

ŚRĪVACANA BHŪSANA
of
PILLAI LOKĀCĀRYA

Edition with English Translation by

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FOREWORD

The *Śrīvacanabhūṣaṇa* of Śrī Pillai Lokācārya is a unique sacred scripture of Śrīvaiṣṇavism, containing his thoughts connected with God, Soul and Matter and their mutual relation and means to salvation. Śrīvaiṣṇavācāryas who came immediately after Rāmānuja, centralised their thoughts on theological ideas on the basis of Śrī Rāmānuja's metaphysical thoughts. Pillai Lokācārya, on the basis of such earlier sayings, brought out this book. As he has strung a garland out of the gems of his predecessors' sayings it is aptly called the '*Śrīvacanabhūṣaṇam*'.

To understand the post-Rāmānuja period of Śrīvaiṣṇavism, this book is immensely helpful. In all it comprises 463 sayings. Tradition divided it into four 'prakaraṇas', and six topics viz, (i) *Puruṣakāraivaibhava* (greatness of intercessor), (ii) *Sādhanaśya Gaurava* (Greatness of 'means'), (iii) *Adhikāri Kṛitya* (Duties of *Prapanna*), (iv) *Satgurupasevana* (Dependence on the eminent Guru), (v) *Ahetukī Haridayā* (spontaneous grace of the Supreme Lord) (vi) and *Guror upāyatā* (the role of Preceptor). The importance of this book is enhanced on account of a great commentary on the scripture by Maṇavāla Māmuni, who through eight disciples propagated Śrīvaiṣṇavism.

The quintessence of the scripture is that God moves Himself in rescuing souls from the bondage of *samsāra* and helps them to reach Him; hence it is not necessary to follow any means to get salvation.

The unique feature of the writings of Śrīvaiṣṇava ācāryas of the post - Rāmānuja period is the adoption of a peculiar language, namely the '*Maṇipravāla*'. It is a blend of Tamil and Sanskrit with the interchange of terminologies of both. After Rāmānuja, particularly, books connected with secret doctrines of Śrīvaiṣṇavism, the *Rahasyagranthas*, were written in *Maṇipravāla*.

The emergence of the importance of '*Rahasyatraya mantras*, (*Aṣṭākṣara*, *Dvaya* and *Caramaśloka*) is another noteworthy feature in the post - Rāmānuja period. In fact, *Aṣṭākṣara* and *Dvaya* could be traced from the Vedas (*Atharva Śīras* and *Kuṭhavallī*). The *Caramaśloka* is taken from the *Bhagavad Gītā* (Chapter 18). These

mantras are taken as the essence of the Vedic teachings about Tattvatraya (God, Soul and Matter). As the meanings of these mantras are based on esoteric principles, there arose the necessity to write detailed commentaries, quoting profusely from *śrutis*, *smṛtis*, *Itihāsaś*, *Purāṇas*, etc. to demonstrate that like ideas have scriptural support. In the case of Caramaḡloka, ācāryas of post - Rāmānuja period never hesitated to deviate from Śrī Rāmānuja's commentary on the Caramaḡloka. In fact the Caramaḡloka gained so much of importance that it was given an independent status. *Tanīcaramam* is a work written by Pillai Lokācārya for specially treating the Caramaḡloka. As the later ācāryas' teachings became mokṣa-oriented, they gave more importance to the Rahasya mantras than to the Vedic mantras.

In the *Śrīvacanabhūṣaṇa* great religious principles are summarised in a nutshell for example, "By the two qualities, namely tranquility and self-restraint, the ācārya 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 comes within one's reach" (*Śrīvacanabhūṣaṇa*, 97). A great luxurious Vedic religion with enormous complicated rituals and *upāsanaś* is now reduced to a small field. The special feature of *Śrīvacanabhūṣaṇa* is the importance of ācārya-śiṣyabhāva, based on getting secret mantras. To institutionalise religion, Lokācārya codified the conduct of śiṣya and ācārya, and accepted that the ācārya-abhimāna (favour of ācārya) itself would lead to mokṣa, without the help of *Bhakti* or *Prapatti* (461 to 463). This is an important contribution by Lokācārya to Śrīvaiṣṇavism.

Ācāryas of post-Rāmānuja period accept God himself as *Upāya* but an accomplished one, Siddha Upāya. Ācārya is in one respect, a *Siddhopāya*. In this respect Pillai Lokācārya quotes the idea of Vaḡuga Nambi that *Upāya bhāva* of Ācārya is not fully realised even by Kūrthālvān and Mudaliāṇḡān, disciples of Rāmānuja. They are called 'Irukarayar' (double-faced) (411)

As the God is omnipotent and omniscient, there is no necessity for either *Bhakti* or *Prapatti*. By extreme thinking the ācāryas rejected the theory of both *Bhakti* and *Prapatti* as becoming means to salvation. They are taken as a pretext only, (*V)āja mātram*) no

real means. The question raised by Lokācārya is, why the Śāstras prescribe Upāsanaś. On this matter he says : "As the god gets connected in Upāya Daśā and Upeya Daśā, He only stands as a real Upāya" (121-128). *Bhakti* is mixed with *ahankāra* and therefore it is rejected. *Prapatti* is also interpreted as accepting God as an *Upāya*. No human effort is included. But it is interesting to note that the *Bhakti* of Rāmānuja is not an ordinary one (popular *Bhakti*); but it is in the form of Upāsanaś of the Upaniṣads. It is also possible for the three classes only (Traivarnikādhikāra) (See *Śrībhāṣya* I-3-33). Śrī Rāmānuja also stresses Varṇāśramadharma as a helping hand in the development of *Bhakti*, which is accepted as a Mokṣa Sādhana (*Śrībhāṣya* IV. 4 22.) Rāmānuja, as is evident in *Śrīvachanabhūṣana* (234) objected to Periyānambi's actions which violated the tradition of Varṇāśramadharma. But ācāryas of post-Rāmānuja period felt that *Mokṣa* should be within the reach of every one. Some of the episodes connected with Rāmānuja clearly demonstrate this point.

Rāmānuja identified the Brahman of the Upaniṣads with Nārāyaṇa of *Subālopaniṣad* (vii) (esha sarvabhūtāntarā mā apahata-pāpmā-divyo deva eko Nārāyaṇah). So in the Godhood of Śrī Rāmānuja, personal and impersonal characters get fused. The post-Rāmānuja ācāryas give importance to the personal aspects on the analogy of human life, but without its defects. Though *Prapatti* is accepted by ācāryas as a means to *Mokṣa*, it differs in definition and prescription. As God Himself moves and takes the initiative, he fulfils His ambition by getting the soul to Him. Acceptance of God's movement or non-rejection is itself taken as *Prapatti*. In the post-Rāmānuja period, Śrīvaiṣṇavism divided on account of *Prapatti*'s nature and functions.

To understand Pillai Lokācārya's doctrines, a study a *Śrīvachanabhūṣana* becomes absolutely necessary. Dr. Robert Lester, University of Colorado, after fully studying the works of Śrī Rāmānuja and of ācāryas in post-Rāmānuja period has translated *Śrīvachanabhūṣana* into English, which will certainly be of help to students of Viśiṣṭādvaita philosophy, Indian and Foreign.

2nd July 1979
Madras.

Agnihotram Ramanuja Tatacharya

P R E F A C E

Pillai Lokācārya has the credit of being the first teacher to write 'Rahasya' texts, that is, books dealing with the meanings of the three esoteric mantras and allied secret instructions of the great teachers before himself. Of the eighteen Rahasya texts written by him, the *Śrīvacanabhūṣaṇa* is easily the grandest. Its name implies that it is intended to be an Ornament strung of the gem-like sayings of the great teachers of yore. This self-luminous 'Ornament of sayings' written in a mixed language of Sanskrit and Tamil is made more resplendent by the magnificent commentary on it by another great teacher, Maṇavāla Māmuni.

It is no wonder that the *Śrīvacanabhūṣaṇa* with its gloss by Maṇavāla Māmuni attracted the attention of Dr. Robert C. Lester, who is teaching major Philosophy and Religions of India at the University of Colorado. He had been to Madras twice to study the Viśiṣṭādvaita Philosophy and the Tamil psalms of the Vaiṣṇava Āḷvārs. On Rāmānuja, Śrīvaiṣṇavism and the doctrine of *Prapatti* Dr. Lester has contributed a paper in the *History of Religions*, University of Chicago, (V. ii. 1966 pp. 266-82) U. S. A more recent and solid contribution in the same field is Dr. Lester's *Yoga in Rāmānuja* (Adyar Library, 1975).

During his visits to Madras Dr. Lester was closely associated with Dr. V. Raghavan and the Kuppuswami Sastri Research Institute in his studies on Viśiṣṭādvaita. The Institute is therefore happy to publish Dr. Lester's edition of *Śrīvacanabhūṣaṇa* in Roman Script with English translation and annotation.

Dr. V. Raghavan, Honorary Director/Editor, Kuppuswami Sastri Research Institute, was mainly responsible for this publication,

and was also going through its proofs. He suddenly passed away on 5th April, when a major part of the work was printed. The Institute regrets that he is not alive to see the completion of the work.

Thanks are due to Sri Agnihotram Ramanuja Tatachariar for contributing the Foreword, and to Prof. A. Tiruvengadathan for assistance in reading the proofs ; Dr. Lester was associated with both of them at Madras. I also thank the Chimata Trust for the donation of Rs. 500 towards the publication, and the Srinivasa Gandhi Nilayam Press for undertaking to print the work.

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S. S. JANAKI
Curator

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Robert C. Lester

SRIVACANA-BHUSANA

OF

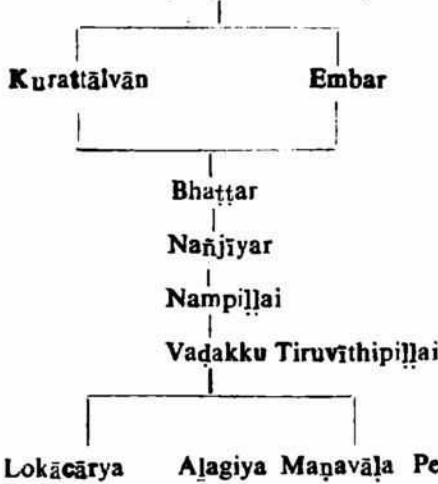
PILLAI LOKACARYA

INTRODUCTION

Salutations to the teacher, Lokācārya, son of the respectable Kṛṣṇa, giver of life to the jīva bitten by the serpent of saṃsāra !¹

Pillai Lokācārya (c. 1213 - 1323 A.D.) is a key figure in the definition of what comes to be known as Teṅkalai (Southern school) Śrīvaiṣṇavism. According to traditional accounts, he stands seventh in the line of teachers from the Bhāṣyakāra, Rāmānuja :

Rāmānuja (c. 1017-1137)



What can be said of his life is embodied in the *Yatindra Pravaṇa Pralāyam*, which, as the title indicates², was written to laud the

¹ Anonymous *taniyaṇ* or laudatory verse to Lokācārya.

² "The Greatness of the One Devoted to Yatindra (Rāmānuja): the one devoted to Rāmānuja is Maṇavāla Māmuni. The work is composed by Pillai Lokam Jīyar.

greatness of Maṇavāla Māmuni, chief commentator of Lokācārya's works. Lokācārya's father, Vaḍakku Tiruvīthipillai, a brahmin, wrote the *muppattārāyirappaḍi* or 36,000 commentary on Nammālvār's *Tiruvāimoli*, at the dictation of his teacher, Nampillai (also known as 'Lokācārya'). Pillai Lokācārya was born out of extraordinary circumstances. Vaḍakku Tiruvīthipillai, although married, lived the life of a brahmacārin. His mother complained to his teacher Nampillai that her son would have nothing to do with his wife. As a consequence, Nampillai had the girl sent to him and stroking her stomach, he blessed her. At the same time, he informed Vaḍakku Tiruvīthipillai not to give up his renunciation but to keep company with his wife lest people should speak unkindly of him. In due course, Vaḍakku Tiruvīthipillai's wife bore a son who was called 'Lokācārya Pillai, Son of Lokācārya'.¹ A second son, Aḷagiya Maṇavāla Perumāḷ Nāyanār, was born to this woman at the specific request of Nam Perumāḷ, the Lord of the Śrīraṅgam temple. This son died at an early age but not before producing an important treatise on the teachings of Nammālvār, the *Ācārya-hṛdayam*.

Neither Lokācārya nor his brother married, both living life-long as brahmacārins (and, indeed, the *Śrīvacanabhūṣaṇa* strongly favours such a life). Teaching at Śrīraṅgam, Lokācārya gathered numerous disciples, both male and female. Late in life, due to a Muslim invasion, he was forced to flee Śrīraṅgam, bearing the *utsava-mūrti* (processional image) of Śrīraṅganātha. A short time later, exhausted from travel, he died at the village of Jyotiṣkuḍi.

Lokācārya produced eighteen treatises, collectively known as the *Aṣṭādaśa-rahasya* or "Eighteen Esoteric (or Secret) Teachings".² Of these, three are considered most important: (1) the *Tattvatrayam*

¹ The name is later transposed.

² *Tanitirumantiram, Tanidvayam, Tanicaramasthokam, Tattvatrayam, Tattvaśekharam, Parandapaḍi, Śrīyaḥpatipaḍi, Yādṛcchikapāḍi, Mumukṣuppaḍi, Sārasaṅgraham, Sāracatuṣṭaya, Prameyaśekharam, Prapanna-paritrāṇam, Arcirādi, Arthapañchaka, Śrīvacanabhūṣaṇa, Navavidhasambandham and Navaratnamālā.*

a summary of the nature of the three realities, sentient beings (*cir*), non-sentient matter (*aci*) and the Lord (*īśvara*), from the perspective of the Viśiṣṭādvaita Vedānta; (2) the *Mumukṣuppaḍi*, "manual for those desirous of *mokṣa*", elaborating three fundamental truths of the Śrīvaiṣṇava-sampradāya; the Tirumantram or Aṣṭākṣara, *om namo nārāyaṇāya*, the mantra embodying the essence of the teaching of the Veda; the Dvayamantram, *Śrīman-Nārāyaṇa caraṇau saraṇam prapadye, śrimate Nārāyaṇāya namaḥ*, the mantra of *prapatti*; and the Caramaḡlokaṃ or "Last Word" of Kṛṣṇa, *Bhagavadgītā* 18.66, clarifying that the Lord alone is the *mokṣopāya*:¹ and (3) the *Śrīvacanaḡbhūṣaṇam* or "Ornament of Sayings". These three works together with the *Ācāryahṛdayam* and the commentaries on all four by Maṇavaḡla Māmuni comprise the authoritative corpus of Teṅgalai Śrīvaiṣṇavism.

Lokācārya is today referred to as an Ubhaya-Vedāntin, one who teaches the essence of both (*ubhaya*) the Sanskrit and the Tamil traditions. Actually, he synthesizes elements of three traditions: the Vedānta of Rāmānuja, the mystical, devotional outpourings of the Āḷvārs and the teachings of the Pāñcarātra Āgamas. The style and the content of his writings show him to be especially concerned to communicate Vaiṣṇavism to the uninitiated masses of South India. He writes in what is called the *maṇipravāla* style, mixed Sanskrit and Tamil—essentially Tamil in which the Sanskrit words are committed to Tamil grammatical forms. Some of the teachings expounded by Lokācārya were also held by the elders of his time, such as Nampillai, Periyavācchāṇpillai and Vaḡḡḡku Tiruvīthipillai, but they gave expression to these ideas only in commentaries. Lokācārya was the first to write independent treatises, presenting the Vedānta in the vernacular language. Given this fact and his views on caste (discussed below), he can be considered something of a social revolutionary.

¹ *Tattvatrayam* and *Mumukṣuppaḍi* have been translated into English by M. B. Narasimha Iyengar and published by the Educational Review Book Depot, Madras, 1966 and 1962.

There are two incidents which strongly suggest that he was significantly innovative. The first of these is recorded by Maṇavāla Māmuni in his Introduction to the *Śrīvacaṇabhūṣaṇa*, as he relates how Lokācārya came to write this work. Maṇavāla speaks of a certain man of Maṇṇārbaṅkam, near Kāñchīpuram (no personal name is given), who had a dream in which he was instructed in certain secret teachings by Varadarāja, the god of Kāñchīpuram, and then told to go to Śrīraṅgam. At Śrīraṅgam the man happened to overhear Pillai Lokācārya, who to his surprise was teaching his disciples the very truths that Varadarāja had revealed in the dream. A short time later the man had another dream in which Varadarāja instructed him to request that Lokācārya commit these teachings to writing since they had not been given before. The second incident is recorded in the *Yatīndrapravaṇaprabhāvam*. Here we are told that after the appearance of the *Śrīvacaṇabhūṣaṇa*, some prominent members of the Śrīvaiṣṇava community publicly objected to Lokācārya's teachings concerning the Bhāgavatas (those who stand in right relationship to the Lord). Lokācārya argues that the Bhāgavata transcends caste and even though he or she may be of the lowest caste, such a one is to be given the highest honor and service. The story goes that the complaint was taken up by Aḷagiya Maṇavāla Perumāḷ Nāyaṇār, in the presence of the Lord of Śrīraṅgam temple and the Lord Himself, through the priest, vindicated Lokācārya before the Vaiṣṇava community.

The central teaching of the *Śrīvacaṇabhūṣaṇa* is that the Lord, Himself and only, through the mediation of the ācārya, is the means to the ultimate well-being of the soul ; that, to this end, nothing is required of the soul except recognition of its essential nature and non-refusal of grace, and even these are the result of grace.

The authoritative texts for this teaching are the *Rāmāyaṇa* and the *Mahābhārata*—these itihāsas clarify the meaning of the Vedānta. Lokācārya also quotes liberally from the songs of Ālvārs, especially those of Nammāḷvār's *Tiruvāimolī*. Ālavandār's *Stotratatna* and the *Jitante Stotra* are referred to at several points, but there are no specific references or allusions to the teachings of Rāmānuja.

According to Lokācārya, the principal function of the *Rāmāyaṇa* and the *Mahābhārata* is to reveal the Lord as Himself

the *upāya* (the means) as well as *upeya* (the goal) for the soul and to reveal the Goddess as *puruṣakāra* (mediatrix) between the soul and the Lord. In numerous instances, the Lord as Rāma and as Kṛṣṇa shows Himself as *upāya*. Sītā reveals in herself the qualities necessary to *puruṣakāra*-hood, namely mercy, dependence upon the Lord and not being subservient to any one other than the Lord.

