, v 41)
15. Nere acarandenpatu samsaa nivarttakaman yupatesitavania
(SVB, sutra v 315)
16. Acaryan iruvakum upakaran (SVB, sutra 428)
17. Isavaranku sesavastuvai yupakaritan
cetanukau sesyai yuakaritan (SVB, sutra 429)
18. Isvara sampantam pantamoksanakalirantukum acarya sanpantam
mokatuke hetuvayirukum (SVB, sutra 433)
19. Tamaraiyai alartakkatava alitiyantane... atai vatapanum
(SVB, sutra 439)
20. Itaiyoliya pakavat sampantam durlapam (SVB, sutra 440)
- 21.. Nyasa Tilakam, v.21, Vedanta Desika
22. Erimanathperatharke (Adhikarasangraham, v 38)
23. than guruvin.thirunadu (Upadesa Rathinamalai UR, v 60)
24. Jnam...tharum (UR, v 61)
25. uyaninaivundagil...kam (UR, v 62)
26. Acaryan.....aridham (UR, v 65)
27. purvacaryargal.....sermudhu (UR, v 72)
28. Vedanta Desikan, VN, Adhikara 1, Upodhikara, RTS, p.41.29.
Adhikara-2, Guruparamparasara, RTS, p.27.
30. Adhikara-2, Guruparamparasara, RTS, p.10
31. papisthah ksatrabandusca pundarikasca punvakrt, acaryavathaya muktau

31. tasmāt acāryavan bhavet
32. muyalginren undan moykal arku anbaiye (KST, v 10.)
33. Erimanathezhiln Yanavilakai irulanaithum
marinavarku orukaimaru mayanunga nakilan
poriyugapathum punthiyirkolvathum pongupugazh
sarivalarpathum saralavomunam peratharke (Adhikarasangraha, v 38.)
34. sarvasvam va tadardham va ardhardhameva ca, gurave
daksinamdadyat yatha sakti va budhah Vihagesvara samhita
35. Srinivasan M.K & Rajan KS, Srivaishnavism : A Concise study,
Sri Visishtadvaita Siddhanta Prachari Trust, 2010, p 124.
36. enthaipiran _dhanaku, adiyar adiyar tham adiyar adiyar dhamaku
adiyar adiyar tham, adiyar adiyongale. (Tiruvaymoli 3.7.10)
37. Sampradaya-vihina ye mantras te nisphala matah (Padma purana)
Srila Prabhupada. Choosing a spiritual master,
38. Vedanta Desikan, V.N, Adhikara 30, Acarya Kritya Adhikara, RTS, p 970.
39. svahea sesa ...dharya (Nayasavimsati, v 4.)
40. ajnana dhaantadevavat syatupasya (Nyasavimsati, v 2.)
41. Guru eva para Brahma, Guru eva para Dhanam
Guru eva para Vidya, Guru eva para Gathi
Guru eva para Sreyo, Guru eva parayanam (Sri Sasvatha trantra)
42. Rahasya Traya Sara, Adhikara 26. Prabhava Rakshaka Adhikara ,
Vedanta Desikan, V.N, Srimad Andavan, Sri Poundarikapuram Swami
Asramam, Srirangam, 2011, p.591
43. Brahmasukta, Atarva (Mahopanishad)
44. Cakram bibharti...vitaragah Vaskalasamhita, Entwisle. A.W,
Vaishnava Tilakas: Sactarian Marks Worn By Worshipers of Vishnu,
p113, Vrindavan Research Institute, Vrindavan, 2003.

45. Pavitram iti agnih ...salokatam apnoti, maitravarunasakha (Ibid., p.113)
46. Varaha puranam
47. Vedanta Desika, sacaritra-raksha, atharvana-veda
Ramakrishnananda, Swami, Life of Sri Ramanuja, P139
48. Vishnu Tattva.
49. Ebhir vay am ...lanchitahas A.W, Vaisnava Tilakas: sactarian marks
worn by worshipers of Vishnu, p113, Vrindavan Research Institute,
Vrindavan, 2003.
50. Bhishmaparva of Mahabharatha
51. Ramakrishnananda, Swami, Life of Sri Ramanuja, P138
52. Vedanta Desika, sacaritra-raksha Rig-Bashkala-sakha (Ibid., p138)
53. Vedanta Desika, sacaritra-raksha, Atharvana-Veda (Ibid., p139)
54. Vedanta Desika, sacaritra-raksha, Vayaya-Upa-Purana
(a section of Brahmanda-Samhita) (Ibid., p139)
55. hareh padakrtim...muktibhag bhavati, Hiranyasakha Entwisle.A.W,
Vaishnava Tilakas: sactarian marks worn by worshipers of Vishnu,
p108,
56. Istapurtadikam...vinakrtam (Ibid., p108)
57. asucirvapyanacaro...narah (Brahmandapurana) (Ibid., 108)
58. tasmad yasya sari...mandiram smrtam (Ibid., 108)
59. Urdhavapundram mrda... na samsayah (Ibid., p108)
60. Urdhavapundradharo udharmyahan (Brahmandapurana. Ibid., p109)
61. Urdhavapundrasya madhye...devadevo jnanardanah (Ibid., p109)
62. matpujahomakale...bhayapaham, Padmapurana (Ibid., p101)
63. AnnAdb-havanti....karma-samud-bhavah (Bhagavad gita, 3. 13)
64. Teyel polikinra...kuruthume (Perialvar Tiruvaymoli 1.1.7)

7. The Guruparampara

Prelude :

It is a unique facet of *Srivaishnavism* that there is a distinguished lineage of preceptors or Guruparampara. This chapter covers the various aspects of *Guruparampara*, on the basis of Vedanta Desika's *Rahasya Traya Sara* chapter, *Sri Guruparampara sara*. The *Guruparampara* of other religious faiths. The seventy four Simhasenadhipatis nominated by Ramanuja, the *Guruparampara* upto Ramanuja, Vedanta Desika and Manavala Mamunigal and the Mutts and Ashramas that had served the Srivaishnava community at present are also covered.

Acharya bhakti is *nitya*, *naimitya* and *kamya*. *Nitya karmas* are actions that have to be performed based on one's *varnashrama dharma*. By carrying about them, no special merit will be gained, while non observance would bring in sins (*papa*) (example performance of daily *sandhyavandanam*, *pitr-yaina*-offering oblations to departed souls etc. *Naimitya karmas* are special observance of specified to minimize or wipe out the effect of evils done out of negligence or consciously, called as *prayaschittas*. *Kamya karmas* are actions carried out with the desire to achieve a specific goal. Acharya bhakti is *nitya*, if it is not observed it would lead to sin (*papa*). It is specified as a *prayaschitta*, hence considered as *naimitya*. As it is the means (*upaya*) to acquire knowledge (*Gnana*) it is regarded as *kamya*.

Vedanta desika in chapter *Sri Guruparampara sara* describes the Guruparampara commencing from a person's immediate preceptor right up to the Supreme Godhead, Sriman Narayana, who is also the Highest preceptor. (i) The Sanskrit verse ¹ composed by Kurattalvan states that he surrenders to the Guruparampara that starts with Sri Lakshminatha Nathamuni in between and ends with his Acharya. He establishes the continuous link between us and Sriman Narayana. (ii) Swami Desika in verse ² prays to great Acharyas like Nathamuni and others, who does not possess the pride of knowledge, nor inclined to dishonour others, who do not blame the practices well founded by the earlier Acharyas, that he should enjoy while in this samsara to eradicate the affliction caused by physical attraction due to the influence of *manmatha*. (iii) Swami in verse ³ compares the greatness of our Guruparampara with cowed of Siddhantas, to infinite auspicious qualities that fly high in flags in different directions. He adds that the pride of the opponents had been wiped off by the special sound of the Lord hayagriva seated blissfully in the heart lotus of the Acharyas.

7.1. Madhurakavigal's Devotion towards Acharya :

Vedanta Desika in his work *Srimad Rahasya Traya Sara*, *Sri Guruparamparasara* has brought out the essence of *Kanniun –siru-thambu* of Madhurakavi quoting his verse(2)⁴ of *Adikarasangraha*, thus :

“Madhurakavi, free from sin, misery or faults, has shown an ancient and well –trodden path, viz. *Acharya bhakti*, (earnest devotion to one’s preceptor) having resorted to the great feet of saint Satakopan, who has rendered in Tamil, the rare and invaluable secrets of Vedas. Madhurakavi has shown such a path ever while there is Lord Krishna, still alive, the Almighty who descends to this mortal world for securing the welfare of His votaries. The ten important characteristics of Satakopan that surpasses even the Lord’s greatness are, (i) *inbattil*- in conferring the bliss, (ii) *irainjudalil*- in being refuge, (iii) *isaiyum peril*- in being the final goal, (iv) *ikalada palluravil*- in being as my all relative, (v) *iragam marril*- in changing my desire, (vi) *tan parril*- in making me desire Him only, (vii) *vinai vilakkil*- in removing all my sin, (viii) *tahavokkattil*- in showing the compassion, (ix) *tattuvattai unarttdalil*- in revealing the truth, (x) *tanmaiyyakkil*-in bringing about the likeness of himself.”

7.2. Obeisance to Guruparampara :

Vedanta Desika has brought out through verse (3)⁵ of *Adhikarasangraha*, whose meaning is as follows: “Having prostrated before my preceptor who has given me spiritual life, and having rendered obeisance, in turn, to his preceptors, I bow down successively to that compassionate soul of Perumbudur (Sri Ramanuja), then to Periya-nambi (Mahapurna) further on to Sri Alavandar (Yamunacharya), on words to his preceptor Manakkal Nambi (Sri Ramamisra), then to Uyyakondar

(Sri Pundarikaksha) who taught him the good path, then to Sri Nathamuni and then to Sathakopan (Nammalvar) onwards to Senainathan (Sri Vishvakshena the chief of the Lord’s heavenly forces) further upwards to the gracious and nectar- like Goddess Lakshmi and ultimately reach the Divine Feet of the Supreme Lord “This verse is chanted daily by all Srivaishnavas at the commencement of their *nityaradhana*.”

7.3. References quoted in Sri Guruparampara sara :

Vedanta Desika in his work *Srimad Rahasya Traya Sara*, *Guruparamparasara* has quoted a number of references out of which a few are listed below (i) *Mundaka Upanishad* (1.2.12.) states that to know about Brahman, the Acharya has to be resorted. (one who has a good Acharya can only attain Brahman.) (ii) *Sri Mahabharata* (sabha.41.2.3.) contains the speech of Sahadevan stating that the Lord Krishna who is full of auspicious qualities, as Acharya, father, Guru, should be worshipped giving the first honour. (Acharya perform Brahma upadesa, Guru teaches the Vedas) (iii) *Vishnupurana* (5.1.14.) states that Sriman Narayana, Guru of the entire universe is my Guru. Sri Vishnu siddeya mentions ‘*aguru*’ meaning that Paramacharyan Narayanan has no Guru for Himself. (iv) *Vishnu purana* (3.4.5.) addresses Mythreya to consider Sage Vyasa named Krishna depayana as Lord Narayana. In this world, who else other than him can compose

Mahabharata.? (v) *Mahabharata* (santi, 359.68) states that Lord Narayana revealed the entire *pancharatra agamas*. More than hundreds of *pancharatra samhitas* are contained in them. Out of them *Savatam*, *Poushkaram* and *Jaikyam* are celebrated as *Rahasya trayam*. (vi) *Mahabharata* (bhishma.66.39.40.) describes that during the end of Dvapara yuga and the beginning of Kali yuga, the Lord should be worshipped, according to the *pancharatra agamas*, code of practice by Brahmins, who have been initiated with *Panchasamskaras* and constantly living up to dharma, Kshatriyas, Vaishyas and Shudras. (vii) *Vishnu dharma* (108.50) states that the Lord Achyuta enters the Jivas and through them performs as per His will. (viii) *Jayasamhita* has a verse that states that Lord Narayana out of infinite grace taking up the human body, rescues the Jivas immersed in Samsara, holding sastra in His hand. (ix) In *Bhagavad –gita* verse (18.75) Sanjaya declares that he had performed actions without expectations of results, for the pleasure of the Lord, has equal devotion to his Acharya Sage Vyasa, therefore by the grace of his Acharya he could hear the supreme and most secret dialogue between Lord Vasudeva and the high soles Arjuna. (x) *Gautama dharma sutra* (9.17.18) stipulates that if one happens to converse with those who should have been avoided, then Guruparampara has to be recited. (xi) In *Stotraratna* verse (60) Yamunacharya addresses the Lord that He is his father, He alone is his mother, his beloved son, his dear friend, his confidence. His Acharya and refuge

of the worlds. He adds that He is His (Lord) servant and his sole support. He states that therefore, he takes refuge in Him and the responsibility for his welfare rests only on Him. (xii) *Seshasamhita* (14.50) states that a wise disciple should celebrate the greatness of his Acharya and propagate them, not disclose the mantras. By not propagating the Guru and popularizing the mantras the wealth of Janma and power of mantras get diminished. (xiii) *Svetasvatara Upanishad* verse (6.23) states that for one who cherish the equal degree of devotion to God and his Acharya, he will shine forth inner experiences. It is God who teaches the disciple through an illumined human teacher. The aspects not taught by Acharya will also appear due to his Acharya bhakti.

7.4. Nomination of Seventy four *Simhasan adhipatis* by Ramanuja :

Earlier to Ramanuja's period the single preceptor lineage, '*aran vazhi Acharya parampara*' was followed. Each Acharya used to initiate and nominate his successive disciple. But Ramanuja had the compassion to uplift the community, elevate both men and women who have the desire, so he decentralized the original set-up. From out of the 179 vaishnava mudalis, (learned scholars in sampradaya among his disciples), Ramanuja carefully selected and designated 74 *Simhasenadhipatis* to administer *the darshan* in their respective jurisdiction. In appointing these authorities Ramanuja demonstrated high regard and reverence in which he held his own

Acharyas. The descendents of his Acharyas occupy a prominent position. They were entitled to first honour in the shrines and all *Srivaishnava* gatherings. By investing, in one stroke, with authority to administer the darshan, Ramanuja brought the Acharyas close to the common man.

Seventy-four *Simhasanadhipatis* nominated by Ramanuja is shown in Annexure V.

7.5. The Guru Parampara from Sriman Narayana to Ramanuja :

Guru Parampara, the uninterrupted lineage of Acharyas right from the Supreme Lord Sriman Narayana to Ramanuja is as follows. Lord Sriman Narayana, Goddess Mahalakshmi, Visvaksenar (Senainathan), Nammalvar (Sathakopan) (AD500), Nathamuni (AD 824-920), Pundarikaksha (Uyyakontar) (AD 886-1001), Ramamisra (Manakkal Nambi) (AD 892-997), Yamunacharya (Alavandar) (AD 916-1036), Peria Nambi (AD 997-1112) and Ramanuja (AD 1017-1137). The lineage of Acharyas leading from oneself upto Nathamuni and beyond him to Lord Sriman Narayana is successfully brought out in verse (3)⁵ of *Adhikarasangraha*, stated above.

The Guru Parampara from Sriman Narayana to Ramanuja is shown in Annexure VI.

7.6. The Guruparampara from Ramanuja to Vedanta Desika (Vadagalai sampradaya) :

After Ramanuja, two divisions arose in Srivaishnava sampradaya. They are Vadagalai sampradaya headed

by Vedanta Desika (AD 1268-1368) and Tenkalai sampradaya headed by Manavala Mamunigal (AD 1370-1443). In Vadagalai sampradaya we notice three divisions- Sri bhashya Parampara, Rahasya Parampara, Bhagavad Vishaya Parampara. These divisions are based upon the authorities of literature that they preach and practice. Sri bhashya Parampara follows Sri *bhashya* of Ramanuja and Vishishtadvaita philosophy. While Rahasya Parampara upholds Rahasya treatise, Bhagavad Vishaya Parampara accepts the authority of *Tiruvaymoli* of Nammalvar. Vedanta Desika himself was a competent Acharya of the three Paramparas when he established his Vadagalai sect. The word 'Vadagalai' refers to Northern sampradaya and all the Acharyas of this sect were at Kanchipuram. The Vadagalai sampradaya, of Vedanta Desika starts with Acharya Ramanuja (AD107-1137) and passes through Tirukkurugai Pillan (AD 1073-1161), Sri Vishnu Chittar (AD 1106-1197), Sri Satya Vada Guru (AD1165-1275), Kidambi Appular (AD1220-1295) and Vedanta Desika (AD 1268-1368). These Acharyas formed the 'Sribhashya Parampara', 'Bhagavad Parampara' and 'Rahasya Parampara', depending upon the scriptures they held on as authorities starting with Ramanuja (AD 1017-1137), Kidambi Achchan, Kidambi Ramanuja Pillan, Kidambi Rangarajacharya, Kidambi Appullar (AD1220-1295) and Vedanta Desika (AD 1268-1368). It is to be noted that Vedanta Desika was the Acharya of all the three paramparas.

The Guru Parampara Sri Ramanuja to Sri Vedanta Desika is shown in Annexure VII.

7.7. The Guruparampara from Ramanuja to Manavala Mamunigal (Tenkalai sampradaya) :

The Tenkalai sampradaya, established by Manavala Mamunigal held on to the authority of *Tiruvaymoli* of Nammalvar only and it is called Bhagavad Vishaya Parampara. The term Tenkalai also means Southern sampradaya and all its Acharyas were at Srirangam. The Tenkalai sampradaya of Manavala Mamunigal starts with Ramanuja (AD 1107-1137) and passes through Embar (AD 1026-1131), Parasara Bhattar (AD 1074-1174), Nanjiyar (AD 1113-1208), Nampillai (AD 1147-12520), Vadakkutiruviti Pillai (AD 1167-1264), Sri Pillai Lokacharya (AD 1265-1311), Tiruvaymoli Pillai (AD 1290-1410) and Manavala Mamunigal (AD 1370-1443).

The Guru Parampara Sri Ramanuja To Sri Manavala Mamunigal is shown in Annexure VIII.

7.8. The Guruparampara in different schools of Vedanta :

The *Guruparampara* in different schools of Vedanta can be summed up as follows:^{6 and 7}

(i) **Sankara** - Narayana—Brahma—Vashishta—Shakti—Parasara—Vyasa—Suka—Gaudapada—Govindapada—Sankara.

(ii) **Ramanuja** - Sriman Narayana- Sri Maha Lakshmi-Vishvaksena - Sathakopa - Nathamuni - Pundarikaksha—Ramamisra-Yamunacharya—Mahapurna—Ramanuja.

(iii) **Nimbarka** - Vishnu as Hamsa - Brahma -Kumaras - Narada - Nimbarka

(iv) **Madhva** - Vishnu - Brahma - Vashishta - Shakti - Parasara - Vyasa - Purnapajnar - Madhva.

(v) **Vallabha** - Vishnu - Rudra - Vishnuswami - Vallabha.

It is noteworthy that in all the schools, the first preceptor is Sriman Narayana, who created Brahma and taught him the Vedas and the Acharya to Shishya tradition similar to that of Srivaishnavas. The Guruparampara of different schools of Vedanta like Sankara, Ramanuja, Nimbarka, Madhva and Vallabha are studied. It was noticed that Supreme Brahman Sriman Narayana is the first Acharya in all the Guruparamparas. This has to be viewed in the light of the immortal words of the Lord Krishna “whoever with true devotion worships any deity, in him, it deepens that devotion and he ultimately reaches me” (*Bhavadgita* 7.21)⁸ and “Even those who worship other divinities worship me” (*Bhavadgita* 9.23).⁹ This clearly indicates that all the schools of Vedanta had originated from the Supreme Lord Sriman Narayana the first Acharya, and the doctrine of devotion to Acharyas is followed by all schools of Vedanta.

7.9. Present day Srivaishnava Mutts and Ashramas:

With a view to help the aspirants to seek their Acharya, the Mutts, Ashramas, Jiyars who serve the Srivaishnava community have been listed. This with an earnest attempt and claim does cover exhaustively.

At present a number of Srivaishnava Mutts and Ashramas are serving the community. In addition there are quite a number of *gruhastha Acharyas* (individual Acharyas) serving the society. Each of them trace their roots to Ramanuja. Ramanuja had established seventy four Simhasenadhipatis to monitor and maintain the darshan. Vedanta Desika established the Parakala Mutt. The Ahobila Mutt, Srimad Andavan Ashramam and Sri Poundarikapura Ashramam were established by the descendents of Vedanta Desika. Manavala Mamunigal established 'The Vanamalai Mutt'. An attempt is made to list down a few of the establishments (the list is quite large and not complete). All one has to do is to seek out and surrender to their Acharyas, who out of infinite compassion always welcome the disciple and guide him in his spiritual journey.

(i) H.H. (His Holiness) Srimad Ranga Ramanuja Maha Desika, (Srimushnam Andavan) Srirangam Srimath Andavan Ashramam, (ii) H.H. Srimad Abhinava Vageesha Brahmatantra Swatantra Parakala Maha Desikan Sri Parakala Mutt, Mysore, (iii) H.H. Raghuveera Maha Desika, Srimad Poundarika Andavan Ashramam, Srirangam, (iv) H.H. Sri Sri Ranganatha Yatindra Maha Desika (46th Jiyar), Sri Ahobila Mutt, (v) H.H. Sri Navalpakkam Acharya Paramparas, (vi) H.H. Sri Ketandaipatti Acharya paramparas, (vi)

H.H. Nadadur ammal Acharya parampara, (vii) H.H. Tridandi Vanamamalai Madhurakavi Jiyar, Nanguneri, (viii) H.H. Tridandi Ranga Narayana Jiyar, Srirangam, (ix) H.H. Tridandi Appan Parakala Ramanuja Embar Jiyar, Sriperumbudur, (x) H.H. Tridandi Govinda Yatiraja Jiyar, Yatiraja Mutt, Sriperumbudur, (xi) H.H. Tridandi Sathagopa Ramanuja Jiyar, Srivilliputtur, (xii) H.H. Tridandi Peruvala Ramanuja Jiyar, Tirukkurungudi, (xiii) H.H. Tridandi Ranga Ramanuja Jiyar, Alvar Tirunagari, (xiv) H.H. Srinivasa Ramanuja Emberumanar Jiyar, (Gruhasthu Jiyar) Tirukkovalur (xv) H.H. Tridandi Yathiraja Narayana Ramanuja Jiyar, Madhuramangalam, (xvi) H.H. Satagopa Ramanuja Pedda Jiyar, Tirumala, (xvii) H.H. Manavala Maha Ramanuja Chinna Jiyar, Tirumala, (xviii) H.H. Tridandi Chinna Sriman Narayana Ramanuja Jiyar, Nadigaddapalem, Andhra Pradesh, (xix) H.H. Sri Mudaliannadan swami Tirumaligai, Singaperumal koil, (xx) H.H. Sri Athan Swami Tirumaligai, Srirangam, (xxi) H.H. Sri Parasara Bhattar Tirumaligai, Srirangam, (xxii) H.H. Sri Veda Vyasa Bhattar Tirumaligai, Srirangam, (xxiii) H.H. Sri Embar Tirumaligai, Srirangam, (xxiv) H.H. Sri Kurattalvan Tirumaligai, Srirangam, (xxv) H.H. Sri Periya Nambi Tirumaligai, Srirangam (xxvi) H.H. Sri Tirumalai Anantalvan Pillai tirumaligai, Srirangam, (xxvii) H.H. Sri Vadakku tiruvidhi pillai thirumaligai.

In the next chapter we shall discuss the Rahasyas.

Notes

1. *Lakminathasma-samarambham*
nathyamunanamadhyamam asmadacaya- paryantam
vande guruparamparam - Kuratalvan
2. *ete mahyamapod hamanmatha saronmathaya nathadayah*
trayantapratinandaniyavividhodantah svadantamiha
sradhatavya saran yadampatidayadivypagavyapakah
spardhaviplavavipralambhapadaviyvaide sika desikah
3. *hr dya hr tpadmasim hasanarasikahayagriyvahe ormighos a*
ks iptapratyarthidr ptirjayati bahugun a pa ynkirtasmad gurium am
diksaudha badhajaitradhvajapat apavanasphatinirdhutata
tsiddh antastomat ulastabakavigamanavyaktasadvar tanika -p 25
4. *inbattil, irainjudalil, isaiyum peril*
ikalada palluravil, iragam marril
tan parril, vinai vilakkil, tahavokkattil
tatuvattai unarttdali, tanmaiyyakkil
anbarkke yvatarikkum-mayan nirka
aru-maraikal tamil seydan tale kondu
tunbarra Madhurakavi tonrak kattum
tol-valliye nal-valigal tunivarhake
(Adhikarasangrah-2)
5. *ennuyir thanthaliththavaraich saranampuku*
yanadaive avar gurukalniraivanangip
pinaralarperumputhurvantha valal
periyambai alavanthar manakalnambi
nanneriyai yavarkuraitha uyakondar

- nathamuni satakopan senainathan*
inamuthathirumakalenrivarai munitu
emperuman thiruvadikaladaikinrene (Adhikarasangrah-3)
6. Tapasyananda Swami, *Bhakti Schools of Vedanta*,
Sri Ramakrishna Math, 2003 p xviii.
 7. *Narayanam padmabhuvam vasistham saktimca batputa*
parasaram ca
Vyasam sukam gaudapadam mahantam govinda yogindra
mathisya sisya
Sri Sankaracharyamthasya padnapadanca hasticnakam ca
sisyam tamtotakam
vartikakaram anyanasunadmadgurm santataman tosmi
(Sriguruparampara stotram)
 8. *Yo yo yam yam tanum bhaktah shradhayarchitum ichati*
Tasya tasyachalam shraddham tameva vidadhamyam
(Bhagavad-gita 7.21)
 9. *Ye pyanyadevata bhakta yajante shradhaya nvitah*
Tepi maameva kaunteya yajantyavidhipurvakam
(Bhagavad-gita 9.23)

8. The *Rahasyas*

Prelude :

Rahasyas are well preserved in the *Srivaishnava Sampradaya*. The term *Rahasya* is used to denote a sacred mantra processing mystic power and potency. *Rahasyas* is also used to denote a work or grantha. The knowledge of the sastra is extremely difficult to acquire and it even causes confusion in the intellect of the weak minded. So they should be determined only with the help of traditional instructions, handed down by the hierarchy of learned Acharyas. Exoteric are those that can be spoken in public. It has been enjoined that certain things should be communicated in privacy and they are known as Esoteric. For example the verse (18.66) of *Bhagavad-gita* is known as *Charamasloka*, which is called a *Rahasya*. It is Exoteric or can be spoken in public, because it forms part of *Itihasa* which, can be heard without any restrictions. At the same time, it is a *Rahasya*, Esoteric, because the meaning of the sloka can be communicated only to a disciple in private and that also in private. Such is the sastric injunctions to it. In *Srivaishnava Sampradaya*, the Acharyas hold *Tirumantra*, *Dvaya* and *Charamasloka* as *Rahasyas*. They are initiated by the Acharyas in private to the disciple during the performance of *Panchasamskara*. These mantras teach the *Tattva*, *Hita Purushartha* (Reality, Means and Goal of human endeavour that redeem the Jivas (souls) in the vertex of samsara (cycle of births and deaths).

In this chapter we shall discuss the need to preserve these *Rahasyas*, *Rahasyas* signified by the Alvars, the way Ramanuja learnt these *Rahasyas* from his Acharyas, and out of infinite compassion declared it open and is celebrated as Emperumanar, the way Ramanuja trained his disciples, and description of *Tirumantra*, *Dvaya* and *Charamasloka* with word by word meanings and references..

8.1. The need to preserve the *Rahasyas* :

Vedanta Desika in his *Rahasya Traya Sara*, Adhikara 30, *Acharyakrtya Adhikara*, describes the duties of an Acharya. (i) In the outset he states that the Acharya desirous of attaining the foremost abode of suddha –sattva Srivaikunta of the Supreme Lord, who also owns the milky ocean and Surya mandala, conducts specified in sastras, in an auspicious time of suddha sattva, out of compassion, initiates the desiring disciple the eternal sampradaya. (ii) The *Bhagavad-gita* (11.43) celebrates the Lord “Thou art the father of the world, moving and non-moving, Thou to be adored by this world, the greatest Guru, there exists none who is even equal to thee in the three worlds, whence another Superior to Thee, Oh! Thou of power incomparable?.” (iii) In the *Saivata Samhita* (24-375) the Lord declares that the secret meaning should be initiated to only those deserving and hidden from those who are not qualified for receipt. The Lord adds that he who acts accordingly will be respected by Him and will receive all auspiciousness. (iv) In *Bhagavad-gita*

(18.67) the Lord Krishna declares that the *Gita-sastra* taught by Him, should never be disclosed to one who is devoid of austerities, nor to one without devotion, nor to one who does not render service, nor to one who cavils at Him. The code as to handing down the Sastras has been well defined by the Lord. (v) The *Bhagavad-gita* (18.68) assures the results accruing to him who hands down *Gita-sastra*. He who with Supreme devotion to Him, will teach this Supreme secret to His devotees, shall doubtless come to Him. (vi) In *Bhagavatam* (santi 313-33 to 36) Sage Vashishta instructs Kosala Maharaja the following : (a) This sastra should not be disclosed to one who is without austerity. (b) Also to those who are liars, cunning, crooked minded, who considers himself as pandit, who trouble others and is an impotent. (c) This sastra should be imparted to those who are dedicated, full of virtues, aware of procedures, who can grasp the upadesas, follows injunctions imposed by the sastras and who care for the welfare of the entire world. (d) This sastra should be imparted to one who has pleasure in sastras, who likes to stay aloof, who is afraid of unnecessary disputes, who has sought an Acharya, has well understood, who has gratitude, patience and compassion. (e) The elders have cautioned that this sastra, that reveals the pure, parabrahma should not be imparted to one who does not possess the qualities stated above. If imparted otherwise, the initiator (Acharya) will not be auspicious. (f) Oh! king! even if the entire earth is covered with precious stones and

offered as (*dakshina*) offering, this sastra should not be imparted to one, devoid of austerities. (g) This sastra can be imparted without doubt to one who has controlled his senses. (h) Oh! King! karala you need not be afraid even a bit. The sastra regarding the parabrahman extremely pure, with no tenet of sorrow, who has no start, no middle and no end has been imparted to you, as it is. (vii) The *Manusmriti* (2-113) stipulates that the Acharya who is well qualified to initiate about parabrahma if he does not come across the appropriate disciple, should end his life, with his knowledge. Even if he comes across extreme dangerous situation, the seed of this vidya should not be sown in unsuitable salty field. (viii) The *Sandilya smriti* (4-251-259) describes that the way fools, thinking that they are learned pandits, performing dharma, but showing as dharmic, with the costumes of 'sadhus' cause troubles to real dharmic persons. (a) An Acharya who showing very tactfully that he is acting towards moksha, but in fact acting influenced by worldly is considered deplorable. (b) There are plenty of men with defective knowledge. Persons with pure and perfect knowledge are very few. One, who is determined, even if threatened by violent men, is the best knowledge man. (c) One should not very easily believe any one. That too in the present Kaliyuga, great care has to be taken. Sinners by putting forth in correct arguments will influence dull headed men. (d) One has to perform the dharma pertaining to him. Unless requested should not disclose, should preserve the Rahasyas and doctrines. (e) He

who with devotion, eager in sastras, pure minded approaches and prays has to be initiated. (f) The one who teaches the sastras for fame, to be praised by others, for vanity to those who are not qualified to receive, is deemed as not abiding to the sastras. (g) One may sow seeds in the salty fields, may give in marriage to an impotent, may hand over the flower garland in hands of a monkey, but should never initiate the sastra to one who does not serve. (ix) The *Sasyaki tantra* states that the supreme mantra should not be revealed to non-believer, non-devotee, not righteous, who enjoys by troubling others and miser. Those who are righteous, devotee of Guru, devotee of Lord Vishnu, who is compassionate to all living creatures, this mantra has to be initiated by the Acharya.

(x) The Sandilya samhita (21-155) stipulates that Acharya should test the disciple for either three months, six months or even an year and initiate him out of kindness without seeking any benefits.

8.2. The Alvars and *Rahasyas* :

According to Guruparampara prabhavam, *Kinata Nambi*, the Lord of *Tirunarayur* performed the *Panchasamskara* to Tirumangaialvar and thus became his Acharya. The commentators are of the opinion that the compositions of Nammalvar elaborate the *Rahasya mantras*. *Tirumantra-pranava* and *names* are elaborated in his *Tiruviruttam*, *Tirumantra-Narayanaya* is elaborated in *Tiruvachiriyam*, *dvaya* is elaborated in *Tiruvaymoli* and *Periya Tiruvandadi*

elaborates the *Charamasloka*. The *Tirumantra*, *Dvaya* and *Charamasloka* are held as *Rahasyas* (secrets). All the Alvars have signified the *Rahasyas* in their Prabandhas in hundreds of instances. They have glorified the greatness and beauty of the Divine Feet of the Lord and declared that the Divine Feet of the Lord are the means and goal. The Srivaishnava Acharyas influenced by the Alvars have composed *Rahasya* treatise quoting a lot of references. For want of time and space they are referred here.

8.3. The way Ramanuja learnt the *Rahasyas* :

Mahapurna (Periya Nambi) had instructed Ramanuja to approach Goshtipurna (Tirukottiyur Nambi) and learn the meaning of *Rahasyas*. Ramanuja walked from Srirangam to Tirukottiyur (18 times a distance of 120 Kilo Meters) to meet Tirukottiyur Nambi and learn the meaning of *Rahasyas*. It is said that every time Ramanuja was asked to come afterwards. Tradition says that when Goshtipurna came to Srirangam for darshan of the Lord Ranganatha, one of the priests told him at the behest of the Lord Himself to teach the mantra with its meaning to Ramanuja for he is the most worthy to receive it. At this Goshtipurna replied "Oh Lord! you Yourself made the law, that these should never be spoken to one who is devoid of austerity or devotion, nor to one who does not render service, nor to one who cavils at You" He raised his doubt that how it is possible for the impure mind to have the power to hold the mantra.? The Lord has declared in (*idam te*

nataskava nabhaktava kadachana Na chasursave vacheyam na cha maam yo bhavasuvati) in *Bhagavad-gita* (18-67) that the *Gita sastra* is never to be told to anyone who is devoid of austerities, nor to one without devotion, nor to one who does not render service, nor to one who cavils at Him.” At this the Lord replied “purna you do not know his purity. You will be able to know afterwards that he is the saviour of humanity”.

These probable reasons behind 18 times of trips are as follows:

(1) Come after you have lost the seed of samsara, desire and hatred. (*Samsara bijam tholainthu varum*) (2) Come after you have lost I and Mine. (sense of Ego and possession) *Ahankaram / Mamakaram tholainthu pin varum*) (3) Come after you have attained the knowledge of Self (Atma) *AtmaGnanam Kidatha pin Varum*) (4) Come after you have lost the attachment to body (*Dehath-bi manam tholainthu pin Varum*) (5) Come after you have lost the desire or eagerness for wealth, Enjoyment and Enjoyment of Self (Kaivalya, Aiswarya, Amushmiga Kaivalyathi kalil moham Upekshithu vittu tholainthu varum) (6) Come after you have lost the attachment to worldly aspects (*Visha yanthirathil patru vitta pin varum*) (7) Come after you have a liking for Bhagavad issues (*Bhagavad Vishayathil rusi pirantha pin varum*) (8) Come after removal of likes and dislikes (*Raga and Dvesha*) (*Raga Dveshathikal tholaintha pin varum*) (9) Come after

the dawn of knowledge that we are servants of the Bhagavan and act as per His commands (*para thanthriyam*) (*Para thanthriya unarvu pirantha pin varum*) (10) Come after you have got hold of Srivaishnavam (*Shrivaishnavattvam Kai kudiya pin varum*) (11) Come after you have achieved the sattvik control of senses. (*Sattvika parik-graham kidaitha pin varum*) (12) Come after you have achieved the devotion (sense control) to Bhagavatas (*Bhagavata parik-graham kidaitha pin varum*) (13) Come after you have achieved the devotion (sense control) to Bhagavan. (*Bhagavat parik-graham kidaitha pin varum*) (14) Come after you have the firm resolve that you are subservient to Bhagavan alone and not to any one, and He is the goal and means (*Ananya Seshatvam, Ananya Upayatvam (Ananya Saranatvam) kidaitha pin varum*) (15) Come after you have set the attainment of Bhagavan alone is your goal *Ananya Pirayo Janatvam, kidaitha pin varum* (16) Come after you have set the enjoyment of Bhagavan alone is your happiness. (*Ananya bhogayatvam kidaitha pin varum*) (17) Come after you have resorted to an Acharya. (*Acharyan kidaitha pin varum*) (18) Now you will sustain the meaning of Tirumantra (*Thiru mantiram artham Kai kudum*).

Goshtipurna tested and found that Ramanuja was a worthy recipient and taught the Rahasya mantras. Whoever hears that, will after his death attain liberation and go to Srivaikunta, He added not to give it to anyone else.

8.4. Ramanuja is celebrated as Emperimanar :

We find in the writings of later authors that Ramanuja climbed the temple tower and shouted to the gathering the holy mantra. This could not be true. These are later interpretations. We should rely on what the Guruparampara prabhavam has stated. Prior to Ramanuja's period the Acharyas guarded the rahasyatraya and their meanings and taught them exclusively to select disciples only. Ramanuja in his broad mind and large sympathy for those caught in the samsaric cycle, exceeded the norms of the day and himself and through his disciples taught the rahasyatraya and their meanings to all who were interested. This is shown in the verse 37 of *Upadesaratnavali*¹ The Ramanuja walked towards the temple, invited all, his disciples who have been longing and climbed to the top of the temple tower. Ramanuja the only knower of the innermost feelings of the heart of Yamunamuni, the dispeller of afflictions, the occasion of kindness pronounced from the death of his joyful heart, the great Tirumantra as *Kalakshepam* (the traditional way of teaching). The great assembly received the mantra as eagerly as a hungry men receive food and pronounced it all together in a thunderous voice. They uttered the mantra in unison with Ramanuja and then all became quiet. At this time the earth appeared as Srivaikunta. The faces of gathering were all flushed with joy. In the mean time, Goshtipurna had come to know of what Ramanuja had done, and grew extremely angry. When

Ramanuja with his disciples Dasarathy and Kuresa, approached him, he cried out in a shrill voice that he had committed a great sin in entrusting the precious gem to an unworthy man like Ramanuja. Ramanuja with great humility spoke out that he was ready to suffer in hell that he transgressed his best. According to his own words, whoever might hear the said mantra is sure to attain the highest goal of life. Depending on this assurance, he had placed all the men and women who had gathered on the road to liberation. All of them will be blessed by attaining the supreme goal of life.

8.5. The way Ramanuja trained his disciples :

When Kuresa expressed his eagerness to know the mystic meaning of Rahasya, Ramanuja replied that his Guru Goshtipurna has advised him thus: "To him alone, who free of taint of egotism and observing continence, will attend on his Guru for one year in spirit of service, you may communicate the significance of the verse of Charamasloka, and to none else" Kuresa replied, "Life is uncertain. How should I know that I shall live a year more? Kindly therefore, design to make me competent to receive the interpretation of the verse even now Ramanuja replied that "it is laid down in sastras that one who fasts for a month attains the merit of observing Brahmacharya for a year. Live one month on alms alone, for living on alms and observing fast are the same." By so living for a month, Kuresa gained the interpretation of the verse. When Dasarathy approached Ramanuja for the mystic interpretation of

the verse, he directed him to receive the the interpretation from Goshtipurna. As directed Dasarathy went to Goshtipurna and spent six months. He sent him back to Ramanuja with an advise that scholarship, wealth and birth in a good family can bring pride in small-minded men alone and he would receive the interpretation from Ramanuja himself.

8.6. *Tirumantra* :

Pranava prefixed to *Namo Narayanaya* :

The *Tirumantra* reveals all things in a concise form. It is made of three words and eight letters. It is called as *Ashtakshara* mantra as it has eight alphabets. As it conveys the essence of Srivaishnavism, is also called as *Mula-mantra*. *Vedanta* Desika quoting Sage Narada says that the Lord Sriman Narayana presents Himself in the form of *Ashtakshara* on the face of those who meditates through this mantra. Thus chanting this mantra enables the presence of the Lord.

(i) The greatness of *Ashtakshara* : (i) It is the essence of all Vedas, (ii) It shines over all *Vyapaka* mantras, (iii) It tops all *Upayas* and grants all fruits, (iv) It can be recited according to the ancient practice as *Vaidika* or *Tantrika* mantra according to Pancharatra, (v) It can be chanted in Vedic form or non-Vedic form to suit all varnas and ladies. (vi) It explains the (Tattvas) Realities Chit, Achit and Isvara, (vii) It is applicable to all the forms of the Lord like Para, Vyuha, Vibhava, Antaryami and Archa. (viii) It facilitates the bondage

between the individual and the Lord, (ix) It does not need the support of any other mantra for yielding the sought after fruits, (x) It gives all benefits that one can derive from all mantras, (xi) It is capable of warding all sins, (xii) It is the mantra by which the Sages and Alvars meditated to realize the God. And (xiii) It is the mantra that our Acharyas have treated as a sacred treasure and initiated its full meanings to those who thrust for it.

(ii) Origin of *Ashtakshara*, *Mula mantra* or *Tirumantra*: It originated from Lord Badri Narayana of Badrinath, chanted in Gayatri Chandas and is addressed to Sriman Narayana.

Since this mantra is initiated by the Lord Narayana Himself, this is highly sacred. The use of *Tirumantra* predates the Srivaishnava community itself, going to the first Alvar and the epic period. The name Narayana is rooted in Upanishads *Mahanarayana Upanishad*, *Subalopanishad*, *Narayana anuvagam*, *Antaryami Brahmanam*, and in the santi parva of the *Mahabharata*, Sage Narada initiated this to Pundarika and Tirumangai Alvar received this directly from the Lord.

(iii) Different forms of Chanting: This mantra is chanted in different forms to facilitate all, (i) Om Namō Narayanaya- is Vedic in character and Brahmins are eligible to chant this form. (ii) Om Namō narayanaya-is the semi -Vedic in character, Kshatriyas and ladies are eligible to chant this form and derive the same benefit

and (iii) *Namo Narayanaya* –is non-Vedic in character and can be chanted by one and all including Vysyas and people of fourth varna.

(iv) The mode of chanting : This mantra chanted in one, two or three sentences means as follows: (i) When chanted as a single sentence it conveys (a) Means to achieve and (b) Serve of subordination (ii) When chanted as two sentences it conveys (a) Self realization, (b) *Saranagati* and (c) *Moksha* (iii) When chanted as three sentences it conveys (a) Self realization and *Moksha*, (b) Self realization and realization of desires and (c) *Saranagati* and *Moksha*.

(v) The significance of the three sentences: Vedanta Desikan's, *Rahasya navanitam* describes the significance of surrender of the essential nature of Atma, the surrender of the burden and the surrender of the fruit as follows. (a) ***Swarupa samarpana*** or the surrender of the essential nature of Atma. One should surrender to bhagavan his true and natural self free from all limiting conditions (like Avidya) (b) ***Bhara Samarpana*** or the surrender of the burden or responsibility is the prayer of the Jiva that he is the eternal servant and eternally dependent on the Lord, that He should be pleased to take him and protect him. The surrender of one's responsibility for one's self and of what belongs to one is called *Atma-Nishesa*. (c) ***Phala Samarpana*** or the surrender of the fruit is the prayer by the Jiva that by nature he likes to do service devoid of all hindrances and he is His servant

and accept his faultless service and make him blessed. Thus the *Tiru-mantra* unites the Jivatma and Paramatma by the state of their being the *Sesha* and *Seshi* (the servant and master) and make them being inclined towards each other by the act of *Sesha* and *Seshi* and bring about an identity of interest in both by the fruit attained by them.

(vi) Word by word meaning of Tirumantra - *Pranava* prefixed to *Namo Narayanaya* :

Vedanta Desika in his *Rahasya Padavi* describes the meaning of each word of *Tirumantra*. *Pranava* prefixed to *Namo Narayanaya*. (a) ***Pranava***: The *pranava*, the first word in the mantra contains in brief all that is most valuable and important to know. It comprises of three letters and three words (A U M) (each letter being one word). The letter (A) denotes the Lord, who is never separated from His consort Sri, who is the origin of the of all, who is the saviour of all and who is the counter part of eternal and unconditional subordination. The middle letter (U) restricts the relationship (with the Lord) as being unconnected with all others. The third letter (M) denotes the Jivatma who has this relationship and who is the subject of protection. His essential nature is knowledge and bliss, in size he is as small as an atom, he is different from the body and sense organs. Thus it is revealed by *Pranava* that the Jivatma is unconditional subordinate (*Sesha*) to the Lord alone and no one else. (b) ***Namah***: The middle word ' *Namaha* ' contains two letters which

are two words. It says that 'I am not mine', Or 'Can I do anything independently?' (without depending upon others). The idea is that Jivatma is Sesha to (Bhagavan) devotees of the Lord also results from this word. The purport of the word 'Namaha' is said to be also Saranagati or seeking refuge. This word can be taken to pray for the removal of hindrances. Thus in this one word 'Namaha' Tattva, Hita and Purushartha, the Realities, the Means and Goal –all the three are dealt with. (c) **Narayana** : The word '**Narayana**' denotes the Lord of Sri, possessed of the qualities of being the support of all and the like. The compound word 'Narayana' can be split up into its two component parts 'Nara' and 'Ayana' which give meanings- the resting place of 'Naras' and He to whom the 'Naras' are the resting place. The dative suffix **Aya** added to the word Narayana means the existing for the sake of. Ultimately it signifies service which is the function of such existence. But in this it is stated that we should render constantly and without intermission service to the Lord, service appropriate for all times, in all places and on all occasions.

(vii) The Importance of *Pranava*-Quotes from the Upanishads :

(i) The *Mandukya -Upanishad*, first mantra starts with Harih om. AUM, the syllable (word), is all this. To be clearer, all that it is past, present, and future is verily AUM. That which is beyond the three periods of time is also truly AUM. In this first mantra the idea put

forward is that understanding the meaning of AUM helps the realization of the essential nature of Atman. This is because all the *srutis* say so and hence it is the final dictum. AUM can be looked at three angles viz. (1) as a sound, (2) as a symbol, and (3) as a word or syllable.² (ii) The *Mandukya -Upanishad*, mantras 8 to 12 points out the resemblance between the different states of Atman and the letter of AUM of Pranava. Mantras -8 states that *Atman* which has been described above as having four quarters, is again AUM from the point of view of syllables (letters – *akshara*).³ (iii) Mantra-9, states that He who is Vaishvanara, having for its sphere of activity the waking state, is A (Akara), the first letter of AUM on account of its all – pervasiveness or on account of being the first. One who knows this attains to the fulfillment of all desires and becomes the foremost among all.⁴ (iv) Mantra-10 states that Taijasa, whose sphere of activity is the dream state, is U (U-kara), the second letter of AUM on account of superiority or on account of being in between the two. He who knows this attains to a superior knowledge, is treated equally by all alike and finds no one in his line who is not a knower of Brahman.⁵ (v) Mantra-11, states that *Pragna*, whose sphere is deep sleep, is 'M' (M - kaara), the third letter of AUM, because it is both the measure and that wherein all becomes one. One who knows this identity of *Pragna* and M is able to measure all i.e. realizes the real nature of the world, and also comprehends all within himself.⁶ (vi) Mantra-12, declares that which has no

parts (soundless), incomprehensible (with the aid of sense organs), the cessation of all phenomena, all bliss and non-dual AUM, is the fourth and verily the same as *Atman*. He who knows this merges his self into the Cosmic Self. (He never again feels he is an individual self.⁷ (vii) In the *Katha Upanishad*, verses (II, 15,16, 17) Yama discloses to Nachiketas briefly that the eternal absolute Reality fully symbolized in the word “om”. In the verse (15) Yama states that the goal that all the Vedas praise, which all penances proclaim and wishing for which they lead the life of Brahmacharin, that goal briefly said, it is Om.⁸ (vii) Yama continues in verse (16) that this word is verily Brahman, this word is verily the highest, he who knows this word obtains, verily, whatever he desires.⁹ (ix) The Yama in verse (17) declares that most glorious is the support. This is the supreme support. He who has realized this support reaches the world of Brahma¹⁰. (x) The *Svetasvatara Upanishad* instructs that by making one's body the lower piece of wood and the Pranava the upper piece of wood and by practising the drill of meditation, one may realize the God who is hidden in the core of the heart.¹¹ (xi) The Lord Krishna in *Bhagavad-gita* (8.13) states that uttering the one syllable Brahman Om, thinking of Him, he who thus leaves his body attains the supreme State.¹² (xii) Sri Krishna *Bhagavad-gita* (9.17) declares that He is the father of this world, the mother, the dispenser of the fruits of actions, and the Grand father, the (one) thing to be known, the purifier, the sacred monosyllable (Om), and also the *Rig-*, the *Sama-* and *Yajur Vedas*¹³

***Tirumantra* – References:** (i) Nammalvar in his *Tiruvaymoli* (3.3.1)¹⁴ advises that we must go and stay close to the Lord of Tiruvenkatam and also serve Him all the time, without any gap, without flaw, with no end in mind except service. He adds that this is the great goal of life that everyone should cherish to uphold avidly and unswervingly. (ii) Nammalvar in *Tiruvaymoli* (10.5.1.)¹⁵ advises those who wish to reach, as the goal of life, the two feet of Lord Krishna, to meditate on His most important name Narayana. He adds to do it surely and it will be rewarded. This verse is celebrated as *Tirumantra*. (iii) Parasara Bhattar in *Ashtasloki* (3)¹⁶ states that he is the property of Bhagavan alone who is denoted by the letter (A) and he does not exist for himself. Bhagavan is denoted by the word ‘Narayana’ which means the person who is the resting place for multitude of the eternal ‘Naras’ (the Jivas). The varied forms of service that he should render to that Narayana by virtue of his nature should appear to him in all places and in all times (iv) Parasara Bhattar in *Ashtasloki* (4)¹⁷ details what happens to one contemplating on Tirumantra and how he becomes matured. A Prapanna revolves in his mind the whole of Tirumantra. First Pranava (A+U+M) The Jiva has a knowledge faculty and the soul distinction from the physical body. He remembers his subservience to the Lord implied by letter (A) since he has no independence and has also such intimate special relation with anyone else, except Narayana. Secondly Namah implies that the soul has no right or duty to ensure his good,

because he is entrusted his whole to the Lord. 'Not mine' is the duty of my protection. This is the import of Namah. Thirdly, Narayana etymologically shows the manner the Lord supporting all souls. He is the soul to all souls. All souls rest and reside in Him. Naturally, our duty is only towards one such benefactor. The 'Aaya' (the 4th case) emphasizes not only that we offer service only to Him but also our goal is only His pleasure. We will remain emotionless even in that act. This is the true spirit of a Prapanna. He has no ahamkara for *Swatantrya*, *Upayakartutva*, or from *Upeyabhogyatva*. (v) Pillai Lokacharya in his *Srivachanabhushana* speaks of the greatness of Tirumantra. In verse (96) he states that among the qualities of the soul, tranquility (*sama*) and self-restraint (*tama*) are the most important. In verse (97) he states further that by these qualities the Acharya comes within one's reach; having reached the Acharya, the holy mantra comes within one's reach; from having reached the holy mantra, the Lord comes within one's reach; from having reached the Lord, the land of attainment (Srivaikunta) comes within one's reach. The holy mantra is *Ashtakshara*.

8.7. *Dvaya mantra* :

Sriman Narayana Charanau Saranam Prapadye
Srimate Narayanaya Namah

The *Tattva*, *Hita*, *Purushartha*, the Realities, the Means, the Goal which have been concisely dealt in Tirumantra are clarified in *Dvaya*. This mantra is called

Dvaya, because it describes clearly the *Upaya* and the *Upeya* (the means and the goal of attainment) by the first and second parts respectively. There is a statement of ancients. "Take thy birth in *Tirumantra*, grow up in *Dvaya* and stand firm in *Dvaya* alone." As stated in this, a person comes to know the essential nature of himself and that of Bhagavan from *Tirumantra*. In regard to this person *Dvaya mantra* denotes clearly the Protector, who is the Supreme Reality, the *Saranagati* or *Prapatti* which is the highest means and service to Bhagavan which is the Supreme goal of human life. Thus *Dvaya mantra* discloses the process of self-surrender. Ramanuja his *Saranagati gadya* presents an elaborate explanation of *Dvaya* and surrenders himself to Goddess Ranganayaki and Lord Sri Ranganatha of Srirangam. This mantra is considered unique and is termed as 'Mantra Ratna' Jewel amongst mantras. Ramanuja has instructed that one should always contemplate on *Dvaya mantra*.

(i) The first part (purva-khanda) : *Sriman Narayana Charanau Saranam Prapadye*

(a) **Sriman** : *Sri* denotes Lakshmi who participates in all actions of Her spouse as a protector and who acts as a mediator (because of her qualities of excessive affection towards Her children) and of great favourite of Her spouse. The word *Sri* has been revealed by *Pancharatra sastra* thus: (i) She is resorted to by all, (ii) She has taken resort to the Supreme Ruler, (iii) She listens to the prayer of those who have sought Her as

refuge, (iv) She makes the Supreme Lord listen to them, (v) She removes all demerits of these devotees and (vi) She by Her mercy brings about the ripeness of knowledge and other qualities of those who have sought Her protection. The suffix **man** matup indicates eternal connection. This relation of inseparable connection between Bhagavan and Sri is helpful in regard even to sinners to resort to the Supreme Ruler without any hesitation. (b) **Narayana** discloses the specific relationships. The Supreme Lord of all who has spontaneous affection, superior lordship, good nature, easy accessibility and the like. (c) **Charanau** denotes the two feet which are the resort of a vessel with reference to a protector to evoke sympathy. (d) **Saranam** denotes the stage in which the feet stand in position of a means (*upaya*) (e) **Prapadye** reveals the act of a person destitute of a means of protection, who surrenders, with supreme faith. The burden of this protection at the feet of the Lord, the All-protector.

(ii) The second part (uttarakhanda) : **Srimathe Narayanaya Namah**

(f) **Srimathe** shows that Narayana who is the means of attainment, is inseparably associated with His consort **Sri**, when He becomes the (*upeya*) goal of endeavour. (g) **Narayana** in this part of the mantra signifies the *sarva-seshi* or the master of all, who is the object of unsurpassed enjoyment. The dative suffix here, **ya**, we should understand as the prayer for performing service. (h) **Namah** denotes service to the Lord which is devoid of all hindrances.

The sum and substance of *Dvaya mantra* is “In order to obtain, without any hinderance, eternal service at the feet of Narayana, ever associated with Sri, I seek refuge at the feet of Narayana, who is inseparably associate with Sri.”

References: (i) Nammalvar his Tiruvaymoli (5.7.9.)¹⁸ prays to the Lord of *Srivaramangai* to show him the means to attain Him. The Alvar wishes to gain the privilege of service at His feet (*Arulai ueaiumaru enakke*) The Lord had shown His feet as the means and the goal. (ii) The Lord Krishna in *Bhagavad-gita* (10.10)¹⁹ states that it is only to the Bhakta ever steadfast worshiping Him with affection that He bestows the knowledge of attaining Him. (iii) Nammalvar in (5.7.10)²⁰ feels happy that the Lord had taught that His feet are the means and goal. (*Arru enakku in pathame charanake tannu ozintai*) The words *Aru* and *charan* both indicate the *upaya* or means. Let us go through the commentary of Pillai. The Alvar has stated “My goal is your feet. The method *upaya*, to reach the goal is also your feet. This you have taught me. I will cling to your feet, get your favour and ultimately reach your feet, my ultimate Goal Commentary of Bhattar-Edu. The Alvar says that you taught me that I must cling to your feet as an *upaya*. This *upaya* will take me to my goal. What return shall I render to you for having helped me in this enlightenment ? What can I surrender to you that is not already yours! (iv) Nammalvar in verse (6.10.10.)²¹ states that he has no prop to cling to, humbly surrenders himself, at the

feet of the Lord of Tiruvenkatam and there he remained protected by Him. He praises that Alarmelmangai (Mahalakshmi) is always in His chest, His reputation and qualities are matchless. He has the three worlds as His and is unequalled master. Great sages, devas and Nitya suries come all the way to this place to worship Him. The *Srivaishnava Acharyas* celebrate this verse as it reveals the *Dvaya mantra*. Let us see the beautiful comparison between Dvaya and the Tiruvaymoli verse (6.10.10)

<i>Dvaya mantra</i>	<i>Tiruvaymoli * 6.10.10.)</i>
1. <i>Sri</i>	<i>alarmel mangai</i>
2. <i>man</i>	<i>agala killen iraiyum'en yuraimarpa,</i>
3. <i>Narayana</i>	<i>nigaril pugazhay! ulagamun</i> <i>Rudaiyay! ennai alvane,</i> <i>nigaril amarar munikkanangal</i> <i>virumpum thiruveng kadaththane</i>
4. <i>Caranau</i>	<i>un adikkeezh</i>
5. <i>Saraman Prapadye</i>	<i>pugalon Rillaa adiyen amarndhu</i> <i>pugundhene</i>
6. <i>Srimate Narayanaya Namah:</i>	There is no other Purushartha other than the eternal service.

(v) Parasara Bhattar in *Ashtasloki* (5) ²² states that Mahalakshmi, who is ever with the Lord, who will commend a devotees case, who will have an overwhelming influence over the Lord (by the reason of the love between them) is a great asset to the prapanna. The Lord has a charm of form and His feet

are easily available for us to cling to. We have only to perform Prapatti at His feet. The divine couple will secure our survive. Our master to whom alone should always render devoted service, is He alone. And we should wipe out haughtiness arising out of assumed independence or from the Upaya or from the pleasure in the Upeya attainment- because total surrender and (vi) Parasara Bhattar in *Ashtasloki* (6) ²³ states that Lakshmi is the Sovereign Goddess of all the words, as Narayana is the God. She is the inseparable consort. We fall at Her feet to be able to acquire the Upaya of the Lord's feet to surrender in to. Bhattar adds "May I always perform unostentatious service, without vanity, to the Lord who is full of auspicious qualities."

8.8. *Charamasloka* :

Sarva Dharman Parityajya Mam Ekam Saranam Vraja,
Aham Twa Sarva Papeybhya Mokshayishyami Ma Shuchah:

The *Charamasloka* (final verse) sets forth in the form of an injection the particular means along with the qualifications for adoption. The greatness of Saranagati as an Upaya for moksha. The Lord Krishna has pointed out Saranagati for the protection of Jivas. It is easier to observe than Bhakti Yoga. All irrespective of Varna, Ashrama, gender, caste or other restriction can observe Saranagati. It has to be done only once. It has the power to grant all fruits including moksha. The Lord Krishna reveals by Charamasloka a particular means which along with its accessories, is easy to adopt, and which is to be performed only once, and then consoles saying

that we need not have grief on any account. The *Charamasloka* prescribes the means revealed by the *Tirumantra* and *Dvaya*, and expounds it drawing special attention to two things: (i) That only a man benefit of all other means (Upayas) is entitled to pursue this path of Prapatti and (ii) that this Upaya (Prapatti) does not stand in need of any external aid (for yielding the fruit) There are three sentences and twelve words in *Charamasloka*. The first sentence lays down the foundation or prescribes the Upaya or the means; the middle sentence states the fruit; and the last sentence is devoted to establish the fact that he who adopts this Upaya is one who has done what one ought to do. The *Charamasloka* comprises of three sentences and the following three duties must be reflected upon in the three sentences. (i) *Adhikari krutya* or the duty of the man who seeks protection. (ii) *Saranya Krutya* or the duty of the Lord who is the protector and (iii) *Kruta Krutya* that is the subsequent duty, Uttara Krutya of the man who has done what one has to do as duty. The duty of the person seeking mukti is the acquisition of discriminating knowledge and submission of his prayer to the Lord who is the protector of the universe and who is also the eternal *Dharma*, *Sanatana Dharma*. *Samarya Krutya* or the duty of the redeemer i.e., Paramatma lies in putting down all the hindrances to the performance of Saranagati by the seeker and raising him to His own level. Uttara Krutya, the subsequent duty or the conduct of the man after Prapatti is first to comfort his mind in all the manners and engage himself

in the disinterested service of the Lord- service which is the end in itself and which is done according to the dictates of the sastras.

(I) Word by word meaning of *Sarva Dharman Parityajya Mam Ekam Saranam Vraja*,

(a) *Sarva Dharma*: means All-dharmas. *Dharma* is the means of attaining a desired object, which can be understood solely from sastras. Here the word *Dharma* denotes the Bhakti-yoga. The plural suffix in the word *dharma* indicates the manifold nature of Bhakti yoga. (b) *Parithyajya*: denotes giving up without any contact. The meaning is only “*Sattvika tyaga*” (the performance of dharmas without the thought that they are Upayas and that the person himself is the doer of the action and its beneficiary. Then it would follow that the performance of dharma associated with such abominate is an anga or accessory (to Prapatti) (c) *Mam Ekam* : By these two words Lord Krishna refers to Himself. The meaning of *Mam Ekam* is Me alone. Narayana the Lord of Sri declares that (i) He does not require the assistance of anything else and assures that He will not make others shoulder any burden thereafter. (ii) The word *Ekam* indicates which stands both as means and the end. (iii) The word *Ekam* may also be taken to disclose the state of Sri Krishna, that He alone as the eternal dharma (*sanatana dharma*) stand as the counter –poise of dharma as different kinds. (enjoined in the sastras) (d) *Saranam Vraja*: *Saranam* means ‘as a means’, the word *Vraja* means seek. Seek refuge

in Me alone. By these words it is stated that surrender with firm faith, the burden of your protection in Me. They also show that the feet of the Lord which are the support of the Jiva which is subservient and destitute, stand in the category of the means (Upaya) in place of all other means. Thus by the first half of the Charamasloka Sri Krishna enjoins that which has to be done by the person seeking release, who possesses inability to adopt other means.

(II) Word by word meaning of *Aham Twa Sarva Papebhyo Mokshayishyami Ma Shuchah*:

(e) **Aham** : means the Lord, the omnipotent, who has accepted the responsibility of protecting the Jiva after Prapatti. (f) **Twa**: means yourself, who has realized that you cannot be set free by yourself as well as by others and who has surrendered the burden of protection to Me who an omniscient, omnipotent and extremely powerful. (g) **Sarva Papebhyo**: means from all sins. Sin is the cause of evil and a knowledge of that can be had only from sastras. Sins have been amazed from beginning less time and they stand in multifarious forms. The word **Sarva** is for the purpose of indicating that not even one sin is excluded from being done away with. Here the sin included the virtues (punya) which is the cause of undesirable fruit for a mumukshu (seeker after release) (h) **Mokshayishyami** : means “I shall set you free”, It amounts to saying that I shall give the will of mine by which I made you wander in this world. (i) **Ma Shuchah** : means “Do not grieve”. The two words

refer to the agitated and sorrowful state of the Jiva before performing Prapatti. Afterwards (i.e., after adoption of Prapatti) it is the cause for joy. Free from fear, doubts and worries and in utter faith in the Lord's duty to take full responsibility of our protection.