The problem of human life is set by the fact that the *jīvātman* (embodied soul), on the one hand, has accumulated numerous defects from which it cannot get free, and the Lord, on the other hand, is committed by His own will to reward and punish karma. The Lord desires communion with the soul, but cannot accomplish it. His concern for the welfare of the soul knows no bounds. Though surrounded with splendor in *Vaiṣṇava*, the Lord is without pleasure as His mind is always with those in bondage. Unable to bear the divorce between Himself and souls, He gives them bodies and organs of understanding and communication; He goes and dwells within them, embracing them like a mother embracing her sleeping child. To the soul, He may seem indifferent, but in actuality, He is trying every means of rescue, searching for one defect that can be exaggerated into a virtue, taking any opportunity to even imagine some small goodness which may be an excuse for His grace (381) Forgetting His perfection and independence. He comes tangibly into the midst of souls through His *arcāvatāra* (His presence in the icon) (38). In His *para*, *vyūha* and *untaryāmi* forms He is inaccessible like distant waters, beyond or beneath the earth; His *avatāras* as Rāma and Kṛṣṇa have come and gone; only as *arcāvatāra* in the temples is He easily accessible like water in deep pools (39). Even so, He cannot penetrate the *ahamkāra* surrounding the soul.

The soul desires communion with the Lord, but cannot rise above its karma. Without realising it, even the efforts which it makes toward reaching the Lord, those which scripture says are the means (*upāya*), stand against this attainment. By essential nature, the soul is *śeṣa* to the Lord, slave (*dāsa*) or servant (*aḍiyān*) existing only for the Lord's enjoyment :

Knowledge and bliss are also (qualities) of the self, but its distinguishing quality is *dāsyam*. (73)

When the bonds caused by *ahamkāra* are broken, the eternal name of the soul is *aḍiyān*. (77)

The Lord is *śeṣī*, master. One to serve whose purposes everything else exists. Thus, the soul's supreme well-being lies in surrendering everything to the Lord ; but this essential relationship is disallowed by karma. As long as the soul acts as if its well-being depends upon its own efforts, the Lord can do nothing but respond as a judge to its karma. And, no karma is great enough to warrant attainment of the Lord. In fact, it is not a matter of greatness—the attainment of the Lord depends simply on the soul's recognition of its own nature and this nature is denied by every self-assertion.

The situation requires mediation, an agent or go-between (*puruṣakāra*). Thus the Goddess steps between the judging father and the errant child to expose the karma-relationship for what it truly is, to assist the soul to relax, to surrender pride and self-effort and to call forth the Lord's tenderness. Scripture offers examples of the Goddess' mediating power, for instance, Sītā, although she had the power to destroy them, mediated on behalf of the demonesses who held her captive at the request of Rāvaṇa, telling Hanumān not to harm them ; again, she mediates for Vibhīṣaṇa by suggesting that he surrender himself to Rāma, requesting protection. Her power to mediate is passive, by her mercy she attracts the Lord.

The Goddess is the great model of mediation. In practical application, it is the ācārya or teacher who mediates on behalf of the soul and the Lord. The Lord Himself took this role as Kṛṣṇa, mediating between the Pāṇḍavas and the Kauravas, and mediating between Himself and Arjuna to whom as ācārya, He gave the great teaching, the "Last Word" (*caramaśloka*), to the effect that He alone is the means.

"—there is no way except the affection of the ācārya (*ācāryābhimāna*) for him whose self-conceit blocks the affection of the Lord." (443)

The ācārya is not himself the means ; he is only the instrument or channel of the Lord's grace.

"—the soul's essential attributes arise not from ourselves nor from others but by the grace of the Lord which comes by means of the grace of the true ācārya." (243)

The ācārya holds the key to self-knowledge (*ātmajñāna*) as he transmits the holy mantra (*tirumantiram*), the *Aṣṭākṣara*, *om namo Nārāyaṇaya* :

“The direct meaning of ‘ācārya’ is “one who teaches the great holy mantra, which removes *samsāra*.” (315)
 “...from having reached the ācārya, the holy mantra comes within one’s reach ; from having reached the holy mantra, the Lord comes within one’s reach and from having reached the Lord, the land of attainment (Vaikuṇṭha) comes within reach...” (97)

A mediator or ācārya is not absolutely necessary, as is evidenced by the fact that among the Ālvārs only Madhurakavi had an ācārya (namely, Nammālvār). However, the Ālvārs were exceptional individuals ; most embodied souls are incapable of surrendering themselves without assistance. Even seeking out an ācārya can be a source of pride and self-effort ; it is better that the ācārya himself takes the initiative, showering his affection (*abhimāna*) on the soul.

Surrender, throwing oneself down at the feet of the Lord (*prapatti*), is the natural disposition of the soul. It is essentially self-knowledge (*ātmajñāna*) and submission to being protected (*rakṣyatva-anumati*) and these are natural to the soul rather than added thereto by effort. *Prapatti* is thus not a means, and in as far as the embodied soul takes it as a means, the act is one of the defects which the Lord accepts or overlooks in taking the soul to Himself. There is no possibility of meriting grace ; on the contrary, it is the very demerit of the soul which commends it to grace. The problem of other means than the Lord, such as *bhakti* or *upāsana* facilitated by *karma* and *jñāna*, is that they encourage reliance on some kind of merit and are thus opposed to essential nature. Scripture (the Vedānta-texts) prescribes such means only in order to get the attention of wayward souls—like offering sugar-coated pills to the diseased.

That *prapatti* is the appropriate posture of the embodied soul and is effective for all persons irrespective of their ignorance, knowledge, devotion or station in life, is shown by numerous

examples in scripture ; Draupadī, Vibhīṣaṇa, the gopi Chintayanti, the bird Jāṭāyus, the elephant Gajendra, Lakṣmaṇa, etc. *Prapatti* is easy :

Being as it is, the effect of the soul's nature and suitable to the essential nature, it is easy, since it is accomplished by renunciation alone...(135)

Prapatti is easy because there are no limitations upon it as to time place or circumstances under which it is performed. Anyone is qualified. and, in fact, those who have the least to commend them, those humbled by the circumstances of their birth and their lack of learning, are far more likely to attain the Lord than those of high birth and great learning. *Prapatti* is easy, because the same Lord who is the goal of the soul, is also the means.

The Lord Himself turns the soul around, away from worldly pleasures and toward Himself. He accomplishes this at a particular time and place for each soul because He waits for an excuse, an opportunity to magnify some small, unintended goodness (*yādṛcchika-sukṛta*) as the basis of His rescue. Perchance a woman going to market happens to pass the temple, or a farmer chasing his cow, accidentally goes around His shrine, a gardener watering flowers unintentionally drops water on a tulasi plant. The proceeds of grace begin to show like sprouts in a field where no one planted seeds. The embodied soul becomes restless in samsāra, begins to ask questions about its origin and destiny and turns however slightly toward the Lord. Seeing the Lord (which is easy in His *arcāvātāra*) the soul begins to reflect on its ignorance and imperfection and the qualities of tranquillity (*sama*) and self-restraint (*dama*) begin to develop. From all this, the soul is attracted to the ācārya, the facilitator of *prapatti*.

The essential posture of the *prapanna* toward the ācārya, as toward the Lord and the Lord's people (the Bhāgavatas), is unflagging affectionate service (*kaiñkarya*). The true ācārya is full of compassion and empty of pride as he looks to his own teacher and the Lord rather than himself as the source of goodness. The *prapanna*, responding to his favour sees him as mother, father, wife,

sons, wealth, the mantra, the god, the fruit and the means. All of the duties, disciplines and rituals which others perform as necessary to mokṣa, the prapanna undertakes, not as a means, but as service in grateful response to the favour of the ācārya and the Lord. The nature of this service is dictated by *varṇāśrama-dharma* and the instructions of the ācārya. It is natural and uplifting rather than demeaning as the prapanna is gradually released from striving after reward and fearing punishment or failure.

Service of the ācārya grows into service of the Lord and service of the Lord blossoms into service of the Bhāgavatas. The Bhāgavata is any person who lives and serves in the grace of Lord. His status is determined not by name, caste, family or village, but solely by his relationship to the Lord. There are many who go about wearing the outward markings of the Bhāgavata, but like burnt-cloth they will be blown apart by the first winds of aversion of the Lord. A true Bhāgavata should be honored and served as equal to the ācārya and even superior to the Lord, in as much as his influence upon others is liberating. The greatest obstacles to surrender are pride and sensuality, casteism and offence to Bhāgavatas. The latter two derive from the former and are often closely related. Caste has nothing to do with one's status in the eyes of the Lord. Those of high birth who cast aspersions on Bhāgavatas who happen to be of low birth commit an intolerable offence. Scripture is full of examples of persons of low caste or even non-humans being graced by the Lord - witness Vidura, Dharma-vyādha, Śabarī, Cintayantī and Jaṭāyus. The Lord Himself has more than once manifested Himself in a low-caste form (Lokācārya does not explicitly say so, but as his brother Aṣṭāgiya Maṇavāḷa Perumāl Nāyaṇār points out obvious examples are Kṛṣṇa, a cowherd and Nammālvār, a Śūdra). Living in grace does not promote frivolity or immorality. On the contrary, the Bhāgavata not only refrains from what scripture prohibits but refrains as well from the pleasures scripture permits; for instance, the Bhāgavata refrains not only from illicit sexual relations but also from those which *dharma* permits. The grace of the Lord, mediated through the ācārya inculcates in the disciple, non-violence, non-stealing, non-lying and the non-grasping of others' wives. A true disciple renounces all worldliness and association with those who are oriented toward the world.

The *Śrīvacanabhūṣaṇa* is not a systematic treatise ; it is more a collection of discussions on various topics. Sometimes the logic of the relationship between one topic and another is set forth and sometimes it is not; for instance, the transition from the Goddess as *puruṣakāra* to the ācārya as *puruṣakāra* is never explicitly stated. Nonetheless, there is a basic consistency in Lokācārya's theological position.

It may appear problematic that certain things are required of embodied souls, such as self-knowledge, surrender and the taking of an ācārya, and yet that no human effort conditions the Lord's grace. This kind of question is raised in a number of different contexts. The answer consistently is that all that which appears to require self-effort, self-assertion, is in actuality the action of the Lord—the entire drama of bondage and liberation is the Lord's own doing and enjoyment. The Ālvārs pose a problem in this regard as they appear to strive toward attaining the Lord. Lokācārya argues that this is only the Lord moving them to greater heights of devotion and service. A more difficult issue arises when one asks, "If salvation is by grace alone, why is it only for certain souls at certain times? Why not for all souls at one instant?" One answer to this query is simply that the salvation of the soul is the Lord's enjoyment and the Lord enjoys as He wills. The response that Lokācārya seems to prefer that the Lord waits for an excuse—He moves on the basis of unintended good deeds (*yādṛcchika sukṛta*). This may amount to saying that the matter is beyond our understanding. Indeed, Lokācārya argues, one should look to what is before him (water in the hand), namely the *arcāvatāra* and the ācārya, rather than that which is far removed (water in the clouds or rivers), namely the Lord Himself.

The Ālvārs pose other problems for Lokācārya. First, they, on numerous occasions, bless the Lord or seek to protect Him with *maṅgalāśāsana* (protective benediction), an action which would seem inappropriate for a *śeṣa*. But he points out that there are numerous examples of such protectiveness, such as Guha and Lakṣmaṇa attempting to protect Rāma, and, it is no more than the natural spontaneous outpouring of one who seeks the continued welfare of the Lord upon whom his life so crucially depends. Another difficulty posed by the experiences of the Ālvārs is the fact

that these prapannas speak of moments of mutual love between the soul and the Lord—equality in embrace, even loss of essential identity as *śeṣas*, in the ecstasy of divine experience. Lokācārya's conclusion is that, indeed, at a certain stage, even *śeṣatva* becomes restrictive, like the ornaments of a lady when her lover would embrace her. *Śeṣa-śeṣi* is transformed into fully mutual enjoyment and this is not to be considered as perverse or detrimental to the well-being of the soul. Once the way is opened by the surrender of the soul, the Lord takes the soul, body and all—lovers embracing do not mind sweat and dirt on the body.

It may be useful in estimating the extent of Pīlīai Lokācārya's contribution to Vaiṣṇava thought, to briefly compare the main feature of his theology with the theology of Rāmānuja, one hundred and fifty years earlier. Rāmānuja's chief aim is to establish that the Vedānta teaches the highest Brahman as *saguṇa*, Supreme Person (*paramapuruṣa*), and the individual soul and the non-sentient universe as the body of the Supreme (*śarīra-śarīri-bhāva*), distinct yet not separate, the soul existing as *śeṣa* to the Lord who is *śeṣi*. Following the Upaniṣad-s and the *Bhagavadgītā*, he teaches that the goal of the soul is enjoyment of the Lord (*bhagavadanubhava*) and the means (*upāya*) to this enjoyment is knowledge which has reached the form of bhakti (*bhaktirūpāpannamjñānam*). This bhakti has the form of meditation (*upāsana* or *dhyāna*) and is assisted and supported by the performance of certain karmas :

And the only means to obtain Brahman has been stated to be intense devotion which has the form of continuous meditation which has reached the state of vivid perception immeasurably and overwhelmingly dear, accomplished by firm adherence to bhakti supported by one's own karma, based on knowledge of the real obtained from scripture.¹

This bhakti is not the direct means to the attainment of Brahman. The soul must be chosen by the Lord (*Kaṭha Upaniṣad* 2. 23) ; but the Lord chooses only those who are extremely dear to Him by the fact of their devotion. Rāmānuja expounds a doctrine of co-operative grace. The Lord is ultimately in control, but He

¹ Rāmānuja, *Vedārthasaṅgraha*

controls as the One who permits or consents (*anumantṛ*). He permits those who are well disposed toward Him to increase in bhakti and He permits those who are ill disposed to fall away even further. We may say that Rāmānuja holds human effort and divine grace in tension with each other. As bhakti requires a knowledge of the Vedas and the performance of Karmas peculiar to the twice-born castes, the Śūdra and others are excluded from the possibility of attaining to Brahman.

Lokācārya builds on Rāmānuja's doctrines of the Supreme Person and *śeṣa-śeṣi-bhāva*, but immensely enhances the status of the Lord. Śeṣa is now defined as *dāśya* (slave), primacy is given to the Lord's enjoyment of the soul rather than the soul's enjoyment of the Lord, and the Lord Himself is the sole and entire means by which He is to be obtained. The goal of the soul is service of the Lord (*bhagavatkaṇkara*) rather than enjoyment of the Lord (*bhagavadanubhava*). The posture of the soul toward the Lord is surrender rather than energetic effort in the performance of karma and meditation. Vivid mental perception of the Lord in yoga gives way to the actual and full presence of the Lord in the *arcāvatāra*. Rāmānuja envisages the role of the ācārya as that of one who gives instruction in the Vedas and the modes of meditation therein prescribed. For Lokācārya, the ācārya is a much more powerful figure, a mediator (*puruṣakāra*) between the soul and the Lord, one whose primary task is to instruct in the secrets (*rahasya*) carried by the Holy mantra (*tirumantram*). Rāmānuja speaks of neither the Goddess nor the ācārya as *puruṣakāra* and his prescriptions for the well-being of the soul do not include māntric rahasyas. Lokācārya opens the way to salvation for all persons, whereas Rāmānuja's upāya was intended only for the twice-born.

This summary comparison of Rāmānuja and Lokācārya is brief and no doubt leaves loose ends, but may serve to point out that Lokācārya's theology represents a significant development beyond that of Rāmānuja. The key differences appear to derive from the scriptural sources upon which each of them relies. Rāmānuja is a Vedāntin, in the strict sense of the term, and a Bhaktiyogin—he relies almost exclusively upon the Upaniṣads and the *Bhagavadgītā*. Lokācārya is a Bhāgavata and a prapanna—his primary sources are the *Rāmāyaṇa*, the *Mahābhārata*, the hymns of

the Ālvārs, and, standing in the background, the Pāñcarātra Āgamas. Even his use of the *Rāmāyaṇa* and the *Mahābhārata* is inspired by the hymns and the Āgamas.

Lokācārya does not subdivide the *Śrīvacanabhūṣaṇa* by topics or chapters. The reader may find the following topical outline of use in overviewing the work. I have given only the major sub-topics under each primary heading.

- 1-14 : The Importance of the *Rāmāyaṇa* and the *Mahābhārata*.
 - 6-13 : *Puruṣakāra*
 - 14 : *Upāya*.
- 15-22 : The Defects of the Embodied Soul and Their Acceptance Through *puruṣakāra* and *upāya*.
- 23-33 : No Special Conditions for *Prapatti*.
 - 24 : Except One, the Ultimate Object.
- 34-40 : *Arcāvatāra*, the Appropriate Object.
- 41-54 : The Three Persons Fit to Perform *Prapatti*.
 - 47-54 : The Bhakti of the Ālvārs.
- 55-150 : *Prapatti* is Not a Means
 - 60-69 : Only *ātmajñāna* and non-denial are necessary.
 - 73-79 : These are of the essential nature of the soul.
 - 80-19 : No self-exertion is necessary.
 - 115-133 : The Danger of Other Means.
 - 134-150 : *Prapatti* is easy.
- 151-159 : The Need for Mediation.
- 160-176 : The Love-Relationship Between Soul and Lord.
- 177-191 : There is no Goodness Except the Lord's.
- 192-243 : The Bhāgavata.
 - 192-204 : Offence against Bhāgavatas.
 - 205-223 : No caste-requirement for receipt of grace.

- 221-226 : Bhāgavatas to be treated with great respect.
- 226-242 : Bhāgavata-status transcends caste.
- 243 : Advice to those who would be Bhāgavatas.
- 244-258 : *Maṅgalāsāsanam*-Appropriate to and Compatible with Essential Nature.
- 249-256 : Ālṅvārs are prominent examples.
- 259-274 : Developing the *Ātmaguṇa-s*.
- 259-262 : Association with Bhāgavatas is beneficial.
- 263-274 : The orientation and fate of those who are ill disposed.
- 275-287 : *Kaiṅkarya* to the Lord and the Ācārya.
- 288-294 : The Stages Leading up to *Kaiṅkarya*.
- 295-367 : The Ācārya, the Śiṣya and their Relationship.
- 295-307 : The attributes of a *prapanna*.
- 308-320 : The attributes of the ācārya.
- 321-367 : The ācārya-śiṣya relationship.