References: (i) Parasara Bhattar in *Ashtasloki* (7)²⁴ states as the very words of Lord.. The Lord Krishna states that “with a desire to reach Me, cast off the Upayas towards this end. Even when performing the regular sastric acts, do not get attached to the fruits. Renounce the rewards. You suffer in an anguish as to how to get over the crisis. Cherish your hearts the well proven fact that I possess all requisite qualifications *Gnana*, *Bala*, etc., to do what is needed. I will remove all your obstacles for your deliverance. Do not grieve, but have full faith in Me.” (ii) Parasara Bhattar in *Ashtasloki* (8)²⁵ expresses his state of mind stating that “Oh my Lord! Hari! Who wipes off all my sins. I am a mere subservient to you. I am incapable of performing any yoga like Karma yoga or even abounding it, why for that matter, even incapable of performing Prapatti. So it is that I grieve to think as what to be fall on me. My only consolation is your words that I recall now- the words you uttered as charioteer, as Charamasloka. I now have implicit faith in You that you will extirpate all my sins serving as my refuge. Hence I have no burden, no worry, no grief.” (iii) Nammalvar in *Tiruvaymoli* (9.3.7.)²⁶ states that his mind is ever yearning to have a vision of Srivaikunta, at all times,

irrespective of the fact it is day or night. (iv) Nammalvar in verse (5.8.9.)²⁷ states that the Lord of Nitya suries, Prime creator of all worlds, corrected him with the result he became a loving servant, he stands at below His feet very steady fast. (v) Nammalvar in verse (9.10.5.)²⁸ declares that the Lord grants Vaikunta at the time of death to those who seek refuge at His feet. (vi) *Varaha – Charamasloka*²⁹ declares that a Prapanna who has taken refuge at the benign pair of Sriman Narayana. Such a person need not on his own effect fulfill the performance of *Antimasmriti* (firm remembrance of the Lord at the last moment of one's life). Normally sastras ordain *Antimasmriti* as a very important prerequisite for the firmly devoted adherents aspiring for moksha. When a person has performed prapatti, the Lord becomes pleased with him, and so favours him such a remembrance, and enables him to attain moksha quickly by removing his sins altogether. (vii) Vedanta Desika in Amitaranjini verse (37) states that through the word of instructions imparted to us by our learned Acharyas, who dispelled the heaps of sins, we came to know the true nature of all things, and resorted to as the means and the end, to the sweet and sub line feet of the Lord Madhava, who has His abode in our hearts and who is at once to us medicine and nectar. And the nature of the feet is such as to make it difficult to meditate on it or forget it. Difficult to meditate on it because of its unparalleled greatness and difficult to forget on account of its unexcelled sweetness.

In this manner the *Charamasloka* depicts the way by which the reddening Lord guides the seeker to adopt the means. And the method in which the Lord confers on him. The sloka also describes the state in which the Saranagata becomes free from fear and sorrow and how he does all kinds of service most agreeable to the universal master.

In a nut shell if *Tirumantra* explains the theory of *Saranagati* and the *Dvaya* mantra elaborates it, and shows how it is to be practiced, the *Charamasloka* explicitly prescribes *saranagati* as the means to be adopted by one incapable of Bhakti yoga, and expressly promises release from accumulated sins and assures the absolute service to the Lord in Paramapada.

In the next chapter the transformation of Jivas will be discussed in detail.

Notes

1. *Oran vazhiyay upadhesithar munor*
Erar ethirasar innarula- parulagil
Asai udaiyorkelam ariyargal! kurum enru
pesi varambaruthar pin (Upadesaratnamalai 37)
2. *Harih om om ity etad aksharam idam sarvam,*
tasyopavyakhyanam bhutam
bhavad h bhavishyad iti sarvam onkara eva, yach chanyat h
trikalatitam tad apy onkara eva-1
(Mandukya Upanishad-1)
3. *so ayam atmadhyaksharam onkaro adhimatram pada matra*
matrashchapada akara ukaro makara iti - 8 (Ibid.8)

4. *jagaritasthano vaishvanaro akarah prathama matra a apter
adimattvad hva apnoti ha vai sarvan h kaman adish cha bhavati
ya evam veda - 9* (Ibid.9)
5. *svapnasthanas taijasa ukaro dvitiya matrotkarshat
hubhayatvadvotkarshati ha vai jnanasantati n samanashcha
bhavati nasyabrahma-vit-kule bhavati ya evam veda -10.*
(Ibid.10)
6. *sushuptasthanah prajno makaras tritiya matran miter apiter
vaminoti ha va idam sarvam apitish cha bhavati ya evam veda -11*
(Ibid.11)
7. *amatrash chaturtho avyavaharyah prapanchopashamah shivo advaita
evam onkara atmaiva samvishaty atmana a atmanam ya evam veda -12*
(Ibid.12)
8. *Sarve veda padam amananti, tapamsi sarvani-ca yad vdanti
Yad icchanto brahmacharyam caranti, tat te padam samgrahena
bravimi om iti etat
Katha upanishad* (II.15)
9. *Etad hi eva aksaram brahma, wtad hi eva aksaram param;
Etad hi eva aksam jnatva, yo yad icchati tasya tat.*
(Ibid. 16)
10. *Etad alambanam sreshtham, etad alambanam param
Etad alambanam jnatva, Brahma loke mahiyate*(Ibid.17)
11. *Sadehamaranim kritva pranavam chatararanim
Dhyananirmathana bhyasa devampashyengudha yat*
(Svetasvatara upanishad)(I:14)

12. *Omityekaksharam brahma vyaharan mamanusmaran
Yah prayati tyajan deham sa yati paramam gatim*
(Bhagavad-gita 8.13)
13. *Pitahamasya jagato mata dhata pitamahah; Vedyam
pavitramonkara riksama yajureva cha* (Ibid., 9.17)
14. *mudichothi yayunathu mugachothi malanthathuvo
adichothi ni ninra thamaraiyay alarnthathuvo
padichothi yadaiyodum palkalanay, nimpaimpon
kadichothi kalanthathuvo? thirumale! katuraiye*
(Tiruvaymoli 3.3.1.)
15. *kanan kazalinai nanum manamudaiyir
enum thiru namamothinam naraname* (Ibid,10.5.1.)
16. *akararthayaiva svamahamatha mahyam na nivahah
naranam nityanamayanamiti narayanapadam
yamah asmai kalamsakalamapi sarvatra sakalAsu
avasth asvavihsyuhmama sahajakai nkaryavidhayah.*
(Astasloki verse 3)
17. *deh asaktatmabudhiryadi bhavati padam sadhu vidyat tr tyam
svatantryandho yadi syat prathama mitara sesatvadhy scet dvityam
Atmatra nonmukha scenama iti ca padam bandhavabhasalolah
sabdarnarayan akhyamvisayacapaladhy scetcatrurthym prapanah*
(Ibid, v-4)
18. *kala mayavane! karumanikach chutare,
theliyar thirunan maraikal valalar
malithan sirivara mangai
ulirundha endhay! arulay uyuma renake* (Tiruvaymoli 5.7.9.)

19. *Tesam sata-yuktanan bhajatam prtipurvakam*
Dadami bhdhi-yogam tam yena mam-upayanti te.
(Bhagavad-gita 10.10.)
20. *are nakunin pathame saranagath*
thandhozhindhay, unak kor kaim
maru nanon rilenena dhaviyu munathe,
seru kolkarum pumperuny senelum
malithan sirivara mangai
naru pundhan thuzhaymudi yay! theyva nayagane!
(Tiruvaymoli 5.7.10.)
21. *agala kilen itaiyum en*
talarmel mangai yuraimarpa
nigaril pugazhaay! ulagamun
rudaiyay! ennai alvanr,
nigaril amarar munikanangal
virumpum thiruveng kadathane,
pugalon rila adiyenun
adikezh amarndhu pugundhene *(Ibid, 6.10.10.)*
22. *netr tvamnityayogam samucitagunajata mtanukhyapananca*
upayamkartavyabhagamtvatha mithunaparam
prapyamevam prasidham
svamitvamprarthanamca prabalatara virodhiprahanamda saitan
mantaramtrayate cetyadhigata nigamahatpado oyamdvikhandah
(Astasloki verse 5)
23. *Iysanamjagatsmadhisadayitam nityanapayamsriyam*
samsrityasrayanocitakhilagunasya nghri harerasraye

- istopsyatays sriys ca sahisay atmesvarayarthaye*
kartumdasyama sesamapratihatam nityamtvaham nirmamah.
(Ibid,v-6)
24. *matpraptyarthataya mayoktamakhilamsamtyajya dharmam punah*
mamekam madavaptaye saranamityarto ovasayamkuru
tvamevamvyavasayayuktamakhilaj nanadipurnohyahan
matpraptipratibandhakairvirahitamkuryam sucama kr thah
(Ibid, v- 7)
25. *niscitya tvadadhynatamayi sada karmadyupayan hare*
kartumtyaktumapi prapatumanalamsyдами duhkhakulah
etat jnanamupeyuso mama punasarvaparahaksayam
kartasyti dr dho osmi te tu caramamvakyamsmaran saratheh.
(Ibid,v-8)
26. *agam chernara chingama thaki, or*
agang valuki ralpilan thanurai,
maga vaikundham kanpadharku, enmanam
Eka menum irapaka linriye. *(Tiruvaymoli 9.3.7.)*
27. *isaivith thenai yundhal inaikizh*
iruthum amane,
asaivil amarar thalaivar thalaiva
adhi perumurthi,
thisaivil visum sezhuma manigal
serum thirukutandhai,
asaivil ulagam paravak kitandhay!
kana varaye *(Ibid, 5.8.9.)*

28. *charanama kumthana thalatainn tharkelam*
maranama nalvaikun thamkotuk kumpiraan
aranamain thamathil chuzthiruk kanapuram
tharaniya lan, thana thanbarkan pagume (Ibid,9.10.5)
29. *Sithite manasi susvsthe sarire sati yo narah*
Dhatusamye sthite smara viswarupanca mamaJam
Tatastam mririmanam tu ksatha-pasanasanibham
Aham smarami madbhaktam nayami paramam gatim
 (Varaha charamasloka)

9. Transformation of *Baddha* to *Prapanna* and to *Mukta*

Prelude :

This chapter deals with the transformation Jiva from *Baddha* to *Prapanna* and further to *Mukta*. This chapter forms the nucleus of the subject hence discussed elaborately in three sections. The first section covers *Baddha*, the second *Prapanna* and the third *Mukta*. The various aspects of *Baddha* are (i) Nature of Jivas, (ii) The classification of Jivas, (iii) Classification of men on the basis of selfishness, (iv) Classification of men elucidated in *Bhagavad-gita*, (v) Classifications of men based on goals, (vi) Behaviour of *Baddha* Jivas, (vii) The fate of those who are ignorant, and (viii) The attainment of Yogins.

9.1. *Baddha* :

9.1.1. Nature of Jivas :

The souls who are also called as Chit, Jiva, Atma, and Jivatma are countless. The Jiva is not only different from the body but also from the various sense organs and mind which vary from body to body. The body and sense organs will perish, but the soul (Jiva) is indestructible, (*avinasinah*) is not born and die (*najayate mriyate va*) and is eternal (*nityam*). The soul is not apparently visible, is incomprehensible and unchangeable. The Lord Krishna in *Bhagavad-gita*, verses (2.18 to 25) describes the nature of Jiva. The soul is monadic (*anu*) made of knowledge and bliss.

He is self-illuminous. The knowledge which constitutes his form is called *dharma Gnana* helps to be aware of him all the times. There is another attributive knowledge (*dharma-bhuta-Gnana*) which helps him to know his body and all the persons and objects beyond his body. This second type of knowledge diminishes when the soul is embodied (associated with a physical body). It is like a lamp which is giving out light but does not know that it is doing so. It gets contracted with a body which is made of inert matter. It does not reach its full potential, till it becomes liberated as a *Mukta* in *Srivaikunta*.

9.1.2. The classification of Jivas :

The Jivas which are innumerable belong to three classes. (i) *Baddhas*, (ii) *Muktas* and (iii) *Nityas*. (i) *Baddhas* are those who live in this world and continue to be entangled in worldly life. Due to continued attachment to the worldly objects they are repeatedly born in a variety of bodies as a result of their past karmas. *Baddhas* are divided into groups as the human, the devas and the ambulant. (ii) *Muktas* are those who have been liberated from this world. They will never again be born, and will eternally reside in *Srivaikunta*, in the presence of the Supreme Lord and enjoy the bliss. They have the same experience of *Nityas*. (iii) *Nityas* or *Nitya suries* (eternal) are those who have never been caught in *samsara*, and who have from eternity remained in *Srivaikunta*. Examples are Ananta, Garuda and Vishvakṣena. The will of the Lord Isvara is their will also.

9.1.3. Classification of men on the basis of selfishness :

Based on the degree of self-centeredness or selfishness men are classified into five groups namely, Selfish to the core, Selfishness extended to own family, Selfishness extended to their clan, Human-men and God-men. (a) **Selfish to the core:** Those whose activities are directed towards their own sense gratification. These men are constantly engaged in fulfilling the demands of their five senses. They are the most self-centered. Selfish to the core. They love their own physical body. Nothing beyond. They would do it even at the cost of their own families (men of vices, Alcoholics, user of drugs, murders and those who attempt to commit suicide). (b) **Selfishness extended to own family :** These -men are also basically selfish. But their selfishness is no longer centered in their physical bodies. They care for the well being of their immediate family of wife and children. No more. Their love does not extend beyond that boundary. (Now-a-days most of the families fall under this group. The increasing number of old age homes indicates this trend.) (c) **Selfishness extended to their clan:** Those whose interest has moved beyond physical body and the domestic unit. Like animals and birds they migrate for their need and aspirations. They identify themselves with the caste, creed, with their clan, with their community. They are sectarians. Their love extends to those whom they embrace within their fold. That is

their limit. They are no longer tolerant or benevolent. They breed discontentment and disruption in the society. The members of each sect cause more pain to other sects than pleasure (The local leaders of each sector caste or religion working for the interest of their group causing inter communal riots and quarrels come under this group). **(d) Human-men:** are those who have wider interest. Some identify themselves with country men, others with the entire humanity. Their love pervades larger circles that they embrace. They would sacrifice and serve all their men within its country. Their love stops there. They destroy other species like birds, fish, and animals for the sake of their palate. Wars after wars are fought by them. **(e) God-men :** (Mahatma or Gnani) are rare indeed. A man who attains this final stage has realized his God head. Godhead is the original nature of man. In him selfishness is completely annihilated. His love is universal regardless of caste, creed, color, community or country. (Sages and Saints, great Acharyas like Ramanuja, Sankara Madhva and others) God men is one who has discovered his supreme Self. He rejoices total freedom as true freedom does not lie in body, mind and intellect but in Self within. Bliss of Self-realization in infinite. He is fulfilled satisfied. His extrinsic conduct is that he lives only for the welfare and redemption of mankind. They never get attached, or never entangled in the world The world is composed of virtues and vice. God men help to strengthen virtue and weaken vice. Such Mahatmas are very rare.

9.1.4. Classification of men elucidated in *Bhagavad-gita* :

The Lord Krishna in *Bhagavad-gita* has described in detail about men who do not devote themselves to Him, those who worship Him and those who worship other Gods. The Lord Krishna in *Bhagavad-gita* (7.15)¹ describes four types of men who do not devote themselves. **(a) The Ignorant :** (*Agnan*) men are the evil doers who forget their dependence on God and feel that the world exists for their pleasure. **(b) The lowest of men :** (*naradhamah*) are the lowest in the human scale who have a vogue faith in God, but do not seek Him. **(c) The deluded:** (*Maya prakruta-Gnana*) are men showing deliberate desire to behave in a wrong way employing illicit arguments (*kutarka*) to dispose the existence of God being deprived of discrimination by Maya **(d) The Demoniatic :** (*Asuram*) are men who are lowest sinners of all, because they know well that there is God, but seizes with hatred defies Him and defies himself. These materialists are enveloped in ancient ignorance (*avidya*) have propensity for sensuality and sin and are caught up in vicious circle of likes and dislikes.

The Lord Krishna in *Bhagavad-gita* (7.16)² describes four types of men who worship Him. **(e) The men in distress:** (*Artah*) are those who pray God to relieve themselves from sufferings. **(f) The men who aspire for wealth and power:** (*Artarthi*) men who aspire for wealth and power, who pray and praise God

so that they be blessed with goods of life (*aisvarya*) extending it may be even to the world of sovereignty. They have belief in the infinite benevolence of God as the grater of all goods. (g) **The seeker of Self :** (*Jignasuh*) are men who seek God to attain the state of *kaivalya* and freedom from ills of samsara. (h) **Gnani:** The wise men who know the true nature of Lord Vishnu, The Lord Krishna in (7.17) ³ states that among the four, Gnani, the wise men ever steadfast in devotion is superior is dear to the Lord. Therefore, to the wise, Vasudeva becomes dear, being His own self. The Lord Krishna in (7.18) ⁴ comments that all these are noble. But the Gnani, the wise men, the Lord regards as supremely dear to Him, it is His conviction that he is not different from Him, for with steadfast mind he is established in Him alone, as the Supreme Brahman, as the Supreme goal to be reached. The Lord Krishna in (7.19) ⁵ states that at the end of many births during which he was acquiring knowledge, in this birth men of wisdom takes refuge in Him, by realizing that Vasudeva is all this. Such a great soul is very rare. (i) **The devotees of other Gods:.** The Lord in Bhagavad-gita (7.20) ⁶ answers why men worship other gods? Deprived of discrimination, for progeny, cattle, heaven and the like, men resort to other Gods, (other than Vasudeva), governed by their own peculiar tendencies acquired in previous births. (ii) The Lord in (7.21.) ⁷ declares that whatever devotee seeks to worship what so ever form of God, with faith (*sraddha*), He stabilizes that faith in him. (iii) The Lord in (7.22) ⁸ declares that who so ever the devotee and what so ever the form worshipped with sincere faith, it is He who bestows

on him that faith. (iv) The Lord in (4.11)⁹ emphatically states that in whatever way men approach Him, even do He blesses them, for whatever path, that men may take to worship, they come to Him. (v) The Lord Krishna in (9.23) ¹⁰ declares that even devotees of other Gods who worship them full of faith, even they worship but Him though irregularly.

9.1.5. Classifications of men based on goals:

The men are classified on the basis of their goals *dharma*, *artha*, *kama*, *kaivalya* and *moksha*. (a) **Pleasure seekers :**(*bubukus*) They are again intent on the three kinds of human goals (*dharma*, *artha* and *kama*). Again they are of two kinds. The materialists, who consider that the body is everything, those engrossed in *artha* and *kama*. The devotees of *dharma* are those who intent on sacrifice, charity, austerity, and pilgrimage. *Dharma* is that which is the means for happiness not relating to this world. They are endowed with the knowledge that there is a future existence for the Self, different from the body. They are divided in to two kinds. The devotees of other deities. Those who worship Brahma, Rudra, Agni, Indra etc. The Devotees of Bhagavan. Those who worship the Supreme Lord Sriman Narayana. (as described in *Bhagavad-gita* (7.16.) stated earlier.

9.1.6. Behaviour of *Baddha Jivas* :

By *avidya* and *karma* in the unending cycle of seed and sprout, the bound individual selves are subjected to manifold states of womb-life, birth,

infancy, youth, waking, dream, sleep, unconsciousness, old age, death, attainment of heaven, hell etc., they suffer from afflictions of all sorts, and are cut off from the experience of Bhagavan.

Obstructions faced by Jivas in *samsara* are
 (i) *The soul identifies itself with the body*: These men spent all their time and effort to satisfy various desires of the body one after another, run after worldly pleasures.
 (ii) *The soul's independence*: These men out of ego, think and act that the soul is independent. They do not realize that the soul is dependent for its very existence to the God and is the servant of God.
 (iii) *The allegiance to deities other than Supreme Lord Sriman Narayana*: These men are devoted to other deities, governed by their own peculiar tendencies acquired in previous births. They have not realized the greatness and benevolence of Sriman Narayana who grants everything including *moksha*.
 (iv) *Wrong notion of God*: These men believe that lesser Gods (demi Gods) possess the character of the Supreme, with equal status and power as the Supreme God. These men mistake the incarnations of Gods (*Avataras* Sri Rama and Sri Krishna) as human beings, They do not realize the divinity of *Archavatara*, thinking them as inert and powerless.

God's grace : God sees this sorry state of affairs of people living in *samsara*. He thinks of ways and means of correcting and salvaging these erring souls which have taken the wrong path. He makes them realize

the ills of this world. God with His abundant grace blesses these poor souls. The futility of this life with its ills, hits them in the eye. They realize that life in this world is comparable to the life of a helpless frog caught in the mouth of a snake. They understand they are like a dove caught in a forest fire running hither and thither not knowing where safety lies. They realize their fate is none better than that of a helpless ant caught between the two ends of a burning stick. They realize they are torn asunder by the five senses. They are able to clearly understand that life is not permanent as they thought and that is only a *Maya* and short lived ephemeral glory. That makes these poor souls to start craving for salvation. The realization makes them turn a new leaf. They adopt detachment. (*vairagya*). They are blessed with Knowledge and discrimination (*Gnana* and *Viveka*.)

9.1.7. The fate of those who are ignorant :

Those men who are ignorant and following mere Vedic rituals, desiring pleasures, longing for objects of enjoyment, go to upper worlds and come back. (i) The Lord Krishna in *Bhagavad-gita* (9.20)¹¹ explains the fate of those who are ignorant and long for objects of desire, following the *karma kanda* of Vedas. The knowers of three Vedas, Rig, Yajur and Sama, being purified by drinking the *soman-juice* (offered in the sacrifice), worshiping Him in the form of Vasus and other Gods, by yagna and pray for passage to (*svarga*) heaven, reach there. After reaching the holy land of

devas, the abode of Indra, they enjoy the divine, extra-ordinary super natural pleasures of the devas, Gods (*aprakruta*)¹¹ (ii) The Lord Krishna in Gita (9.21)¹² continues that these men having enjoyed the vast *svarga*-world they return to this mortal world, on exhaustion of their merit (*punya*) This way they never attain freedom any way.¹²

9.1.8. The attainment of Yogins :

(i) The Lord Krishna in *Bhagavad-gita* (6.41)¹³ states that a yogi engaged in *karma*, *Gnana*, *bhakti* yogas who has fallen in yoga (called as *yoga bhakta*) attains the worlds of righteous (the upper worlds up to Brahma-loka) and having dwelt, enjoyed residence there for very long years, on termination of the enjoyment (in those worlds) takes birth in the home of the pure, those who act in the manner prescribed in *sastras* and the prosperous, those endowed with plenty⁶ (ii). The Lord Krishna continues in Gita (6.42)¹⁴ that a yogi with detachment (*vairagya*) without attaining the upper worlds for enjoyment, is indeed born into a family of wise yogins- that of (materially) poor yogins endowed with *Brahma-vidya* (Science of the Absolute). Verily a birth such as this, into a family of yogis, is very very rare to obtain in this world. This is more difficult to get, than the one explained in the previous verse. (Great yogins like Vashishta, Vyasa, Janaka, Yagnavalkya, Asvathama and Raikya were living with family and attained *Gnana*) (iii) The Lord Krishna in Gita (6.43)¹⁵ speaks of the advantages of a *yoga-*

bhakta born in the family of yogins, thus, that he is united with the intelligence (knowledge concerning the self) in the previous body, and strives more than before for perfection⁸ (iv). The Lord Krishna in Gita (6.44)¹⁶ explains how he gets united with the intelligence acquired in his previous body thus : By that very previous practice, he is verily borne on, even in spite of himself. Even the person who entered the path of yoga with a view to understanding its nature, who had fallen in yoga, discards the fruit of performance of actions prescribed by Veda. How much more would he who understands yoga and with steadfast devotion practices it! ⁹ (v) The Lord Krishna in Gita (6.45)¹⁷ continues that the yogi striving with assiduity, putting forth greater and greater effort, purified of taint, cleansed of sins, gaining perfection through many births, reaches the highest, the most exalted goal.

Thus a Baddha Jiva entrapped in *samsara*, by his surrender to his Acharya, gets transformed into a Prapanna.

9.2. Prapanna :

The seeker after liberation is known as *Mumukshu*. *Prapanna*, who has performed Prapatti, (seeking redemption at the hands of God), or *saranagata* who has adopted *saranagati* (self surrender) all have the same aim to attain one goal *moksha*. The Supreme Lord grants *moksha* to Bhaktas and Prapannas. This section is of great importance as it covers the different aspects of Prapanna namely (i)

Condition for attaining an Acharya, (ii) The way Acharya saves the disciples, (iii) The Liberation seekers, The votaries of *kaivalya*, and The votaries of *moksha*, (iv) *Prapanna* or *Mumukshu* - his various aspects, (v) The desire for securing *moksha*, (vi) The things to be scrupulously avoided, (vii) Classification of persons qualified for *moksha*. (viii) Different forms of *Prapatti*, (xi) The Performance of *Prapatti*, (x) Characteristics of a *Prapanna*, (xi) Traits of Behaviour of a *Prapanna*, (xii) Post-prapatti conduct of a *prapanna*, (xiii) Services of a *Prapanna*, (xiv) The Injections as per sastras, (xv) The Last message of Ramanuja, (xvi) Clarifications regarding the *Nitya* and *Naimittika* karmas, (xvii) *Prapanna* and Dispersal of Karmas (xviii). The last moments of Karma, (xix) Preferred place of residence (xx) What sort of persons reach *paramapada* ? (xxi) Preparations for the soul's journey and (xxii). **The Actual departure of the soul from the body.** These portions of the chapter are based on the most celebrated work of Vedanta Desika, the magnum opus, *Rahasya Traya Sara Adhikaras* 7 to 19.

9.2.1. Conditions for attaining an Acharya :

Vedanta Desika in *Rahasya Traya Sara, Adhikara* 1 specifies certain conditions that make one attain a good Acharya who initiates and make him attain *moksha*. They are (i) Srīman Narayana's belevence, (ii) Good deeds done by chance (iii). The gracious glance of God at the time of birth, (iv) Love towards fellow beings, (v) Willingness to learn the truths, and (vi) Association with virtuous.

9.2.2. The way Acharya saves the disciples :

The devotee who understands that he lacks the required qualification or capacity to perform *Karma*, *Gnana*, *Bhakti* yogas as stipulated by, but has the longing desire for liberation has to resorts to an Acharya and remain stead fast that to him with absolute that he alone is the saviour. The Acharya with infinite compassion will take care of the spiritual journey of the disciple. Irrespective of caste, creed, gender or *varna ashrama* differences, the only requirement is the desire, full confidence, absolute faith and devotion to Acharya, cherish intense devotion to Acharya, equivalent to devotion towards God. Such a disciple will certainly receive all benefits –*Dharma*, *Artha*, *Kama* and *Moksha*. The Acharya performs *Panchasamskara* that includes initiation of *Rahasya* mantras. On behalf of the disciple the Acharya performs *Prapatti* at the Lotus feet of the Lord and thus effortlessly secures him *moksha*.

9.2.3. The Liberation seekers (*mumukshus*) :

They are of two kinds. (a) **The votaries of *kaivalya***, (self realization) and **The votaries of *moksha***. The *Kaivalya* is the nature of the realization of the Self as distinct from *Prakriti*. This realization is effected by *Gnana* yoga. It is said that it is a kind of realization without the realization of Bhagavan. The votaries of *moksha* are of two kinds - *Bhaktas* (the lovers of God) and *Prapannas* (those who have completely resigned themselves to God).

The Bhaktas: They are those who have completely read the Vedas and Upanishads and who, from that knowledge have determined the nature of Brahman as different from Chit and Achit, as essentially of the nature of bliss and infinite and unsurpassable and as comprising Himself all the auspicious qualities. Having this firm knowledge they accept Bhakti with its limbs, which is the means for the attainment of Him, and by that (Bhakti) conceive the desire for attainment of release. The qualification for the path of Bhakti belongs to the members of three *varnas*, Brahmanas, Kshatriyas and Vaishyas only. The Bhaktas are of two kinds. Those who are established in Bhakti which is an end in itself (Like Sri Parankusa and others), those who established in Bhakti as a means (like Vyasa and others), Isvara alone grants release from bondage when He is propitiated by Bhakti and Prapatti. Hence these two alone are the means for the attainment of release. Karma yoga, *Gnana* yoga and other yogas are said to be means for moksha through the medium of Bhakti alone.

Bhakti yoga is a continuous stream of remembrance of God, uninterrupted like the flow of oil. This has to be practiced daily till the last moment of death; it becomes the means for realization of the beautiful form of the Supreme Lord says the *Chandogya Upanishad* (VII,xxvi,2). Bhakti is characterized by the eight fold limbs of *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana* and *samadhi*. Bhakti is generated by, *sadhana saptaka*,

the seven fold disciplines of *viveka*, *vimocha*, *abhyasa*, *kriya*, *kalyana*, *anavasada*, and *anuddharasa*. In *Bhagavata*, Prahlada speaks of nine methods of pure devotion. “*sravanam kirtanam vishnoh smaranam padasevanam, archanam vandanam dasyam sakhyam atmanivedanam*” The Lord Krishna in *Bhagavad-gita*, chapter 12, verses (13 to 19) lists down various qualities of a Bhakta. The Lord Krishna in *Gita* (9.34.)¹⁸ instructs to fix your mind on Him, be His devotee, sacrifice to Him, bow down to Him, thus fixing your mind with Him as the supreme goal, you shall reach Him. He is the Self of all beings and the Supreme Goal. The whole being of a man should be surrendered to the Lord without reservation. Then there will be a marvellous transformation. He will have the vision of God everywhere. All sorrows and pains will vanish. His mind will be one with Him. He will forever have his life and being in the Lord alone. The Lord Krishna in *Gita* (12.8.)¹⁹ assures to fix your mind on Him alone, place your intellect in Him, you shall thereafter live on Him alone, and about that there shall be no doubt. The final realization may take place at the end of the present body or at the end of exhaustion of his *prarabdha karma*. All are not eligible to perform Bhakti yoga. The Kriya performance of the five great sacrifices cannot be performed by men of the fourth *varna* and women. No doubt the Bhakti yoga leads to the world of Bhagavan, but it is strewn with infinite pitfalls and setbacks.

(i) The three stages in the bhakti yoga :

(i) *Para bhakti*, (ii) *Para Gnanam* and (iii) *Parama bhakti Samanya bhakti* leads to *Para bhakti*, where the *mumukshu* develops a keen desire to experience Lord after climbing the steps of karma yoga, *Gnana* yoga and realizing the essential nature of Jiva. The second stage of bhakti yoga is *Para Gnanam* when the intense desire (*Para bhakti*) of the practitioner is rewarded by the Lord granting *paripurna sahakaram*, full and perfect enjoyment of bliss, for a limited period. That only whets the appetite of the practitioner. The third stage known as *Parama bhakti*. Now he develops the strongest desire for the permanent *sakshatkaram* of the Lord and cannot bear to be separated from the Lord. The Lord responds to that prayer for urgent realization and grants the boon of union with Him. Those who do not have the knowledge and power to practice the difficult bhakti yoga, can perform direct self-surrender (*prapatti*) and gain the same fruit that bhakti yogi gains. The *prapatti* route is open for every one irrespective of caste (high or low), gender or creed. Here as bhakti yoga is restricted to the first three *varnas* only, the Lord Krishna in Bhagavad-gita speaks of four kinds of Bhaktas. All the four kinds of fruits can be attained by *Prapatti* also. Because of this the sastras declare *Prapatti* or *Saranagati* as an alternative to Bhakti Yoga. As *Prapatti* is the only means which is within the reach of all of us, it is being adopted now by all our Acharyas for our redemption.