SRIVACANA-BHUSANA

THE ORNAMENT OF SAYINGS

1. Vedārtta maṣṭiyiṭuvatu smṛuti-itihāsa-purāṇaṅkalālē.

1. The meaning of the Veda-s is brought to completion by means of the Smṛti-s, Itihāsa-s and Purāṇa-s.
2. Smṛtiyālē purvapākattilartham aṣṭiyiṭakkaṭavatu; maṣṭrai yiraṇṭālum uttara pākattilartham aṣṭiyiṭakka-ṭavatu.
- 2 The meaning of the earlier portion (of the Veda-s) is established by Smṛti; the meaning of the later portion is established by the other two (Itihāsa-s and Purāṇa-s).

The earlier portion is the Karma-Kāṇḍa or that dealing with rituals; the latter portion is the Jñāna-kāṇḍa or Vedānta, dealing with knowledge. Lokācārya addresses himself to the meaning of the latter.

3. Ivai yiraṇṭilum vaittukkoṇḍu itihāsam prabalam.
3. Of these two (Itihāsa-s and Purāṇa-s), Itihāsa-s are more important.
4. Attālē atu muṣṭpaṭṭatu.
4. On account of this, they are placed first (in the compound).
5. Itihāsaḡreṣṭhamāna śrīrāmāyaṇattāl ciṟaiyiruntavalēṟṟaṅ collukiṟatu; mahābhārattatāl tutupuṇavaṇṇēṟṟaṅ collukiṟatu.
5. In the most excellent Itihāsa, the *Rāmāyaṇa*, is stated the greatness of the one-who was imprisoned; in the *Mahābhārata* is stated the greatness of the one who went as messenger.

The central focus of the *Rāmāyaṇa* is the Goddess Sītā who was imprisoned by Rāvaṇa. The central focus of the *Mahābhārata* is Krishna who went as messenger to Duryodhana on behalf of the Pāṇḍavas.

6. Ivaṃyiraṇḍālum puruṣakāraivaibhavamum upāyavai-bhavamum collirāyirru.

6. These two (Itihāsa-s) establish the greatness of the *puruṣakāra* and the greatness of *upāya*.

Puruṣakāra, 'the maker of the puruṣa', signifies the mediator between the soul and the Lord; *upāya*, 'the means' to *mokṣa*.

7. Puruṣakāramāmpotu krupaiyum pāratantryamum ananyārhatvamum veṇum.

7. (The qualities) essential to the *puruṣakāra* are mercy, dependence (upon the Lord) and not being subservient to another (other than the Lord).

8. Pirāṭṭi muṇpaṭappirintatu taṇṇuṭaiya krupaiyai veḷiyiṭukaikkāka. Naṭuviṇ pirintatu pāratantryattai veḷiyiṭukaikkāka. Anantaram pirintatu ananyārhatvat-tai veḷiyiṭukaikkāka,

8. The Goddess' first separation revealed her mercy. Her dependence (on the Lord) is revealed in the middle separation. The final separation revealed her not being subservient to another.

Sītā is separated from Rāma three times; (1) when abducted by Rāvaṇa and taken to Śrī Laṅkā; (2) when Rāma sent her to the forest to undergo the fire-ordeal; and (3) when she left the earth at the end of the *avatāra*. She shows mercy by not exercising her power over the demons who have imprisoned her. She shows

derendence on her Lord by being obedient to Him without question when He suggests that she might be impure by reason of her imprisonment. Finally, she shows herself as not being subservient to anyone other than her Lord when she desires to leave the earth and Rāma at the time the *avatāra* is finished.

9. *Samśleṣa viśleṣaṅkaḥiraṇṭilum puruṣakāratvam torṭum.*
9. *Puruṣakāra-hood* is manifested in both union and separation.
10. *Samśleṣa tacaiyil Iḡvaraṅṇaittiruttum ; viśleṣatacaiyl cetanṅṇit tiruttum.*
10. In the state of union (of the Goddess and the Lord), there is rectification of the Lord ; in the state of separation, there is rectification of sentient beings.

While in union with Her Lord, the Goddess influences the Lord on behalf of the soul ; while separate from the Lord She influences the soul to move toward the Lord.

11. *Iruvariyyum tiruttuvatum upadeḡattāle.*
11. The rectification of both (the Lord and the soul) is by means of counsel.

The Goddess influences only by counsel, not by command.

12. *Upadeḡattāle iruvaruṭaiyavum karmapāratantryaṅ kulaiyum.*
12. By counsel, the dependence on karma of both (the Lord and the soul) is removed.

Apart from the mediation of the Goddess, the embodied soul (*jīvātman*) believes its welfare to depend upon good and bad deeds (*karma-s*) and the Lord stands committed to reward and punish such *karma*. The good counsel of the Goddess assists the soul and the Lord in laying aside this *karma-relationship*.

13. Upadeśattāle mīlātapotu cetanaṅgai aruḷāle tiruttum, iṣvaraṅgai aḷakāle tiruttum.
13. If not rectified by counsel, the soul is rectified by grace ; the Lord is rectified by (the Goddess') beguiling charms.
14. Aṅiyāta vartteṇ'kaḷiyāṭaiya aṅivittu ācārya krutyattaiyum puruṣakāra kṛtyattaiyum upāya kṛtyattaiyum tāṅ yēṇṭṭuk keḷḷukaiyāle mahābhāratattil upāya vaibhavamum colliṇṇāyirru.
14. The greatness of *upāya* is demonstrated in the *Mahābhārata* by Kṛṣṇa's taking upon Himself the duty of ācārya, making known completely the meanings which were unknown and (showing Himself) as *puruṣakāra* and *upāya*.
As ācārya, Kṛṣṇa is teacher, mediator and means for Arjuna, instructing him, mediating between Himself and Arjuna and showing Himself to be the only means to ultimate well-being.
15. Puruṣakārattukkum upāyattukkum vaibhavamāvatu doṣattaiyum kuṇahāniyaiyum pārttu upekṣiyātaṭaḷavaṇṇikke aṅkikārattukku avai taṇṇaiye paccaiyākkukai.
15. The greatness of *puruṣakāra* and *upāya* lies in not merely disregarding (the soul's) defects and lack of merit, but also in making these the very basis for the acceptance (of the soul).
16. Iraṇṭu miraṇṭuṅ kulaiyaveṇumeṇṇirukkil iraṇṭuk-kumiraṇṭum uṇṭāyirratām.
16. If it be said that it is necessary to remove both of these (the defects and lack of merit), then both become (the Lord's).

If the Lord refuses to accept the soul with its defects and lack of merit, then the Lord Himself suffers defect and lack of merit.

17. *Irantaṁ kulaintateṇ irukkil ittalaikkirantaṁ uṇṭāyir-
ratām.*

17. If the soul thinks that the two (defects and lack of merit) are removed (before acceptance) then these (defects and lack of merit) are the soul's, indeed !

It is a positive defect for the soul to think that its acceptance by the Lord is through the removal of its defects ; it is a lack of merit for the soul to fail to consider its own lowliness and the greatness of the Lord.

18. *Rākṣasikaḷ doṣam prasittam.*

18. The defects of the demonesses are well-known.

Sītā, imprisoned in the Agōka garden by Rāvaṇa was cruelly treated by the Rākṣasī-s. Yet, she pleaded with Hanumān not to harm them, thus mediating for them on the very basis of their defects.

19. *Jitendriyaril talaivaṇṭāy āstikākresaraṇṭāy “keśava-
yātmā” eṇṇu kruṣṇaṇṭukku tāraṇṭāyirukkiṇa
arjunaṇṭukku doṣamēṇṇil bandhukkaḷ pakkal
snehamum kāruṇyamum vatapītiyum.*

19. The defects of Arjuna, the sustainer of Kṛṣṇa, the “intimate friend of Keśava”, foremost of believers, Lord of conquerers of the senses, were, for example, compassion for and attachment to relatives and fear of killing them.

Even Arjuna had his defects, and these very defects became the basis for Kṛṣṇa's acceptance of him.

20. *Draupatīparipavāṇkaṇṭiruntatu kruṣṇāpiprāyattāle
pratāna doṣam.*

20. In the opinion of Kṛṣṇa, the main defect of Arjuna was the fact that he was indifferent to the insult of Draupadī. Arjuna and his brothers stood by while Draupadī was insulted by Duśśāsana, who tried to pull her clothes off in front of all assembled.

21. *Pāṇḍavarkaḷaiyum nirasikka prāptamāyirukka, vai-
tatu, draupadiyuṭaiya maṇḡaḷasutrattukkaka.*

import is that the place and time for *prapatti* are whenever and wherever one is moved to undertake it.

27. Ivvarttam mantraratnattil prathamapadattile suspaṣṭam

27. The meaning of this is clear in the first word of the jewel of manira-s.

The reference is to the Dvaya Mantra, the mantra of *prapatti*: “Śrī naṁ nārāyaṇācarāṇau, śaraṇam prapadye; Śrī mate nārāyaṇāya namaḥ”. The first word, “śrīmat”, bears reference to both the Lord (the *upaya*) and the Goddess (the *puruṣakāra*), in eternal relationship, and thus there is no condition as to the time and place appropriate for *prapatti*.

28. Prakāra niyatiyillaiyeṇ ṭṭimiduṁ eṇṇu-kāṇalām.

28. It could seen everywhere that there is no condition regarding the mode of performing (*prapatti*).

29. Traupadī snātaiyāy nre prapattipaṇṇiru; arjunaṇ nī-ar naṭuvēyire ivvartaṇ keṭṭalu.

29. It was in an impure state that Draupadī performed *prapatti*; Arjuna listened to the meaning of this (*prapatti*) while in the midst of vile persons.

Draupadī took refuge in Kṛṣṇa as Duśśāsana insulted her by trying to remove her clothes at the court of Duryodhana. At this time, Draupadī was impure by reason of menstruation. Kṛṣṇa gave Arjuna the instruction on *prapatti*, i.e. *Bhagavadgītā* 18.66, on the battle-field, surrounded by impure persons.

30. Ākaiyāl ṣuttiaṣuttikaṭiraṇṭum teṭaveṇṭā, iruntapaṭiye adhikāriyāmitta ṭṭi.

30. Therefore, it is not necessary to look to either purity or impurity: whatever the state, in that state there is fitness.

31. Ivvitattile vēlvēṭṭippillaiḱkup piḱḱai aruḱcēyṭa
vārttaiyai smarippatu.

31. One is reminded of the word of (Nam) Pillai to Vēlvēṭṭi-
pillai in this matter.

Nampillai is the teacher of Pillai Lokācārya's
father. He is reported to have said, "For a pure
person, impurity is not necessary ; for an impure
person purity is not necessary."

32. Atikārinīyamam'ṇṇikke yoliṇṭapaṭi y'ṇṇ'ṇṇil,
tarmaṭṭrāṭikalum traupadiyum kākamum kāliyan-
um śrikajentrālvāṇum śrīvipīṣaṇālvāṇum perumā-
ḱum ilaiyaperumāḱum toṭakkamāṇavarkaḱ śaraṇam
pukurukaiyāle atikārinīyamamillai.

32. That the condition of fitness is not required has these
examples :

Dharmaputra and his brothers (the Pāṇḍavas); Draupadī, the
crow (kākāsura), kāliyan (the serpent), Gajendra Ālvāṇ (the
elephant), the Lord (Rāma), the younger Lord (Lakṣmaṇa),
and others; as these had entered upon refuge, there is no
prerequisite fitness for it.

All of the above-mentioned undertook *prapatti*.

33. Palaniyamam'ṇṇikke yoliṇṭapaṭi y'ṇṇ'ṇṇil; tarma-
ṭṭrāṭikaḱukkup palam rājyam; traupatikkup
palam vastram; kākattukkum kāliy'ṇṇukkum palam
prāṇam; śrīgajendrālvāṇukkup palam kaṇkariyam;
Śrīvipīṣaṇālvāṇukkup palam rāmaprāṭi; perumā-
ḱukku palam samudrataraṇam; ilaiya perumāḱukkup
palam rāmānuvṛtti.

33. The absence of condition pertaining to fruit is illustrated
by the following : kingdom as the fruit for Dharmaputra
and his brothers ; clothing as the fruit for Draupadī ;
life-breath as the fruit for the crow and Kāliyan ; service
as the fruit for Gajendra ; the obtainment of Rāma as the
fruit for Vipīṣaṇa ; the crossing of the ocean as the
fruit for the Lord and constant attendance on Rāma as
the fruit for the younger Lord.

Each of the above sought different fruits as the result of their *prapatti*. The Pāṇḍavas sought the aid of Kṛṣṇa in retrieving their kingdom. The asura, who desiring to make love to Sītā took the form of a crow, although he pecked at Sītā and caused bleeding, was spared by Rāma when he took refuge with Him. Rāma Himself performed *prapatti* to Varuṇa, king of the ocean seeking assistance in crossing the ocean to Śrī Lankā.

34. Viṣayaniyamamāvatu kuṇapurttiyullaṇṇaviṭame viṣaya-mākai ; purttiyaḷḷatum arccāvatārattile.
34. As there is the condition regarding ultimate object, the object should be one having fullness of qualities ; there is such fullness in the *arccāvatāra* (the presence of the Lord in icons).
35. Ālvarkaḷ palaviṭaṇkaḷilum prapatti paṇṇirum arccāvatārattile.
35. The Ālvars, in many places, performed *prapatti* to the *arccāvatāra*.
36. "Pūrṇam" eṇ'kaiyāle yellakuṇṇaṇkaḷum puṣkalaṇkaḷ.
36. (As the Upaniṣads speak of) "*pūrṇam*" (perfection), this means all qualities in a copious measure.
The Upaniṣads say that the ultimate object should be *pūrṇam*.
37. Prapattikkapekṣitṇaḷḷa saulapyātikaḷ iruṭṭaṇṇaiyil viḷakkuppole prakācippadiṇke.
37. (The qualities of) accessibility (saulabhya) and others (such as excellence of disposition and tenderness), requirements for *prapatti*, shine here (in the *arccāvatāra*) like a light shining in a dark room.
38. Purttiyaiyum svātantryattaiyum kulaittukkoṇṇu tōṇṇai anātarikkīravarkaḷait tāṇṇitarittu niṇkiṇaviṭam.
38. Unmindful of both (His) fullness and (His) independence, He (the Lord) appears here (in *arccāvatāra*), Himself caring even for those who are indifferent to Him.

39. Pukatajalam polē antaryāmitvam; āvaraṇajalam polē paraivam; pārkaṭalpolē vyukam; perukkāru polē vipavāṅkal; aṭile tēṅkiṇṇamēṭukkuḷ pole arcāvatāram.
39. The *antaryāmitva* (the Lord dwelling within the heart) is like waters deep in the earth (not easily accessible); the *paraiva* (the transcendent Lord) is inaccessible like the oceans surrounding the earth; *vāṇha* (fourfold manifestation as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha) is (inaccessible) like the milk-ocean; the *vibhava* (*avatāra*) is like rivers only periodically in flood (but now dry), *arcāvatāra* is like the deep pools in such rivers, easily available for use at all times.

These five forms of the supreme reality are set forth and elaborated in the *Pāñcarātra* Āgamas.

40. Itutāṇ ṣāstrāṅkaḷāl tiruttavonṇāte, viṣayāntarāṅkalile maṇṭi vimukarāyppōrum cētavarukku vaimukyattai māṇṭi ruciyai viḷaikkakkaṭavatāy, ruci piṇṇatāi upāyamāy, upāyaparigraham paṇṇiṇāl pokyamumāy irukkum.
40. To the soul uncorrected by the scriptures, distracted by other objects, and continuing in aversion, this (*arcāvatāra*) indeed, produces a taste which converts his aversion; having produced a taste it becomes a means (*upāya*) and after the means has been grasped, it stands as an enjoyment.

Prapatti is well served by the Lord's presence in an easily accessible tangible object and *arcāvatāra* provides such an object.

41. Itil prapattipaṇṇum atikārikaḷ muvar.
41. Three (kinds of) persons are fit to perform *prapatti* to the Arcā.
42. Ajñarum, jñānatikarum, paktiparavaṣarum.
42. The ignorant, the one having superior knowledge and the one who loses himself in devotion.
43. Ajñānatāle prapannar asmatātikaḷ; jñānatikyattāle prapannar purvācāryarkaḷ; paktipāravaṣyattāle prapannar ālvarkaḷ.

43. People like us are *prapannas* on account of ignorance; the former *ācāryas* are *prapannas* on account of superior knowledge; the *Ālvārs* are *prapannas* by the ecstasy of devotion.

There are those who surrender to the Lord because they lack understanding of any means to mokṣa. There are those such as Nāthamuni, Yāmūnācārya and Rāmānuja who surrender either because they understand and what they understand is that the Lord is the only means or because they realize that there is no salvation through mere knowledge. And there are those whose extreme devotion moves them to surrender.

44. Ippaṭic collukīratum ūṛṛattaippaṛṛa.

44. It is said thus by reference to the primary characteristic (of each).

All the three characteristics are present in *pra-*
pannas, but one is primary for each individual.

45. Immunṛum munṛu tatvattaiyum paṛṛivarum.

45. These three (kinds of *prapannas*) are related to three *tattva*-s (realities).

The three *tattva*-s are *acit* (non-sentient matter), *cit* (sentient beings) and *iśvara* (the Lord). Ignorance is the quality of *acit*; knowledge is the quality of *cit* and devotion is related to *iśvara*.

46. "Enṇāṇ ceykēn" eṇkiṛavṛattil immuṇṛumuṇṭu.

46. All these are included in, "What can I do ?"

The reference is to Nammālvār's *Tiruvāimoli* 5. 8. 3: "What can I do ? Who is going to protect me ? What are you doing to me ? I don't have

any desire for anyone except you, O Lord reclining in Kumbhakonam surrounded by a compound-wall full of artistry ! Whatever days there are in my life-time, let them be spent at (your) feet. Please see that these days are spent grasping at your feet !'

Here the Ālvār at first expresses ignorance ; he recognises that the Lord has given him the knowledge that He only is the means ; and finally he indicates his consuming devotion toward the Lord.