Vedanta Desika in *Rahasya Traya Sara*, chapter-9, *Upaya-vibhava-adhikara* states as follows: (i) Bhagavan is declared in the Upanishads to be Himself as the means (*upaya*) of attaining Him. The ways of Bhakti and *Prapatti* are prescribed for winning His Grace. The adoption of these ways is the result of great ripening of meritorious deeds (done in the past) and even for this, Bhagavan, who has the ability to create everything, is the cause.²⁵

Vedanta Desika states in the same chapter : (ii) *karma yoga*, *upasana* (*Bhakti yoga*) as well as *Prapatti* have been prescribed as the good means for attaining the *moksha*. Out of these the first two (*Karma yoga*, *Gnana yoga*) are indirect means to *moksha* while the other two (*Bhakti yoga* and *Prapatti*) are direct means. Wise men who know well that some, out of these different means have a single nature and that others have a two fold nature delight (they prefer) in the last words (*Charama-sloka*) of the Lord Krishna who is the saviour of all.²⁶

(ii) The single and two-fold nature of different upayas :

Karma yoga and *Gnana yoga* are means to *moksha* through *Bhakti yoga*. There they have single nature of being an indirect and auxiliary means to *moksha*. *Bhakti yoga* is a direct and independent means to *moksha*. And so it has the single nature. But *Saranagati* or *Prapatti* has a two fold nature. It has the nature of being an indirect and auxiliary means to

moksha as some people who take to it for acquiring the competency to perform *Bhakti yoga*. It has also the nature of being a direct and independent means that leads to *moksha* without depending on anything else, to those who adopt it as *mokshopaya*.

Prapatti provides a simple and easy path for the weak erring humanity due to the restrictions of *Bhakti yoga*, which is very difficult and long practice. *Prapatti* has been introduced.. The *bhakta* has to surrender himself only once at the feet of *Bhagavan*. The saving grace and mercy will not be far off. For a *Prapanna* even the *prarabdha-karma* is annihilated by the Lord. If a person is convinced that he cannot please God by his own personal efforts and that nothing else except His grace can save him, he becomes a *Prapanna* or *Saranagata*. There are three modes by which one can perform *Prapatti*. (i) *Sva-nistha* - applicable to the *Alvars*, *Acharyas*, *Sages* who have full knowledge of the requirements. (ii) *Ukti-nishta* - applicable to others and done through an *Acharya* to the Lord. The *Acharya* recites the sentences in the presence of the *Archamurti*, which are repeated by the aspirants. (iii) *Acharya-nishta* - applicable to those who cannot adopt any of the above methods. In this case the individual surrenders to the *Acharya*. Out of compassion, the *Acharya* Himself prays to the *Archamurti* to look after the protection of the individual. The followers of *Vadagalai sampradaya* usually postpone *Prapatti* to a later date after *Panchasamskaram* is done. While the followers of *Tenkalai sampradaya* consider that *Prapatti* is included

in the *Panchasamskara* itself, as initiation of *Rahasyas* were done.

The Prapannas : They are of two kinds - Those who intent the three goals of life (*dharma*, *artha* and *kama*). These devotees appeal to *Bhagavan* alone for results. Those who intent on the release, their process of discrimination of what is eternal becomes dispassionate and desire for release. To attain the goal they take recourse to an *Acharya* and through his instructions, they resort to divine mother *Sri* who is the mediator (between them and the Lord). Then they feeling helpless and refuge less take shelter at the feet of *Sriman Narayana* as the only means. Every one irrespective of caste is qualified for self-surrender. Such a person is called as *Prapanna*. The *prapanna* is of two kinds. The *ekantin* (the one pointed) - He who seeks from *Bhagavan* alone is liberation along with other worldly fruits. The meaning is that to him other Gods are simply non-existent. The *Parama-ekantin* (the extremely one pointed) is one who does not desire any other fruit even from *Bhagavan* Himself except devotion and knowledge. He is again of two kinds. The *Drpta* (the patient aspirant) who experiences the fruits of previous deeds, as necessarily it must be experienced, and desire for the attainment of release at the time of casting off this body. The *Artha* (the impatient aspirant) is one who conceives the longing for release immediately after the Self-surrender, since the state of transmigratory existence as is extremely unbearable as the state of being enveloped by blazing flames.

9.2.4. *Prapanna or Mumukshu* - his various aspects:

Here we shall discuss the various aspects of *mumukshu* or *prapanna* such as the causes that induces the desire for *moksha*, things to be avoided, based on Vedanta Desika's *Rahasya Traya Sara*, Chapter -7, *mumukshutvadhikara*. The sastras declare that *dharma*, *artha*, *kama* and *moksha* are the four *purusharthas* or goals of life. From the study of scriptures under the feet of the Acharya a wise man learns that the highest goal of life is neither the performance of moral duty (*dharma*), nor the acquisition of wealth and power (*artha*), nor the satisfaction of desires (*kama*): but the realization of Brahman (*moksha*) is the highest goal, supreme duty and infinite bliss. When he looks back upon his lives, he gets a feeling of repentance as well as disgust against himself for having foolishly wasted all his lives in the pursuit of useless things. He is sure to be overwhelmed with a feeling of despair and despondency (*Nirveda*). Non –attachment (*vairagya*) will arise knowing the defects and demerits of the objects like, body with old age, disease natural to it. Even great kings with all their powers and wealth have vanished. The happiness of heaven (*svarga*) will cease to have any charm for a person if he should think of the troubles to have to undergo for acquiring it, and also when enjoying it, at the end of the acquired *punya* he has to come down to this world in an unidentified form along with smoke, cloud and rain. He ultimately reaches the womb of a

woman to be born as a child. His sufferings during pregnancy, in the infant stage, as a boy and youth when he will be victim of sensual life, then the inevitable old age sets in when he is a prey to senility. All this is rounded off by death only to go again through the same cycle of sufferings. Such is the experience of Jiva in the course of his wanderings between births and death. Tondaradippodi Alvar in his prabandham *Tiruvaimoli* verse (3) prays to Lord Ranganatha that even if persons are granted one hundred year's life as mentioned in the Vedas, half that will be spent in sleep, the balance of fifty years would be, innocent child hood, lad and youth in sensual pleasures, disease, hunger and old age and related sufferings that are inevitable, so he does not want to be born again.²⁰ As a contrast with this, *Kaivalya* or the happiness enjoyed by the realization of the Atma (*Atmanubhava*) is said to be eternal and unmixed with sorrow. But when compared with the bliss of paramatma this is almost nothing and so a wise man of discrimination will not choose *Kaivalya*. Thus there is no happiness in the universe either in the *Prakriti* or in the *Atma* that can be preferred, to the Supreme Bliss of *Paramatmanubhava*. Naturally the realization of defects in them induces the *mumukshu* to be drawn towards *Paramatma* and seeks Him. Such a seeker after liberation is known as *mumukshu*.

9.2.5. The desire for securing *moksha* :

This would arise in an individual only when the following categories of feelings of 'I' and 'Mine' are

got over. (*Ahamkara and Mamakara*). (i) the feeling generated by the soul's attachment to the body. (ii) the feeling of possessiveness over the body and bodily experiences. (iii) the feeling of being subordinate to another deity or being equally subordinate to Bhagavan and the other deities. (iv) the mistaken impression that individual soul is its own protector and lord and (v) the mistaken belief of the self acting on its own, for its own benefit and enjoying. Vedanta Desika in his *Rahasya Traya Sara* chapter-2, *Sara Nishkarsha Adhikara* states that having fixed our objective as the attainment of *moksha*, We should carefully avoid those that are either opposed to or are not conducive to the said goal. Indeed, there are innumerable things in this world to know, life is short and hindrances are many. Therefore, a wise person desiring *moksha* should prefer only what is always and unconditionally most valuable, without frittering away time and energy on lesser or even harmful objectives.

9.2.6. The things to be scrupulously avoided :

They are (i) the philosophies of those opposed to the Vedas (like Charvakas, Buddhists, Jains etc.,) and the philosophies of heretics (like those who accept the Vedas but misinterpret its contents). These are worthless (*Asara*). (ii) the philosophies contained in *Karma kanda* of the Vedas because they are only of very little value (*Alpasara*). (iii) That part which deals with the attainment of Heavens (*Svarga*) after death though may appear valuable to some- does not lead to

moksha (*Sara*) (iv) that part which deals with the realization of one's own self (*Kaivalya*) and the means to attain thereof, though a little more valuable than *sara* above is really not conducive to the attainment of *moksha* (*Saratara*) (v) What is most valuable is that which deals with the supreme Brahman, the attainment of this Brahman and the means thereof (*Saratara*).

Vedanta Desika in his *Rahasya Traya Sara*, chapter -7, *mumukshutvadhikara*, wonders that who indeed will bear the bondage of *samsara* who has understood the revolutions of time, the nature of *Prakriti*, and its evolutes or modifications, the evils of attendant on the enjoyment of pleasure of this world and the *Svarga*, the experience of sufferings resulting from sins, the true relationship that exists between himself and the Supreme Lord, the region of divine Bliss, and also the nature of body that is like a prison-house. ²¹

(a) The defects of sense gratification, *Kaivalya* and the greatness of *Bhagavad Anubhava* :

(i) Nammalvar in *Tiruvaymoli* (3.2.6), expresses his feeling of guilty that in both ways, for not doing any good that will take him to the lovely feet of the Lord, at the same time not desisting from evil which puts him very much away from the Lord. Seeing what the Lord has done for the myriads of souls for their uplift, the Alvar prays that He should redeem him and make him fit to attain His lustrous feet. (ii) Nammalvar in *Tiruvaymoli* (4.9.10) declares that he had abjured

the lonely pleasures of sense organs, viz. seeing, hearing, smelling, eating, touching and the *Kaivalya* state of limitless bliss of self enjoyment. Millions of *Muktas* (released souls) and *Nitya suris* (eternals) are there in constant attendance on the divine couple in *Srivaikunta*. The Alvar longs for uninterrupted bliss of service unto the couple and attain His feet. (iii) The Lord Krishna in Bhagavad-gita (7.23) expresses His pity that the fruits (accruing) to those men of little understanding is limited. The worshipers of Gods go to the Gods, whereas His devotees come to Him.⁴ (iv) The Lord declares that having reached this transient perishable every moment, joy less, unhappy, world of mortals, i.e., to say that having obtained a human body, because a body other than a man's, such as beasts, is not fit, for practice of devotion to Lord, which is the means of attaining the supreme end of life (*purushartha*) and which is hard to get, the Lord instructs to devote yourself to Him⁵ (v) *Sri vishnu purana* verse (1.17.91) states that the Lord is *prasanan*, therefore there is nothing that cannot be attained *dharma*, *artha*, *kama* are not required as they can grant only meagre results. (vi) *Sri vishnu purana* verses (424, 142, 143) show that having heard the history of great kings with great courage, enormous wealth had left only their stories, one who has acquired knowledge will not be attached to wife, son, house lands and wealth. (vii) *Sri vishnu purana* verse (6.5.50) observes that due to the fear that once the '*punya*' gets exhausted, those who had attained '*Svarga*' will

be dropped down, there would be no enjoyment. (viii) Sage Kandikyar in *Sri vishnu purana* verse (6.7.7.) declares that those whose minds are influenced by *Ahamkara* (ego) are after kingdoms. Persons like him do not have such desires. (ix) *Ithihasa samsuyam* verse (3.4.6) states that the defects of meagre pleasures are there in all the worlds including *Brahma loka*. Therefore intelligent persons do not aspire for *Svarga*.

(b) A *mumukshu* is one who avoids the path of *pravritti* and adopts *nivritti* :

(x) *Barahaspatya smriti* contains a verse that states that one who has attachment to *Paramatma* does not aspire for any other thing, he will leave off all desires and prefer to live alms (*bhiksha*). (xi) *Mahabharata santi parva* verse (219.2.3.) expresses that Brahma taught '*pravritti*' the actions that are performed with specific desires that give fruits in this world. Narayana taught '*nivritti*' actions to attain *moksha*.

(c) The pitiable condition if *moksha* upaya is not tried and greatness of *mumukshu* :

(xii) *Ithihasa samsuyam* verse (12.37) states that all the *sastras* were laid down by intelligent ones, for the control mind. Therefore one whose mind is under control knows all *sastras*. (xiii) *Manu smriti* verse (4.18) observes that the appearance, speech and actions should be in accordance to age, action, its results, knowledge of *sastras* and the clan of birth. (xiv) Vedanta Desika in his *Rahasya Traya Saram* chapter 7 gives an example that the tail of the dog is useless as

it does not cover the part to be covered also not useful to drive away flies and mosquitoes. Similarly the practice of *dharma* without knowledge is useless.

9.2.7. Classification of persons qualified for *moksha*:

This section covers the different forms of Prapatti, and the superiority of *Ācharya –nistai* based on Vedanta Desika's *Rahasya Traya Sara*, chapter 8, *adhikari vibhagadhikara*. The persons performing the *upaya* for *moksha* is identified as belonging to one or the other of two kinds (i) *bhakti yoga nishtar* (expert in practicing bhakti yoga) and? (ii) *Prapatti yoga nishtar* (adopt in pursuing prapatti) as their *upaya*. Those who follow the bhakti yoga, perform prapatti in between to ward off any interference to pursue bhakti yoga. Others use prapatti yogam as a direct means to gain *moksha*. There is no difference between the ultimate pursuing prapatti) as their *upaya moksha* gained through either *upaya*.

There are three kinds of prapatti namely (a) *Sva nishta*, (b) *Ukti nishta* and (c) *Acharya nishta*.

(a) In *Sva nishta* the persons with superior *Gnana* and practices surrender to the Lord directly. (b) In *Ukti nishta* the person utters the words of prapatti spoken by the Acharya. (c) In *Acharya nishta*, the person takes refuge in his Acharya and entrusts latter to actuate the prapatti. There is also another *nishta* known as

Bhagavata nishta, where the person takes refuge in a Bhagavata and stays under the protection of his prapatti.

Vedanta Desika in *Rahasya Traya Sara*, chapter 8, *adhikari vibhagadhikara* states "that the Supreme Lord grants *moksha* only to those, who are prapannas. These prapannas can be either the *advaraka* or *sadvaraka* types. The first type of prapanna is the one who is utterly helpless (*akinchana*), the prapatti assures *moksha* at the end of his life and is without delay. Any one of the four varnas can perform this prapatti. The second type of prapanna is also known as *sakinchana* prapanna and he adopts bhakti yoga for *moksha*. He has to be one of the three higher varnas. It is a more rigorous yoga and the *moksha* may not be at the end of one life. Thus, it might have tardiness in yielding the fruit (*vilamba prapti*) but this prapanna enjoys immense bliss of bhakti-laden kinkarya (*vipula bhajana sukham*) to the Lord right on this earth.²²

Vedanta Desika states that among the persons practicing *Brahma-Vidya*, though their desire for *moksha* is the same, but in *Madhu-Vidya*, due to *sastric* restrictions on practices, stipulations (on what should be done by some, What should be done by others) are imposed. Similarly in the case of Prapatti and other Vidyas, the practice differs based on authority. This control is effective in cases of behaviour as per desire²³.

Vedanta Desika observes that the Lord, who grants *moksha*, does not give His lotus feet or *paramapada* to those other than Prapannas. The Prapannas, due to

the differences of their punyas, are of two types. Bhaktas (*svaraka prapatti nistha*) and Prapannas (*atvaraka prapatti nistha*) Bhakta will receive the *mukti* of *Brahmanubhava* delayed, but the bliss of *Bhagavad anubhava* he gets in the form of bhakti yoga is infinite. Prapanna gets the fruit earlier, but so long as he is here, his days will be less comfortable.²⁴ Bhaktas are persons who have resorted to Bhakti yoga to attain *moksha*. Prapannas are those who resort to Prapatti as a means to *moksha*. *Ukti nishta* and *Acharya nishta* are the subdivisions of Prapatti.

9.2.8. Different forms of Prapatti :

(i) Nammalvar in *Tiruvaymoli* (7.5.1) questions that will those in quest of knowledge seek to know anything but Lord Rama, who did install great love for Him, even in the smallest ant and tiny grass in Ayodhya. This emphasise that it is not one's spiritual learning and deep erudition that secure the final goal of *moksha* but the Lord's spontaneous grace and non-resistance of the influx of His grace on the part of the beneficiaries. The final emancipation of all things and all beings in Ayodhya due to Lord Rama's involuntary grace. (*Karpar iramapiranai allal marum karparo?*) (ii) Nammalvar in *Tiruvaymoli* (8.10.4) questions that what would be wrong indeed if he adjured paramapada and stayed on this abode. His tongue which should sing the glory of the Lord's devotees, now sings His praise, his mind, where the devotees are to be enshrined, now holds the Lord and his hands which should offer flowers

at the feet of the great apostles of the Lord, now place the flowers at His lovely feet. This does not, however, constitute any deviation from his arowed stance of being the vassal of His devotees (*Bhagavata seshattva*) (iii) Kurattalvan in *Adimanushya stavam* verse (61) prays to the Lord that even though he happens to a worst sinner as he had uttered the word *Saranam*, the Lord should not ignore him. In the presence of the Lord's *Gnanam*, *Shakti* and *Krupa*, his sins will become ineffective. (iv) Kurattalvan in *Varadaraja stavam* verse (84) states that the *Saranagati* spoken by him had come out from his mind in voluntarily. He prays to the Lord to show compassion and save him. (v) Kurattalvan in *Varadaraja stavam* verse (92) observes that he surrenders to the Lord with infinite auspicious qualities and hard to be understood by those who do not have Bhakti. (vi) Kurattalvan in *Sriranga stavam* verse (2-102) address the Lord Ranganatha, that he had been made as His responsibility by the Acharyas. He had uttered the word *Saranam* with these two as witnesses, he prays that the Lord should retain him as His burden. He added that both *Ukti-nishta* and *Acharya-nishta* had been fulfilled at the same time. (vii) *Chandilya smriti* verse (1.95) declares that there might be doubt for those who had resorted to the Lord in getting the fruits, but those who had resorted to *Bhagavad-bhaktas* will surely get the fruits. (The implied meaning is that the grace of God is more to those who surrenders to *Bhagavad-bhaktas* than to those who surrenders to Him directly)

(b) Acharya –nishta and its superiority :

(viii) *Kaimudhika Nayam*- When those who are not qualified are granted, it is far sure those who are qualified will be granted. The Lord who saves his devotees will surely save those who have surrendered to their Acharyas. For our understanding, the above case can be illustrated by a day to day example. The University authorities have fixed a minimum of say 50 % marks for admission to a particular course. When one with 75% marks apply, he is sure to admission. Similarly here the basic requirement is Prapatti. For those who resort to *Ukti-nishta* the Lord is pleased and grants *moksha*. When the Acharya himself performs prapatti, there is no doubt in the Lord granting *moksha*. (ix) Mudaliandan explains with an illustration, that when the Lion leaps from one hill top to another, the tiny insect holding on its body is also carried on with the Lion. In the same manner in the *Acharya –nishta* performed by the Acharya, those who had surrendered to and attached to him will be saved. (x) *Chandilya smriti* verse (1.15) states that animal, human, bird surrenders to Vaishnavas and through them only attain paramapada.

(c) Fitness for Prapatti :

Questions arise on adopting one of the two *upayas* (bhakti or prapatti yoga) for gaining the same fruit. In this chapter the answers are given about the true nature of these two *upayas* to address these questions. The topics covered in this chapter include different stages

of bhakti, nature of *upayas*, qualifications for *Prapatti* on the basis of Vedanta Desika's *Rahasya Traya Sara*, chapter-9, *Upaya-vibhava-adhikara* (means for attaining *moksha*) and chapter -10, *prapatti-yoga-adhikara* (Fitness for Prapatti)

Bhakti yoga and *Prapatti* or *Saranagati* are two direct and independent means for attainment of *moksha*. *The mumukshu* or the person aspiring for salvation is free to choose any one of the two; they are two alternatives for the same goal. At the same time it is stated that the choice is not absolute, but restricted; for if a man wants to take Bhakti yoga, he must have some specific qualifications; and if one wants to adopt *Saranagati* he must have different qualifications.

(d) Qualifications for Prapatti :

If a person has these two qualifications he is eminently fitted to adopt *Prapatti* or *Saranagati*. The first is *Akinchana*, the inability to all other *upayas*. A person is not able to take to other *upayas* for the following reasons. (i) he has no requisite knowledge to understand them. (ii) he lacks the strength of mind and body to practise them and (iii) he is not able to put up with the unavoidable delay in attainment of *moksha* which always delay those *upayas*. Such a person is called *Akinchana* (destitute). The second is *ananya-gatitva*. The person has a natural aversion to all the fruits other than *moksha*. This is a fruit Srīman Narayana alone can give. So it follows that this person does not resort to any other God for realization of his desires.

He is called as *anayagati* (helpless). If a person has these two qualifications he is eminently fitted to adopt *Saranagati*.

Vedanta Desika in his *Rahasya Traya Sara*, chapter -10, *prapatti-yoga-adhikara* observes ²⁷ that (i) the absence of ability to adopt such *upayas* as bhakti yoga, (ii) lack of requisite knowledge, (iii) prohibition by scriptures of the adoption of such means, and (iv) inability to put up with any delay in attaining *mukti* : these four, occurring either single * or in combination of two, three or four, by virtue of *adrushta*, (*resulting* from meritorious deeds done in the past) are qualifications of varied kinds for performing direct and indirect prapatti to the Lord of Lakshmi. Good men resort to it and are free from all doubts for attainment of *moksha* (* Those who have one of these four are of four classes, those who have any two of them are of six, those who have any three out of four and those who have all the four are one). This adds up a total of 15 who are eligible to perform prapatti.

9.2.9. The Performance of Prapatti :

The subject matters discussed in this section based on Vedanta Desika's *Rahasya Traya Sara*, chapter - 12, *Sangaprapannadhikara* are the performances of Prapatti, Isvara is the real *upaya*, three kinds of surrenders - *samarpana* in prapatti, the Chief Beneficiary of Prapatti.

(a) The Performance of Prapatti :

Those who have not got the capacity for adopting the Bhakti yoga owing to their not being qualified for

it, for want of knowledge and capacity have to take to Prapatti. In this surrender of the self is the most important part (*angi*) in the case of a seeker after *moksha* (*mumukshu*). When we consider Prapatti in detail, there are six parts in it-five *angas* and one *angi*. Yet in the actual performance they constitute one act which is performed in all its entirety at one moment. (i) Vedanta Desika compares the prapatti with the action of an archer. Before the archer actually discharges the arrow, he performs several acts preliminary to it. He perceives the object, takes the arrow, fits it to the bow, takes aim and finally discharges the arrow. But all this is accomplished in the fraction of a second. (ii) *Mundaka Upanishad* verse (2.2.4) states that the *pranava* is the bow, Jiva is the arrow, Paramatma is the target. Without getting diverted by other issues, with a steady mind the target has to be hit. The arrow after hitting becomes one with the target, in the same manner the Jiva submitted to the Lord through *pranava* becomes one with the Paramatma in the state of *mukti*. This mantra compares the Atma *rakshaka Parasamarpana* to the discharge of arrow.

(b) Isvara is the real *upaya* :

The single act of the performance of prapatti is to be preceded by the following thoughts. (i) the giving up of the thought that I am the doer (*Karttrva-tyaga*), (ii) the giving up of the thought on Mine, that there is anything belonging to Me (*Mamata-tyaga*), (iii) the giving up of the fruit of action (*Phala-tyaga*) and (iv)

the giving up of the thought what one does is the means for attainment of the fruit (*Phalapayatva-tyaga*). Prapatti is insentient and therefore is incapable of processing the will to grant the fruit. It cannot therefore be the direct cause of the fruit, *moksha*, whereas Isvara is the real *upaya*. It is He alone that confers the *moksha* on the person, being pleased by the prapatti performed by him. With this mental background, with the relevant bowing down to the succession of Acharyas and with the utterance of the Dvaya mantra prapatti or self surrender of the soul must be performed.

(c) Three kinds of surrenders (*samarpana*) in prapatti :

(i) *Swarupa samarpana*-the surrender of the self, (ii) *Bharasamarpana*-the surrender of the responsibility of protection and (iii) *Phala samarpana*-the surrender of the fruit. The seekers of *moksha* come under two head, Bhaktas and Prapannas. Bhaktas who practice Bhakti yoga for attaining *moksha*, and Prapannas who adopt Prapatti for the same purpose. The surrender of the self (*Swarupa samarpana*) and the surrender of the fruit (*Phala samarpana*) are common to both of them. If a person has no other *upaya* and therefore is an *akinchana*, the surrender of the burden of protection is an additional factor in his case. The surrender of responsibility will be found in all cases of prapannas whatever may the objects desired by them. The surrender of the self and the fruits arising there from an additional requirement to those prapannas who are

desirous only of *moksha*. (i) Vedanta Desika in his *Rahasya Traya Sara*, chapter-12, *Sangaprapannadhikara*, states as follows: "When a desired object is incapable of attainment by oneself or by others, Prapatti is said to be the placing of the responsibility or burden of securing it on somebody who is capable of doing so with a request or supplication. It is declared to the specific thought such as the following-This object should be accomplished for me by you without expecting any effort of mine- beyond this." ²⁸ (ii) Nadaddur Ammal, the Acharya of Appullar who is Vedanta Desika's Acharya states the manner in which prapatti has to be performed-" He had been doing from beginning less time what is displeasing to Bhagavan, and therefore he is wandering in this *samsara*. From this day onwards he shall do what is pleasing to Thee (Bhagavan). He shall not do what will displease Thee. He had made up his mind to seek Thee alone as his *Upaya*. Be Thou his *Upaya*. Hereafter either in the removal of what is evil or the attainment of what is good, he has no further responsibility." (iii) *Sri Mahabharata* verse (*santi parva* 25.19; 173.15) states that one's Atma, and those connected with him are not his *sesha*. If one thinks like that, the entire world ought to be considered as *sesha* to him, so also for others. One who realizes this will not be under illusion. (iv) *Sri Mahabharata* in verse (*santi parva* verse 343-23) Sage Upasara vasu observes that Atma, kingdom, wealth, wife and vehicles are all for the service of the Lord. (v) *Lakshmi tantra* verse (17-39) defines that

surrendering the Atma, and the burden of protecting it, to the Lord is called as *Atmasamarpana* (vi) *Sri vishnu purana* verse (1.22.21) very clearly declares that none other than the Lord, the controller of every one, has the capacity of protection of any one. (vii) Yamunacharya in his *Stotra ratna* verse (52) states that whatever might be the nature of the body and the organs that he is endowed with according to the gunas of *Prakriti*, he has offerers them this very moment at His lotus feet, as also what is denoted as 'I' in him. (viii) Yamunacharya in his *Stotra ratna* verse (53) continues that Oh Lord! Whatever he has, whatever he is, all these, verily, are His own already. What then shall he offer to Him? Oh Madhava! Being thus awakened to the consciousness that all these are His own inalienable property, there is nothing left for him to offer. (ix) Yamunacharya in his *Stotra ratna* verse (60) prays that He alone is his father, He alone is his mother, He alone is His beloved son, He alone is his dear friend, He alone is his confident, and He alone is his preceptor and refuge of the worlds. He is HIS, he is His servant, His attendant and He is his sole support. He therefore take refuge in Him, and the responsibility for his welfare rests solely on Him.

(d) The Chief Beneficiary of Prapatti :

Even as the modification of the *Achetana* is for His pleasure, the benefits generated to the *Chetanas* are also for His pleasure. Vedanta Desika illustrates this with two examples. It is seen in the world that a man of aesthetic tastes delight himself by dolls of silver and

gold, adorning them with ornaments and admiring these beautiful appearance. He equally delight himself by keeping a parrot in a cage, feeding it with milk, allowing it to fly as he pleases. In the case of dolls they are insentient, do not drive any pleasure when they are adorned or decorated; but they are entirely for the delight of the person to whom they belong. With reference to the parrot, which is a sentient being, it derives some pleasure when it is fed with milk and when it is left out to fly. But the delight of the parrot, is only subordinate to the delight of the master who keeps it for his entertainment. In the same way even though the *Chetana*; like a parrot may be the recipient of the fruits of protection, it is only subordinate to the pleasure of the Isvara, who is the chief beneficiary. In the case of *Achetana* the pleasure is entirely that of Isvara.

9.2.10. Characteristics of a Prapanna :

This section explains in detail the characteristic of a Prapanna, lists out what he should do, how he should transform all his actions as service to God as his ultimate goal in the lines of Vedanta Desika as shown in *Rahasya Traya Sara*, chapter -13, *krta-krtayahikara*.

The moment prapatti is performed; the prapanna has done what he should do for his redemption and he is *krta-krtya*.. There is nothing more for him to do on that score. From that moment his life becomes dedicated to the Lord. Every act of his is in the form of a *kainkarya* or service to the Lord which is his ultimate goal. After this life of service here, he becomes

the *Mukta* or freed soul when a new life of service to the Lord at *Srivaikunta* begins – a service which has no end. If the prapanna has the following characteristics, he may consider that he has realized the essential nature as being different from the *Prakriti* on one hand and from the Lord on the other and that he is in the proper state of realization to the knowledge of *Tattvas* or realities. A prapanna is neither elevated by success, nor depressed by failure. He is calm, unruffled and treats both alike. When a prapanna is reviled by a person, the later unconsciously takes away the sins of the farmer. The *sastras* declare that if a person harbors enmity or hatred and reviles another, the sins of the reviled person passes on to the reviler. So the prapanna pities the receiver for his ignorance in taking away his sins. The prapanna must reflect on his faults. He understands that Jivas are not independent, being prompted by the Lord they act, so he does not entertain a feeling of hatred against those who revile him. The prapanna whose understanding is firmly fixed on the *purushartha* or the Supreme goal, would not have any anxiety about the creature comforts of the maintenance of the body. Food and other things come to him by themselves as a result of his past actions which had already started to operate in his life. He does not feel delighted on seeing pleasure, nor does he feel sorrowful when he sees pain. He does not avoid enjoyments which come to him by themselves, nor does he seek enjoyments. When he enjoys something pleasure or pain, he takes them as a gift of God who is preparing to take him to His own

abode releasing from the bondage of karma. Such is the ideal life of prapanna who mind is firmly fixed in regard to the knowledge of the essential nature of his own self, of the *Upaya* and *Purushartha*. (i) Vedanta Desika in his *Rahasya Traya Sara*, chapter -13, *krta—krtyahikara* states: “In the interval between this life of worldly enjoyment and *moksha* an interval which is like the mingling of the state of sleep and the waking state- some destiny has placed the prapanna for a time, and they pass the rest of their life wearing on their heads, the garland of their *nishta* in regards to the *Tattva*, *Upaya* and *Purushartha* which has been vouchsafed to them by the Lord.²⁹ (ii) Vedanta Desika in his *Rahasya Traya Sara*, chapter -13, *krta—krtyahikara* states: that when the omniscient, omnipotent Lord who is favourable by nature, had undertaken the burden of our protection, having performed prapatti for *moksha* once, which need not be repeated, we feel privileged in this world, contemplating and remembering Him all the time, controlling the soul in the complete *Brahmandanubhava*, starving for immediate fruit, but blessed in getting the treasure of *Kainkarya*.³⁰ (iii) Vedanta Desika, in the same chapter, states that the *krta-krtya* has performed the Prapatti at the sacred feet of the Lord to cross the ocean of *samsara* to reach the other side. All the *kamyakarma* done before for gaining inferior happiness have been abandoned. The maintenance of the body has been understood as happening according to the earlier karmas. For this *krta-krtya* with the full awareness of his essential nature as a

prapanna, the dam God's will alone are to be protected.
³¹ (iv) *Sri Bhagavatam* verse (11.5.42) states that those who have surrendered to the protector, loka guru, Narayana are subordinates, obliged or slaves of *devas*, *rishis*, *bhutas* other persons and piturs. (v) *Sri Mahabharata (santi parva)* verse 355-41) declares that those who worship *piturs*, *devas*, *brahmanas* and *agni* actually worship the Lord who is the indweller in all.

9.2.11. Traits of Behaviour of a Prapanna:

This section focuses on the behaviour of a Prapanna, his essential nature in regards to self surrender, surrendering to the means, surrendering the fruits of surrender, Illustrations of *Swarupa Nishta Upaya Nishta*, *Purushartha Nishta* on the basis of Vedanta Desika's *Rahasya Traya Sara*, chapter-14 *svanishthabhi Gnanadhikara*.

Vedanta Desika in, *svanishthabhi Gnanadhikara*, states that for the one who has time and well defined *nishta*, regarding his nature, *prapatti upaya*, and the fruit of *moksha*, understanding his *nishta* is more sweet and enjoyable than the oncoming *moksha*. He attains refined, very intense capabilities to cover the large, crowd of sins, by the greatness of his *nishta* performed earlier.³²

The following traits of behaviour would reveal that a Prapanna has attained proper stage of evolution of mind and the following *Nishtas*, (i) *Swarupa Nishta*, (ii) *Upaya Nishta*, and (iii) *Purushartha Nishta*,

would serve as a barometer to measure the stage of such evolution: *Nishta*, is the firm faith, code of conduct, of a Prapanna in regard to knowledge concerning his *Swarupa*, *Upaya* and *Purushartha*.

(a) *Swarupa Nishta* (essential nature–self surrender):

(i) When someone speaks ill of him or insults him, he does not become angry or sorrowful. He knows that the insult made was only to the body and not to the soul. (ii) He feels pity for the reviler for his ignorance in taking away his sins. (iii) He should be glad that the reviler helps him to reduce his sins. (iv) He feels grateful to the reviler for reminding his faults, and (v) He should understand that prompted by the Lord and his past karmas they insult him, hence should not be indifferent with them.

The clarities that arise in *Swarupa* are: (i) *Achit* is different from soul. (ii) Our knowledge is for the betterment of all including that of those who revile. (iii) Our condition is so helpless and poor (*akinchanya*) (iv) The Lord is independent and free to act in any manner and (v) The firm faith that whatever the Lord does is only for our benefit.

(b) *Upaya Nishta* (surrendering the means) :

(i) *Isvara* is the only protector and there can be no protection for him either from himself or others. (ii) He does not feel agitated or perturbed by the thought of death, but feels happy to welcome it like a guest. (iii) He has the perfect confidence of having found a

protector, in whose hands lie the removal of evil and attainment of good. (iv) After the performance of Prapatti he does not make any further effort to save him and (v) He should be relieved that it is for the Lord to remove the evil and grant good.

The clarities that arise from the upayas are: (i) Sriman Narayanan is the upaya and Prapatti is only an excuse (*vijsaya*) and (ii) This is for certain (*siddham*).

(b) *Purushartha Nishta* (surrendering the fruits of surrender) :

(i) He should not have anxiety about the future comforts or the maintenance of the body. Food and other things will come up to him by themselves as a result of his past actions. (ii) He will not feel delighted on seeing pleasure, nor does he feel sorrowful when he sees pain and (iii) He has a keen desire for the enjoyment of the Lord (*Bhagavad anubhava*).

(c) Illustrations of *Swarupa Nishta* :

(i) *Sri Mahabharata* verse (*asmamedhika* 110-34) states that if one reviles another, the sins of the later unconsciously reaches the former. (ii) *Sri vishnu purana* verse (1.17.81) instructs that if animals out of enmity become aggressive, the person with discretion should show compassion, as that act was prompted by passion (*moksha*). (iii) Yamunacharya in his *Stotra ratna* verse 62 pities that he had been a transgressor, vile, fickle minded, the breeding ground of envy, ungrateful, arrogant, lascivious, deceitful, cruel, and

most wicked. He questions that how he could, cross the boundless sea of misery; serve the lotus feet of Lord? The implied meaning is that the undesirable character have to be given up by one who desires to avoid misery and serve the lotus feet of the Lord, and (iv) Tirumangai Alvar in *Periya Tirumoli* (1.1.1) describes that he had sung in deep sorrow, sought the company of young women, thought that they would bring the pleasures, wanted to escape, ran and ran, searched and searched and finally realized the greatest of all, the sacred name of Narayana.

(d) Illustrations of *Upaya Nishta* :

(v) *Jithanthi stotra* verse (1-18) prays to the Lord Madhava, that He should order him to perform what is Hita (means) and his defective intelligence could not understand the Hita. (vi) *Ithihasa samsuyam* verse (6.37) states that majority of the people are afraid of death as they have not performed their duty. Those who had performed their duty of prapatti, welcome death gladly like a dear visitor (Knowing that when they cast their body the Lord will take them to *moksha*).

(e) Illustrations *Purushartha Nishta* :

(vii) *Sri Mahabharata* verse (*santi parva* 339-15) states that wealth by itself comes to one who does not even act, but for the other one who performs actions for survival does not get food even, because of the effect of karma. (viii) *Sri Mahabharata* verse (*santi parva* 359-56) contains the Lord's declaration that all the actions in this world are His own. People think of

other than Him. Therefore He does as per His wish. (ix) *Sri Mahabharata* verse (*santi parva* 301-55) speaks of the advice of Sage Parasara to Janaka, that grihastas (house holders) should accept all the worldly fruits that come without their efforts. He is of the opinion that they should perform their duty with effort. (x) *Sri Mahabharata* verse (*santi parva* 177-34) contains the advice of sage Ajaka to Prahlada that he should not reject any fruit that comes of its own without any of his effort, that is in accordance to dharma and could be enjoyed. But he should not go in search of pleasures. (xi) *Sri Mahabharata* verse (*santi parva* 175-5) advises that when enjoyment and sorrow comes, one should not glad with enjoyment and sad with sorrow (xii) Bhutattalvar in *Irandan Tiruvandadi* (verse 45) states that those who had resorted to the feet of the Lord would not feel proud with the possession of wealth and broken hearted with the loss of wealth. (xiii) Yamunacharya in his *Stotra ratna* verse (30) expresses his eagerness that when he could see with his eyes, His lotus feet, his dearest treasure, which supportively measured the world high and low, and which are ever ready to destroy the afflictions of those who submit themselves to Him. (xiv) Yamunacharya in his *Stotra ratna* verse (31) prays that Oh! Tiruvikrama! When will His lotus feet, bearing the marks of conch, discus, the wish granting heavenly tree, banner, lotus, hook and thunderbolt, adorn his head? (xv) In *Vaikunta Gadyam* Ramanuja prays with longing desire that Sriman Narayanan is the Master of my kulam, the Lord

of my kulam, the Wealth of my kulam; My Enjoyment, My mother, My father, My Everything- Such Sriman Narayana, When will I see Him? When will I get to The Lotus Feet of my Bhagawan? When will I get the only desire to render service to His Lotus Feet and remove all other desires and all other natures of all kinds of samsaris and attain His Feet? When will I get the capacity to render kinkaryam to Bhagawan and consider that alone as the Enjoyment and perform kinkaryam? When will Bhagawan look at me with His cool eyes and speak to me lovingly, majestically and sweetly and command me to render the *kinkaryam*? Growing such a desire to render the service to the Lord, (which is growing due to His grace only) approaching the Lord with that desire, I approach Sri Vaikuntanathan, who sits on the lap of Adiseshan. When I approach the One who sits along with Sri Mahalakshmi, on the lap of Adi seshan, The One who can be attained by Garuda., - Seeing such Bhagawan- “Oh Sriman Narayana! The One who stays with all His entourage (*parivar*) addressing the Lord like that from a far, from a long distance, from then on,- continue to prostrate on the ground towards the direction where He sits, - with full of fear (due to great respect), politeness, pay obeisance to the Lord and all others sitting in that Hall, the Commander-in-Chief, The gate keepers, and be seen and blessed by each of their merciful eyes; Finally approach the Lord very closely and stay very near to Him and utter the *Thiruvashthakshara mantra* and beg Him saying “Pray grant me the capacity to render

eternal service (*Nitya kainkaryam*) to you, My Lord, without any interruption and without any other fruit;" With such begging (*yachakam*) I should surrender myself to the Lord.

9.2.12. Post-prapatti conduct of a prapanna :

This section is dedicated to the code of conduct of a Prapanna, the disciplined, yet free life of the prapanna, the most important of what must be forgotten and the most important of what a prapanna should do as detailed in Vedanta Desika's *Rahasya Traya Sara*, chapter -15, *uttarakrtyadhikara* -

(a) The code of conduct of a Prapanna :

The code of conduct followed by the Prapanna after the performance of Prapatti is unique and interesting. Though he is in this world, he is out of it. He follows a line of conduct which is prescribed by the *sastras* and which is an end in itself. His life is dedicated to an unbroken chain of services to the Lord. By such service the Prapanna wins the favour of the Lord which is the cause for further service. Without feeling complacent that he knows everything, he must obtain clear and pure knowledge from the Gurus and he must also cultivate contact with those who are well-established in this knowledge. Observing his conduct he must not get conceited and must avoid the pitfalls of thinking that he is superior to others, and others are inferior to him. Even if he has a vision of God, he must think that it is not due to any merit in him, but entirely

by the Grace of God. He must always remember his helplessness and dependence on the Lord which were his qualifications for adopting prapatti. For his redemption, He must make himself fit by carrying out the commands of the Lord. He must keep his body and senses pure by taking *sattvik* food and avoid forbidden things. As long as the prapanna is in this world, he must abide by the *sastras*. He cannot do as he chooses or live as he likes.

(b) The disciplined, yet free life of the prapanna:

Vedanta Desika gives the following illustrations. Suppose there are some people who are waiting for a boat to cross the river in the course of their journey, a few of them may engage themselves in a play with dice as a time pass. They know that they will have to stop the game at any time on the arrival of the boat and so they play the game without stakes. Even though they play only to kill the time and without stakes, they throw the dice strictly in accordance with the rules of the game. The moment the boat arrives, they stop the game and get into the boat to cross the river. Similarly the prapanna leads a life of detachment and performs the rites prescribed by the *sastras*, but not with an eye on the fruits.

Again the prapanna spends his time in the enjoyment and service of the Archa-idols of Gods in temples. He knows that God has come down in the form of the Archa for the sake of His bhaktas and assumes the names and forms they choose to give Him.

Though He is so easily accessible, He has all the Majesty and Purity natural to Him. The prapanna offers everything that he gets to the Lord and utilizes it later as a remnant consecrated by the God. Prapanna is like Bharata who placed before Padukas all the tributes that came and all the state-affairs that arose and acted in the appropriate way with reference to them. He realizes that he owns to the Acharya all his right knowledge and progress in the Godly way.

Tondaradippodi Alvar in *Tirumoli* verse (2) states that even if he were to be offered rulership of Indra loka, he would decline that offer. He would always prefer to stay in Srirangam, chant Lord's divine names and derive unalloyed bliss darshan of His wide, lotus like red hued eyes, as the gem of cowherds, majestic body which beauty of emerald coloured mountain and praise Him as the Lord of all Lords.

Vedanta Desika went into raptures on seeing the processional deity of Lord Varadaraja of Kanchi, exclaiming "Oh Lord of varana hills! I state firmly and positively that I have no desire to come and stay in *Srivaikunta*, after enjoying the beauty of your *Archavatara* here".

(c) The most important of what must be forgotten:

(i) The taste for sense-pleasures lest his desire for *moksha* should languish. (ii) in speech is the expression of his own excellence so that he may keep on the feeling of dependence and helplessness with which he

performed prapatti, and (iii) doing offence to those that know the Brahman and are devoted to it.

(d) The most important of what a prapanna should do ?

(i) To reflect on the assistance given to him by the Acharya. (ii) to utter the Dvaya mantra so that he may ever have in mind the means he has adopted, and (iii) service to the Acharya and to the devotees of the Lord. By this he does not miss occasions for maximum enjoyment of the supreme goal of life.

A true devotee (*Bhagavata*) considers another *Bhagavata* as his master and wants to do service to him as a *Sesha*. The other person also being a true devotee considers the former as his master and wants to serve him. How can one person be both a *Seshi* and a *Sesha* (master and servant) in regard to the same person? One *Bhagavata* may be the *Seshi* of another when he accepts the service of the latter on one occasion; he may be the *Sesha* or servant of the other on another occasion when he renders service to the other. But there is this difference: When a *Bhagavata* is the *Sesha* of another *Bhagavata*, he is so not only by his own free will, but by the will of the Lord, who is the independent Ruler of all. But when he is a *Seshi* or master, he agrees to be so only by the will of the Lord who wants him to be so.

(i) Vedanta Desika in his *Rahasya Traya Sara*, chapter -15, *Uttarakrtyadhikara*, states that a Prapanna follows until the fall of the body a code of conduct

which is faultless and charming and has his eyes fixed on the absence of any responsibility in regards to things that are seen and that are yet to come. For the sake of delight he studies Vedanta again and again with good men, expounds the sweet and good words (of the Alvars and Acharyas) to others when they come, and also listens to others when they explain them.³³ (ii) Vedanta Desika illustrates with a beautiful example, that when the husband of an affectionate wife, goes and stands behind her, she sees him in the mirror and enjoys. In the same manner, the discriminating prapanna, who has the treasure of prapatti, often, with the help of the teachings of his Acharya identifies the association of his master (*sesha*) in the bright, gem-set, decorated mirror of *Tiruashtakshara*. He enjoys the Lord very well by performing *kainkaryas* that are like fresh, fragrant flowers with *Sattvika* the *yaga* and becomes happy.³⁴ (iii) Tirumalisai Alvar *Nammukan Tiruvandadi*, (63) states that he spent his time reading the verses that describe the auspicious qualities of the Lord, listening to them contemplating and worshiping Him, spent his time without wasting. (iv) Nammalvar in *Periya Tiruvandadi* verse (87) wonders that people remembering the scriptures that elaborate the auspicious qualities of the Lord, should drive away the sorrow of the karma that envelop the Atma. If they do not do so, what else will they remember to drive away these sorrows? (v) Nammalvar in *Tiruvaymoli* verse (1.4.9) states that the very purpose of one's body to serve the Lord, say, by collecting fragrant flowers even by

strenuous stretch and dedicating them at His lotus feet. (vi) Nammalvar in *Tiruvaymoli* verse (9.2.10) longs to tend the loving feet of the Lord and requests Him to either call him or come over here, to give him the pleasure. (vii) Nammalvar in *Tiruvaymoli* verse (2.9.4) states that he would cherish as his goal to serve the Lord as a non-sentient thing would do, as a garland, or fragrant sandal paste. He prays to the Lord to accept him for Himself. He states that it is his *purushartha*, that he must become the tool and cause of His happiness. (viii) Andal in *Tiruppavai* verse (28) prays "Oh Govinda! of excellence, nor you, nor we should revoke the relationship between us. Pray forgive us, for hailing you in familiar ways. Let your grace be upon us, grant us our desire. You should not decline homage and service from us." (xi) Periyalvar in *Periyalvar Tirumoli* verse (4.4.3) states that the purpose of fingers in the hands are for counting the Bhagavad namas. He feels sorry that some people use these fingers to feed the mouth for the nourishment of the body. (x) Periyalvar in *Periyalvar Tirumoli* verse (5.1.6) declares that for him the days of fasting are not the days in which he does not eat. The days in which the recitation of the *Tirumantra*, recitation of the three Vedas and offering fresh flowers at the feet of the Lord are not done are the real days of fasting for him. (xi) Periyalvar in *Periyalvar Tirumoli* verse (5.1.1) declares that his tongue will not speak anything else other than the Lord's names. (xii) Peyalvar in *Munram Tiruvandadi* verse (11) states that his mouth will not praise anyone other

than Him, his hands will not worship anyone else, his eyes will not see any other figure and his ears will not listen to names other than His. (xiii) Peyalvar in *Munram Tiruvandadi* verse (63) declares that his shoulders will not worship anyone other than the Lord. (xiv) Peyalvar in *Munram Tiruvandadi* verse (64) states that he will not like to receive others property. (xv) Tirumalisai Alvar in *Tiruchanda viruttam* verse (101) prays that The Lord should make him to contemplate on Him always. (xvi) Periyalvar in *Periyalvar Tirumoli* verse (5.1.3) expresses his ignorance that did not know what is good and evil. He would chant Namō Narayanaya!. He would consider it a great privilege to reside in His temple as a Vishnava. (xvii) Nammalvar in *Periya Tiruvandadi* verse (3) states that even though that he was aware of the good and evil, he was not able to follow the good and avoid evil. He prays to the Lord what he should do ?. (xviii) Nammalvar in *Tiruvaymoli* verse (5.7.1.) expresses his pitiable state that he had not performed karma; *Gnanayogas*, he had no sharp intelligence, even then that he was able to leave Him. He prays to the Lord to consider him as His men and protect him (xix) Nammalvar in *Tiruvaymoli* verse (5.8.3.) pleads to the Lord, reclining at Tirukkudanthai, that he is not in a position to resort to any procedural *Sadhana* or *Upaya*. He appeals that he did not have any technique or any person except Him, to reach Him and express his strong will that he must go about and do things, at all times, only clinging to His feet as a prop. (xx) Tondaradippodi Alvar, in *Tirumoli* verse (25) states

that even though he was born as a Brahmin, he had not followed the *sastric* injunctions and had lost the Brahmin-hood. He had not practiced *karma*, *Gnana* or *bhakti yogas*. He had no contemplation of the *antaryami* and subsequent vision of himself. The Alvar, as a *akinchana*, appeals with cry to the Lord to show him an *upaya* and grace him with the fruit. (xxi) Tirumalisai Alvar in *Tiruchanda viruttam* verse (90) prays that he was not born in the *varna* to perform *dharma*, not learned the good acts, not controlled the senses, that he had no other resort than the holy feet of the Lord. (xxii) Tirumangai Alvar in *Periya Tirumoli* verse (5.8.1.) states that the Lord does not discriminate as poor, enemy, or helpless, but showers His grace showing His magnanimity. The Alvar had no other resort surrendered to Him. (xxiii) Tirumangai Alvar in *Periya Tirumoli* verse (1.9.9.) felt sad that by performing sins alone he had become a sinner. He had no knowledge of *Upayas*. He prays that having reached the Lord, he seeks protection. (xxiv) Nammalvar in *Tiruviruttam* verse (1) prays for the whole race of men, that Oh Lord of *Nithyasuries*, who excel in perfect knowledge, who had laboured hard in taking every kind of birth, to salvage the suffering souls in *samsara*. The Alvar states that he had acquired a loathsome body and had thought that there was nothing beyond. That illusion had led him to bad behaviour just to satisfy the body. He desired to stop all those. A turn came about by God's Grace. He appeals to the Lord to listen his request standing in front of him closely in His Distinct Divine Form. (xxv)

Bodhayana dharma sutra verse (1.10.32) observes that even though one might have been indifferent in younger days, but when he had become matured, if he adheres to good practices that itself will grant him all benefits. (xxvi) *Sri Sasvata samhita* verse (16.23.24) states that it should be noted, even though one who was earlier of bad character, eating everything, without gratitude and non-believer (*nastigar*), later if he with dedication surrenders to the Lord, by virtue of His greatness will become blemishless. (xxvii) Kutattalvan in *Sri Vaikunta stava* verse (61) states that in a fraction of a second, people commit sins that could not be removed even after years and years of sufferings. Like this one who had accumulated sins of ages, when he decides not to continue any more sins and surrenders to the Lord, he is pardoned. What a wonder? (xxviii) *Vaingikesvara kesigam* verse (31) states that gone are the births so far, what preventive actions can be taken now?. A wise man should stop the flood, while the water is flowing. (xxix) Nammalvar in *Tiruvaymoli* verse (1.3.8) details the path of bhakti, that first one has to cleanse his mind of all taints- such as attachments to lowly objects, notion that all religions are one, and mean the same that Gods are equal. Then develop a deep devotion to our God, who is the consort of Mahalakshmi, worshiping His feet will wash away all our sins (except *Prarabdha*). Even if impediments arise in this path, one need not be deterred or depressed, since even a supplication and prayer to Him, seeking to be saved, performed at the instant of death will

suffice. In fact it is better than adopting a life-long bhakti path, with an unclear mind clouded with confusing concepts. (xxx) Nammalvar in *Tiruvaymoli* verse (3.8.1) states that when his heart addresses the Lord in the unique manner, Oh beautiful crowned Lord! With feel that all the world worship! Oh Churner of deep ocean to help devas ! Oh Garuda dhawaja! Oh Garuda vahana! The craving to enjoy Him becomes deeper. (xxxi) *Bhaskara samhita* states that sea water, taken up by clouds and when it comes down as rain water, becomes fit for drinking. In the same manner, the Lord after installation in Archa becomes fit for kinkarya and enjoyment by all. (xxxii) Vedanta Desika explains with an illustration. A person suffering from disease jaundice, even though he drinks milk, he cannot enjoy the taste. Once he is cured off his disease, he would enjoy the taste of the milk. In the same manner one performs services to God with desire for fruits cannot enjoy the services (like the patient drinking the milk) Prapanna as the service as his only objective, if he serves the God will enjoy it with enthusiasm (like the recovered patient drinking the milk). (xxxiii) *Vishvaksena samhita* states that the qualities of the Lord, *Gnana*, *bala*, *aisvarya*, *shakti* and *tejas* are dominant in *Archavatara*. (xxxiv) *Sandilya samhita* verse (2-89) states that for the one who worships the Lord Purushottama, in *archavatara* from foot to the crown on His head, even the greatest sins will be destroyed. So as regards to the minor sins we need not to speak of. (xxxv) *Bhaskara samhita* verse (1-32-33) states that men with confused state of

mind, even if they accidentally worship the Lord in *Archavatara* their evil *vasanas*, evil ways, evil actions, mentality and *nastika* nature will be destroyed. (xxxvi) The Lord Krishna in *Bhagavad-gita* (4.11) states that in whatever way men worship Him, in the same way only, by granting the desired result, he rewards them. Verily, one cannot be a seeker after *moksha* and at the same time have a desire for fruits. Therefore the Lord favours those who do not seek the fruit (of their action) but perform their prescribed duties, desiring only liberation, by granting them knowledge; those who possess knowledge and having renounced the world desired liberation, by granting them liberation (*moksha*); so also those who are distressed, by relieving them from distress. Thus the Lord favours all, only in the way that they resort to Him. (xxxvii) Peyalvar in *Munram Tiruvandadi* verse (44) instructs his mind to resort to the Lord with a yearning and a complete merging with Him. The Lord is all worlds, the deluge waters, the seas of the earth, sun, moon and fire too. This means that He manifests in all these. He being the soul and source. He shines in *Paramapada* with His crown alone being lustrous like a thousand suns in conjunction. (xxxviii) Tiruppanalvar in *Amalanathipiran* verse (10) states that “the Lord Ranganatha is the overlord (supreme, sovereign) of the whole world and all the people. He who is of the black colour of the clouds as well as the nature of clouds, who as Gopala (Kovalan alias Krishna) ate butter with mouth, who stole the Alvar’s mind and heart, and who is immortal have

His eyes at these eyes of him, that have seen the Lord will not see anything else.” (xxxix) *Sandilya samhita* verse (4-37,38,31) describes the ways to worship the Lord with certain illustrations. The worship of the Lord should be with love and affection shown by a chaste wife to her husband, that of a mother to a child, that of a disciple to his Acharya, and between the friends. The Lord Sriman Narayana should always be worshipped considering Him as the Master, Acharya, Father, Mother and Friend. The Lord should be worshipped similar to the guest who arrives to home. The worship of the Lord should reflect the fear of the prince, frightened by the mad-elephant. (XL) Nammalvar in *Tiruviruttam* verse (54) states that Acharyas are those who take us to the blemishless lotus feet of the Lord who is our leader and the master of *Nitya suries*. (XLi) Andal in *Nachiyar Tirumoli* verse (10-10) prays that her Acharya Periyalvar should try and bring the Lord here, so that we can worship Him. (XLii) Periyalvar in *Periyalvar Tirumoli* verse (4.9.3) declares that the Lord Ranganatha will take His devotees through the Sun rays to *Srivaikunta* and then pull out the ladder (so that they never come back to this world). (XLiii) Periyalvar in *Periyalvar Tirumoli* verse (4.5.2) states that by reciting “Namo Narayana” by mouth and worshiping with raised hands, if one reaches the *Srivaikunta*, the Lord will not allow him (*Mukta*) to come back to samsara, even if the Goddess is kept as a deposit. (XLiv) Nammalvar in *Tiruvaymoli* verse (1.2.10.) replies suggestively with what mantra one should meditate on the Lord.

Numberless are the effulgent Jivas. Their qualities are numberless. The Lord has all the Jivas and also His innumerable, auspicious qualities as His *Prakara*, as His aspects, as His *Vibhuti*. All these are also subservient to Him. His unique name Narayana signifies all these facts. The Alvar suggests that you unite yourself with the Lord's feet. They are strong bulwark for your protection. (XLv) Nammalvar in *Tiruvaymoli* verse (3.7.7.) details the generous trait of the Lord, that when we are born and re-born in some form or other, the Lord acts like a kind father at all times, He directs us, reforms us, inspires us with confidence, makes us His *dasa*, by prapatti, takes us to His abode, as His devoted servant. This trait of the Lord is not however comprehensible due to *avidya*. Those discerning persons who passionately prattle the greatness of these Bhagavatas who, in turn, do well recognize this generous trait of the Lord, are the only trustworthy lot, whom the Alvar propose to cling on, in order that the ultimate goal of *moksha* may befall to him.

(XLvi) Nammalvar in *Tiruvaymoli* verse (7.5.10) refers to the *Charamasloka*, verse 18.66 of *Bhagavad-gita*, that if we have to free our self from *samsara* where birth, disease, oldage, inability and death –all these overtake us in a chain of events, we should remember His words, “*Mam Ekam Saranam Vraja-Ma Suchah*” –Surrender to Me alone-Do not Grieve. When the Lord cuts a sunder these bonds and takes us at His feet, He considers what good He can render, He

ponds over it. We should get the clear idea to whom we should become devoted servants for all the times. (XLvii) Kulasekhara Alvar in *Perumal Tirumoli* verse (1) express his intense longing to see the Lord at Srirangam and desires to be among His devotees there. Each verse begins with “when then will be the day “of praising May on Vishnu so that his mouth will ache, meeting His servants and scanting flowers at His feet, praising Him with joyful poems in Tamil and Sanskrit, his heart will melt away on seeing His sacred face and mixing with the crowd of sages, dancing and looking at Him, Praising Him and melting away, remerging Him and weeping, singing His many qualities and he too became one of His servants, seeing them in great joy in the sacred hall of Srirangam. (XLviii) Kulasekhara Alvar in *Perumal Tirumoli* verse (4) states with devotion to the Lord Venkateswara that he had no desire of prosperity and wealth. The Alvar's ambition was to be born as kurugu bird, fish, carry the golden bowl and serve the Lord, shembaga tree, useless bush, tall stone, forest rivulet, path way trodden by the devotees, the step near the *garbagriha* and get the glance of the coral mouth of the Lord. The Alvar concludes with a request to be anything in Tiruvenkatam so that he would continue to have forever and ever the connection with the abode of Lord Srinivasa.

9.2.13. Services of a Prapanna :

The development of the understanding that *Bhagavata Seshattvam* (being the servant of the

Bhagavatas of the Lord) is the upper limit of *Bhagavat kainkaryam*. *Bhagavat Seshatulyam* is *Bhagavata Seshattvam* (i.e.,) being a servant of the Bhagavatas is equal (*tulyam*) to being *Seshan* (servant) to Bhagavan. This section speaks about the service to the Lord, service to the devotees of the Lord that a Prapanna should do as described by Vedanta Desika in his *Rahasya Traya Saram*, chapter-16 *purusharthakashthadhikara*.

(a) Services to the Lord :

The life of a Prapanna after the adoption of prapatti in this world is one of dedication to the Lord and His devotees. In the view of the Lord, services rendered to Him is the service to His body and the service to Srivaishnavas is service to His inner soul. The Prapanna should do what is most pleasing to the Lord, because the Prapanna is a *Sesha* or servant who exists solely for the fulfillment of the purposes of the Lord who is his *Seshi* or master. It may be asked in what way a Prapanna is going to be of help to the Lord, who is the Supreme Ruler of the universe. There is nothing that the Lord cannot have or accomplish if He wills. The answer is-the Prapanna does not think that the Lord has some wants and he is going to supply them by his acts. He feels so much overwhelmed by the spontaneous Grace of the master and desires to express his gratitude by doing something. This act of Prapanna full of gratefulness is given the name of "service". The service that the Prapanna renders to the Lord must be

in accordance with the essential nature of his own self as a *Sesha*. So in the matter of serving the Lord, the Prapanna has to go only by the dictates of *the Sastras*. He can please the Lord by shaping his acts in that way ; and the pleasure of the Lord is the only end in his view. The service to the devotees of the Lord is the most pleasing to the Lord. The king gets pleased with one who celebrates his child, the same manner the Lord gets pleased with the services rendered to His devotees.

With a keen bent of mind, knowing that the ultimate end of services to God is the services to devotees of God. A Prapanna avoids the following: (i) the desire not to act against the *sastras* (ii) doubts in *sastras* (iii) worship of other Gods (iv) thought that enjoyment comes by his actions and (v) considering the fruits that come as his own.

(i) *Sri Mahabharata* verse (*shanti* 199.25) states that the Lord who has everything as His body and excels everyone gets pleased by one's actions if they are good and not pleased if they are evil actions. (ii) The Lord Krishna in *Bhagavad-gita* (7.17) The Lord declares that among the four kinds of virtuous men who worship Him, the Wise -men, who knows the true nature of the Lord, ever steadfast, with devotion to the one, because he does not see any other object worthy of adoration, excels, is superior and extremely dear to Him being His very self. Therefore, to the Wise, Vasudeva becomes dear, being His own Self and the Wise-man is supremely dear to Vasudeva's very self.

(iii) The Lord Krishna in *Bhagavad-gita* (7.18) states that all the three also are dear to Him. However the Wise-man is supremely dear to Him, it is His conviction that he is not different from Him, for with the mind steadfast, he is established in Him alone, as the Supreme goal to be reached. (iv) Yamunacharya in *stotra ratna* verse (46) prays that constantly waiting for Him alone, with all other desires absolutely quenched, when he could, an eternal servant of Him and Him alone, delight Him, having Him as the Lord of his life?