47. Aṅku oṇṇaippaṇṇi yirukkum.
 47. There (in that passage) it concerns one (characteristic) in particular (i.e. devotion).
 48. Mukkyam atuve.
 48. That is primary.
 49. "Avidyātaḥ" eṇṇkiṇa ślokattile immuṇṇnm collīṇu.
 49. These three are mentioned in the verse beginning, "By ignorance....."

From a casual composition of Bhaṭṭar :

"The blessed sage Śaunaka explained the inner meaning of the mantra called Jitāntā 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 end.'"

50. "Idam śaraṇamajñānām".
 50. "This is the refuge of the ignorant"

There is also this verse in the *Lakṣmi Tantra* (17, 100): "This is the refuge for the ignorant, for the wise, for those who desire to cross (the ocean of *saṃsāra*) and for those who desire immortality."

51. **Bhaktitaṇṇile avastāpedam piṇṇantavāre itutāṇ kulaiyak kaṭavatāyirukkum.**

51. When devotion reaches a certain stage, it (*prapatti*) may indeed collapse.

52. **Taṇṇaip pēṇavum paṇṇum tarikkavum paṇṇum.**

52. And it may also induce one to attempt to nourish and sustain himself.

Out of extreme devotion, one may, like the Ālvārs, do things which are not compatible with *prapatti*; such as straining to get the Lord or turning away from Him when He delays his appearance. Examples of this are *Periyālvār Tirumoḷi* 3.7.8 and *Tiruvāiymoḷi* 6.2.2. In the former, Periyālvār portrays a young woman who has lavishly beautified herself in the hope of attracting the Lord. In the latter, Nammālvār speaks as a lady hurt by her lover's delay in coming. When the lover (the Lord) does arrive she tells Him to go away, to go to his other ladies, so charming and enjoyable.

53. **Inta svapāva viṣeṣaṇkaḷ kalyāṇa guṇaṇkaḷilum tiruccaraṇkaḷilum tirunāmaṇkaḷilum tirukkuḷalocaiyiluṇ kāṇalām.**

53. These natural dispositions may be seen with regard to the impact of the auspicious attributes, the divine weapons, the divine names and the sound of the divine flute.

It is only natural that such reactions should occur among devotees enraptured by the divine attributes, etc., however.

54. **Itutaṇṇaippārttāl piṭāvukkup putraṇeluttuvāṇkumāpolē yiruppatcṇru.**

54. When one looks at this, it appears to be like a son asking his father for a written undertaking of protection.

The basic relationship of soul and Lord guarantees the Lord's protection to the soul ; thus, seeking assurances of protection, is like a son asking his father for an insurance policy. Such a reaction is inappropriate but understandable in the light of the Ālvārs' devotion.

55. Itu taṇṇakku svarūpam taṇṇaip porātoḷikai.

55. The essence of this (*prapatti*) is in not tolerating itself. *Prapatti* is not to be taken as a means.

56. Aṅkam taṇṇaiyoḷintavaṇṇaip porātoḷikai.

56. Its ancillary is not tolerating anything other than itself.

Prapatti, unlike a means, such as *bhaktiyoga*, does not have any assisting factors (*aṅga*).

57. Upāyam taṇṇaip porukkum.

57. The *upāya* tolerates itself.

The Lord as *upāya* needs no assistance.

58. Upāyāntaram iraṇṭaiyum porukkum.

58. The other *upāya*-s tolerate both (a means and an end).

59. Itu iraṇṭaiyum porātu.

59. This one tolerates neither (a means or an end).

The lord being the means, the means and the end are the same.

60. Palattukku ātmajñānamum apratiṣetamume vēṇṭuvatu.

60. Only knowledge of self and non-denial are needful to the fruit.

These are the only requirements for *prapatti*.

61. Allātapātu pantattukkum pūrtikkum kṛttaiyām.

61. If this is not so, it will be a defect to the relationship (of the soul and the Lord) and (the Lord's) perfection.

Knowledge of the self is knowledge of one's being *śeṣa* to the Lord. A *śeṣa* is one who exists solely to serve the purposes of another. The Lord, *Śeṣī*, is one to serve whose purposes all else exists. Thus, the only requirement for salvation is that the soul assumes its natural disposition toward the Lord; any other requirement would be a fault.

62. *Āpattaip pōkkikkollukīromeṇṇu pramittu attai viḷaitukkollā toḷikaiyē vēṇṭuvatu.*
62. Under the erroneous impression of warding off one's calamity (through self-effort), one should not cause calamity by trying to avoid it.
63. *Rakṣaṇattukkapekṣitam rakṣyatvānumatiye.*
63. What is needful for protection is just submission to being protected.
64. *Ellā vupāyattukkum potuvākaiyālum, caitanyakārya-mākaiyālum, prāpti tacaiyilum anuvarttikaiyālum, svarupātīrekiyallāmaiyaalum acitvyāvrutṭa veṣattai sātanamākkavōṇṇātu.*
64. This activity (submission to protection), which is an act of that which is different from the non-sentient, cannot be considered a means since 1) it is common to all *upāyas*; 2) only sentient beings can undertake it; 3) it is present even in attainment; and 4) it is not against the essential nature (of the soul).
65. *Acitvyāvruttikku prayojanam, upāyattilupakārasmrutiyum upeyattilukappum.*
65. The reason why sentient being is different from the non-sentient is that (in the sentient) there may be constant remembrance of the assistance given by the *upāya* (the Lord), and enjoyment of the attainment (of the Lord).

66. “Uṇṇaṇṇattal eṇṇiṇaintiruntāy” eṇṇikīrapaṭiyē prāp-
tikku upāyam avaṇ niṇaivu.

66. In the text, “What are you thinking in your mind?.....”,
His (the Lord’s) thinking is the means of attainment.

The reference is to Tirumaṅgai Ālvār’s *Periya Tirumoli*
2.7.1, wherein the Ālvār, playing the role of a mother,
is pondering the helpless condition of her daughter,
who is enraptured by the Lord:

“A girl whose face is like the shining, brilliant
moon, she who was born of the nectar of the
lilies, a charming girl of the Kolli hills, even
though she knew that this Goddess is seated on
your chest, she was still having an attachment
(for you); tell me, O Lord, what have you been
thinking in your mind, about this girl who has
made supplication at Your feet?”

67. Atutāṇeppōtumūtu.

67. That, indeed, is at all times.

The Lord is thinking of the soul at all times and
it is this thought that is the Lord’s grace to
salvation.

68. Atu palippatu ivanṇiṇaivu māriṇāl.

68. When one’s thought is changed, it (the Lord’s thought)
has fruition.

When the sentient being gives up the thought that
it is able to protect itself, then the Lord’s grace
floods in upon it.

69. “Antima kālattukut taṇcam-ippōtu taṇcamēṇen kira
niṇaivu kulaikai” eṇṇu jīyararuḷicceyvar.

69. Naṇḷiyar has said, “The refuge at the time of death ‘is
to give up the thought, ‘What is our refuge?’”.

One of Naṇḷiyar’s disciples, about to die, asked
him, “What is our refuge?” Toward the Lord,
sentient beings should be passively dependent like
the non-sentient.

70. Prāptāvum prāpakāṇum prāptikkuḷukappāṇumavaṇe.
70. He (the Lord) is the one who attains, the one who effects the attainment and the one who gets joy upon attainment.
71. svayatna nivrutti pāratantrya palam; svaprayojana nivrutti śeṣatva palam.
71. The fruit of dependence (on the Lord) is the cessation of self-exertion; the fruit of śeṣa-hood is the cessation of self-aim.
72. Paraprayojana pravrutti prayatnapalam; tatviṣayaprīti caitanya palam.
72. The fruit of (the soul's) continued exertion is the working of the Supreme one's purpose; the fruit of sentience is That One's enjoyment.

It may be asked, "Is it not impossible for embodied souls to give up all action"?— the reply is that the action of the soul is the Lord's own purposing, the enjoyment of attaining the Lord is the Lord's own enjoyment.

73. Ahamartattukku jñānānandaṅkaḷ taṭastameṇṇumpaṭi dāsyamiṇe antaraṅka nirūpakam.
73. Knowledge and bliss are also (qualities) of the self, but its distinguishing quality is *dāsyam* (servanthood, slavery).
- Knowledge and bliss are qualities common to the soul and the Lord; servanthood distinguishes the soul as Lordship distinguishes the Lord.
74. Itutāṇ vantarīyaṇṇu.
74. This, indeed, is not imposed (upon the soul) from the outside.
- That is, it is natural to the soul.
75. Svātantryamum anyāśeṣatvamum vanteṇi.
75. Independence and all allegiance (*śeṣatva*) to another (other than the Lord) are foreign (to the soul).

76. Śeṣatvavirodhi svātantryam; tacceṣatvavirodhi tatīlara-
śeṣatvam.
76. Independence obstructs allegiance (to the Lord); allegiance
to another obstructs allegiance to That One (the Lord).
77. Ahaṅkāramākīra ārpaittuṭaittal ātmāvukkaliyātapar
aṭiyāgeṇṇire.
77. When the bonds caused by pride (*ahaṅkāra*) are broken,
the eternal name of the soul is 'servant' (*aṭiyān*).
78. Grāmakulātikaḷāl varum per anarttāhetu.
78. Reference to the name of village, family and the like is
cause for calamity.

Naming oneself with reference to village, family
or caste is a mark of *ahaṅkāra* and veils that
which is essential, e.g. servanthood.

79. "Ekāntī vyapadeṣṭavyaḥ".
79. "Ekāntī (He who is one-minded) should be defined".

From the *Pāñcarātra Āgama-s*: "Ekāntī is not to
be defined with reference to village and family; it
is rather that every thing belonging to this one
is to be defined with reference to Viṣṇu."

80. Upāyattukku, pirāṭṭiyaiyum traupatiyaiyum tiruk-
kaṇṇamaṅkaiyāṇṭāṇaiyum pōlē yirukkaveṇum;
upeyattukku, ilaiyaperumālaiyum periyavuṭaiyārai
pillaṭirunaṇṇaiyur-araiyārai cintahantiyaiyum pole
yirukkaveṇum.
80. As to *upāya*, one should be like the Goddess (Sītā)
Draupadī, and Tirukkaṇṇamaṅgai Āṇḍāṇ; as to *upeya*
(attainment), one should be like the younger Lord
(Lakṣmaṇa), Periyavuṭaiyār (Jaṭāyus), Pillai Tirunaṇṇaiyur
Araiya and Cintahantī.

81. Pirāṭṭikkum traupatikkum vāci, śaktiyum aśaktiyum.

81. The difference between the Goddess and Draupadī (was that) one had power and the other was powerless.

Sītā, imprisoned, had the power to be free, but did not use it ; Draupadī, insulted by Duśśāsana, was powerless to protect herself.

82. Pirāṭṭi svasaktiyai viṭṭāl ; traupati lajjaiyai viṭṭāl ; tirukkannāmaṅkaiyāṇṭāṇ svavyāpārattai viṭṭāṇ.

82. The Goddess renounced her power, Draupadī renounced her shame ; Tirukkannāmaṅgai Āṇḍāṇ renounced his self-exertion.

Āṇḍāṇ one day observed two dogs fighting. One dog became hurt and its owner killed the other dog. Āṇḍāṇ concluded that if an owner of a dog will go to that extent to protect his dog, there is no limit to what the Lord will do to protect the soul. Thus, Āṇḍāṇ renounced all effort toward salvation.

83. Paciyarāyiruppār aṭṭacōru munṇavēṇum aṭukiṛacōru munṇavēṇu meṇṇumāppōlē, kāṭṭukkup pōkiṛapōtu ilaiyaperumāl piriyl tariyāmaiya munṇiṭṭu. Āṭimai ceyyavēṇum ellāvaṭimaiyum ceyyavēṇum ēvikkoḷlavum vēṇum eṇṇār ; paṭaivīṭṭil pukuntapiṇṇu, kāṭṭil taṇṇiyi-ṭattil svayampākattile vayiṇṇaipperukkiṇapaṭiyāle, oppuṇṇa māṭṭāte, oru tirukkāiyāle tiruveṇkoṇṇak-kuṭaiyaiyum, oru tirukkāiyāle tiruveṇṇāmarattaiyum tarittu aṭimai ceytār.

83. Just as a hungry person would eat up all food, both that which is ready and that which is being prepared, so the Younger Lord (Lakṣmaṇa), being unable to bear separation as Rāma was preparing to leave for the forest, wanted to do service, every service (for Rāma), employing himself without independence. After reaching the capital (upon return from the forest), since he had swollen his stomach

by self-cooking in the seclusion of the forest and was incapable of eating with others (i.e. since he had given all of his time and effort to service of Rāma, he was now unable to do otherwise), he did service by taking up the divine white umbrella in one blest hand and the divine white fly-whisk in the other.

Lakṣmaṇa's service to the Lord was total service, an example to be emulated.

84. Periyavuṭaiyārum piḷḷaitirunaṭaiyūr-araiyarum uṭampai yupekṣittārkaḷ ; cintayantikku uṭampu taṇṇaiye pōyirru.

84. Periyavuṭaiyār and Piḷḷai Tirunaṭaiyūr Araiyaṭṭar disregarded their bodies ; the body of Cintayantī perished of itself.

Periyavuṭaiyār (the great bird, Jaṭāyus) gave up its life trying to stop Rāvaṇa from abducting Sītā ; Piḷḷai lost his life trying to save the image of the Lord from being consumed by fire ; Cintayantī, a Gopī, simply expired upon hearing Kṛṣṇa's flute and being unable to go to him.

85. Upāyattukku śaktiyum lajjaiyum yatnamum kulaiya vēṇum ; upēyattukku prēmamum taṇṇaipe pēṇāmaiyaṭṭar tariyāmaiyaṭṭar vēṇum.

85. As to upāya, shame and effort must be renounced ; as to upeya, love, not nourishing oneself and restlessness (in the event of separation) are necessary.

Sītā renounced her power ; Draupadī, her shame, Tirukkaṇṇamaṅgai Āṇṭān, his effort ; Jaṭāyus shows love : Piḷḷai Tirunaṭaiyūr Araiyaṭṭar, the lack of concern to nourish himself ; and Cintayantī reveals restlessness.

86. Ivaṅṅukku vaitamāy varumatiṇe tyajikkalāvatu, rākaprāptamāy varumatu tyajikkavonṇāṭiṇe.

86. If something is enjoined upon the soul (by scripture), it can be left aside ; if something results from love (of the Lord), it is impossible to leave it aside.

87. Upāyatvānusantānam nivarttakam ; upēyatvānu-
santānam pravarttakam.

87. (So, it may be concluded that) considering (renunciation of the body) as a means, there should be action ; considering (renunciation of the body) as the goal, there should be action.

One should not renounce the body as means to salvation. Renouncing the body in loving service of the Lord is quite appropriate.

88. Aprāpta viṣayaṅkalilē saktaṅṇavaṅnatu lapikkavēṇum
eṇṇirā niṇṇāl, prāptaviṣaya pravaṇṇukkuc collavēṇ-
tāviṇṇe.

88. If a man who clings to improper objects wants to reach them, what is to be said of him who is devoted to worthy objects ?

89. Anuṣṭānamum ananuṣṭānamum upāya koṭiyil
anvayiyātu.

89. Doing (renouncing the body) or not doing (not renouncing the body), there is no connection with upāya.

90. Ananyōpāyatvamum ananyōpēyatvamum. ananyatai-
vatvamum kulaiyumpaṭiyāṇa pravrutti kāṇāniṇṇō-
miṇṇē.

90. Is it not seen that exertion (motivated by love of the Lord) goes on to the extent of disregarding the stipulations as to no other means, no other goal and no other god ?

The Ālvārs made efforts to attain the Lord, apparently in contradiction to the spirit of *prapatti* ; however, these efforts are not in contradiction since they are motivated by extreme love of the Lord.

91. Jñānavipāka kāryamāṇa ajñānattālē varumavaiyellām aṭikkalaṇcu peṟum.
91. Everything which comes from the (blissful) ignorance which is caused by the maturing of knowledge (of the Lord) is to be highly valued.
92. Upāya palamāy upēyāntarpputamāy irukkumatu upāya pratipantakamākātu.
92. That which exists as the consequence of *upāya* and is within the *upēya* cannot be an obstacle to *upāya*.
93. Sātya samānam viḷampāsahameṇṇiṇē sātanattuk-kēṇṇam; sātyaprāvaṇya maṭiyākaviṇē sātanattili-likiratu.
93. The superiority of (the Lord as) means consists in the means being identical to the end and being impatient of delay; one gets involved with the means on account of deep attachment to the end (the Lord).
94. Ivaṇukkup piṇakkum ātmakuṇṇaṇṇellāvaṇṇukkum pratānahētu inta prāvaṇyam.
94. This deep attachment is the most important root of all the soul-qualities which are natural to this one (the soul).
95. “Māṇpāl maṇaṇ cuḷippa,” “paramātmani yō raktah,” “kaṇṭu kēṭṭuṇṇumōntu.”
95. “Centering your thoughts on the Lord.....”
“Whoever is impassioned toward the Supreme Soul.....”
“Seeing, hearing, touching, smelling.....”

1) *Tiru Antādi* 3, 14:

“Centering your thoughts on the Lord, leaving off all contact with women, directing the mind toward the sacred text after humbling (yourself) at the feet touched by the heads of the celestials, those of the Lord of the hills, who is the Lord of the four Veda-s, it is indeed easy.”

2) Source unknown:

"Whoever is impassioned toward the Supreme Soul and detached from things other than the Supreme soul"

3) *Thiruvāimolī* 4. 9. 10 :

"I avoid desiring pleasure through the five sense-organs which wander about seeing, hearing, touching, smelling and eating; and I avoid the pleasure of that rare knowledge, difficult to measure (the negligible pleasure of *kaivalya*) ; seeing You standing in the happy company of Your consort who has charming bangles, I have now obtained Your sacred feet."

96. *Ātmakuṇḍakaḷil pratānam śamamum tamamum.*

96. Among the soul-qualities, tranquility and self-restraint are the most important.

97. *Ivai yiraṇṭumunṭāṇāl ācāryaṇ kaupukurum ; ācāryaṇ kaupukuntavārē tirumantram kaupukurum : tirumantram kaupukuntavārē īśvaraṇ kaupukurum ; īśvaraṇ kaupukuntavārē, "Vaikuṇṭamānakar marṛatukaiyatuve" eṇkiṛa paṭiyē prāpya pumi kaupukurum.*

97. By these two (qualities) the ācārya comes within one's reach ; from having reached the ācārya, 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 comes within one's reach as stated in ".....have in their hand the other Great City, Vaikuṇṭha,"

The holy mantra is the *Aṣṭākṣara* (eight-syllabled) "Om Namo Nārāyaṇāya". The quotation is from *Tiruvāimolī* 4.10.11 :

"Those capable of reciting this ten of the one thousand songs spoken of desire by Mārṇa Śaṭhakōpaṇ, who is dependent upon the Lord of the discus, whose village is the fertile Kuruhuf

and who is wearing on his chest a garland of Vakula emitting fresh fragrance, (those ones) have in their hand the other Great City, Vaikuṇṭha, without return.”