(b) Services to the devotees of the Lord :

(v) *Badmodharam* verse (29.81) declares that among all worships, the worship of Lord Vishnu is the best. Worship of Bhagavatas is still superior than all other worships. (vi) *Sri Mahabharata* verse (Asva 116-23) contains the statement of the Lord, that He has infinite love for His devotees. Hence His devotees should be worshiped well. (vii) *Sri Mahabharata* verse (Asva 104-91) contains the declaration of the Lord that those who have no devotion to other Devas, love the Bhagavatas and surrender to Him alone are called as his devotees. (viii) *Garuda puranam Sriranga mahatmigam* verse (8-91) declares that the people of the world, by resorting to Bhagavad bhakta, his bhakta, his bhakta down to the last one and doing service to him, get relieved from all sins. (ix) Tiruppanalvar in *Amalanathipiran* verse (1) states that "He, the Vishnu, is blemishless, the foremost God, and the resplendent one, that has made him serve His ardent devotees, He

the Lord of Nithya suries, has taken abode at Venkatam hill surrounded by fragrant grooves, He the immaculate Lord, is the ever pure, sacred God. Him who is the overload of Vaikunta and the divine God, Ranganatha of Srirangam. (x) *Ithihasa samstiyam* verse (31-54) states that sage Narada addressed the brahmin, that he had come eagerly to see him, as persons like him, the Bhagavatas are always the masters. (xi) Kutattalvan in *Sri Vaikunta stava* verse (77) observes that his Acharyas Ramanuja, Yamunacharya and others, who are always engaged in the service to Lord are his master. He longs to perform service with them and enjoy the bliss of *Srivaikunta*. (xii) Periyalvar in *Periyalvar Tirumoli* verse (4.4.10) states that even during the days of drought when paddy was sold by the equivalent weight of coins (so costly), without hiding, without any expectations, the magnanimous devotees offer food to the pilgrims in Tirukottiyur. The Alvar says that such devotees, who chant the names of Kesava, Purushottama, Vamana could use him in any manner they like, including selling him, as per their wish. (xiii) Vedanta Desika in his *Rahasya Traya Sara*, chapter - 16 *purusharthakashthadhikara* states that the Lord shining with auspicious qualities to the wonder of the Bhagavats with Vedic leering, has ordained *Bhagavata seshattvam*. Having received that prasadam, we shall perform services without any flaw to those superior *adiyars*, as stipulated by the eternal Veda *sastra* (x iv) Vedanta Desika, in the same chapter states in the same chapter, that from our master, by the lotus fragrant voice

raising out of the lotus flower from His navel (Padmanabha), we would not pray (beg) for wealth which is meagre like a straw or *Brahma loka*, *kaivalya* or *moksha*. We will attain the complete grace of *Bhagavad anubhava* like the dawn of the day, which is the wealth of Muktas and bhagavatas who are pure, well determined and attached to the Lord like a chaste wife.³⁵ (xv) Vedanta Desika, in the same chapter, advises that Srīman Narayana being independent and universal master has all *Chit* and *Achit* as His eternal servants. By the dictates of the Vedas, worldly practices and by the well founded knowledge imparted by Acharyas like Sri Bhashyakara, in regard to (*śeṣattva*) servant- hood, service to the Lord extends to the limits of service to devotees of the Lord. (*bhagavatas*)³⁶

9.2.14. The Injections as per sastras :

The emphasis in this section is on performing the prescribed kankaryas after prapatti according to the ways shown by the *sastras*. The importance of carrying out all kankaryas after prapatti in the way in which *bhagavat sastras* suggest is asserted here. Yamunacharya has instructed in his *Gitartha sangraha* that which does not confirm to sastras has demonic quality (*asastram asuram krtśnam*). The Lord Krishna Himself has provided the direction for us to perform our kankaryas with *sastras* as pramana (*tasmāt sastram pramanam te karyakaryavyavasthitau*). The prapanna has to be extremely careful to perform the *Agna - anugna* kankaryas during the post-prapatti period

according to the canons of *bhagavat* sastras. This way honour of the *sastras* will be maintained and he will not land himself into trouble by displeasing the Lord.

The types of services, the last message of Ramanuja, Ramanuja's instructions in a nutshell, and clarifications regarding the *Nithya* and *Naimittika* karmas, are detailed by Vedanta Desika in his *Rahasya Traya Sara*, chapter -17, *Sastriyaniyamanadhikara*.

The criteria for the acts of a Prapanna are that it must be pleasing to the Lord. What will please Him, and what will not, can be known only from the *sastras* as long as he is in this world. Therefore all the acts of Prapanna, whether they are the performance of daily rites or rendering of services must be according to the dictates of the sastras. The Prapanna will not go about doing as he likes violating the sastras lest he should cause displeasure of the Lord, who is everything to him. That apart, nothing causes greater distress to him than the displeasure of the Lord. So the Prapanna, observes, like any other person in the world, the rights and duties prescribed for him in accordance with his *Varna* and *Ashrama* (caste and stage in life) But he practices them, not as a means for an end or as an accessory to attain some goal. The only object of a Prapanna is the pleasure and satisfaction of the Lord. The Prapanna need not be anxious about the redemption of his soul, as it is already in the safe hands of the Lord, whose protection he had sought by Prapatti. The

maintenance of the body will be automatically provided by the karma done in the previous birth, which has given a person this birth and so he need not to worry himself about it. If he starts to worry about these, he will become a non-believer (*nastika*). If he has no worry of any kind, it does not mean he can live as he likes or act as he chooses, with his three organs- mind-speech and body- in mindful of the rules prescribed by the sastras. He must employ them in proper manner in the service of the Lord which is his goal.

Vedanta Desika in his *Rahasya Traya Sara* chapter -17 *Sastriyaniyamanadhikara* states that having placed the burden of his protection (*raksha bharam*) at the sacred feet of Lord Mukundan and becoming sinless (*anagah*), the prapanna is like a liberated soul (*Muktavat*). Staying still in the embodied state, he will not be able to discern directly the intention of the Lord (*avidita swamy hrdayah*). Through the abandonment (*parityagam*) of the path of *bhagavat sastrams*, he will expose himself to many hazards both to himself and others. He will therefore follow the commands of the sastras till he gains *moksha*.³⁷ Vedanta Desika states in the chapter, that the scholar, through the Vedas, smruti, practices, by his intelligence, by the dharmic stipulations of *varna*, *ashrama*, by the instructions of parents, by favorable indications (*sagunam*) and dreams, very well understands the mind of the Lord who is the cause and controller of the universe.³⁸

(a) Types of Services :

The services are of two types. (i) *Agya*- are the daily duties like *sandhyavandanam* etc., comes under this category. If you do not perform these, they cause displeasure of the Lord. (ii) *Anugya*- are such services like flowers, garlands, sandal, lightening in the temples and offering *prasadam*s in temples. If they are not performed, they may not cause sins, but when done, will bring punya. They will bring sins, if done against sastric injunctions. Thus the Prapanna lives more and has his being in the Lord and leads a life of dedication and service. The Lord in turn showers His blessings on him. He confers several privileges on the Prapanna at every stage of his life, here and hereafter. In *Sri Vaishnavism*, the adoption of prapatti by a person is not a mere philosophical concept or a religious ritual, but the celebration of a marriage between the Jivatma and paramatma. (ii) Vedanta Desika in his *Saranagati Dipika* beautifully portrayed this wedding. Jiva is the eternal bride and Paramatma is the eternal bridegroom. The life of a Prapanna is like that of a chaste and loving wife, for whom her husband is everything and service to him out of love is the only end in life. The Jivas, who are given to Thee by the great Acharyas-like daughters by fathers of Janaka-are, with rejoice, married by Thee, the husband; and they value service, in the company of great men, to Thee, as the auspicious thread wedlock, for attaining the esteemed bliss (of wedded life) ³⁹ (iii) Vedanta Desika in his *Saranagat Dipika* speaks of the spotless life of the Prapanna the

Crown-Prince. “O Lord ! The object of meditation for the Yogins!. The Prapannas have been installed as Crown–Prince by Thee out of mercy, out of Mercy with a view to confer on them, later in the world of Divinity, the sovereignty of service to the loving Lord. And they too lead a flawless life of service to Thee here and till the body falls, enjoy the status of a Prince.”⁴⁰

9.2.15. The Last message of Ramanuja :

Ramanuja, gave the disciples the quintessence of his teachings thus: “Worship *Sri Vaishnavas* as you would do in the case of your spiritual preceptor. Have sincere faith in the teachings of the great Acharyas of yore. Devotee some time of the day, to the contemplation of the greatness of your spiritual preceptor and sometime every day for the reading of the sacred writings of Alvars and Acharyas, 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 felt 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.” “In this life on earth, find out by careful discrimination your friends, enemies and the indifferent. *Sri Vaishnavas* are your friends; those who hate God are your enemies; the worldly are the indifferent

ones. Let your heart rejoice at the sight of your friends as though you have come across fine betel, flowers and scents. At the sight of your enemies let your heart tremble as though you have faced a snake, a tiger, fire, and so forth. At the sight of indifferent, do not mind them any more than meeting stocks and stones before you. Such should be the conduct of those who have taken refuge in God. Association with your friends, the *Sri Vaishnavas*, will confer spiritual illumination on you. Shun the company of your enemies, and regarding the indifferent too, do not talk to them, and never show respect to them in consideration of the worldly benefits thereby accruing to you; for such benefits are for sure to make you soon an enemy of God. Remembering that All –merciful Being is ready to supply you all that you pray for, never beg to your enemies.”

(a) Ramanuja's instructions in a nutshell :

(i) “Study *Sribhashya* and teach it to others – this is most pleasing to God. (ii) If this be not possible, study the holy writings of Saint Satakopa and other great souls and teach them to qualified disciples. (iii) Failing this, spend your lives in service done to the Lord in the sacred places on earth. (iv) Else, construct a hut at Yadavadri and live there in perfect peace. (v) Or, remain where you are, throwing all your burdens on God or your Acharya, and ever immersed in the contemplation of the *Dvaya mantra*. (vi) If none of above possible, seek a *Vaishnava* who is full of wisdom, devotion and desirelessness, and move with

him in such a way that he may be kind towards you; uprooting all your egoism, abide by the *Vaishnava's* words that itself is a means for your salvation.”

9.2.16. Clarifications regarding the *Nithya* and *Naimittika* karmas :

Here a doubt may arise: The Prapanna who is exclusively devoted Paramatma, if he has to observe the daily rites like *sandhyavandana* prescribed for all people, he will have to repeat mantras which are connected with *Nithya* and *Naimittika* karmas pertaining to those rites. These mantras contain the names of Gods like Surya, Agni and Indra. The Prapanna has no love for any fruit other than *moksha* and so has no need to worship those Gods. If that is the status of a Prapanna how can he repeat those mantras which will make him a worshiper of those Gods? This doubt is clarified in the following manner. Though the words Surya, Agni and Indra are taken by ordinary people to refer to the Gods bearing these names, they really connote the Paramatma, who is the inner Soul of all Gods that constitute his bodies (*sharira*). This is based on the sastric doctrine that the meaning of words, denoting the bodies, do not stop with them, but extends, to the souls that inhere in them. Similarly the word that denotes the Atma or the individual soul extends further to Paramatma, the Supreme Soul. Paramatma is the object of connotation of all words “*sarva-sabda-vachya*”; Paramatma is the receipt of worship done to all beings who stand as

bodies to Him. Therefore the words Surya, Agni, Indra, and the like in mantras refer to the respective Gods at first and ultimately connote Paramatma, the Supreme Soul. This can be illustrated by the example that the soul of the King is pleased when the servants garland upon the robes of his body.

There is another way of interpretation based on the principle of etymology. The word ‘Surya’ is derived from the root ‘Su’ which means ‘to give birth to or create’. As the Paramatma is the Supreme creator of all universe, He alone is connoted by the term ‘Surya’. Similarly Agni means ‘leader’ –referred as ‘*agram nayati*’ – leads ahead. This word again connotes Paramatma who is the universal leader and guide. The term ‘Indra’ is derived from the root ‘*idi*’ ‘possessed of wealth’. This will connote Paramatma who possesses unsurpassed wealth. Therefore it is stated with full justification that when a Prapanna repeats the names Surya, Agni, Indra and the like, in the course of the observance of his daily rites like *sandhyavandana*, he worships only Paramatma, and not the minor deities from whom he does not expect anything.

Here is another question: According to the interpretation all the names of the Gods will connote only the Paramatma. If that is so, the Prapanna may as well take to worship of other Gods and it cannot be objected. The answer is as follows: Normally a Prapanna will not take to worship of other Gods. If he does, it means that his exclusive devotion to Paramatma

is not yet ripe. But the Lord out of His Grace will make it grow and become perfect and thus make him a full-fledged Prapanna. Such is the relationship between the two that He holds the Prapanna dearer to Him than His own Atma.

(i) Vedanta Desika in his *Rahasya Traya Sara*, chapter -17 *Sastriyaniyamanadhikara* states that if a Prapanna should treat a *Srivaishnava* with disregard or contempt he would prove the sympathy of the Lord, even as a man would provoke king's anger if he treats thee with disrespect. If a Prapanna, owing to his desire for wealth and the like, respects an unfavorable person, he causes disgust to the Lord even as a queen will do in the mind of the king, if she goes about begging and receiving alms from mean and the unworthy. (ii) *Vishnu dharma* verse (76-22) contains the declaration of the Lord, that one who behaves, like a blind man in seeing others defects, like a unak with others wife, dumb in scolding others, is very dear to Him. (iii) *Sandilya smriti* verse (4.86) states that the head of the family will not like one, who has no attachment or care to his son, but approaches him for help. In the same manner the Lord will not show compassion to his devotee, who did not worship His bhaktas. (iv) *Sri Mahabharata* verse (santi 336.36) states that those who have enmity towards Mahatma Kesava, even not to think of Him, and those who are associated with such persons, even though they take bath in holy waters will not attain any good results. (v) *Sandilya smriti* verse (1-121) warns that

one should not associate with persons, without knowledge, involved in sinful actions, of cruel nature, and those who abuse Sri Pancharatra. If they associate their bhakti will be destroyed. (vi) Yamunacharya in *Gita sangraha* verse (21) declares that those not in accordance with sastras are of *asuric* nature. (vii) *Vishnu dharma* verse (6.31) declares that Vedas and Smriti are the Lord's commands. The one who do not abide by them spoils His commands. He is a traitor. Even if he had devotion to Him, he does not belong to Him. (viii) Yamunacharya in *Githa sangraha* verse (31) states that from duties of *Varna ashrama* to Bhakti yoga all should be performed enthusiastically backed by love. They should not be considered as *Upayas*. Not afraid of other devas, practice that Sriman Narayana is the main *Upaya*. (ix) Goddess Mahalakshmi in *Lakshmi tantra* verse (17-93,94) advises that to safe guard dharma, to protect clan, to sustain the world in the righteous path, to maintain sastras and for the pleasure of Herself and the Lord Devadidevan holding the bow would not breach thee, a wise Prapanna would not breach the Vedic sastras even by his mind. (x) Goddess Mahalakshmi in *Lakshmi tantra* verse (17-95,96,97) observes that if a person thinking that there is no use for him and spoils the river that had been maintained for irrigation and public usage will be severely

punished (nailed to death) by the King, in the same manner, if any one does not follow the Vedic injunctions, even though he might be dear to Him, as he had overlooked the commands is punishable. (xi) The Lord Krishna in *Bhagavad-gita* (5.29) states that knowing Him, Narayana, as the user of *Yagnas* and austerities, in the forms of all the performer and the deity propitiated, as the great Lord of all the worlds, and as the friend of all beings doing good to them without expecting any return, one attains peace, the cessation of all *samsara*.

9.2.17. Prapanna and Dispersal of Karmas :

This section covers different aspects like, Prapannas who had committed sins, the methods to wipe out the ignorance, the Lord's assures *paramapada*, dispersal of karmas, the last moments of Karma, the need for *prayaschitta*, offences to the Bhagavatas to be avoided, the *prayaschitta* prapatti, characteristics of *Srivaishnavas*, and destroyal of sins by *prayaschitta*, based on Vedanta Desika's *Rahasya Traya Sara*, chapter-18, *aparadhapariharadhikara*.

Karmas are of three kinds - *Sanchita karmas*, *Prarabdha karmas* and *Agami karmas*. All the sins that have been committed by one in his previous births from beginningless time, which have not begun to yield fruits are called as *Sanchita karmas* (*purva-papa*). The karmas done by one in his present life which will give fruits in future life are called as *Agami karmas*. As a result of prapatti, if properly done, the Lord will relieve

the prapanna of all his *Sanchita* and *Agami karmas*. Only the *Prarabdha karma* i.e., karmas which are responsible for present life and which have started giving fruits in this life remain untouched. This has to be exhausted by experience in this birth. So some delay is inevitable in the attainment of *moksha* by him, the delay depending upon the nature of the operating karma. *Upaya bhakti* of bhakti yoga can wipe off all the sins except *Prarabdha karma*. *Sadya bhakti* or Prapatti has the power to eradicate *Prarabdha karma* also. Hence this is the best. The karmas, sins done in the previous births come in the form of diseases and cause sufferings. Through medicine, offering charities, meditation, performance of Homa, and worship of the Lord they have to be eradicated. So long as a man is in this world, he cannot avoid the sufferings due to thirst, hunger, and disease and agony incidental to the continuance of the body. A prapanna will not ordinarily commit a sin, because of love and affection for his master, whom he will not like to offend. But by the effect of the previous karmas some sins may occur. Pardonable are the sins committed by the prapanna out of ignorance or by the force of circumstances beyond his control. They are forgiven by the Lord and do not stick to him. But if he commits sins deliberately, he is answerable and must pay for them, though he is a favourite to the Lord. But if he repents and makes atonements for them, either by a *prayaschitta* or another prapatti for this purpose, the Paramatma forgives him. If he does not expiate for them, the Lord gives him a

light punishment, like a king who does to his favourite prince when he commits an offence. As far as the prapanna is concerned the virtuous acts (*punya*) is as much an evil as a sin (*papa*). For, sin takes him to Hell, the *punya* takes him to *Svarga* to enjoy the happiness there. This also puts off the bliss of *moksha*. In being a hindrance to bliss both *punya* and *papa* are alike. The *punya* is described as a golden chain and *papa* as an iron chain. Whether they are made of gold or iron both bind one in *samsara*. The general rule is that if one's act is virtuous he gets happiness and if it is sinful, he gets punishment unless he makes atonement for it by *prayaschitta*. But if a person does *punya* without desire for the fruits, and dedicates to the Lord, he does not get the fruits, thereby avoids going to the *Svarga*. But the Lord in His generosity bestows, in lieu of the specific fruit of the act, greater knowledge and more service. Vedanta Desika, in *aparadhapariharadhikara*, feels sorry that the *baddha jiva*, by the good deeds done unknowingly (*yadracehika sukrta*), wipes off the sins that are enemies for *moksha*, attains the clear, blemishless, enjoyable, sweet, mercy of the Lord Sriyahpathy, which eradicates the sins, and grants all superior desires. Even then, due to the flood of unworthy mind caused by flood of worldly activities, makes his body impure and dirty, and becomes unfit to associate with great men.⁴¹ Vedanta Desika in *aparadhapariharadhikara*, declares that the omnipotent Lord, completely wipes off all our sins committed earlier to prapatti, and out of the sins that had already started giving fruits, those that awaiting to

be experienced by us. Generally after prapatti, we would not commit sins knowingly, by chance done due to circumstances, by performing suitable *prayaschitta*, and where *prayaschitta* was not done by issue of light, minor punishments make us sinless and protect us.⁴²

(a) Prapannas who had committed sins :

If the prapanna acquires sins unconsciously, they do not stick to him. If he accumulates sins consciously by defective practices, then he has to perform appropriate *prayaschitta* to banish the sins. *Lakshmi tantra* declares in this context: “*apaya samplave sadyah prayschittam samacharet*”. His prapatti does not however get negated. The earlier *mokshartha prapatti* is never affected; as a result he does not enter into hell or return to *samsara*. *prayaschitta* prapatti (not for *moksha*) can also be done to overcome the sins accumulated consciously. This prapatti is called *punah prapadanam*. In the case of Prapannas who had knowingly done sins and have not done *Prayaschitta*, the Lord gives minor punishments such as the blind of an eye, the lame of a leg, the disobedient sons and wife does not listen to him. The Lord does not allow them to suffer in hell and saves them. The Lord has immense love, mercy and ignoring one's defects, gives only minor punishments.

(b) The methods to wipe out the ignorance :

The basic reason for all offences is ignorance. One may wonder that exists in himself, to wipe out clear

understanding of one's essential nature required. To wipe out ignorance, one should perform prapatti which is the *prayaschitta*.

(c) The Lord's assures *paramapada* :

(i) Nammalvar in *Tiruvaymoli* verse (9.10.5) observes that for those who had surrendered to Him, after the fall of the body, The Lord grants *moksha*. (ii) Lord Varadaraja of Kanchipuram, through Kanchipurna, had declared to Ramanuja,, that His devotees as soon as they give up their bodies, they attain *moksha*. (iii) Vedanta Desika in *Nyasa dasakam* verse (4) prays that Oh Lord who is always with His consort!, Oh Lord who is hailed as Varadan because of His disposition to grant all the boons that His devotees ask for!. He had performed *Saranagati* at the sacred feet of the Lord, and prays for the boon of *nithya kainkaryam* at His lotus feet in *Srivaikunta* at the end of his life on the earth.

(d) Dispersal of karmas :

(i) The Lord Krishna in *Bhagavad-gita* (18.66) declared that relinquishing all dharmas, take refuge in Him alone, He will liberate you from all sins and grant *moksha*; grieve not. (ii) *Mahabharata* verse (329, 40) calls to renounce *dharma* and *adharma*. (*all actions righteous and unrighteous*). We shall see the way the Lord liberates from all sorts of bondage occasioned by *dharma* and *adharma*.

9.2.18. The last moments of Karna :

The *Mahabharata* shows that, in the battle field, Karna had lost all his weapons and was helpless, but alive. The arrows delivered by Arjuna reached Karna turned out as garlands. Karna was such a great philanthropist, second to none, and his dharma was protecting his life. The Lord Krishna, in disguise of an aged Brahmin approached Karna and asked him to donate the fruits of all *punyas*. Karna gladly offered the fruits of all his *punyas*, including that of that action too, to the Lord. The mightily pleased by his extraordinary offer, blessed him with the divine eye, showed him the *Viswarupa darshan*, His Supreme Isvara form. *Bhagavad-gita* (11-11) describes that He being the self of all beings, wearing celestial garlands and apparel, by whom celestial garlands of flower and clothes were worn, who was anointed with celestial-scented unguents, the All-wonderful, resplendent, boundless, with faces on every side, everywhere. Then after the fall of his body he (Karna) reached the lotus feet of the Lord. From the above episode it is clear that only after the dispersal of *Papa* and *Punya* the Lord offers liberation. As the last moment draws near, Karmas are taken away and dispersed by Paramatma. In the case of a prapanna all his *punyas* or meritorious deeds are divided and distributed to those who were his well wishers and benefactor during his sojourn in the post-prapatti period. And all his sins are transferred

to those who did him harm. This action of the Lord is not arbitrary. For *punyas* are given to his friends in return for the good done to the prapanna and *papa* to his enemies as a consequence of the evils brought by them. It may be asked why the Lord had postponed this dispersal to the last moment of the life of prapanna?. That is because the Lord wants to give opportunity to those who did harm to prapanna to repent and correct themselves and give opportunity for his well wishers to love and honour the prapanna. This is why our Acharya, advise us to love and serve the Bhagavatas and warn us against offending them.

(a) The need for *prayaschitta* :

(i) *Lakshmi tantra* verse (17-91,92) states that in cases of offences, *Prayaschitta* has to be done. Again surrendering to the Lord is the *Prayaschitta*. Once after the performance of prapatti for *moksha*, indulging in karma as an *upaya* is also an offence. (ii) *Vangivansesvara karikai* verse (520) declares that whether knowingly or unknowingly if offence has been committed, the only *Prayaschitta* is the prayer for pardon. (iii) *Sri Vishnu purana* verse (3.7.14) states that Lord Yama secretly whispered in the ears of his assistants holding the string in their hands, that he is the master only for ordinary people, and he had no authority over the devotees of the Lord Vishnu. Hence he instructed them to be away from the prapannas of the Lord. (iv) *Sri Vishnu purana* verse (3.7.33) states that Lord Yama addressed his servants that who had

surrendered to the lotus eyed, Kanna, Vasudeva, Vishnu, the sustainer of the universe, the refuge of His devotees, holder of *sankha* and *chakra* are pure and sinless. Hence do not approach them and stay away from them. (v) *Vamana purana* verse (94-431) declares that those who had performed prapatti, knowing that the Lord holding the bow (*sarnga*) is the highest *purushartha*, will not go to the *Yama loka* or stay in hell (*naraka*) (vi) *Sri Vishnu purana* verse (2.6.40) states that for the one who repents having done a sin, the suitable *prayaschitta* is to contemplate on the Lord.

(b) Offences to the Bhagavatas should be avoided:

(i) *Ithihasa samsuyam* verse (31.55) states, addressing to “O Learned Brahmin, that if one by chance think about, or speaks to or honour the devotee of God, even though born in lower caste (*chandala*) becomes purified.” (ii) *Ithihasa samsuyam* verse (25-26) state that one who considers the devotees of the Lord, either the sudra, hunter, one who eats dog’s meat, as those equal to others born in their castes, such a person will attain hell. (iii) *Ithihasa samsuyam* verse (25-2) advises that, therefore to win the grace of God, one should please the devotees of God. By such acts the Lord will bestow His grace. There is no doubt. (iv) The Lord Krishna in *Bhagavad-gita* (9.30) states that if one, even of very wicked conduct, of extremely despicable behaviour, worships Him with undivided devotion, he should be regarded as good, as a person of right conduct, for he has rightly, properly made a

resolution. (v) Nammalvar in *Tiruvaymoli* (3.7.1) states that those blessed people who enjoy the prosperity of pondering over the Supreme Lord are his unexcelled masters in every birth, he takes. (vi) Nammalvar in *Tiruvaymoli* (6.10.1) prays to the Lord of Tiruvenkatam, that not he alone, for generations immemorial his family line had been His savants; they cannot resort to anyone else for any relief, or protection, now or ever. Therefore he requests the Lord to show the *upaya* to reach His lotus feet. (xiii) *Sri Mahabharata* verse (santi 79.21) states that the perversions of *Ahamkara* and *Mamakara* makes the ignorance grow, that cause *samsara*. *Seshatattva*, *Paratantriya* are virtues that make the *Gnana* grow. Only this much is to be learnt. What is the use of wasteful talks ?

(c) The *prayaschitta* prapatti :

Based on the advice of Brahma, Rudra performed prapatti and was saved. (i) *Sri Mahabharata* verse (santi 352-64) states that Rudra pleased the Lord Sriman Narayana, the original cause and granter of boons and surrendered to Him. (ii) *Sri Mahabharata* verse (santi 352-65) states that the Lord, is granter of boons, freed from anger, mingled and enjoyed the company of Rudra, the conqueror of sense organs.

(e) Characteristics of *Sri Vaishnavas* :

(i) *Lanka purana* verse (utter.4.9) declares that a true *Vaishnava* is one, who listens the harsh words of a bhakta, worships and seeks his pardon. (ii) *Sri Vishnu*

dharma verse (52-20) contains the statement of the Lord that “O King! the Bhagavatas are His form. Their worship is like worshiping Him. If they are happy, the Lord will be pleased and if they are offended the Lord will be offended. (iii) *Ithihasa samsuyam* verse (30-100) contains the Lord’s advise that the man who had been beaten, cursed and spoken with harsh words by a Brahmin, should worship him, like the Lord worshiped the Sage Bhṛugu. If one does not do so, he will incur sin. Victim of anger of a Brahman, is like a forest fire, is not to be saved, it is punishable and that person does not belong to Him (iv) Tondaradippodi Alvar in *Tirumalai* verse (37) repents that Lord Ranganatha, his father, his mother, had not shown any mercy on that poor lad, such was the terrible effect of his sins.

(f) Destroyal of sins by *prayaschitta* :

All the sins are destroyed (i) by repentance, (ii) by stopping further sins, (iii) by trying to do and (iv) by performance of *prayaschitta*, each one contributing one quarter portion. For those who feel sorry and repent, the amount of sins left over may differ, but the prapatti is not different, in previous *Kalpa* or the later *Kalpa*. The prapatti performed once is the reason for the immediate destroyal of minor sins and major sins.

9.2.19. Preferred place of residence :

In this section the conclusion is advanced that the fittest place of residence for the prapanna to perform his *kainkaryas* is the place, where the *bhagavatas* reside and make that place a veritable divya desam. That place will be equal to *Sri Vaikunta* as a residence (*vaikunta*

sadrsha vakshasthalam) based on Vedanta Desika's *Rahasya Traya Sara*, chapter-19 *sthana-viseshadhikara*, there are proverbs in Tamil that state "Do not live in place where there is no temple" (*Kovil illatha uril kudirukka vendam*) and "that the best among things to do is to worship in temples" (*Alayam tozhuvathu salavum nanru*) From time immemorial the importance of temple worship has been emphasized. The puranas declare that the following seven cities Ayodhya, Haridvar, Mathura, Gaya, Kasi, Avantika and Kanchi are "*mukti kshetras*" that is, the parting from life in those sacred cities will help a person attain *mukti*. It means that men who could not realize the Bhagavan formerly owing to their addictions to pleasures which are not opposed to sastras will attain purity of mind in their last days which will ultimately lead them to *moksha*. Residence in holy cities is suggested, because it is conducive to the development of *sattva guna* in men and offer opportunities to do service to the Lord and come across Bhaktas who come there for worship. The Bhaktas purify others by their mere sight, where as the worship of the Archa and baths in holy water will take some time to do it. If a person resides in a holy place and does things that are displeasing to the Lord, he courts his own ruin. The preferred place of residence of Prapanna is one where he can perform service to the Lord, the devotees of the Lord and Acharya. He can rest free without any anxiety, expecting *moksha*. However, he should not abandon his *nithya* and *naimittika* karmas.

Vedanta Desika's *Rahasya Traya Sara*, chapter-19, *sthanaviseshadhikara*, states, that the place where for the services to the lotus feet of the Lord, *Tiruaradhanam* etc., conducive atmosphere exists, the place where the association of one who with determination does not worship any other devata, and has no desire for fruits, that place in the *samsara*, shines like *Srivaikunta*, is suitable place of residence for the prapanna.⁴³

Vedanta Desika in the same chapter observes that the place on earth, which is not pleasing to the Bhagavatas, who enjoy (drink) the nectar of deeds (history) of the Lord, that place, even if it is named Kasi does not shine, even if Ayodhya not suitable for residence, even if Avantika does not help to protect from sins, just because it is Kanchi does not become superior, even if it is Mathura does not get greatness. Other similar places do not become respectable.⁴⁴

(a) Ramanuja on the place of residence :

Ramanuja said that (i) Spend your lives in service done to the Lord in the sacred places on earth. (ii) Else, construct a hut at Yadavadri and live there in perfect peace. (iii) Or, remain where you are, throwing all your burdens on God or your Acharya and ever immersed in the contemplation of the Dvaya mantra. (iv) If none of above is possible, seek a *Vaishnava* who is full of wisdom, devotion and desirelessness, and move with him in such a way that he may be kind towards you; uprooting all your egoism, abide by the

Vaishnava's words that itself is a means for your salvation." Ramanuja was of the opinion that one should do service in temples sanctified by the Alvars by weaving garlands, lighting lamps, and so on. There are 106 Divya Desas spread over India, each one with unique *Archavatara* that activate the noble desires and enjoyment of the Lord.

(b) Preferred place of residence with more references :

- (i) Periyalvar in *Periyalvar Tirumoli* verse (4.4.7) states that the people should have been pleased to reside in the place where devotees worship the protector Lord.
- (ii) Tirumangai Alvar in *Seriyā Tirumadal* verse (3) states that when the easy form of *Archa* is available for worship, why should one after the *Para*, transcendental form? He gives the analogy that the hunter who can easily catch a hare will not run after the crow in the sky.
- (iii) *Vishnu purana* verse (6.1.50) addressed to Maithreya, cautions that during the days of Kali, people spoiled by non-believers and non-righteous persons, will not worship the Lord who is the master and creator of the universe.
- iv) *Sri Mahabharata* verse (santi 349.86,87) states that place where great men of discipline and humility are honoured, where dharma exists in full, where Vedas, Yagnas, Tapas, Satya, control of sense organs, and dharmic Ahimsa are in practice, that is the right place of your residence. Ahimsa should not pep in to yourself.
- (v) *Sri Mahabharata* verse (vana 73.28.29.31) states that the place where Paramatma

Narayana resides is pious, most superior, pure, suitable for meditation (Tapas). There reside the *Devas*, *Siddhas* and *Tapasvis*. (vi) *Sri Sasvatha samhita* verse (7-120) observes that the mind contaminated by the terrible sense organs, by residing during the last days in the temple city of Lord Narayana attains purity. One should reside in the temple city, and perform suitable services (*kainkarya*) otherwise should not do what has been prohibited. In any case one should reside in a place where there is Lord's temple. vii) *Ithihasa samsuyam* verse (25-18) states that the place where one with total control of his sense organs reside, there exists Kurukshetra, Naimisharanya, Pushkar and other sacred places. (viii) *Varaha purana* declares that one who had contemplated on this mantra, when his knowledge was good, later on while he meets death either in a sacred water, or in the house of one who eats dog's meat, or if he becomes unconscious, he will surely attain *moksha*. (ix) *Mahabharata* sloka instructs us to reside in places, where Acharyas, are worshipped and pious (*sadhu janas*) flock. (*gurava: yatra pujiyante sadhuvrta: samanvita: vastavyam tatra yushmabhi*) (x) Ramanuja in *Saranagati gadya* verse (20) instructs the prapanna, till the fall of the body, conducive to His services, to stay in Srirangam happily and comfortably. (xi) Manavala Mamunigal in his *Upadesa ratnamalai* verse (63) states that if the favours done by the Acharya do appear in the pure heart, he would like to stay close to him and serve him, as such services could be done only while in this world. Again in the verse (64) he

addresses his mind that the service to Acharya could be done only when we are here, and knowing that, without desire to serve the Acharya, who would be separated from him?

9.2.20. Ceremonies at death of a Srivaishnava :

Funeral ceremony: In case of death to the members of Srivaishnava family, when the body is washed and caste marks are applied to, atleast hundred stanzas of Nammalvar's *Tiruvaymoli* are chanted. This is done to indicate the longing of the individual soul to reach the Lotus feet of God.

Liberation of the soul: At the conclusion of ceremonies on the 13th day one thousands of Nammalvar's *Tiruvaymoli* are chanted to signify the liberation of the soul.

9.2.21. What sort of persons reach *paramapada* ?

The Lord Krishna in *Bhagavad-gita* (15.5) declares that persons free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, with desires completely receded, liberated from the pairs of opposites, the agreeable and the disagreeable, pleasure and pain, the undeluded reach that goal eternal.¹⁶

9.2.22. Preparations for the soul's journey :

Pillai Lokacharya in his *Archiradhi* describes that as the time of departure draws near, the Lord causes some incident for the soul's departure from the body. He joins the ten external sense organs (five sense organs

and five of action) to the mind and then with the God's blessings the *bhashya karnas* get merged with the *antahkarnas*. The speech gets submerged with the mind, and in turn the mind becomes a part of the vital breath (*prana*), and *prana* becomes a part of *tejas*. All these are merged into the Jiva. Then takes place a process of churning of the vertebra in the gross body out of which the subtle body is extracted and joined to the Jiva. This process is source of great suffering to the Jiva who almost becomes unconscious. The most merciful *paramatma*, keeps the Jiva by the side of Himself to give him comfort. By His nectarous touch the Jiva gets rest and relaxation and is ready to pass out of the body. The process up to this extent is same for both the man who has realized the Lord by bhakti yoga and the man who did not.

9.2.23. The Actual departure of the soul from the body :

Pillai Lokacharya in his *Archiradhi* states that **the nadis or the blood vessels are the passage through which the Jiva emerges from the body. There are 101 nadis of diverse colours. Among these one in the middle which goes up. For the Jiva who is to attain salvation, the soul must pass through the particular blood-vessel known as *Sushumna*, *Brahma nadi* or *Murdhanya nadi*. It is not difficult for the soul of a prapanna to find it, since the Lord, who is the heart (*Harda*) makes its edge radiant at that time. Thus the entry to the *Brahma nadi* is lighted. The Jiva who passes through the vein**

breaks the top of the head (*sira, kapala*) joins the *antaryamin* and starts on its upward journey. The path through which the Lord guides this soul to *Paramapada* is the *Archiradhi* path. Enroute the soul has for food the *Dvaya mantra*. The God Who is guiding him in this path is Azhagiya Manavalan (The beautiful Lord Ranganatha).

Thus by the grace of God a Prapanna gets transformed into a Mukta on reaching Srivaikunta.

9.3. Mukta :

What we have striven to give here, is the description of a thing which is undescribable, for a Brahma-Gnani alone can give an experienced definition of the exalted state of Brahmananda which transcendent the imperfect medium of thought and language. The topics covered here are:

(i) The Nature of Muktas, (ii) The Transformation to Mukta, (iii) The uniqueness of *Mukta* and the Lord, (iv) The *Mukta* does not come back to *samsara*, (v) The *Mukta* attains equality with Brahman and (vi) The Full and Perfect Enjoyment of Bliss of Brahman. This section is based on *Kautika upanishad*, *Divya Prabandhas* of Alvars, *Vaikunta Gadya* of Ramanuja, *Archiradhi* of Pillai Lokacharya, *Rahasya Traya Sara* of Vedanta Desika

9.3.1. The Nature of Muktas :

The Muktas are freed souls in the world of eternal splendour, *Sri vaikunta*. When the bound souls are

redeemed by the grace of Acharyas and the Lord, they soar high and arrive in Srivaikunta. The Jiva travelling in *Archiradhi marga*, after crossing the river *viraja*, defining the boundary line between *Prakriti* and *Srivaikunta*, shakes off his subtle body. Then by the touch of amanava (the non-human who conveys him to Brahman (Kausitaki upanishad I.4) assumes a divine body with four hands and is adorned with Brahmanic decorations. The *Srivaikunta* comprises of substances of Pancha –saktis or divine five substances. *Suddha* –sattva possesses a bliss which is unmixed with sorrow and unsurpassed in excellence and is beyond the thought and words of even the yogins or realized souls. *Mukta* enjoys all the perfections of Srivaikunta. *Mukta* achieves *Salokya* or identity of abode with the Lord. It leads to *Samipa* or proximity with the Lord and *Sarupa* or similarity of form with the Lord and is consummated in *Sayujya* or the Bliss of communion – *Brahmananda*. The *Mukta* also renders service to the Lord which is the result of the overflow of love born of the perfect enjoyment of Brahman. The ultimate goal of attainment is the full and perfect enjoyment of Brahman which extends also to those services that are done with love by the Muktas.

9.3.2. The Transformation to Mukta :

The liberated is one who, at the moment of giving up the body, together with the *Antaryamin* abiding with in the heart, reaches through the *Archiradhi marga*

reaches *Srivaikunta*. By the touch of the *amanava* (a divine person) assumes non-material, divine figure with four arms and is adorned with Brahmic decorations. By the grace of God he has been transformed as a Mukta. The eight fold qualities become manifest as quoted in *Chandogya Upanishad* VIII, I, 5). Free from sin, ageless, death less, griefless, free from hunger, free from thirst, whose wishes are true and whose purposes are true.

9.3.3. The uniqueness of Mukta and the Lord :

(i) *Sri Mahabharata* verse (santi 361-14-15) states that the *paramatma* who is the indweller of the Jivatma is eternal, devoid of sattva or other gunas. He is the indweller of everything, srutis call Him as *Purusha* and He alone is to be known as Narayana. Just like water does not stick to the lotus leaf, the effects of karma, do not stick to Him. The Jiva is inferior to the Lord; due to the effect of Karma gets the bondage of *samsara*, but the association with the Lord attains *moksha*. (ii) *Pranava samhita* verse (3.34) declares that there is none other than the Lord Purushottama who is powerful to grant the riches to one, or steel it away from him.

9.3.4. The Mukta does not come back to *samsara*:

The Mukta does not come back to *samsara* either by his own choice or because of his ignorance or due to the will of the Lord. (i) *Pranava samhita* verse (30.94) specifies that those who had performed practiced bhakti yoga with great desire, and, those who had performed

the superior prapatti, attain *Sayujya moksha*, engaged in eternal service of the Lord and they do not come back to the earth. (ii) *Brahma sutra* verse (4.4.22) declares that those who have attained *moksha*, do not return to *samsara*. This is because of the verdict of Upanishads. (iii) Nammalvar in his *Tiruvaymoli* (4.8.1.) sang out of desperation, that there is no use of his golden yellow complexion which is not able to attract the Lord. The Alvar states that there is no use of the articles not accepted by the Lord.

9.3.5. The Mukta attains equality with Brahman :

The statement of the *Mundaka upanishad* (III,i.3) that the released individual Self attains equality (with Brahman) in the enjoyment of Bliss only, for it has been declared (in the Vedanta sutras) that the power of the released self is devoid of cosmic functions (creation, sustenance and destruction of the world). The Upanishad's declaration that the Mukta attains equality with Brahman only means in (*Gnana*) knowledge and (*Ananda*) full and complete enjoyment of bliss. Mukta is similar (*samya*) to the Lord. The support, creation and sustenance of everything, the master, the soul, the refuge, the controller of everything, the one known by the Vedas, the worshiped by all, the granter of Moksha, omnipresent, embodiment of *Gnana*, *Ananda* being inseparable with Goddess are attributes pertaining to the Lord only. Moksha is essentially of the nature of Sayujya (communion) and not real identity between Brahman.

9.3.6. The Full and Perfect Enjoyment of Bliss of Brahman :

Vedanta Desika in *Rahasya Traya Sara*, chapter-22, *paripurnabrahmanubhavadhikara* in the opening verse of this chapter, states that the prapanna, through *Ativahikas*, attains Sriyapathy Sriman Narayana, who is possessed of various glories like *Nitya –vibhuti*, in the region beyond *Prakriti*. Then he has his essential nature in full manifestations realizes his inseparable connection with the Lord. As a consequence he attains the eight attributes (of freedom from hunger, thirst, ageing, death,) without any question of returning again to *samsara* and he attains in regard to enjoyment, perfect resemblance to the Lord. The Mukta attains the Supreme Being and acquires the attributes of the Supreme Being like having four arms. He too becomes, free from imperfections, Omniscient, free from Karma, from suffering, from sorrow. He too becomes blissful, blemishless and independent in the sense that he is not subject to Karma but his own limitless free will.⁴⁵

Vedanta Desika in the concluding verse of this chapter, prays that *kainkaryas*, which bound with the waves of hundreds of desires, to perform without rest, different types at the same time, that leads to infinite blissful, *brahmanubhava*, sweet like the mixture of honey and milk, that shines by the combination of *sarupya*, *guna* and *vibhuti*, that is attainable by Saints and *Siddhas*, should appear in his mind.⁴⁶

In the next chapter we shall discuss the Philosophical concepts of Pillai Lokacharya.

Notes

1. *Chaturvidha bhajante mam janah sukritinorjuna;
Arto jijnasurararthartha jnani cha bharatarshabha.*
(Bhagavad gita 7.15.)
2. *Tesham jnani nityayukta eka bhaktirvishishyate
Priyo hi jnaninotyarthamaham sa cha mama priyah* (Ibid,7.16.)
3. *Udarah sarva evaite jnani twatmaiva me matam
Asthitah sa hi yuktatma mamevanutamam gatim* (Ibid,7.17.)
4. *Bahunam janmanamante jnanavanmam prapadyate;
Vasudevah sarvamiti sa mahatma sudurlabha* (Ibid,7.18.)
5. *Kamaistaistairhritajnanah prapadyantenyadevatah;
Tam tam niyamamasthaya prakritya niyatah swaya* (Ibid,.19.)
6. *Yo yo yam yam tanum bhaktah shradhayarchitum ichati
Tasya tasyachalam shradham tameva vidadhamyamaham*(Ibid,7.20.)
7. *Sa taya shradhaya yuktastasyaradhanamihate
Labhate cha tatah kaman mayaiva vihitan hi tan.* (Ibid,7.21.)
8. *Antavatu phalam tesham tadbhavatyalpamedhasam
Devan devayajo yanti madbhakta yanti mamapi* (Ibid,7.22)
9. *Kangkshantah karmanam sidhim yajanta iha devatah
Kshipram hi manushe loke sidhir bhavati karmaja* (Ibid,4.11.)
10. *Aham hi sarvayajnanam bhokta cha prabhureva cha
Na tu mamabhijananti tatwenatashchyavanti te* (Ibid,9.23.)

11. *Te tam bhukta swargalokam vishalam*
Kshine punye martyalokam vishanti
Evam trayidharmamanuprapana
Gatagatam kamakama labhante (Ibid,9.20.)
12. *Ananyashchintayanto mam ye janah paryupasate*
Tesham nityabhiyuktanam yogakshemam vahamyaham (Ibid,9.21.)
13. *Athava yoginameva kule bhavati dhimatam*
Etadhi durlabhatarām loke janma yadidrisham (Ibid,6.41.)
14. *Tatra tam budhisamyogam labhate paurvadehikam*
Yatate cha tato bhuyah samsidhau kurunandana (Ibid,6.42.)
15. *Purvabhyasena tenaiva hriyate hyavashopi sah*
Jijnasurapi yogasya shabdabrahmativartate (Ibid,6.43.)
16. *Prayatnadyatamanastu yogi samshudhakilbishah*
Anekajanmasamsidhas tato yati param gatim (Ibid,6.44.)
17. *Tapaswibhyodhiko yogi jnanibhyopi matodhikah*
Karmibhyashchadhiko yogi tasmad yogi bhavarjuna (Ibid,6.45.)
18. *Manmana bhava madbhakto madyajee mam namaskuru*
Mamevaishyasi yuktwaivamatmanam matparayanah (Ibid,9.34.)
19. *Atha chitam samadhatum na shaknoshi mayi sthiram*
Abhyasayogena tato mamichaptum dhananjaya (Ibid,12.8)
20. *Tirumalai verse (3)*

21. *Kalavartan prakrti -virrtih k ma-bhogeshu dosan*
Jval garta-pratima-duritodahkhanubhatim
Yathatathyam sva-para-niyatam yaca divyam padam tat
Karakalpam vapor-api vidan kas-titiksetu bandham
(RTS, Adhikara- 7)
22. *prapanat anyesham na disati mukundo nijapadam*
prapanasca dvedha sucarita-paripaka-bhidaya /
vilambena prapti bhajanasukham ekasya vipulam
parasya asu prapti parimitarasa jivitadasa || (RTS, Adhikara- 8)
23. *mumuks ye sati ca madhuvidyadisu yatha*
vyavastha samsidhyatyadhikr tivisesena vidusam
vikalpyeta nyase sthitiritaravidyasu ca tatha
niyatya vaiyatyam niyamayitumevam prabhavati
(RTS, Adhikara- 8)
24. *prapanadanyes am na disati mukundo nijapadam*
prapanasca dvedha sucaritapar pakabhidaya
vilambena praptirbhajanasukham ekasya vipulam
parasyasu praptih parimitarasa vitada sa (RTS, Adhikara- 8)
25. *Upayas-svaprapter-upanishad-adhitas-sa bhagavan*
Prasatyaitasyokte prapadana-nididhyasanagati
Tad-arohah pum-sah sukta-paripakena mahata
Nidanam tatrapati svayam akhila-nirmana-nipunah
(RTS, Adhikara- 9)

26. *Karma jnanam upasanam ca saranavrajyete ca avasthitan
San-margan apavarga-sashana-vidhu sadvaraka-advarakan,
Eka-dvyakrti-yoga-sambhrta-prthag-bhavanubhavan iman
Samyak preksya saran ya-sarathi-giram ante ramante budhah
(RTS, Adhikara- 9)*
27. *Bhaktyadau saktyabhavah pramitiahitata sastratah paryudasah
Kalaksepaksamatvam tviti nivati-vasat apatadbhis chaturbhih
Eka-divi-tryadi-yoga-vyatibhidura-nijadhikriyah- sansrayante
Santh Srisam svatantra-prapadana-vidhina muktaye niviankahm
(RTS, Adhikara- 10)*
28. *Abhiste dusadhe svata itarato vakvacana tad-
Bharanyasam yacnanvitam abhivadanti prapadanam
Itah pascata smadyatananirpeksena bhavata
Samarthyos varthasviti mativiam tad aviduh (RTS, Adhikara- 12)*
29. *Svapodhavyatikaranibhe bhogamoksantarale
Kalam kanachit jagati vidhina kenachit sthapyamanah
Tatvopaya prabhrtivisaye svamidatam svanistham
Sesam krvasirasi krtinah sesam ayurnayanti
(RTS, Adhikara- 13)*
30. *samarthe sarvajne sahajasuhr di svtkr tabhare
yadarthamkartavyamna punariha yatkindapi nah
niyachantastasmin nirupadhimahanandajaladhau
kr tarthakurmah svam kr pan amapi kai nkaryadhanina
(RTS, Adhikara- 13)*

31. *bhagavati harau param gantum bharanyasanam krtam
parimita-sukha-praptyai krtam prahjnamakrtyavat /
bhavati ca vapurvrti purvam krtai niyatakrama
paramiha vibho ajnasetu budhai anupalyate (RTS, Adhikara -13)*
32. *svarupopayarthas vavitathanivis t asthiramateh
svanis t habhijnanamsubhagamapavargadupanat at
prathimna yasyadau prabhavati vin tah sthagayitum
gabhran duspuran gaganamahata schidranivahan
(RTS, Adhikara -14)*
33. *Santosartham vimrsati muhuh sadhiradhyatmavidyam
Nityam brute nisamayati ca svadu svayahrtani
Angikurvan anaghalalitam vrttim adehapatat
Drstadsasvabharavigame datadrstih prapanah
(RTS, Adhikara -15)*

10. Philosophical concepts of Pillai Lokacharya Prelude :

Pillai Lokacharya (AD 1213-1323) a significant Acharya had made very valuable contribution. In the post- Ramanuja period. The writings show him to be especially concerned to communicate the concepts of Srivaishnavism to the uninitiated common persons of South India... Some of the teachings expounded by the Pillai Lokacharya were held by the great Acharyas and scholars of his time, such as Nampillai, Vadukku Tiruvithipillai, and Periyavacchan pillai. Manavala Mamunigal in *Upadesa ratna malai* verses (55,59,59) pays tribute to *Srivachanabhushanam*, and declares that for one who recites and contemplates these verses the days will be pleasant and bring in happiness.

The central teaching of *Srivachanabhushanam*, consisting of 462 churnikas or sutras, is that the Lord Himself and only, through the mediation of the Acharya is the means to the ultimate well-being of the soul. Nothing is required of the soul except the recognition of its essential nature and non-refusal of the grace, and even these are the results of the grace. By liberally quoting from Alvars *Divya Prabandham*, *Ramayana* and *Mahabharata*, he revealed that the Lord is Himself the *Upaya* (the means) as well as *Upeya* (the goal) for the soul and Goddess as *Purushakara* (mediatrix) between the soul and the Lord.

The philosophical concepts elucidated in *Srivachana bhushanam* are listed down in this chapter.

Such as 10.1. Prapatti, 10.2. Persons eligible for Prapatti, 10.3 The need for *Atma Gnana* and non-denial, 10.4. The Lord is the means and goal, 10.5. Purushakara-mediator, 10.6. Essential nature of the soul, 10.4. The attributes of a Prapanna, 10.8. Offences to be avoided, 10.9. Offences against Bhagavatas, 10.10. Characteristics of Bhagavats, 10.11. Characteristics of an Acharya, 10.12. Acharya sambandham, 10.13. Acharya *Bhimana* and 10.14. Characteristics of a disciple,

10.1. Prapatti :

(1) Bhakti is lost from the fear belonging to independence. One who follows the path of bhakti necessarily asserts himself; consequently he is subject to the fear that the Lord may not help. (SVB sutra 444). (2) Prapatti is lost from the fear that arises from the independence of the Lord. Since one does not know what the Lord will do, there may be hesitation in surrendering (s 445). (3) Prapatti is for those who are notable to do bhakti. The *Acharya Bhimana* is for those who are not able to do Prapatti. (s 462). (4) There is no condition of place, time, manner, fitness or fruit for Prapatti. (s 23). (5) The only condition as to ultimate object. The Lord only is to be the object of Prapatti. (s 24). (6) There is no condition of time and place for Prapatti, as it is said, this is the place and this is the time (s 26). (7) The reference is to the *Dvaya mantra*. The first word Sriman refers to the Lord (*upaya*) and

Goddess (*purushakara*) in eternal relationship, and thus there is no condition as to the time and place appropriate for Prapatti (s 27). (8) Nampillai, the Acharya of Pillai Lokacharya's father, had said to Velveti pillai, that for a pure person impurity is not necessary, for an impure person purity is not necessary (s 31).

10.2.. Persons eligible for Prapatti :

(9) Three kinds of persons are fit to perform Prapatti (s 42). (10) They are (i) the ignorant, (ii) the one who has superior knowledge and (iii) the one who loses himself in bhakti (devotion. (s 43). (11) Common people are Prapannas on account of ignorance; the Acharyas Arya are Prapannas on account of their superior knowledge; the Alvars are Prapannas by the ecstasy of bhakti (s 44). (12) The three kinds of Prapannas are related to three *tattvas* (realities). The three *tattvas* are *Achit* (non-sentient), *Chit* (sentient) and *Isvara* (the Lord). Ignorance is the quality of *Achit*, knowledge is the quality of *Chit*, and devotion is related to *Isvara*. (s 46). (13) Sage Sanaka explained the inner meanings of the mantra called Jitanta as: "Either by ignorance of the God, by complete knowledge of the God, or by the abundance of one's own devotion in the case of those who do not know any other means, for them Hari is both the means and the goal" (s 49). (14) *Lakshmi tantra* verse (17.100) states that there is refuge for the ignorant, for the wise, for those who desire to cross the ocean of *samsara* and for those who desire immortality. (s 51)

10.3. The need for. Atma Gnana and non-denial :

(15) Prapatti, unlike a means, such as bhakti yoga does not have any assisting factors (s 56). (16) The *upaya* tolerates itself. The Lord as *upaya* needs no assistance (s 57). (17) Prapatti tolerates neither (a means or an end). The Lord being the means, the means and the end are the same (s 59). (18) The knowledge of the self and non-denial are the only requirement for Prapatti (s 60). (19) What is needful for protection is just submission to being protected (s 64). (20) The activity of submission to protection which is an act of that which is different from the non-sentient, cannot be considered as a means, since (i) it is common to all *upayas*, (ii) only sentient beings can undertake it, (iii) it is present even in attainment and (iv) it is not against the essential nature of the soul (64). (21) The reason why sentient being is different is that, (in the sentient) there may be constant remembrance of the assistance given by the *upaya* (the Lord) and the enjoyment of the attainment (of the Lord) (s 65).

10.4. The Lord is the means and goal :

(21) The Lord is thinking of the soul at all times and it is this thought that is the Lord's grace to salvation (s 67). (22) When the sentient being gives the thought, that is able to protect itself, then the Lord's grace floods in upon it (s 68). (23) Nanjiyar had said that "The refuge at the time of death is to give up the thought, What is our refuge. ?" One of the disciples of Nanjiyar, who

was about to die, asked him, What is our refuge?. Towards the Lord sentient beings should be passively depend like the non-sentient (s 69). (24) The Lord is the one who attains, the one who effects the attainment and the one who gets the joy upon attainment (s 70). (25) The fruit of dependence on the Lord is the cessation of self-exertion; the fruit of seshahood is the cessation of self-aim (s 71). (30) The primary reason for renouncing other means is not the ignorance or lack of power, but their opposition to the essential nature of the soul (s 114). (26) Other means are means for the ignorant (s 115). (32) Other means are dangerous to the wise (s 116). (27) They are dangerous because they are destructive to the essential nature (s 118). (28) It may be questioned, why do the Vedanta enjoin a means? (s 127). (29) This injection is tantamount to mixing the Lord with *upaya*, like those who mix medicine with something desirable, serving it to those who do not like the medicine (s 128). (30) The prescription of this *upaya* is so as to prevent injury to others (s 129). (31) The means prescribed by scripture, indeed is difficult as it must be accomplished by the aid of karma (s 133). (32) As to the *Prapatti upaya* there are none of these deficiencies (134). (33) Like showing grass to a cow to invite it, and when it comes, giving the same grass there is no difference between the means and end (s 140). (34) Therefore the means, itself, has the form of felicity (s 141). (35) When the soul longs to obtain the Lord, the *Prapatti* is not a means (s 142).

(36) When the Lord thinks to get the soul, the defects of the soul do not stand in the way (s 143).

10.5. Purushakara-mediator :

(37) The following passage from *Katha Upanishad* (2.23) shows the independent initiative of the Lord. "Whomsoever the Lord chooses, by him alone is He obtained". (38) The two (the soul and the Lord) invoke aid. They seek mediator to make up for their faults. The soul needs a mediator because it is fearful of going before the Lord with all its faults; the Lord needs a mediator, since He is committed to punishing bad deeds and finds it difficult to accept the soul with all its faults (s 152). (39) From the mediation the essential natures (of the soul and the Lord) come forward (s 153). (40) The dependence on each other of the two (the soul and the Lord) is both conditional and eternal. The dependence of the soul on the Lord is conditional in as far as it is determined by the karma, the dependence of the Lord on the soul is also conditioned by the karma in as much as the Lord cannot move except in accordance with the soul's karma. On the other hand, the relationship between them *seshaseshi* is eternal (s 154). (41) By that mediation the dependence on each other which is non-eternal (conditional) is destroyed (s 155). (42) As the Lord and soul have the (third factor) of a *sakshi*, namely *Purushakara*, the two alone cannot being to an end their mutual relationship of saviour and the saved and the doer of karma and the dispenser of

its fruit (s 156). (43) Nammalvar giving prominence to the Goddess, affirms that once the soul and the Lord have discovered each other, have broken through the karma relationship, neither can forsake the other. The Alvar states in *Tiruvaymoli* (1.7.8) “that even if He should forsake him, He is not capable of leaving his good mind.” In *Tiruvaymoli* (10.10.7) the Alvar states “that having obtained Him, who love the lady of the beautiful lotus, he would not allow Him to go” (s 157). (44) The abundance of Her doer ship is to be understood from the essential nature and qualities indicated by the passive derivation. One of the possible interpretations of the term “Sri” in *Dvaya mantra*, is the passive construction (*karmani vyutparti*) i.e., “sriyate”, one who is sought after. This is indicated her passive power-she is sought out by the soul due to the essential nature as *Sesha* and sought out by the Lord as His affectionate wife, in this way, she influences both soul and the Lord in her role as mediatrix (s 158). (45) For all the three kinds of persons who are fit for prapatti mediation is inevitable (s 159).

10.6. Essential nature of the soul :

(46) Knowledge and Bliss are also the qualities of the soul, but it's distinguishing quality is *dasyam* servanthood to the Lord (s 73). (47) It is not imposed upon the soul. It is natural to it (s 74). (48) When the bonds caused by pride (*ahankara*) are broken the eternal name of the soul is ‘servant’ (*atiyen*) (s 77). (49) Among

the soul- qualities, tranquility (*samam*) and self-restraint (*tamam*) are the most important (s 96). (50) By these qualities the Acharya comes within one's reach; having reached the Acharya, the holy mantra comes within one's reach; from having reached the holy mantra, the Lord comes within one's reach; from having reached the Lord, the land of attainment Srivaikunta comes within one's reach (s 97). (51) From the means is obtained the end; from the holy mantra is obtained the means; from the Acharya is obtained the holy mantra; from the soul's qualities is obtained the Acharya (s 98). (52) This, indeed, is necessary for those who seek worldly prosperity (*aisvarya*), those who are worshipers (*upasaka*) and those who are Prapannas (s 99). (53) That what is enjoined for the three, is very much necessary for the Prapanna (s 100.) (54) For others it is appropriate to abstain (*nivrutti*) from which is prohibited by the scripture; for the Prapanna, his superiority lies in abstaining from even that which is prescribed (s 101). (55) The abstaining (*nivrutti*) is, for some born out of beauty (the beauty of the Lord); for some it is born of established practice (practising what was adopted by the early Acharyas) (s 102). (56) It is not by seeing His qualities that one become involved with the Lord ; it is due to the essential nature of the soul (s 108). (57) Pure persons are equal that Lakshmi in essential nature, in six ways. They are (i) having allegiance to no one other than the Lord (*ananyarha-seshatvam*), (ii) taking refuge in no other

(*annaya-saranatvam*), (iii) being enjoyed by no other (*ananya-bhogyatvam*), (iv) being composed in union with the Lord (*samsleshattil ariyirukkai*) (v) not being composed while in separation (*vishleshattil ariyiramai*) and (vi) being solely controller by the Lord (*tadeka-nirvahyatvam*) (s 240).

10.7. The attributes of a Prapanna :

(59) The Prapanna has four prior stages namely: (i) the stage of knowledge, (ii) the stage of choice, (iii) the stage of attainment and (iv) the stage of experiencing the goal. First there is knowledge of one's servant hood (*seshatva*) gained from the Acharya, then choosing the Lord as the means, etc. (s 290). (60) In the stage of knowledge, one bears in mind his ignorance, in the stage of choice one bears in mind his imperfections, in the stage of attainment one bears in mind his restlessness in *samsara*, in the stage of experiencing the goal one bears in mind his zeal (s 291). (61) Ignorance is dispelled by the Acharya's knowledge, imperfection is dispelled by the perfection of the Lord, restlessness is dispelled by the Lord's grace, zeal is dispelled by experience (s 292). (62) Transgression (*aparadam*) gives rise to ignorance, the perfection of knowledge gives rise to awareness of imperfection, non-attachment gives rise to restlessness, the beauty of the Lord gives rise to zeal (s 293). (63) Like the four stages, Prapanna has four attributes (s 295). (64) Namely, knowledge, ignorance, power and impotence (s 296). (65) The

Prapanna's knowledge is the virtue of the Acharya his ignorance is the defects of the Acharya, his power is for service of the Acharya his impotence is to do what is forbidden (s 299).

10.8. Offences to be avoided :

(66) What is forbidden is of four kinds (s 300) (67) Namely, (i) doing what is prohibited by the scriptures, (ii) affront to the Lord, (iii) affront to the Bhagavats and (iv) intolerable offence (s 301). (68) Doing what is prohibited is : violence to others; praising unworthy, grasping other's wife, taking others property, telling untruth, and eating what should not be eaten (s 302). (69) Affront to the Lord is as follows: Treating the Lord as equal to other gods, thinking that Rama and Krishna *avatars* are the same as ordinary men. Practicing contrary to *varna* and *ashrama*, thinking about the material of which the *archavatara* is made, thinking that the soul as separate (from the Lord) and taking the property of the Lord (s 303). (70) Affront to the Bhagavats is as follows: hostility towards Srivaishnavas due to one's being slave of pride, worldliness and sensuality (s 305). (71) Intolerable offence is unmotivated affront to the Lord, the Bhagavats, the Acharya and his devotees (s 306).

10.9. Offences against Bhagavatas :

(72) The offences against Bhagavatas are of many kinds. One is inquiry about their birth (s 195). (73) It is

said in the scriptures that inquiry about the birth of a Bhagavata is like a man inspecting the reproductive organs of his mother (s 197). (74) This, indeed is more cruel than thinking about the material (of which) the *Archavatara* is made (s 196).

10.10. Characteristics of Bhagavats :

(75) There is no requirement as to birth, actions and so forth. The status of a Bhagavata does not depend on caste or any particular ritual action (s 205). (76). Even though one does not have knowledge and practice, his very connection with Bhagavatas is enough; even so, offence towards them is detrimental (s 204). (77) The defects coming from an inferior birth ceases from relationship with Bhagavats (s 218). (78) The defects of birth go away when there is relationship with the Lord (s 219). (79) The relationship with Bhagavatas is like iron in relationship with refined gold. By mere contact with refined gold, iron gets changed in to gold (s 221). (80) It is necessary to look upon Bhagavats with thoughts of equality and their superiority (s 222). (81) That equality with the Acharya is established by the Acharya's words. The Acharyas teach us that by having received the sacred mantra all Vaishnavas are equal (s 224). (82) It has been said that he who has knowledge and such of the meanings of Vedas, without being a Bhagavata, is like a saffron – loaded donkey (s 236). (83) The association with the Acharya and the Lord are appropriate, but why the intervening noble family of Bhagavatas? (s 441). (84)

As there is need for small sticks when raising the creepers to their props, so there is need of the Bhagavatas for making association with Acharya (s 442). (85) Just as from one field standing full, water oozes to the neighboring fields, so from association with persons in whom knowledge, devotion or renunciation seems to be prominent by those who are lacking these, grief born deficiency will vanish (s 260).