98. Prāpyalāpam prāpakattālē; prāpakalāpam tirumantrattālē; tirumantralāpam ācāryaṇālē; ācāryalāpam ātmakuṇattālē.

98. From the means is obtained the end; from the holy mantra is obtained the means; from the ācārya is obtained the holy mantra; from the soul-qualities is obtained the ācārya.

99. Itutāṇ aiśvaryakāmarkkum upāsakarkkum prapan-narkkum vēṇum.

99. This, indeed, is necessary for those who seek worldly prosperity (*aiśvarya*), those who are worshippers (*upāsaka*) and those who are *prapannas*.

100. Mūvarilum vaittukkoṇṭu mikavum vēṇṭuvatu prapan-naṇukku.

100. That which is enjoined for the three, is very much necessary for the *prapanna*.

101. Maṇṇaiyiruvarkkum niṣittaviṣaya nivruttiyē yamai-yum; prapannarukku vibitaviṣaya nivrutti-taṇṇēṇṇam.

101. For these others it is appropriate to abstain from that which is prohibited (by scripture); for the *prapanna*, his superiority lies in abstaining from even that which is prescribed.

The *prapanna* abstains from even the pleasures which scripture permits.

102. Itutāṇ cilarkk-aḷakālē piṛakkum ; cilarkkaruḷālē piṛakkum ; cilarkku ācārattalē piṛakkum.
102. This (abstaining) is, for some, born of beauty (the beauty of the Lord) ; for some it is born of established practice (practising what was adopted by the early ācārya-s).
103. Piṛakkum kramameṇ eṇṇil ; aḷaku ajñānattai viḷaikkum ; aruḷ aruciyai viḷaikkum ; ācāram accattai viḷaikkum.
103. As to the mode of this birth it is as follows : beauty produces ignorance ; grace produces aversion ; established practice produces fear.
- Those caught up in the beauty of the Lord are ignorant as to anything else ; those who receive grace become disgusted with everything other than the Lord ; and those who attempt to follow established practice become fearful that there may be a flaw in their practice.
104. Ivaiyum ūṛṛattaippaṛṛac collukiṛatu.
104. This is said with reference to the respective attachments of these (three).
105. Aruci piṛakkumpōtaikku tōṣatarāṇam apēkṣitamāyirukkum.
105. When aversion arises, awareness of defects is to be expected.
- Becoming aware of the beauty and grace of Lord or their inability to perform according to prescription, there is also awareness of their own defects.
106. Atu pratāṇa hētuvaṇṇu.
106. (But) that (the awareness of defects) is not the chief cause (of aversion).
107. Aprāptataiyē pratānahētu.
107. The chief cause (of aversion) is incompatibility (with the essential nature of the soul).

108. Bhagavat viṣayattilijikīratum kuṇṇaṇkaṇṭaṇru; svarūpa prāpta meṇru.
108. It is not by seeing (His) qualities that one becomes involved with the Lord: it is due to the essential nature (of the soul).
109. Ippaṭi koḷḷātapōtu, kuṇṇahīnameṇru niṇaitta tacaiyil pagavatviṣaya pravruttiyum, tōṣānusanānatacaiyl sansārattil pravruttiyum kuṭātu.
109. If you don't take it this way, then striving toward the Lord even when (the Lord) is considered to be imperfect and striving toward worldliness when there is knowledge of defects are incongruous.

If we were attracted to the Lord solely by His qualities, or to the world solely by its qualities, then the fact that we are attracted toward them in spite of their apparent defects would be unexplainable. Our attraction toward the Lord is due to our essential nature, i.e. it is natural rather than being occasioned by the attributes of the Lord.

110. "Koṭiyaveṇṇēṇca mavaṇṇēṇrē kiṭakkum", "aṭiyēṇ nā piṇṇumun cēvaṭi yaṇṇi nayavēṇ" eṇṇāniṇṇrāṭkaḷiṇē.
110. There are these passages ; "My cruel heart would dwell on Him alone . . . "
- "I, your servant, will long for nothing but (your) lotus-red feet"

The first quotation is from the *Tiruvāiymoli* 5.3.5: "O maid-servant !, having a slender waist and being ignorant, what can a mother do? He who is the cruellest of the cruel, the Great Lord who has measured the world by His foot, that One of illusive form which cannot be easily comprehended; in spite of this, my cruel heart would dwell on Him alone. Wonderful !" The *Ālvār*,

speaking to a friend, laments the fact that although the Lord is sometimes cruel and always difficult to comprehend, his heart has been taken away by that Lord.

The second quotation is from *Periya Tirumōḷi* 11.8.7: "The worm in the Margosa tree will not eat anything other than the neem fruit (even though it is bitter). Likewise, I, Your servant, will long for nothing but (Your) lotus-red feet. O Divine Light, sleeping on the five-mouthed couch, release from bondage this weary, young moon!"

111. Kuṇakruta dāsyattilunḱāṭṭil svarupa prayuktamāṇa dāsyamiṇe pratānam.

111. Service motivated by (one's) essential nature is better than service arising from (seeing) the qualities (of the Lord).

112. Anasūyaikkup pirāṭṭiyaruḷicceyta vārttaiyai smaripatu.

112. Let us remember the words which the Goddess spoke to Anasūyā.

From the *Ramāyaṇa*: Lakṣmaṇa says he is enslaved by the Lord's qualities; Sītā tells Anasūyā that her relationship to Rāma is a natural one, without respect to the good or bad qualities of her Lord.

113. Bhagavadviṣaya pravrutti piṅṅaie cērumō vepṇil, atukkaṭi prāvaṇyam; atukkaṭi sampantam; atutāṇ aupātikamaṇru; sattāprayuktam.

113. If it be said, "Is striving toward the Lord appropriate?", we answer that such striving springs from over-powering love; that (love) arises from the relationship (of the soul to the Lord); that (relationship), indeed, is not conditional; it is appropriate to the very existence (of the soul).

114. Anta sattai prāvaṇyakāryamāna agupavamillātapōtu kulaiyum; atu kulaiyāmaikkāka varumavaiyellām avarjanīyaṅkaḷumāy prāptaṅkaḷumāyirukkum; ākaiyālē bhagavadviṣaya pravrutti cērum.
114. There would be cessation of the existence (of the soul) if there were no experience as the result of over-powering love; all efforts to maintain this existence are inevitable and appropriate; therefore, striving toward the Lord is appropriate.
115. Prāpakāntara parityākattukkum ajñānāsaktikaḷaṅgu, svarupa virotamē pratāṇa hētu.
115. The primary reason for renouncing other means is not ignorance or lack of power, but (their) opposition to the essential nature (of the soul).
116. Prāpakāntaram ajñarkku upāyam.
116. Other means are means for the ignorant.
117. Jñānikaḷukku apāyam.
117. (Other means) are a danger to the wise.
118. Apāyamāyttatu svarupa nācakamākaikyālē.
118. They are dangerous because they are destructive of essential nature.
119. "Neṟikāṭṭi nikkutiyo" eṇṇāṇiṇṟatiṟē.
119. It is said, "Do you divert (me) from you by showing a means? "

The reference is to Nammāḷvār's *Periya Tiruvantādi*, 6: "Do you divert (me) from you by showing a means? Do you show me the bluish black form of yours? O Krishna, what are you thinking of doing with us who don't know the days ahead? Please tell me. By doing what, will we be liberated?"

120. "Varttate me mahad bhayam" eṅkaiyālē bhaya-janakam; "mā śucaḥ" eṅkaiyālē śoka janakam.

120. That fear is produced is shown by the saying, "In myself there is a great fear....." ; that grief is produced is shown by, "Do not grieve! "

The numerous conditions given for success in other *upāyas* occasion fear for one who feel she may not be able to accomplish the means and grief for one who has failed. Thus, in his *Jitānta Stotra*. I. 9, "In myself there is a great fear, in all times and in all places, O Acyuta, even in (my) body and movements." Likewise, Kṛiṣṇa, after having set forth all other *upāyas*-, concludes the *Gītā* with the teaching that the Lord Himself is the only means: "Having abandoned all dharmas, take me alone as (your) refuge; I will release you from all transgressions, do not grieve! " (18. 66).

121. Ippaṭi kollātapātu ētatpravruttiyil prāyaścittiviti kuṭātu.

121. If it is taken otherwise, then the injunction to do expiation for those strivings would be inappropriate.

The *Pāñcarātrāgama*-s prescribe ritual expiation for those who have adopted *upāya*-s other than the Lord. This supports the fact that adopting other, *upāya*-s is dangerous to one's essential nature.

122. Tirukkurukaippirāṇ piḷḷān paṇikkumpaṭi-matirā-pintu miḡramāṇa cātakumbhamaya kumbhakata tīrtha salilampolē ahaṁkāra miḡramāṇa upāyāntaram.

122. There is this word from Tirukkurukaippirāṇ Piḷḷān: "Other *upāya*-s are mixed with' pride (*ahaṁkāra*) like holy water in a gold pot mixed with a drop of toddy."

This is an oral tradition from one of Rāmānuja's disciples.

123. Ratnattukkup palakaṛaipōlēyum rāḷyattukku elu-
miccampaḷam pōlēyum paḷattukku satrucamaṇṇu.

123. As a cowry is to a gem, as a lemon is to a kingdom, the
(means) can never be equal to the fruit.

Just as a cowry can never be equal to a gem or a
lemon to a kingdom, there is no upāya which
warrants the attainment of the Lord.

124. Tāṇ taritraṇākaiyālē taṇakkuk koṭukkalāvatōṇṇillai.

124. As, indeed, there is poverty (on the part of the soul), there
is nothing to give to Him.

125. Avan tantattaik koṭukkumiṭattilē, aṭaivilē koṭukkil
anupāyamām; aṭaivukeṭak koṭukkil kaḷavu veḷip-
paṭum.

125. While giving that which is His and giving in the proper
manner, it does not serve as means; while giving in the
improper manner, theft is exposed.

Since everything belongs to the Lord, one who
gives to the Lord as if the gift were his own, i.e.
seeing the gift as a means to attainment, is a
thief.

126. Partrubhōgattai vayiṇu vaḷarkkaikku uṇuppākkumā-
pōlē, iruvarkkumavatyam.

126. If (a wife) makes use of the enjoyment of her husband as
a profession, there is defect to both (of them).

If a person asks payment from the Lord for
giving the Lord what is due to Him by the nature
of the soul-Lord relationship, it is like a wife
asking money from her husband, like a prostitute.

127. Vedāntaṅkaḷ upāyamāka vitikkiṛapaṭiyēṇ cṇṇil.

127. It may be asked, "Why do the Vedānta (texts) enjoin a
means?"

128. Auṣadhasēvai paṇṇātavarkaḷukku abhimata vastuk-
kaḷilē attaikkalaciyeṭuvāraippōlē iṣvaranaik kalantu
vitikkiṟavittanai.

128. This injunction is tantamount to mixing the Lord (with
upāya) like those who mix medicine with something
desirable, serving it to those who don't like medicine.

129. Ittai pravartippittatu parahimsaiyai nivartippikkaik-
kāka.

129. The prescription of this (*upāya*) is so as to prevent injury
to others.

Scripture prescribes an *upaya* so as to motivate
some people away from worldliness and the harm
they may do to others.

130. Itutān pūrvavihitahimsaipōlē ; vitiniṣētaṅkaḷiraṇ-
ṭukkum kuṟaiyillai.

130. This is like the killing enjoined in the earlier part (of
scripture, and prohibited in the later part) ; both
prescription and prohibition are appropriate.

There are four types of persons. characterized by
a predominance of *tamas*, *rajas*, *sattva*, or *parama-
sattva* : Scripture enjoins killing for those
dominated by *tamas* and *rajas* and non-killing for
those dominated by *sattva* and *paramasattva*. Just
so, scripture prescribes a means for some and no
means for others.

131. Attai śāstra viśvāsattukkāka vitittatu. ittai svarupa
viśvāsattukkāka vitittatu.

131. The prescription of that (the killing, or a means) was in
order to produce trust in the scriptures ; the prescription
of this (non-killing, or no means) was in order to promote
trust in (one's) essential nature.

132. *Atu tōlpuraiyē pōm ; itu marmasparāgi.*
132. That (killing) will affect one, only as far as the skin ; this (performing a means) affects the very core (the essential nature).
133. *Itutāṇ karmasātyamākaiyālē duṣkaramumāyirukkum.*
133. This (the means prescribed by scripture), indeed, is difficult as it must be accomplished by the aid of *karma*.
- Scripture prescribes *upāsana* as the means and this must be prepared for by certain rituals.
134. *Prapattyupāyattukku ikkuṟṟaṅkaḷoṇṟumillai.*
134. As to the *prapatti-upāya* there are none of these deficiencies.
135. *Ātmayātātmyajñānakāryamākaiyālē, svarūpattukku ucitamumāy, “ciṟṟavēṇṭā” eṇkiṟapaṇiyē nivrutti sātyamākaiyālē sukaramumāyirukkum.*
135. Being as it (*prapatti*) is, the effect of the soul's nature and suitable to the essential nature, it is easy, since it is accomplished by renunciation alone; as in the saying, “There is no need to be perplexed.”
- Tiruvaimoli* 9. 1. 7 : “There is no other thing. We may speak briefly. All creatures on this earth should not be perplexed-a mere thought (of Him) will do. Oh, see that great herdsman born at north Madurai, superior without a fault ! It is not a flaw, but desirable, to live in this world repeating (His) greatness.”
136. *Pūrṇa viṣayamākaiyālē perumaikkīṭākap paccaiṇiṭa voṇṇātu.*
136. As the object is the Perfect One, it is not possible to bring a tribute worthy of (His) greatness.
137. *Āpimukya sūcakamātrattilē santōṣam viḷaiyum.*
137. From the slightest inclination (toward Him), pleasure is produced (i. e. the Lord is delighted).

138. Pūrtti kaivāṅkāṭē mēlvīḷukaikku hētu vittap̣ai.

138. The perfection (of the Lord) is for the purpose of (His) descending upon (the soul); it is not to occasion the withdrawal (of the soul).

One should not be frightened by the Lord's perfection; it is this very perfection that works on behalf of the soul's ultimate well-being.

139. "Patram puṣṣam", "anyat purpāt". "purivatuvum pukai puvē."

139. "Leaf, flower..."; "Other than (a pot) full (of water)..."; "Incense and flowers suffice..."

Bhagavadgītā 9. 26:

"Whoever offers to Me, with devotion, a leaf, a flower, a fruit, water, I enjoy this (offering) made with devotion by him who is pure-minded."

Mahābhārata, Udyoga Parva, 86.16:

"Janārdana desires nothing other than a pot full of water, the washing of (His) feet and an inquiry about (His) welfare."

Tiruvaimoli 1. 6. 1:

"O people who have the resolve to realize (your self-nature) in full measure by praising the Lord who is free from all miseries, if you want to avoid separation (from Him), sprinkling good water and offering incense and flowers will suffice."

140. Pullaikkāṭṭiyaḷaittup pullaiyituvāraippolē pala-sātanāṅkaḷukku pēdamillai.

140. Like showing grass (to a cow), having called (it), and when it comes, giving it the (same) grass there is no difference between the end and the means.

141. Ākaiyālē sukarupamāyirukkum.

141. Therefore, it (the means), itself, has the form of felicity.

142. *Ivaṇ avaṇaippeṛa niṇaikkumpōtu inta prapattiyum upāyamaṇṇu.*
142. When this one (the soul) thinks to obtain Him (the Lord), this *prapatti* is not a means.
143. *Avaṇivanaippeṛa niṇaikkumpōtu pātakamum vilakkaṇṇu.*
143. When He (the Lord) thinks to get this one (the soul), the defects (of the soul) do not stand in the way.
144. *Ivaiyiraṇṭum śrīparatālvān pakkalilum śrīkuhapperumāl pakkalilum kāṇalām.*
144. These two (truths) are evident in the case of the blessed Bharata and the Chief Guha.

Bharata implored Rāma to return from exile in the forest, but Rāma did not accede to his request. Guha made no effort to be accepted by Rāma, but Rāma accepted him nonetheless.

145. *Śrīparatālvāṇukku naṇmaitāṇē īmaiyaṭtu, śrīkuhapperumālukkut īmaitāṇē naṇmaiyaṭtu.*
145. As for the blessed Bharata, his very goodness was a fault; as for the Lord Guha, his very fault was goodness.

If a person attempts to attain the Lord by some means, the means itself stands in the way. On the other hand, the faults of a person do not hinder the movement of grace.

146. *Sarvāparātāṇkaḷukkum prāyaścittamāṇa prapattitāṇum aparātakoṭiyilēyāy kṣāmaṇam paṇṇavēṇṭu-mpaṭi nillānintratiṛē.*
146. *Prapatti*, itself an expiation for all kinds of faults, is itself a fault in need of pardon.

Prapatti, performed as a means, although it is an act of surrender to the Lord, betrays an element of self-assertion, contrary to simple renunciation of all effort-

147. Neṭunaḷ anyaparaiaṃ pānta pāyai lajjāpayaṅkaḷiṅ-
ṅikkē paṭrusakācatuḷē niṇṇu cūṇṇiyaṅkīkarik-
kavēṇum: ṇṇapēkṣikkumāpōlē yiruppaṭṇiṇṇē yivaṇ
paṇṇum prapatti.

147. This one's performance of *prapatti* (as a means) is like a wife, who, after having gone in devotion to another (man) for a long time, approaches her husband, without shame or fear, and says, "Take me to your side."

In this case, the husband may indeed take the wife back, but it is far better if the wife is taken back at the husband's own initiative. Likewise, it is better to attain the Lord on the Lord's independent initiative.

148. Krupaiyālē varum pāratantryattiṅkāttil svātantr-
yattālē varum pāratantryam prapalim.

148. Dependence upon the other coming from independence is better than dependence upon the other from mercy.

149. Ivvarṭtattai vedapuruṣaṇ apēkṣittāṇ.

149. This (truth), indeed, is referred to in the living Veda.

Kaṭha Upaniṣad 2. 23: "Whomsoever this (Self) chooses, by him alone is He obtained." The passage is taken to emphasise the independent initiative of the Lord.

150. Apēkṣānirapēkṣamākat tiruvaṭikkum ēṇikuḥapperu-
māḷukkum itu uṇṭāyirṇu.

150. Undesired regard came to Tiruvaḍi (Hanumān) and to the great Guha.

Hanumān is known as *ciriyā tiruvaḍi*, "the little one who serves at the feet of the Lord"; Garuḍa is the Great Tiruvaḍi (*periya tiruvaḍi*).

151. Ivaṅ munḍiṭumavarkaḷai avaṅ munḍiṭumennumi-
ṭam apayaḥprātānaitilum kāṇalin.

151. That those whom He (the Lord) accepts are used by him as mediators when another seeks Him can be seen from the (episode of) the giving assurance of safety.

Rāma gave Vibhīṣaṇa assurance of safety after consulting Sugrīva. Sugrīva was acting on behalf of the Goddess, Sītā, as, having found her jewels, he was living in her grace. In the case of Vibhīṣaṇa as she was staying in Laṅkā, she blessed him so that he may seek Rāma's protection.

152. Iruvar munḍiṭukiratum tantām kuṛṇkaḷai camip-
pikkaikkāka.

152. The two (the soul and the Lord) invoke aid (i.e. seek a 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.

153. Svarupasittiyumattālē.

153. From that (mediation) the essential natures (of the soul and the Lord) come forward.

154. Aupātikamunāy nityamumāṇi pāratantryam
iruvarkkum uṇṭirē.

154. 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 *Karma*; the dependence of the Lord on the soul is also conditioned by *Karma* in as much as the Lord cannot move except in accordance with the soul's *Karma*. On the other hand, the relationship of *śeṣaśeṣi* is eternal.

155. Anityamāṇavirubar pāratantryamum kulivatum
attālē.

155. By that (mediation) the dependence on each other which
is non-eternal (conditional) is destroyed.

Mediation does away with the dependence upon
karma.

156. Sasākṣikamākaialē ippantattai yirubaralumillai-
ceyyappokātu.

156. As the Lord and soul have the (third factor) of a
Sākṣi, namely *Puruṣakāra*., the two alone cannot
bring to an end their mutual relationship of saviour
and the saved and the doer of *Karma* and the dispenser
of its fruit.

157. “Tṇṇi nekiḷkilum”, “Kōlamalarppavaik-
kanṇakiya.”

157. “Even if (He) should forsake me...” ; You who love the
lady of the beautiful lotus...”

Tiruvāimoli 1.7.8 :

“He who has the greatness of enjoying the bamboo
like shoulders of His consort, He who is the
prime and sole cause, before the gods, even
if (He) should forsake me, He is not capable of
leaving my good mind.”

Tiruvāimoli 10.10.7 :

“O my darling, You who love the lady of the
beautiful lotus, just like a pair of blue mountains,
having clutched two crescents and becoming
erect, becoming a beautiful boar and lifting the
earth between the two tusks, You churned the
blue ocean; having obtained You, will I allow
You to go?”

Here, Nammālvār, giving prominence to the Goddess,
affirms that once the soul and the Lord have discovered
each other, have broken through the *karma*-relation-
ship, neither can forsake the other.

153. Karmaṇi vyutpattiyil svarupakuṇḍan'caḷāl varukiṭṭa kariru-saṅkōcarāhityattai niṇṇippatu.

158. The abundance of (H:r) doership is to be understood from the essential nature and qualities indicated by the passive derivation.

One of the possible interpretations of the term, 'Śrī', in the Dvaya Mantra, is the passive construction (*karmaṇi vyutpatti*), i.e. śrīyate, "one who is sought after". Thus is indicated her passive power-she is sought out by the soul due to its essential nature as *śeṣa* and sought out by the Lord as His affectionate wife. In this way, she influences both soul and Lord in her role as mediatrix.

159. Atikāritrayattukkum puruṣakāramavarjanīyam.

159. For the three kinds (of persons) who are fit (for *prapatti*) mediation is inevitable.

See 41-43 above.

160. Tṇṇakkuttāṇ tēṭum nēṇmai tīmaiṇpāti vilakkāyirukkum.

160. Goodness sought by this one (the soul) is, indeed, to be avoided just like evil.

There is now discussion of the love-relationship between the soul and the Lord. 'Goodness' refers to the sense of anxiousness of the allegiance (*śeṣatva*) of the soul toward the Lord; 'evil', refers to the sense of independence (*svātantrya*) of the soul from the Lord. When love develops between the soul and the Lord, the former becomes a hindrance, as much as the latter.

161. Aḷakukkiṭṭa caṭṭai aṇaikkaikku virotiyāmapōlē.

161. As clothes worn as ornament are an obstacle to close embrace.

The soul's *śeṣatva* is like ornamental clothing ; it stands in the way of the Lord's embrace of the soul like the clothing standing in the way of the lover's embrace.

162. "Hārō'pi"

162. "Even a necklace..."

From the *Rāmāyaṇa* in reference to Sītā :

"By her who was afraid of an impediment to contact, even a necklace was not put around her neck."

163. Puṇyam pālē pāratantryamum parānupavattukka vilakku.

163. Dependence upon the other, like good deeds, hinders enjoyment of the other.

164. Kuṇampālē dōṣanivrutti.

164. Like the attributes (*śeṣatva* and *pāratantrya*), defects also are removed.

In the love-relationship, the Lord sees no defect in the soul, taking it even with its body.

165. Āparaṇam anapimatamāy aḷukku apimatamāyirā niṇṇatiṇṇē.

165. There is dislike of ornament but like of dirt.

Ornaments stand in the way of lovers' embrace, but they do not mind dirt on the body.

166. 'Snānam roṣajanakam' eṇṇkiṇṇa vārttaiyai smarippatu.

166. Remember the words, "Taking a bath caused anger".

The reference is to an episode in the *Rāmāyaṇa*. At the end of the great war, Rāma sends Vibhīṣaṇa to bid Sītā bathe and come to him. Though Sītā wants to go to Rāma without bathing, she nonetheless does his bidding. Even so, when she comes Rāma is angered that she has delayed to take a bath.

167. "Vaṇcakkēḷvāṇ" "Māṇkavoṭṭu"

167. "The deceitful thief...", "Destroying..."

Tiruvāimoḷi 10 7.1:

"O poets of sweet words ! protecting your life, serve the great Viṣṇu, the deceitful thief of Tirumāḷiruṇḱōlai ! He comes as a poem to confuse me, having mixed indiscriminately with my soul and mind in a manner not understood by those standing nearby; consuming my mind and soul He Himself fills me completely."

Tiruvāimoḷi 10. 7. 10 :

"Our Lord living at Tirumāḷiruṇḱōlai ! O, You who saved me by Yourself becoming me, Destroy this great *māyā* completely—these surging sensations, the five Knowledge-senses, the five organs of action, the *prakṛti* associated with this soul in this world, the *māhat*, the *ahamkāra* and this *manas*.

168. Vercuṭumavarkaḷ maṇpaṇṇuk kaḷaṇṇātāppōlē jñāniyai vighrahattōṭe ātarikkum.

168. As those who wear roots (for decoration, do not take off the dirt attached to them, so in regard to the knowing one (*jñāni*), the Lord accepts him with all the impurities of his mundane body.

Certain roots, worn by women in their hair, have a pleasant smell only as the mud around them is not removed ; just so, the Lord prefers the soul of one of knowledge covered though by its body.

169. Paramārttagāṇa vivaṇṇaiya śaṭṭraṣṭitikku hētu kēvala pagavaticcayiṇē.

169. The reason for such a person hankering for the Lord still remaining in this world is again the will of the Lord.

170. "Tirumāliṛuṇḍalāi malaiyē" eṇḱiṛapaṭiyē ukanta-
ruḷḷiṇi nilāṇḱaḷ:llāvaṛṇḱilum paṇṇum viruppattai
ivaṇ ṭaiya śaṭṭaikaṭeśattilē paṇṇum.

170. (The Lord's) love for a single man of knowledge is like
(His) love for "the mountain Tirumāliṛuṇḱolai",
while yet loving all his sacred shrines.

Tiruvāimolī 10.7.8 :

"My head is the mountain Tirumāliṛuṇḱolai and
the ocean of milk. My body is Viṣṇu's
Vaikuṇṭha and the cool mountain of
Vṇḱaṭeśvara. My life, which is mixed with the
formless great māyā, difficult to overcome, my
thought, word and deed-He who was before even
this aeon of time, such a one will never separate
Himself from all these."

171. Aṇkuttaivāsam sātanam ; iṇkuttaivāsam sātyam.

171. Dwelling there (in temples) is a means ; dwelling for the
Lord here (in the person of knowledge) is an end.

172. "Kallum kaṇṇikaṭalum" eṇḱiṛapaṭiyē itu sittittai
avaṛṇḱilātaram maṭṭamāyirukkum.

172. When He has found a place in them (bodies of men
of knowledge), His regard for those abodes of his (like the
milk ocean) is less than for these (bodies), as it is said,
"The sacred hills, the milk ocean"...

Periya Tiruvantādi :

"The sacred hills, the milk-ocean and the divine
Vaikuṇṭha, they have completely disappeared-
what a sin ! That lofty person of black colour,
entering inside my mind, will never leave me."

173. "Iṇḱōyil kaiviṭēl" eṇṇu ivāṇ prārttikka vēṇṭumpaṭi-
yāyirukkum.

173. It is such that there is necessity to request, "Do not
leave the temporary residence!"

Second Tiruvantādi 54 :

"The mountain (Tirumāliroṅcālāi), which is also a park, the mountain Ven'kaṭa, these two are regarded as resting places for you. In the same graceful way, I concentrated on You keeping You in the temple of my mind as Your resting place and thinking, "Do not leave the temporary residence!"

Here, the Ālvār, having captured the Lord in his mind, is afraid that the Lord will forsake His temporary abode in the milk ocean and the mountain temples.

174. Prāpyaprītiṣṣyātvaṭṭālum krutajñatāiyālum piṅgu avai apimataṅkaḷāyirukkum.

174. Because of the love of the devotee who is to be obtained by the Lord and for those shrines because of gratitude that it is these shrines that drew the souls to him. His abodes like the Vaikuṇṭha, Milk ocean and temples are dear to Him.

The Lord will not forsake His abode in temples for these are the places through which He first makes contact with the soul and comes there-through to reside in the heart of His devotees.

175. Ākaiyālē tōṣa nivruttipōlē āntara kuṇamum viroti-yāyirukkum.

175. Therefore, just like getting rid of defects the native attributes may be a hindrance.

The author returns to an earlier topic-the essential attribute of the soul, *śeṣatva*, as well as the attempt to get rid of defects like the body, may be a hindrance to the love-relationship.

176. Tōṣanivruttitāṇē tōṣamāmiṛē.

176. Indeed, getting rid of defects is itself a defect.

Attempting to get rid of defects like the body is a hindrance to the Lord's grace.

177. "Taṇṇāḷ varum naṇmai vilaippāl pōlē; avaṇṇāḷ varum naṇmai mulaippālpōlē" eṇṇu Pillāṇ vārttai.
177. There is Pillāṇ's word, "Goodness which comes from oneself is like purchased milk; goodness that comes from Him is like breast-milk."
178. Avaṇṇaiyoliyat tāṇ taṇakku naṇmai tēṭukaiyāvatu-
stanantaya prajaiyai mātāpitākkal kaiyil niṇṇum
vāṅki kātukaṇṇāṇa āṭṭuvāṇiyaṇ kaiyilē kāṭṭik koṭukku-
māpōlē yiruppatōṇṇu.
178. Indeed, searching for goodness for oneself, without Him, (the Lord), is like pulling a suckling child from the hands of the parents and betraying it into the hands of a murdering butcherer.
179. Taṇṇaittāṇ ēyirē muṭippāṇ.
179. By that (the soul) is putting an end to itself.
180. Taṇṇaittāṇē muṭikkaiyāvatu-ahamkāraṭṭaiyum viṣaya-
aṅkaḷaiyum virumpukai.
180. (This) bringing death upon itself is coveting pride and sensuality.
181. Ahamkāramagnisparśam pōlē.
181. Pride is like touching fire.
182. "Na kāmakaḷuṣam cittam", "Na hi me jīvitēnārthaḥ"
"Na deham", "Emmā vīṭṭut tiṇamum"
182. "Mind not confused by desire. . ."; "For me there is no purpose in living. . ." "Neither body . . ."; "The great abode of release . . ."
- Jitānta Stotra* I. 13 :
- "My mind, which always takes rest in your feet is not confused by desire. In all my births, I desire only being a Vaiṣṇava."

Rāmāyaṇa 5.26.5: Sītā is speaking:

“For me there is no purpose in living, there is no purpose in wealth; living as I am, in the midst of these demonesses without Rāma, the great warrior.”

Yāmunācārya’s *Stotra Ratna* 57 :

“O Lord, neither body, nor life, nor the happiness coveted by all, nor (even) the self, nor anything else that is foreign to the glory of allegiance to You, can I, even for a moment, put up with. Let them perish in a hundred ways. This is true, o slayer of Madhu ! This is my entreaty.”

Tiruvāimoli 2. 9. 1:

“O my Lord, who put an end to the miseries of the elephant, if You place Your great lotus-feet, red in color, early on my head, I won’t (even talk about the great abode of release (Vaiṣṇava)). O my Lord, this servant of Yours desires only this.”

183. Pratikūla viṣayasparśam pōlē, anukula viṣayasparśam viṣamaśra pocaṇam pōlē.

183. Touching perverse objects is like taking poison (directly), touching permitted objects is like (taking) food mixed with poison.

184. Agaijvālaiyai viṭuṅki viṭaykeṭa niṇaikkumāpōlēyum aṭukiṇa pāmp iṇṇilalilē yotuṅka niṇaikkumāpōlēyum, viṣaya pravaṇaṇāy sukikka niṇaikkai.

184. Thinking (there is) happiness by being intent upon sensory objects is like thinking to quench thirst by swallowing flaming fire or thinking to find shelter under the shadow of a dancing serpent.

185. Acaṇamā muṭiyumāpōlē pakavatanupavaika paraṇāy mrutuprakrutiya yirukkumavaṇ viṣaya darśanattālē muṭiyumpaṭi.

185. Just as the Acuṇamā (bird) perished (at a loud noise), so perishes the one who is dead to the world by reason of supreme experience of the Lord, after seeing sensory objects.

The Acuṇamā, while listening to sweet music, is unable to bear a loud noise and falls dead at such a sound. By making a such a noise, the hunter catches the bird.

186. "Kāṭippaṭuppāyo" eṇṇak kaṭavatiṛē.

186. Thus it is said, "Would You destroy (me). . ."

Tiruvāimoli 6. 9. 9:

"Would you destroy (me), sinful person that I am, by showing many petty joys that assail the five senses in a manner that would confuse the mind? Will not the time for calling me to Your great lotus-feet that completely measured the earth, shorten further?"

187. Ajñānāṇa viṣayapraṇāṇa kēvala nāstikaṇaippolē
jñānavāṇāṇa viṣayapraṇāṇa āstika nāstikaṇaippolē.

187. The ignorant one intent upon sensory objects is like an unbeliever (nāstika); the wise one, even so, intent upon sensory objects is like a half-hearted believer (āstika-nāstika).

188. Kevala nāstikaṇait tiruttalām; āstika nāstikaṇai
yorunaḷum tiruttavonṇātu.

188. The simple non-believer can be reformed; the half-hearted believer can never be reformed.

189. Ivaiviraṇṭum svarupēṇa muṭikkumaḷavaṇṭikkē
pākavata virotattaiyum viḷaittu muṭikkum.

189. These two (pride and sensuality) not only destroy through their essential nature but also destroy by producing hostility toward the Bhāgavata (one who belongs to the Lord).

190. Nāmarūpaṅkalaiyuṭaiyarāy pākavata virotam
paṇṇip pōrumavarkal taktapaṭam pōlē.
190. Those who have the name and form (i. e. the outward marks of a Bhāgavata), who continue to make trouble for Bhāgavatas, are like burnt cloth.
191. Maṭipuṭavai ventāl uṇṭaiyum pāvumottuk kiṭakkum:
kāṇṇaṭittavārē paṇṇantu pōm.
191. When folded cloth is burned it appears to be durable (through the same warp and woof); but it is scattered by the wind.
192. "Iṣvaraṇavatarittup paṇṇiṇa āṇaittoḷilkaḷellām
pākavatāpacāram poṭāmai" eṇṇu jīyararuḷicceyvar
192. The Jīyar (Naṇḷjīyar) has said: "All the mighty tasks performed by the avatāras of the Lord (show) impatience with offence to Bhāgavatas.
Naṇḷjīyar's saying is part of oral tradition.
193. "Avamānakriyā"
193. "Act of contempt...."
- Mahābhārata, Aśvamedha Parva : Kṛṣṇa speaking to Yudhiṣṭhira :*
"Whatever affection you have developed toward Me, let that be always in the case of my devotees. Any act of contempt toward them takes away everything auspicious."
194. Pākavatāpacāraṇṭāṇ anēkavitam.
194. Offences against Bhāgavatas are of many kinds.
195. Atilē yogṛu avarkaḷ pakkal janma nirupaṇam.
195. One of these is inquiry about their birth.

196. Itutāṇ arccavatārattilupātānasmrutiyluṅkāṭṭil kru-
ram.

196. This, indeed, is more cruel than thinking about the material stuff of (which) the *arccavatāra* (is made).

The *arccavatāra* is icon in which the Lord resides in the temple.

197. Attai mātruyōni parīkṣaiyōṭokkum eṇṇu śāstram collum.

197. It is said in the scriptures that that (inquiry about the birth of a Bhāgavata) is like (a man) inspecting the reproductive organ of (his) mother.

198. Triśaṅkuvaippōlē karmacaṇḍāḷaṇṇay māviliṭṭa yajñopavītantāṇē vārāyviṭum.

198. Like Triśaṅku, a Caṇḍāḷa by karma (former deeds) (his) very sacred thread which he wears on his chest becomes a leather strap.

Triśaṅku, a king, scorned his preceptor because the latter would not perform a ritual by which he (Triśaṅku) could enter svarga in his bodily form. The preceptor cursed him and consequently he became a Caṇḍāḷa or outcaste.