10.11. Characteristics of an Acharya :

(87) The Acharya should show compassion towards the disciple and dependence towards his own Acharya (s 313). (88) By compassion the essential nature of the disciple is established. The Acharya must have compassion to his disciple and must show dependence on his own Acharya (314). (89) The direct meaning of Acharya is, one who teaches the holy mantra (the *Ashtakshara*) which removes *samsara* (s 315). (90) Acharya -ship is not perfect for those who teach Lord's mantras which foster *samsara* and are petty (s 316). (91) One may invoke a mantra in search of things such as wealth or progeny employing a mantra for any other end than attainment of the Lord is petty and results in continued bondage (s 320). (92) Embracing the Lord is like holding him, by grasping the hand. On the contrary, embracing the Acharya is like catching him by grasping the feet. He will not move away, without granting our request. When one seizes the foot of a person and request for help, that person out of

compassion will grant the wishes (s 427). (93) To the Lord he shows the *Sesha*; to the soul he shows the *Seshi*. (to the Lord he is the servant, to his soul he is the master) (s 429). (94) The Lord himself desires Acharya hood (s 430).

10.12. Acharya sambandham :

(95) The Lord Himself has taken the role of Acharya in more than one occasion. The Lord is associated with Guruparampara. In *Bhagavad-gita*, the Lord took the role of an Acharya to the worrier Arjuna and taught fearlessness. In *Ramayana* he taught fearlessness to Vibhishana (s 431). (96) If there is to be suitable return to the services made to the Acharya, there must be four kingdoms and two Lords. Since there is only one Lord, and two kingdoms, it is impossible to repay the Acharya (432). (97) Relationship to the Lord is common to both bondage and release. But the relation to Acharya is only for the cause of release (433). (98) The attainment of the Lord is through the Acharya (434). (99) The attainment of the Acharya is through the Lord (435). (100) The Lord is more exalted than the Acharya through the greatness of the thing gifted (436). (101) From abiding without the connection with the Acharya knowledge, devotion and renunciation may be grasped; from the leaving off of connection with Acharya there is no purpose for these, even if they arise (437). (102) According to Pillai Lokacharya, there are three steps for spiritual discipline.

The very first step is service to Acharya, that presupposes Acharya *Bhimana*, the second step is service to the Lord and the final step is service to Bhagavats (devotees of God) (s 412). (103) Vattakkuttiruvti Pillai (AD 1167-1264) (Lokacharya's father and Acharya) had often heard from his discourses of Nampillai (AD1147-1252) his Acharya that there is no way except the Acharya *Bhimana* for him, whose self conceit blocks the grace of the Lord. Most probably this could have inspired Pillai Lokacharya on the importance of Acharya *Bhimana* (s 443).

10.13. Acharya *Bhimana* :

(104) The Acharya *Bhimana* the affection of the Acharya alone is deliverer (s 447). (105) Acharya *Bhimana*, like prapatti, is an accessory to other means as well an end in itself (s 461). (106) Prapatti is for those not able to do bhakti; this (Acharya *Bhimana*) is for those unable to do prapatti (s 462). (107) Acharya *Bhimana* makes the essential nature produce a sprout, then produce a flower and finally a fruit (s 463). (108) One should not throw away treasure that is in the hand, desiring treasure that is in the earth. The Acharya close at hand is the treasure, compared to the Lord who is hidden (s 448). (108) When there is thirst, let not one disregard the water available in his hand, instead of desiring the water of the clouds, the ocean, the river, tank or well. The Acharya is like the water in hand, useful when one is thirsty (s 449).

10.14. Characteristics of a disciple :

(109) He is said to be a disciple who abstains from other than that which is to be accomplished; he who desires to hear the means to the end, is restless in life (*samsara*) affectionate and not envious towards the Acharya (s 321). (110) The *mantra*, the God, the fruit, those things related to the fruit, the means to the fruit, worldly enjoyments-all these things, the disciple should consider as the Acharya (s 322). (111) Disciple and Acharya should act towards each other as to what is pleasant and what is suitable (s 326). (112) The disciple himself should do what is pleasant and suitable (for the Acharya) by the help of the Lord: the Acharya should just do what is pleasant and suitable to the disciple (s 327). (113) The disciple becomes committed to satisfying (the Acharya); the Acharya becomes committed to rescuing (the disciple) (s 328). (114) The Acharya should foster the self-nature of the disciple; the disciple should attend to the Acharya's body (s 333). (115) Both of these (the above) are befitting of the two and are service to the Lord (s 334). (116) The Acharya (who thinks he is) performing protection of (disciple's) soul, is destroyed by pride; the disciple (who thinks he is) performing protection of the (Acharya's) body, is destroyed by self-interest (s 336). (117) For the purpose of pleasing the Acharya, the disciple should obtain from taking away the property of the Lord, obstructing from the enjoyment of the Lord, and contempt for the teacher, the *mantra* and the

God (s 346). (118) with regard to the Acharya, the disciple should, until the termination of his body, behave, remembering the favour (of the Acharya) "You corrected my evil ways" (*Tiruvaymoli* 2.7.8) and "you conferred on me a mind that will always serve" (*Tiruvaymoli* 2.7.7.). (119) The means should be suitable to the essential nature (of the soul) and to the goal (the Lord). The Acharya is so suitable (s 410). (120). Vaduka Nambi says that Alvan and Andan are double minded men. Kutattalvan and Mudaliandan, disciples of Ramanuja would sometimes seek the Lord and at some other times seek their Acharya (s 411). (121) The first step to the goal is service of the Acharya, the middle step is service to the Lord; the last step is service to Bhagavats (s 412). (122) Scriptures teaches the attainment of the self-nature as the ultimate goal of man; since service comes as the fruit of attainment, the last step comes as the further extension of the ultimate goal (s 413). (123) This last step, indeed, is difficult to achieve (s 414). (124) Leaving the first stage and coming to the last stage is more difficult than leaving the attachment to sensory objects and coming towards the Lord (s 415). (125). In the latter case, there may be turning away (from sensory objects) at the sight of their defects; in the former case, there is no defects to make it so (s 416).

The next chapter is Conclusion.

11. Conclusion

Prelude :

The Upanishads declare that Brahman should be realized now and here : The *Brhadaranyaka upanishad* (IV.4..14.) emphasizes that remaining in this very body we may realize the Brahman. If we do not realize Him we would be ignorant and great is the misfortune. If after obtaining this most praiseworthy human birth one does not attain the realization he is at a loss and is subjected to repeated births and deaths. Those who realize Him they attain final beatitude while others go only to sorrowful transmigration. The *Katha upanishad* verse (2.3.4) Yama states that if one is able to realize (Brahman) here (in this world) before the fall of the body (one achieves true life fulfillment) But if one fails in this, then he has to get embodied again in this world of manifestation.

The Kena upanishad verse (2.5)¹⁰ speaks of realization to be achieved here and now, in this very life. The meaning of the verse is that for one who realizes It here (in this world) there is true life. For one who does not so realize it, great is the loss. Discovering the Atman in every single being the wise ones may experience true life before his body falls away.

Whom to surrender to attain liberation?: The *Svetasvatara Upanishad* in verse (6.18) answers that He who at the beginning of creation created Brahma and He who delivered the Vedas to him, He who bestows institutive wisdom unto the Jiva Jiva, do I,

being desirous of liberation, take resort as my ultimate shelter. **Wonderful is he who comprehends Atman :** In the *Katha upanishad* verse (1.2.7) Yama states that even to hear of Atman is not available to many, many having heard of it cannot comprehend. Wonderful is the Acharya and talented disciple. Wonderful indeed is the who comprehends It taught by the talented preceptor. We may sum up that one has to realize Brahman in the present birth itself, to surrender to the Supreme Lord, he has to resort to an Acharya for initiation and follow the teachings of his Acharya. Let us review the contents of the chapter in belief.

The **first chapter** is Introduction that briefs about the contents of the rest of the chapters.

The **second chapter** is *Jiva signified in the Upanishads*. The Upanishads are the end portions of Vedas. They are the most ancient and authentic. Hence we chose to start with them. They teach the Realities, Means and the Goal (*Tattva, Hita* and *Purushartha*) The goal of men, according to the Upanishads, is realization of Brahman. Self-realization alone can dispel ignorance and bestow immortality, eternal bliss, and everlasting peace. Knowledge of Brahman alone can remove all sorrows, delusion and pain. As the nature of Jiva is difficult to understand, various aspects of Jiva, from ten upanishads, with a total of 110 quotes have been presented.

The **third chapter**, *Jiva elucidated in Bhagavad-gita* elucidates, with 46 quotes, the nature of Jiva,

effect of gunas on the embodied Soul, and at the time of death, three fold happiness enjoyed by Jiva, the positive actions and attainment of liberation, nature of persons who attain *paramapada*, the bright and dark paths travelled by the soul, attainments of yogis, the fate of those who are ignorant and men of right knowledge. The *Bhagavad-gita* is authentic as it is the essence of Upanishads and contains the verses of the Lord Krishna.

The **fourth chapter** *Artha Panchakam* deals with the unique technique developed by the *Srivaishnava Acharyas*. The five steps to be followed are (i) Who are you? (ii) What is the goal? (iii) What are the resulting benefits? (iv) what are the ways to achieve? and (v) What are the abstractions to be overcome? The *Tattva*, *Hita*, *Purushartha*, Realities, Means and Goal specified in the Upanishads and *Bhagavad-gita* that are beyond the understanding of common man have been presented in a very simple and systematic manner by Pillai Lokacharya and Vedanta Desika.

The **fifth chapter**, *Jiva enlightened in Yatindra matadipoika* describes the Jiva in light of the system of Yatindra (Ramanuja). To start with the nature of Jiva is explained and the thesis of other schools are refuted. Transformation of Bound Jiva to, Bhakta, Prapanna and further to Mukta, the soul passing out of the body, Soul's journey to *Srivaikunta*, are also covered.

The **sixth chapter**, *The Vital role of Acharya* elaborates the importance of Acharya in one's spiritual

journey. The devotee who has understood that he lacks the prescribed qualifications or the ability to follow *Karma*, *Gnana*, and *Bhakti* yogas as stipulated, but has the longing desire for liberation, seeks an Acharya, surrenders to Him. The disciple should follow the teachings of the Acharya, cherish intense devotion, *Acharya- Prapatti*, devotion to Acharya, equivalent to devotion towards God. Such a disciple will definitely receive all benefits- *dharma*, *artha*, *kama* and *moksha*. The most important purification ceremony, *Panchasamskara* performed by the Acharya is detailed. As the subject matter discussed is unique, to make it authentic, 65 quotes are presented. From Upanishads, *Bhagavad-gita*, compositions of Alvars, and *Srivaishnava Acharyas*.

The **seventh chapter** is the *Guruparampara*. In *Srivaishnavism* there is a distinguished lineage of preceptors, starting from the first Acharya Sriman Narayana to one's own Acharya. This chapter details the *Guruparampara* from Sriman Narayana to Ramanuja, the *Guruparampara* from Ramanuja to Vedanta Desika. (*Vadagalai sampradaya*) and the *Guruparampara* from Ramanuja to Manavala Mamunigal (*Tenkalai sampradaya*). With a view to help the aspirants to seek their Acharya, the Mutts, Ashramas, Jiyars who serve the *Srivaishnava* community have been listed. This is an earnest attempt and claims does cover exhaustively.

The **eighth chapter**, *the Rahasyas* reveal the need to preserve the *Rahasya* mantras, and with what amount

of difficulties Ramanuja learnt the Rahasyas. The Rahasya mantras, Tirumantra, Dvaya mantra and Charamasloka, which are initiated to the disciples by the Acharya in person are dealt with in brief showing the mantras and meanings. The Srivaishnava Acharyas have provided hundreds of references for these Rahasyas, listed which could be not included for want of space and time.

The **ninth chapter** *Transformation of Baddha to Prapanna and to Mukta* is the most important necklaces of the subject. This chapter is dealt in three sections. The first section describes the *Baddhas*, Jivas entrapped in Samsara. They are classified based on the degree of Selfishness of the individuals, the ignorant, the lowest of men, the deluded and the Demoniak as dealt in Bhagavad-gita. The devotees of the Lord, the men in distress, those who aspire for wealth and power, the seeker of Self and finally Gnani the wise men who knows the true nature of the Lord Vishnu are shown. The devotees of other Gods, and classification based on the goals, Pleasure seekers (*bubukus*) and the Liberation seekers (*mumukshus*) are discussed. The Baddha Jivas by *avidya* and *karma* in the unending cycle of seed and sprout, the bound individual selves are subjected to manifold states of womb-life, birth, infancy, youth, waking, dream, sleep, unconsciousness, old age, death, attainment of heaven, hell etc., they suffer from afflictions of all sorts, and are cut off from the experience of Bhagavan. The

Acharya with infinite compassion will take care of the spiritual journey of the disciple, irrespective of caste, creed, gender or *varna ashrama* differences. Thus a Baddha Jiva entrapped in *samsara*, by his surrender to his Acharya, gets transformed into a Prapanna.

The second section is assigned to discuss about Prapannas. The seeker after liberation is known as *Mumukshu*. *Prapanna*, who has performed Prapatti, (seeking redemption at the hands of god), The Supreme Lord grants moksha to Bhaktas and Prapannas. The Prapannas are of two kinds. Those who intent the three goals of life (*dharma, artha* and *kama*). These devotees appeal to Bhagavan alone for results. Those who intent on the release. This section is of great importance as it covers the different aspects of Prapanna. To name a few classification of persons qualified for *moksha*, Different forms of Prapatti, the Performance of Prapatti, Characteristics of a Prapanna etc., and finally the preparations for the soul's journey and the Actual departure of the soul from the body.

The third section describes the Mukta. The Muktas are freed souls in the world of eternal splendour, Sri vaikunta. When the bound souls are redeemed by the grace of Acharyas and the Lord, they soar high and arrive in Sri vaikunta. The liberated is one who, at the moment of giving up the body, together with the Antaryamin abiding within the heart, reaches through the *Archiradhi marga* reaches *Srivaikunta*. By the touch of the *amanava* (a divine person) assumes non-material,

divine figure with four arms and is adorned with Brahmic decorations. By the grace of God he has been transformed as a Mukta. The eight fold qualities become manifest as quoted in *Chandogya Upanishad* (VIII,I, 5). Free from sin, ageless, death less, griefless, free from hunger, free from thirst, whose wishes are true and whose purposes are true. The Mukta does not come back to *samsara* either by his own choice or because of his ignorance or due to the will of the Lord. The various aspects of Prapanna and Mukta are based on the acerbated work of Vedanta Desika, Rahasya Traya Sara, chapters 7 to 19, 22, and Bhagavad-gita with 46 quotations.

The **tenth chapter** is *Philosophical concepts of Pillai Lokacharya* who has composed 18 Rahasya *granthas* and is honoured as the most important Acharya of Tenkalai Sampradaya. This chapter contains 125 quotes from his work *Srivachana bhushanam*. This chapter aims to show that there is no difference of philosophy the later Acharyas of Ramanuja, but there exists only interpretational differences, as stated by Vedanta Desika in his *Sampradaya parisruti*.

The **eleventh chapter** is conclusion that highlights the contents all the chapters.

Summing up : The object and goal of life is that every human being should realize the divinity within himself. He should realize the unity with God. The devotee who has understood that he lacks the prescribed qualifications or the ability to follow *Karma*, *Gnana*,

and *Bhakti yogas* as stipulated, but has the longing desire for liberation has an easy and sure path. All one has to do is to seek out an Acharya, and surrender to him, with full confidence, absolute faith and devotion. The disciple should follow the teachings of the Acharya, cherish intense devotion, *Acharya-Pratipatti*, devotion to Acharya equivalent to devotion towards God. Such a disciple will definitely receive all benefits- *dharma*, *artha*, *kama* and *moksha*. With the help of the Rahasyas, the Acharya initiates the Jiva the means (*upaya*) by which he can attain and enjoy the Paramatma. With the realization of the true knowledge of Jiva, Self-Realization, it becomes easier to understand the oneness of Humanity, Brahman, Means and Goal.

The Character and outlook of a realized Jiva, who gains the true knowledge about Jiva would be (i) The illusion that the body's Jiva will disappear. The constant contemplation of *Tirumantra* will reveal the essential nature of Jiva. His nature is eternal, knowledge and bliss. (ii) He is unconditional subordinate (*sesha*) to the lord alone and no one else. (iii) The notion that 'I am independent and master of myself' will disappear. I am not mine nor can I do my work independently (without depending upon others). (iv) The Jiva is subordinate (*sesha*) to devotees of the Lord. (v) The Jiva seeks refuge to the Lord. (vi) The Jiva prays for removal of hindrances (vii) The Jiva should render constantly and without intermission service to the Lord—service appropriate for all times, at all places and on all occasions.

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ANNEXURE-I

The comparison between the Atman and Pranava

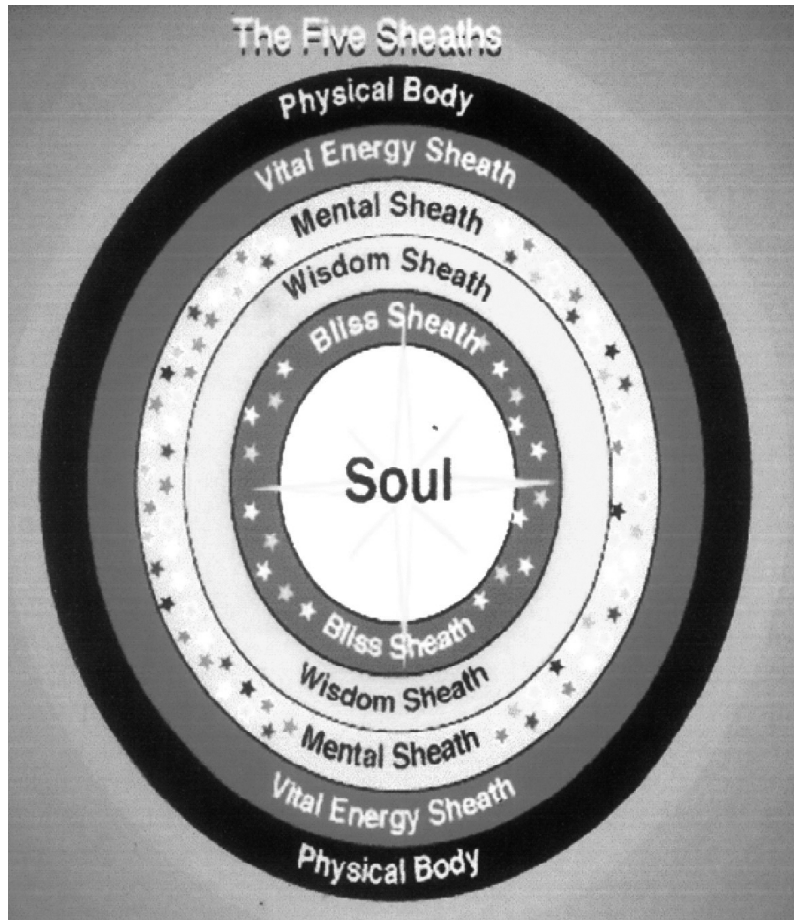
Sl No	Mantra	Atman-Consciousness	Pranava-aksharas
1	9	Waking state-Vaishvanara Pervasiveness: The entire world is pervaded by Vaishvanara <i>Atman</i> whose symbol is waking state knowledge of all states is possible only from waking state. The three states constitute our entire experience of the universe. Waking state is the beginning of the other states. Our common experience tells us that the states of dream and deep sleep are preceded by the Waking state which is therefore the first of the three states.	First letter – akara (A) AS the waking state pervades the whole of the universe. All the sounds are pervaded by (A). It is present in all sounds because when a man wants to utter any sound, the very opening of his mouth produces the sound (A) (audibly or inaudibly) (A) is the first letter of the alphabet; it is the first of the three letters constituting AUM it is the first of all sounds. Hence it is called the beginning because no other sound or letter precedes (A). In Bhagavad-gita (10.33) the Lord states that among the letters (A) He is letter (A) (<i>aksharaanaam aakaaro'smi</i>)
2	10	The Dream state-Taijasa Taijasa or <i>Atman</i> functioning through the Dream state is superior to Vaishvanara.	Second letter – ukaara (U) As the letter (U) comes after (A), it is said to be superior as in the case of a dignitary.

Sl No	Mantra	Atman-Consciousness	Pranava-aksharas
		because he perceives ideas whereas the latter sees only gross object. Taijasa is in the middle between Vishva & Pragna.	showing his appearance only after the lesser ranks pass through first.
3	11	Deep Sleep State- Pragna, consciousness, both the waking state and the dream state experiences seem to enter into a mass of homogeneous awareness and on waking out of the this undifferentiated mass of consciousness i.e., the sleep state, the waking and dream states seem to emerge out separately (just as in a measuring glass liquids are poured in and out during measuring). In both deep sleep state and the third letter of AUM, the earlier plurality and differences merge themselves to become one-whole.	Third letter-<i>ma kaara (M)</i> In the process of repeated pronouncing of the sound AUM, the sounds (A) and (U) seem to merge in and emerge out of the sound (M) In this manner both 'M' and deep sleep state are compared to a measuring glass in the mantra.

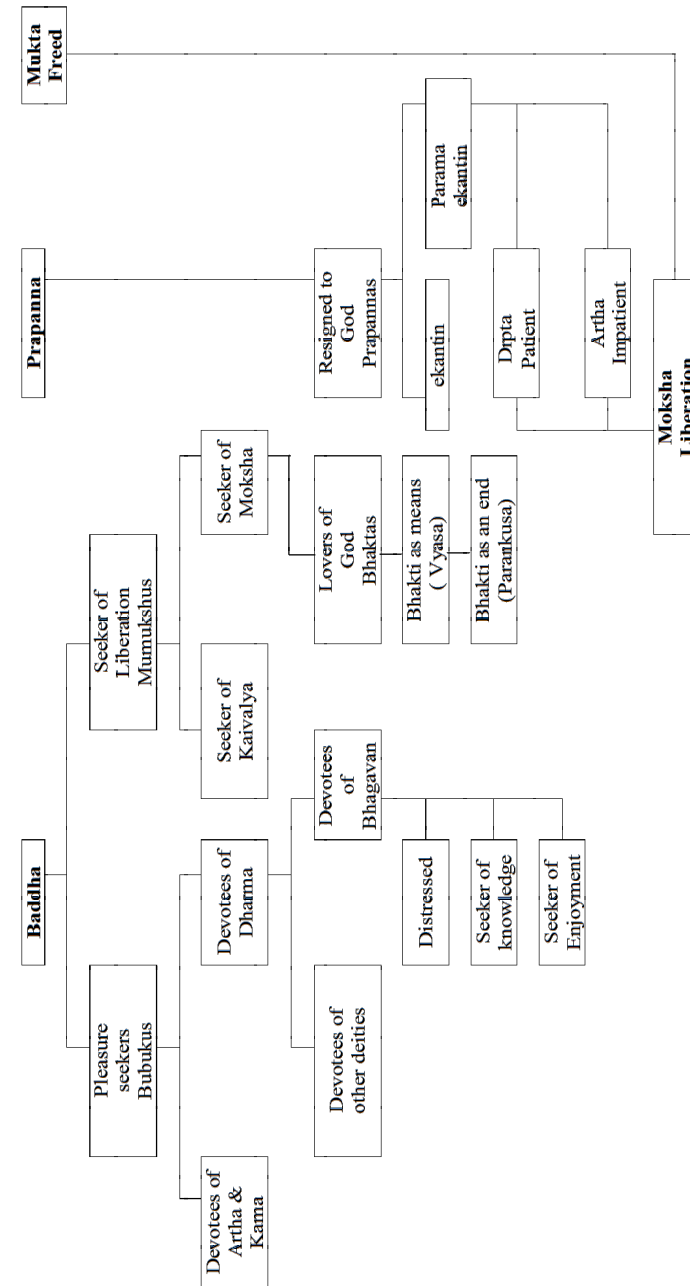
Based on mantras 9, 10 and 11 of *Mandukya Upanishad*

ANNEXURE-II

Personality of a Human Being (Based on the *Taittiriya Upanishad*)



Annexure-III Transformation of Baddha to Prapanna and to Mukta



ANNEXURE-IV

Dvadasa Urdhvapundras and residing Devatas

Sl	Parts of the body	Devatas/ Mantras God and Goddess	Colour	Weapons	Directions
1	Fore head	Om, Kesavaya Namah Om, Sriyai Namah	Golden	Four discs	South East
2	Stomach middle	Om, Narayanaya Namah Om, Amithabhavaya Namah	Sky blue	Four conches	South West
3	Chest	Om, Madhavaya Namah Om, Kamalaya Namah	Indra Neelam	Four Gadhas	North west
4	Neck (center)	Om, Govindaya Namah Om, Chandra shobhinai Namah	Moon ray	Four bows	North East
5	Stomach right side	Om, Vaishnave Namah Om, Vishnu pathnyai Namah	Golden	Four plough	
6	Shoulder right	Om, Madhusudhanaya Namah Om, Vaishnavyai Namah	Lotus	Four pestles	South East
7	Neck right	Om, Trivikramaya Namah Om, Vararohayai Namah	Fire	Four swords	South West
8	Stomach left side	Om, Vamanaya Namah Om, Harivallabhayai Namah	Sun at dawn	Four vijrams	North west
9	Shoulder left	Om, Sridharaya Namah Om, Sarginyai Namah	White lotus	Four long swords	North East
10	Neck left	Om, Hrishikesaya Namah Om, Devadevikayai Namah	Lightening	Four hammers	Lower
11	Back lower	Om, Padmanabhaya Namah Om, Mahalakshmyai Namah	Rising Sun	Five weapons*	Manas
12	Neck back	Om, Damodaraya Namah Om, Surasundaryai Namah	Rising Sun	Four pasams	In & out of the body.

* The five weapons are Disc, Conch, Sword, Bow and Gathai
The sequence of application of Urdhvapundras is the same as the serial numbers listed

ANNEXURE - V

Seventy-four Simhasenadhipatis nominated by Ramanuja

1. Chottai Nambi, son of Alavandar
2. Pundarika, son of Maha purna (Periya Nambi)
3. Yamuna, son of Goshti purna (irukkotiyyur Nambi)
4. Sundara bahu, son of Maladhara (Tirumalai Andan)
5. Ramanuja, son of Saila purna (Tirumala Nambi)
6. Parasara Bhattar, son of Kurattalvan
7. Ramanuja, son of Andan (Peria Tirumalai Nambi)
8. Madhyamarya (Naduvil Alvan)
9. Gomattarya (Gomattu Alvan) bore the bowl and slippers of his master
10. Tiruk Kovalur Alvan
11. Tiru Mohur Alvan
12. Pillai Alvan - He was the disciple of Kurathalvan.
13. Varada Vishnu Acharya (Nadadur)
14. Vishnu Chitta (Engal Alvan)
15. Marichyarya (Milagalvan)
16. Neyyundalvan
17. Balarya - I (Setlur Siriyalvan)
18. Anantarya (Ananta Alvan)
19. Vedanti Alvan
20. Kovil Alvan
21. Utkalarya (Ukkalalvan) served out the meals for his master
22. Haranapurarya (Arana Purattu Alvan)

23. Govinda (Embar)
24. Pranatartihara (Kidambi Alvan)
25. Balarya II (Kaniyanur Siriya Alvan)
26. Ichchambadi Achan
27. Kongil Achan
28. Ichchambadi Jiyar
29. Nallan of Tirupati (Tirumalai Nallan)
30. Sattam Pillai Jiyar
31. Tiru Vellarai Jiyar
32. Atkondavalli Jiyar
33. Tirunagarip Pillai
34. Karanji Somayaji
35. Alankara Venkatavar
36. Nambi Karum Devar
37. Devaraja Bhattar
38. Pillai Urandai Udaiyar
39. Pillan (declared as the *Gnana* Putran of the Master).
40. Vallalar (Periya Koil Vallalar)
41. Asurip Perumal
42. Achchan of Kannapura (Kannapurattu Achchan)
43. Munip Perumal
44. Ammanhip Perumal
45. Maruti, the elder (Maruthi Andavan)
46. Maruti, the younger (Maruthi Siriya Andavan)
47. Sri Rama Kratanatarya (Somayaji Andan)
48. Jiyar Andan
49. Isvarandan

50. Iyunnip Pillai Andan
51. Periya andan
52. Siriya andan
53. Andan, the younger of Kurinji Puram
54. Ammangi Andan
55. Alavandar Andan
56. Devaraja Muni (Arulalap perumal emperumanar)
57. Thondanor Nambi
58. Marudur Nambi
59. Mazhuvor Nambi
60. Tiruk Kurum Kudi Nambi
61. Kuruva Nambi
62. Mudumbai Nambi
63. Andhra Purna (Vaduga Nambi)
64. Vanki purattu Nambi
65. Parankusa Nambi
66. Ammangai Ammal
67. Varadarya (Parutik Kollai Ammal)
68. Utkala Ammal (Ukkala Ammal)
69. Chottai Ammal
70. Mudumbai Ammal
71. Komandur Pillai
72. Komandur Ilayavalli
73. Kidambur Perumal
74. Pillan of Arcot (Arkattup Pillan)

ANNEXURE - VI

The Guru Parampara from Sriman Narayana to Ramanuja

Acharyas	Period A.D.
Lord Sriman Narayana	
Goddess Maha Lakshmi	
Vishwaksenar (Senainathan)	
Nammalvar	500
Nathamuni	824-920
Pundarikaksha (Uyyakkontar)	886-1001
Ramamisra (Mannakkal Nambi)	892-997
Yamunacharya (Alavandar)	916-1036
Peria Nambi	997-1112
Ramanuja	1017-1137

ANNEXURE - VII

The Guru Parampara Sri Ramanuja to Sri Vedanta Desika (Vadagalai Sampradaya)

Rahasya Parampara

Name	Period
Sri Ramanuja	1017-1137
Sri Kidambi Achan	
Sri Kidambi Ramanuja	
Sri Kidambi Rangaraja	
Sri Kidambi Appullar	1220-1295
Sri Vedanta Desika	1268-1368

Sri Bhashya Parampara

Sri Ramanuja	1017-1137
Sri Tirukururuji Pillan	1073-1161
Sri Vishnu Chittar	1106-1197
Sri Vatsya Varada Guru	1165-1275
Sri Kidambi Appullar	1220-1295
Sri Vedanta Desika	1268-1368

Bhagavad Vishaya Parampara

Sri Ramanuja	1017-1137
Sri Tirukururuji Pillan	1073-1161
Sri Vishnu Chittar	1106-1197
Sri Vatsya Varada Guru	1165-1275
Sri Kidambi Appullar	1220-1295
Sri Vedanta Desika	1268-1368

ANNEXURE - VIII

**Guru Parampara from
Sri Ramanuja to Sri Manavala Mamunigal
Bhagavad Vishaya Parampara
(Tengalai Sampradaya)**

Name	Period A.D.
Sri Ramanuja	1017-1137
Sri Embar	1026-1131
Sri Parasara Bhattar	1074-1174
Sri Nanjiyar	1113-1208
Sri Nampillai	1147-1252
Sri Vattakkuttiruvti Pillai	1167-1264
Sri Pillai Lokacharya	1205-1311
Sri Tiruvaymoli Pillai	1290-1410
Sri Manavala Mamunigal	1370-1443