199. Jāticaṇḍāḷaṇṇukku kālāntarattilē pākavataṇṇākaikku yogyataiyuṇṭu ; atuvumillai yivaṇṇukku.

199. To the Caṇḍāḷa by birth there is the eligibility to become a Bhāgavata in another time ; that is not so for this one (one like Triśaṅku).

200. Āruṭapatitaṇṇākaiyalē.

200. For indeed, he has fallen after rising.

201. Itu taṇṇakku atikārinīyamamillai.

201. There is no requirement of fitness for that.

205. Itil jaṇma vruttāti niyamamillai.

205. There is no requirement as to birth, actions, and so forth here. The status of a Bhāgavata does not depend on caste or any particular ritual actions.

206. Ivarttam Kaiṣika vruttāntattilum, Uparicaravasuvruttāntattilum kāṇalām.

206. This truth can be seen from the Kaiṣika incident and from the Uparicaravasuvruttāntattilum incident.

Nampāḍuvāṇ, an outcaste singer, gave a song, called Kaiṣika to a ghost who threatened to eat him. By the song, the ghost, in fact a learned Brāhmin under a curse, regained his original form. Uparicaravasuvruttāntattilum, a king who by this great tapas had the power to fly through the sky with all his retinue, was asked to arbitrate a dispute between the gods and the rishis over a matter of ritual. Having decided in favour of the gods, he was cursed by the rishis and lost his power.

207. Brāhmaṇyam vilaioccellukiṇatu vedātyayanāti mukar-tālē pagavallāpa hetuveṇṇu; atutāṇē yiḷavuk-kuṇṇupākil tyājayamāmīṇē.

207. The price of Brāhmaṇism is acceptable if as a result of the Vedas and the like there is attainment of the Lord ; if that, indeed, is a detriment, then it is to be renounced.

208. Jaṇma vruttāṇkaḷiṇ uṭaiya utkarṣamum apakarṣamum pēṇṇukkumiḷavukkumaprayojakam.

208. The superiority or the inferiority of birth and conduct do not affect prosperity or loss.

209. Prayojakam pakavat sampantamum latasampantamum

209. The cause (of prosperity or decline) is relationship to the Lord or non-relationship to Him.

210. Pakavat sampantamuṇṭāḡāḡaliraṇṭumokkumō eḡḡil.

210. If it be said, "Is there equality of two (persons) in relationship with the Lord with them?"
One person is of high birth, the other is low-born.

211. Ovvātu

211. (The answer is) there is not.

212. Utkruṣṭamāka pramitta jaṇmam pramāśasampā-
vaṇaiyālē "śarīre ca" eṇkiṇapaṭiyē paya janakam.

212. The birth understood as superior gives rise to fear since there is the possibility of decline, as in, "Even in (my) body..."

The quotation is from *Jitānta Stotra* : see 120.

213. Atukku svarupa prāptamāga naicyam pāvikkavēṇum.

213. For this one it is necessary that there be humility appropriate to (his) essential nature.

214. Apakruṣṭamāka pramitta utkruṣṭa janmattukku iraṇḡu
toṣamumillai.

214. A superior birth understood as inferior does not have the two defects.

The two defects are : 1) fear of falling from one's caste : and 2) the constant need to impose a false notion of oneself projecting that which does not belong to the soul by nature.

215. Naicyam janmasittam.

215. (For one who is low-born) humility is consistent with birth.

The high-born must cultivate humility.

216. Ākaiyālē utkruṣṭa janmamē śreṣṭham.

216. Therefore, it (a humble birth) is better than a superior birth.

217. "Śvapaco'pi mahīpāla"

217. 'Even one who cooks dogs, o king!...."

Bhāgavata Purāṇa :

"Even one who cooks dogs (an outcaste), o king!, who has Viṣṇu-bhakti, is higher than a twice-born one. A sage without bhakti is lower than one who cooks dogs."

218. Nikruṣṭa janmattāl vanta dṛṣam camippatu vilakṣaṇa sampantattālē.

218. The defects coming from an inferior birth cease from relationship with distinguished persons (i. e. Bhāgavatas).

219. Sampantattukku yogyatai yuṇṭāmpōtu janmak kottai pōkaveṇum.

219. The defects of birth should go away when there is qualification for relationship (with the Lord).

220. Janmattukkuk kottaiyum atukkup parihāramum "paṭutilā voḷukal" eṅkiṛa pāṭṭilē yaruḷicceytār.

220. Birth-defect and the removing of it are stated in the text "The path of good conduct without defect..."

Tirumālai 42 :

"O you who are well-versed in the Vedas, and follow the path of good conduct without defect ! you should worship, give and take on a par with people of low caste if they are devotees of Him. O One of walled-Śrīrangam ! you have graced them to worship on equal footing !"

221. Vedakap ponpōlē yivarkaḷottai sampantam.

221. Relationship with these persons (Bhāgavatas) is like iron in relationship with refined gold.

By mere contact with refined gold, iron is changed into gold.

222. Ivarkaḷ pakkal sāmayaḥṣṭiyumātikiya-ḥṣṭiyum naṭakkavēṇum.

222. It is necessary to look upon these (Bhāgavatas) with thoughts of equality and thoughts of (their) superiority.

223. Atāvatu—ācāryatulyareṇum samsārikaḷiḷum taṇṇi-lum īśvaraṇiḷum atikaḥṣṭiyum niṇaikkaḷi.

223. That is to say—thinking them as equal to the ācārya and superior to worldly persons, to oneself and even to the Lord.

224. Ācārya sāmayaṭṭukkaṭi ācārya vacaṇam.

224. That there is equality with the ācārya is (established) by the ācārya's word.

The former ācāryas teach that by having received the sacred mantra all Vaiṣṇavas are equal.

225. Ippaṭi niṇaiyātoḷikaḷiyum apacāram.

225. Not thinking in this way is an offence.

226. Ivarttam itihāsa purāṇaṇkaḷiḷum * payiluṇcuṭaroḷi,
 * neṭumārkaṭimaiyilum, * kaṇṇora veṇkurutiylum,
 * naṇṇāda vālavuṇarilum, * tēṭṭaruntiraṇṇiḷum,
 * mēmporuḷukku mēlil pāṭṭukkaḷiḷum vicaṭamākak kāṇalām.

226. This can be clearly seen in the Itihāsas and Purāṇas and in the verses beginning with :

“Him whose brightness is ever sung. . .”

“Service to Him whose love is unbounded. . .”

“Shed tears till blood streamed from the eyes. . .”

“Hate-loving fiends equipped with swords. . .”

“One who has reached a status rarely gained. . .”

and in the excellent verses following, “Most precious entity. . .”

The references are to *Tiruvaimoḷi* 3.7.1-10 and 8.10.1-10, *Periya Tirumoḷi* 7.4.1-10 and 2.6.1-10; *Perumāl Tirumoḷi* 2.1-10 and *Tirumālai* 36-42.

In all of these verses of the Prabandham the emphasis is upon giving due respect and service to devotees of the Lord, irrespective of their caste and other incidental matters.

227. Kṣatriyaṇṇa Viśvāmitraṇ brahmaṣṣiyāṇṇ.
227. Viśvāmitra, as a Kṣatriya, became a Brahma-rishi.
There are a number of examples of individuals honored without respect to their status by birth.
228. Vibhīṣaṇṇai Rāvaṇaṇ kulapāmsanaṇ eṇṇṇ; perumāl ikṣvāku vaṁṣyaṇṇaka niṇṇaittu vārttai yaruḷicceytār.
228. Rāvaṇa called Vibhīṣaṇa a disgrace to his tribe; the Lord (Rāma) graciously spoke (to him), regarding him as one of the Ikṣvākus (i. e. a member of his own family).
229. Periya vuṭaiyārkkup perumāl prahmameta samskāram paṇṇiyaruḷiṇṇ.
229. The Lord (Rāma) graciously performed a brahma-medha ritual for Periya Uḍaiyār (Jaṭāyus.).
- The brahma-medha rite is a funeral rite for the very highest and most respected brāhmaṇas.
230. Tarmaputrar acarīri vākyattaiyum jñāṇatikyattaiyum koṇṭu śrī viturarai prahmametattālē samskarittār.
230. Dharmaputra performed the brahma-medha rite for Vidura, on account of the aerial voice and his (Vidura's) great wisdom.
- Since Vidura was born of a Śūdra lady, Dharmaputra hesitated to perform brāhmaṇa funeral rites for him. A voice from the sky advised him to do them.
231. Ruṣikaḷ tarmavyātan vācalilē tuvaṇṭu tarma santēhaṇkaḷai camippittuk koṇṭārkaḷ.
231. Sages, waiting at the gateway of Dharma-vyādha, had their doubts about dharma resolved.

Dharma-vyādha was a butcher and thus of low caste.

232. Kruṣṇaṅ pīṣmatroṇāṭikal kruhaṅkaḷaiviṭṭu śrī viturar tirumāḷikaiyilē amutu ceytāṅ.

232. Kṛṣṇa, passing by the houses of Bhīṣma, Droṇa, and others, took food in the blessed house of Śrī Vidura. When Kṛṣṇa came to Duryodhana's kingdom as an envoy for the Pāṇḍavas, elaborate preparations were made for his coming, but he went to eat with Vidura.

233. Perumāḷ Śrī Śabari kaiyālē yamutu ceytaruḷiṇār.

233. The Lord graciously accepted food from the hand of Śrī Śabari.

Śabari, a low-caste woman, offered Rāma some fruit.

234. Māṇḍērinampi viṣayamākap periyānampi uṭaiyavark karuḷicceyta vārttaiyai smarippātu.

234. Let us remember the word spoken to Rāmānuja by Periya Nambi concerning Māṇḍēri Nambi.

Māṇḍēri Nambi was a disciple of Āḷavandār (Yāmuna), of lower caste, but of great learning and devotion. Nearing death, he asked Periya Nambi, a high-caste person, to perform his funeral rites. Periya Nambi did as requested, but was asked by Rāmānuja why he did this rather than allow Māṇḍēri's body to be cremated by his own people. Periya Nambi referred to the example of Rāma and Jaṭāyus.

235. "Prādurbhāvaiḥ" ityādi,

235. Also, there is, "Through manifestation...."

"The God of gods, through various manifestations, becomes like the heavenly beings and

man. His devotees are born in different births according to caste and conduct. They (the Lord and His devotees) take forms similar to other (beings), but there is no place for contempt; on the contrary, both appear as similar to other (beings) in order to protect this world. The (so-called) greatness of non-devotees through their learning and conduct is like decoration in the case of a widow (i. e. to consider non-devotees of the Lord great even if they are learned and of good conduct is as inappropriate as a widow wearing beautifying ornaments).” (Source unknown)

236. Pākavataṇṇarikkē vedārtta jñānātikaḷaiyuṭaiyavaṇṇ
kuṇkumam cumanta kaḷutaiyōpāti yēṇṇu collā
niṇṇratirē.
236. It has been said that he who has knowledge and such of the meaning of the Veda, without being a Bhgāavata, is like a saffron-loaded donkey.
237. Rājāvāṇa ŚrīKulaśekarapperumāl tiryak stāvara
janmaṇkaḷai yācaipptār.
237. Though a king, the Lord Kulaśekhara desired births as a bird and as an inanimate object.
- Kulaśekhara Ālvār desired such births in order to
be near the Lord in the temple at Tiruvengadam
238. Prāhmaṇōttamarāṇa periyālvārum tirumakaḷārum.
gōpajanmattai yāstānam paṇṇiṇārkaḷ.
238. Periyālvār, chief of Brāhmaṇas, and his blessed daughter (Āṇḍāl) imposed upon themselves birth as cowherds.
239. Kantal kaḷintāl sarvarkkum nārīṇāmuttamaiyuṭaiya
avastai varakkṭavatāyirkkum.
239. When rags (i. e. the body with its defects) are removed all will come to the nature of the best of women (the Goddess, Lakṣmī).

240. Āru prakārattālē paricuttātma-svarupattukku tatsāmyamuṇṭāyirukkum.

240. Pure persons are equal to that one (Lakṣmī) in essential nature, in six ways.

These six are: (1) having allegiance to no other (than the Lord) - - *ananyārha - śeṣatvam*; (2) taking refuge in no other - - *ananya-śaraṇatvam*; (3) being enjoyed by no other - - *ananya-bhogyatvam*; (4) being composed while in union (with the Lord) - - *samsleṣattil āriyirukkai*; (5) not being composed while in separation - - *visleṣattil āriyirāmai*; (6) being controlled solely by That One - - *tadeka-nirvāhyatvam*.

241. Druṣṭattilutkarṣam ahaṅkārattālē; adruṣṭattil utkarṣam ahaṅkāra-rābityattālē.

241. Superiority here in this world derives from pride; superiority here-after derives from being free of pride.

242. Brahmāvā-yīlantupōtal iṭaiccīyāp perṟu viṭtal ceyyumpaṭiyāyirukkum.

242. As Brahmā, there is loss; as a cowherdess, there is gain. Although Brahmā sits in the lotus sprung from Viṣṇu's navel, he has not seen the lotus-feet of the Lord. On the other hand, Cintayanī could not go to see the Lord (Kṛṣṇa), yet she was taken by the Lord then and there, when she gave up her body from very longing for Him.

243. Ippaṭi sarvaprakārattālum nācabetuvāṇa vahaṅkārattukku atigūṭaiya kāryamāṇa viśaya pravaṇyatukku viḷainilam tāṇākaiyālē taṇṇaikkaṇṭāl śatruvaik kaṇṭārpōlēyum; avāṟṟukku varttakarāṇa samsārikaḷaik kaṇṭāl sarppattaik kaṇṭārpōlēyum; avāṟṟukku nivarttakarāṇa śrivaishṇavarkaḷaik kaṇṭāl pantukkaḷai kaṇṭārpōlēyum iśvaraṇaik kaṇṭāl piṭavaik kaṇṭārpōlēyum, ācāryaṇaik kaṇṭāl, paciyan corṟaik kaṇṭār pōlēyum, śiṣyaṇaik kaṇṭāl apimata-

viṣayattaik kaṇṭārpōlēyum niṇaittu, ahaṁkāraṁtta
 kāmāṅkaḷ mūṇrum anukūlar pakkaḷ anātarattaiyum
 pratikular pakkaḷ pravaṇyattaiyum upekṣikkum avarkaḷ
 pakkaḷ apekṣaiyaiyum piṇappikku meṇṇaṇci, ātmakuṇ-
 āṅkaḷ nammālum piṇaḷalum piṇappittuk koḷḷavoṇ-
 ṇātu, satacāryā prasādamaṇiyāka varukiṇa pakavatt-
 prasātattālē piṇakumattāṇai yeṇṇu tuṇintu
 tehayāttiraiyilupekṣaiyum ātmayāttiraiyilupekṣaiyum
 prākṛuta vastukkaḷil pogyatāputti nivruttiyum
 tehatāraṇam paramātma samārātāṇa samāpti
 prasātapratipatti yeṇkiṇa putti viḷeṣamum taṇakkoru
 kleṣamuṇṭāṇāl karmapala meṇṇrātal krupāpala meṇṇrā-
 tal piṇakkum prīliyum, svānuṣṭāṇattil sātanutva
 putti nivruttiyum; vilakṣaṇaruṭaiya jñānānuṣṭāṇāṅ-
 gaḷil vāṇcaiyum, ukantarūḷiṇa nilāṅkaḷil ātarāticaya-
 mum, māṅkaḷāṣāsanamum, itaraviṣayaṅkaḷil aruci-
 yum, ārttiyum anuvarttana niyatiyum ābāra niyatiyum;
 anukūla sahaṇvāsamum, pratikūla sahaṇvāsa nivrutti-
 yum satācārya prasātattālē varttikumpāṭi paṇṇik-
 koṇṭu pōrakkatāvan.

243. Considering that he himself is the soil in which is produced the sensuality which is the effect of pride, which is the cause of ruin in every way, he (the Bhāgavata) should see himself as an enemy; seeing bound persons who are promoters of worldly pleasures, he should take them as a serpent; seeing Śrīvaiṣṇavas who are concerned with renouncing these (pleasures), he should take them as kinsmen; seeing the Lord, he should take Him as a father; seeing the Ācārya, he should take him as food for a hungry man; seeing a disciple, he should take him as an object of favour. Realising that pride, wealth and kāma, these three, (make for) disrespect toward good company, attachment for bad company, and regard for those who are indifferent, he should fear. Resolving that the soul's (essential) attributes cannot be taken as arising either from himself or from others but that they arise from the grace of the Lord which comes by means of the grace of the true ācārya, he should, by the grace of the true ācārya, continue making progress in: disregard for the body,

eager regard for the soul, renouncing the thought of the enjoyment of materialistic things, the clear belief that the maintenance of the body is accomplished by the *prasāda* acquired by worship of the Supreme Soul, gladness if there be suffering of affliction, whether arising from the fruit of karma or as the fruit of grace, giving up the thought of self-practice as a means, the earnest desire for the knowledge and practice of distinguished persons, intense love and prayer of benediction toward places favoured (by the Lord), aversion for other worldly objects, restlessness, discipline in matters of service, abiding with the well-disposed and avoiding the ill-disposed.

244. Maṅgaḷāsāsanam svarūpa viruttamaṅrō veṅṇil:
jñānataciyil rakṣarakṣaka - pāvam taṅkappilē
kiṭakkum; premataciyil taṭṭumārīk kiṭakkum.

244. If it be said that the prayer of benediction (*maṅgaḷāsāsana*) is contrary to essential nature, (it is answered that), in the state of knowledge, protected and protector are related as such; but in the state of love this relationship is overturned.

The *maṅgaḷāsāsana* is a blessing. In the state of the simple knowledge of one's śeṣahood to the Lord, such a blessing from an inferior to a superior would be inappropriate; but when knowledge gives way to love, such a blessing is quite appropriate.

245. Avāṅsvarūpattai yanusandhittālavāṅaik kaṭakākak
koṇṭu taṅṅainōkkum, saukumāryattai yanusantittāḷ
taṅṅaik kaṭakākak koṇṭu avāṅai nōkkum.

245 Considering His (the Lord's) essential nature, he (the soul) protects himself with Him as supporter; considering (His) tenderness, he protects Him because he takes Him as a protector.

By essential nature the Lord is omnipotent, etc. and the soul looks to Him for protection; but, in the love-relationship the soul sees the Lord's beauty and tenderness and naturally moves to protect these in support of a continuing relationship.

246. Ivvarttam cakravartti śrījanakarājaṅtīrūmakāḷ
viśvāmitraḡ śrīdaṇḍakārṇya vāsikālāṇa ruṣikāḷ
tiruvaṭi mahārājar śrīnandagopar śrīvidurar pūḷai-
yuraṅkāvilidāsar toṭakkamāḡavarkaḷ pakkalīṇē
kāṇalām.

246. This truth is seen in the case of the emperor (Daśaratha), Janaka's divine daughter (Sītā), Viśvāmitra, the rishis who dwelt in the blessed Daṇḍaka forest, Tiruvaṭi (Hanumān), the Mahārāja (Sugrīva), the blessed cowherd Nanda, the blessed Vidura, Pūḷai Uraṅgāvillī Dāsar and others.

All these had occasion to protect the Lord.

247. ḷaiyaperumāḷai śrīguḥapperumāḷ aticāṅkai paṇṇa
iruvāraiṇum aticāṅkaipaṇṇi śrīguḥapperumāḷpari-
karam perumāḷai nōkkiṇṇiṇē.

247. The blessed Lord Guha, ~~suspecting~~ the younger Lord (Lakṣmaṇa), and Guha's servants suspecting them both, they (all) protected the Lord (Rāma).

248. Oru nāḷ mukattilē viḷittavarkaḷai vaṭivaḷaku paṭuttum
pāṭaiṇṇiṇi.

248. By only once seeing the beauty of (Rāma's) form, (Guha's people) made a great effort (to help Him).

249. Ivarkaḷ nammuṭaiya kōṭiyilē yeṇṇumpaṭiyāyīṇru
Āḷvārkaḷ nilai.

249. The Āḷvārs are outstanding in this matter.

250. Ālvārkaḷellāraiyaṁ pōlallar Periyālvār.

250. (And), Periyālvār is unlike the other Ālvārs (in this matter).

251. Avarkaḷukkitu kātācitkam ; ivarkkitu nityam.

251. For the others, it (making maṅgaḷāśāsana to protect the Lord) was occasional ; for this one (Periyālvār) it was constant.

252. Avarkaḷuṭaiya āḷaṅkāṭāṇē ivarkku mēṭayirukkum.

252. Indeed, the depths for the others was shallow for this one.

The other Ālvārs were only attracted by the beauty of the Lord ; but Periyālvār, apprehending danger to His beauty, hailed it.

253. Avarkaḷukku upaya śēṣatvattaiyaṁ aḷittu svarupa-taik kumiḷiṇṇirunṇap paṇṇumatu, ivarkku upaya vruttikkum hētuvāy svarupattaik karaiyēṇṇum.

253. For the others, there is a diving deep of essential nature, destroying the (their) śeṣa relationship to both (the Lord and the Bhāgavatas) ; for this one, this (diving deep) is the cause of increasing both (the śeṣa-relationships), augmenting thereby the essential nature.

The other Ālvārs seem to have merged themselves with the Lord, destroying the śeṣa-relationship ; whereas, Periyālvār deepened the relationship by his maṅgaḷāśāsana.

254. Payanivarttakāṅkaḷukku payappaṭuvatu pratikula-raiyaṁ anukūlarākkikkoḷḷuvatu, aṭṭa kāḷaṅkaḷil apatānaṅkaḷukku uttarakāḷattilē vayiṇṇerivatu prāpti-palamum ituvē yeṇṇpatu animiṣaraippārttu uṇṇakaluṇṇa-kaḷ eṇṇpatāyṅ koṇṭu itu tāṇe yātraiyāy naṭakkum.

254. This (maṅgaḷāśāsana), indeed, was a livelihood (for Periyālvār), which took the form of fear for fear-removers, changing enemies into friends, feeling pangs over some dangers of former times, or saying, "This (maṅgaḷāśāsana)

is the fruit of attainment", or saying when seeing the vigilant ones (the guardians of the Lord in Vaikuṇṭha), "Don't sleep".

These were all the circumstances in which Periyālvār invoked protection for the Lord.

255. Allātavarkaḷaip pōlē kēṭkiṟavarkaḷuṭaiyavum collukiṟavarkaḷuṭaiyavum tanimaiyait tavirkkai yaṇṇikkē ālumālāreṇkiṟavaṇuṭaiya taṇimaiyait tavirrkkaikkā-kavāyīṟu bhāṣyakārarum ivarum upadēṣippatu.
255. Unlike others, who sought to remove the solitude (the loneliness) of the (teacher and the taught,) the Bhāṣyakāra (Rāmānuja) and this one (Periyālvār), when teaching, sought to remove the loneliness of Him (the Lord who has no one to sympathise).
256. Allātārkkū sattāsamruttikaḷ darśanānupava kaiṇkariyaṇkāḷālē ; ivarkku maṅgaḷāśāsanattālē.
256. The existence and sustenance of others were from seeing, enjoying and serving (the Lord); that of this one (Periyālvār) was from the *maṅgaḷāśāsana*.
257. Ukantarūḷiṇa nilaṇkāḷai yānusantittāl uṇum urakka-mumiṇṇikkē ivaruṭai yātraiyē namakkellārkkum yātraiyākavēṇum.
257. Thinking about the holy places, without food or sleep, was a livelihood for this one and should be a livelihood for all of us.
258. Ākaiyālē maṅgaḷāśāsanam svarūpānukunam.
258. The prayer of benediction is compatible with essential nature.
259. Anukūlarākiṟar jñānabhakti vairākyāṇkāḷ iṭṭumāri-nārpōlē, vaṭivilē toṭai kollāḷampāṭi yirukkum paramārttar.
259. The well-disposed ones are those who are restless (with saṁsāra), in each of whom knowledge, devotion or

renunciation seems to be prominent and whose form indicates a connection (with these qualities).

260. Oru cey nirampa nīr niṅṅāl acal cey pocintu
kāṭṭumāpōlē ivaiyillātārkku ivarkaḷōṭṭai sampantat-
tālē uṅṅavutal tīrakkaṭavatāyirukkum.

260. Just as from one field standing full, water oozes into a neighbouring field, so from association with these persons by those who are lacking these (knowledge, devotion and renunciation), grief born of deficiency will vanish.

261. Ārunīr varavaṇittāṅāl atukkīṭāna aṭaiyāṇkaluṅ-
ṭāmāpōlē prāpti yaṇittāṅavārē inta svapāvaviṣeṣaṅkaḷ
taṅṅaṭaiyē viḷaiyakkaṭavatāyirukkum.

261. These distinctions of self-nature will arise naturally when attainment is near, as the sands of the river-bed produce symptoms of the approaching flood.

262. Ivaṅṅaikkōṇṭu carama śarīrameṅṅru taṅṅakkultāṅē
aṅṅutiyaḷāyirukkum.

262. By these marks it becomes certain that this is the last body for the one (in whom they appear).

263. Pratikūlarākīṅār tēhātmapimānikaḷum svatantrarum
anyaṣeṣapūtarum upāyāntaraniṣṭarum svaprayojana-
pararum.

263. The ill-disposed are those who identify soul with body, who do things as they like, who show allegiance to others (rather than the Lord), who are attached to other upāya, and who are self-purposed.

264. Ivarkaḷukku utteṣyarum upāyōpēyaṅkaḷum pētiiti-
rukkum.

264. For them that which they esteem, the means and the goal, differ.

265. Tēhātmapimānikaḷukku utteṣyar tēhavarttakarāṅa
maṇuṣyarkaḷ, upāyamarttam, upāyamaihipōkam;

svatantraukku uttēṣyar svarkkātīpōkapratar, upāyam karmānuṣṭānam; upēyam svarkkātīpōkam, anya śeṣa pūtarukku uttēṣyar brahmarutrātīkaḥ upāyam tatsa-māśrayaṇam, upēyam tatsāyujyam; upāyāntaraniṣ-tarkku uttēṣyaṇ tēvatāntaryāmiyāṇa sarvēśvaraṇ, upāyam karmajñānapaktikaḥ, upēyam pakavatanu-pavam; svaprayōjanapararkku uttēṣyaṇ 'neñciṇāl niṇaiippāṇ yavaṇ'enkiṇavaṇ; upāyam svakīya svikā-ram, upēyam svārtta kaṇkaryam.

265. For those who identify soul and body, their esteem is for persons who foster the body, their means is *artha* and their goal is worldly enjoyment; for those who act on their own their esteem is for those who give enjoyment in *svarga*, their means is the practice of *karmas* and their goal is the enjoyment of *svarga*; for those whose allegiance is to others, they esteem *Brahmā*, *Rudra* and the like, their means is resorting to them, and their goal is union with them; for those devoted to other means, their esteem is for the Lord of all as Indweller of the gods, their means is *karma*, *jñāna* and *bhakti* and their goal is the experience of the Lord; for those who are self-purposed, their esteem is for the one described in "He who thinks (of Him) in whatever form. . .", their means is whatever means is adopted by them (rather than the Lord), and their goal is service as to what pleases them (rather than what pleases the Lord).

The self-purposed (*svaprayojanapara*) are oriented toward the Lord but their performance is according to what pleases themselves. The quotation is from *Tiruvaiymoḷi* 3.6.9: "O people of this world, don't get confused regarding the primeval being amidst the three *mūrtis*-, He who is the Lord of the divine beings who are never wanting in God-experience, He who happens to be the father capable of affording protection and also the mother and who, without stopping there, becomes a relation of every description. Seeing such a Lord of this much greatness, don't be

confused that He is different from This One. He who thinks (of Him), in whatever form, that form is really the Great Lord, having the complexion of the expansive ocean."

266. *Mutal conṅa mūvarum nikrahattukkilaḱku. Maṅṅaiyiruvarum anukrahattukkilaḱku.*

266. For the first mentioned three, there is punishment; for the other two there is favour.

267. *Mūvaruṭaiyavum karmam anupava vinācyam, nālāmatikārikku prāyaścitta vinācyam; aṅcāmatikārikkupuruṣakāra vinācyam.*

267. The karma of the (first) three is destroyed by experience; that of the fourth contestant is destroyed by expiation; that of the fifth contestant is destroyed by the mediator.

The first three cannot attain the Lord, they simply go on according to their karma. The fourth, who follows the upāya prescribed by the Vedānta-texts, can prepare themselves for grace by doing *prāyaścitta*. The fifth, the self-purposed, can prosper under the guidance of an ācārya, who becomes a mediator for them.

268. *Upāyam svīkarakālattil puruṣasāpekṣamumāy puruṣakārasāpekṣamumāy irukkum; kāryakālattil upayanirapēkṣamāyirukkum.*

268. At the time of the choice of means there is dependence upon the *puruṣa* (the devotee) and the *puruṣakāra* (the mediator); at the time of accomplishment there is no dependence on these two.

The fifth contestant is brought to favour by the mediator. Thus the question arises as to whether the mediator, himself accomplishes grace. The answer is that the devotee and the mediator are active only at the stage of taking refuge in the Lord; the Lord is independent in accomplishing the salvation of the devotee.

269. Svaprayōjanaparar ellāraiṇum pratikūlarāka niṇaik-kalāmōveṇṇil ?

269. It may be asked : "Is it proper to think of all those relying on self-purpose as ill-disposed ?"

270. Inku svaprayōjanam eṅkiṛatu āsrayatoṣa janya-māṇattai.

270. (The answer is) that that which is here called 'self-purposing' is that which arises from a defect of reliance (on the beautiful form of the Lord).

The self-purposed one is misguided because he simply reacts to the beautiful external form of the Lord in His *arcāvatāra* ; he is caught up in the enjoyment of the form and does not truly give himself up to the Lord.

271. Ākaiyālē toṣamillai.

271. Therefore, there is no defect (in saying that the self-purposed one is ill-disposed).

272. Viṣaya toṣattāl varumavaiyellām tustyaJamāyirēyiruppatu.

272. It is clear that all that which comes from the object of enjoyment is difficult to renounce.

273. "Umaiyaṛōṭu ceviṭar vārttai", "Kathamanyadicchati.":

273. "Conversation between the deaf and the dumb..."; "How can it desire anything else..."

Nācciyār Tirumōḷi 12.1: Āṇḍāl speaking to her friends
 "To me who has come to have an infatuation with regard to Mādhava that cannot be understood by you whose will is quite different from mine, your talk is like conversation between the deaf and the dumb. Please take me to a place near Mathurā (the place of Kṛṣṇa), who reached the wrestling ground even before the wrestlers

came there and who grew in the house of a different mother after leaving the mother who gave birth to Him."

Stotraratna 27.:

"How can my mind, which is firmly set upon Your nectar-shedding lotus-feet, ever desire anything else? It is well known that when there exists a lotus full of honey, the bee does not even look at the (thorny, nectarless) *ikṣuraka* flower."

274. *Ippaṭi yivai yittaṇaiyum satācārya prasātattālē varttikku pōtaikku vastavyamācārya sannitiyum pakavat sannitiyum; vaktavyamācārya vaipavamum svanikaṣamum; japtavyam kuruparamparaiyum tvayamum; parikrāhyam pūrvācāryarkaḷuṭaiya vacanamum anuṣṭānamum; parityājyam avaiṣṇava sahaṇāsamum apimānamum; karttavyam ācārya kaiṅkaryamum pakavat kaiṅkaryamum.*
274. When these (virtues) increase by the grace of the true ācārya, the dwelling of the wise one is in the presence of the ācārya and in the presence of the Lord; his speech is of the ācārya's greatness and his own inferiority; the prayers to be repeated are the line of ācāryas (*guruparamparai*) and the *Dvayam* (*mantram*); that which is to be favoured is the word and conduct of the former ācāryas; that which is to be avoided is association with non-Vaiṣṇavas and their attachments; that which is to be done is service to the ācārya and service to the Lord.
- The passage picks up from 259-261, the virtues being knowledge, devotion and renunciation.
275. *Kīlccoṇṇa pakavat kaiṅkaryam aṇivatu śāstramukattālē; ācārya kaiṅkaryamaṇivatu śāstramukattālum ācārya vacanattālum.*
275. The service to the Lord, referred to above, is to be known from the scriptures; service of the ācārya is to be known from the scriptures and from the words of the ācārya.

276. Kaiṅkaryantāṅiraṇṭu.

276. There are two kinds of service.

277. Atāvatu iṣṭam ceykaiyum aniṣṭam tavirukaiyum.

277. Namely, doing what is pleasing and avoiding what is displeasing.

278. Iṣṭāniṣṭaṅkaḷ varṇāśramaṅkaḷaiyum ātmasvarūpa-taiyum avalampittirukkum.

278. That which pleases and that which displeases depends upon *varṇa* and *āśrama* and the soul's essential nature.

279. Puṇyattuk kaṅcukiṛavaṅ pāpattaip paṇṇāṅiṛē.

279. He who fears even to do good deeds would not perform bad deeds.

Both puṇya and pāpa are detrimental to one seeking attainment of the Lord.

280. Ivaṅ puṇyattaip pāpameṇṇirukkum; avaṅ pāpattaip puṇyameṇṇirukkum. Avaṅukkatu kiṭaiyātu; ivagatu ceyyāṅ.

280. He the (*prapanna*) takes merit as demerit; He (the Lord) takes demerit as merit; but He (the Lord) will get none (demerit) because he (the *prapanna*) does not occasion any.

281. Kaiṅkaryantāṅ paktimūlam allātapōtu pītimūlamāy varavēṇum.

281. Service, indeed, should come from (fear from loss of dependence on the Lord) if it does not spring from devotion.

282. Atuvumillātapōtu atikārattilum upāyōpēyaṅkaḷilum anvayamiṇṇikkē yoiyum.

282. If even that is not so, fitness for *prapatti* together with the means (the Lord) and the end (the pleasure of the Lord) will be lost.

283. Kaiṅkaryantaṅṅai pala-sātanāmākkātē palamākka-vēṇum.
283. His service should be as fruit, not as the means to fruit.
284. Atāvatu--tāṅ kaiyēlātē avaṅṅaik kaiyēṅkap paṅṅukai.
284. That is to say, instead of reaching out to take from Him (the Lord), he should make Him (the Lord) take from him.
285. Koṭuttuk koḷlātē koṭṭattukku kaikkuli koṭukku-vēṇum.
285. Not taking by giving, he should give 'payment for the acceptance (of him by the Lord).
286. Śrīvidurairaiyum śrīmālākārairaiyum kūṅgiyaiyum pōlē kiṅcitkarittāl svarupam niṅam peṅvatu.
286. If you give something, the essential nature gains lustre, as with Vidura, *mālākāra* and the hunch-backed woman.
- All three made simple, selfless offerings to Kṛṣṇa :
Vidura offered food, *mālākāra* offered flowers
and the hunch-back offered sandal-paste meant
for Kāṁsa.
287. Maṭitaṭavāta cōṅṅum curunāṅṅāta puvum cuṅṅāmpu paṭāta cāntumiṅṅē yivarkaḷ koṭuttatu.
287. These gave food without searching the pocket (i. e. without asking payment), flowers without bad smell and sandal-paste without lime.
288. Kaiṅkarya tacaipōlē muṅṅpuḷḷa tacaikaḷilum svarupatai ujvalamākka vēṇum.
288. As in the state of service, so also in stages prior (to that) the self-nature should be made illustrious.
289. Muṅṅpē nālutacai yuṅṅtu.
289. There are four prior stages.

290. Atāvatu jñānatacaiium varaṇatacaiium prāpti-tacaiium prāpyānupavatacaiium.

290. Namely: 1) the stage of knowledge; 2) the stage of choice; 3) the stage of attainment and 4) the stage of experiencing the goal,

First, there is knowledge of one's *śeṣatva* gained from the ācārya, then there is choosing the Lord as the means, etc.

291. Jñānatacaiil ajñānattai muṇṇiṭum; varaṇatacaiil apurttiyai muṇṇiṭum; prāptitacaiil ārttiyai muṇṇiṭum; prāpyānupava tacaiil apiniveśattai muṇṇiṭum.

291. In the stage of knowledge, one bears in mind (his) ignorance; in the stage of choice one bears in mind (his) imperfection; in the stage of attainment one bears in mind (his) restlessness (in *samsāra*); in the stage of experiencing the goal one bears in mind (his) zeal.

292. Ajñānam pōvatu ācāryajñānattālē; apūrttipōvatu īśvara purttiyālē; ārttipōvatu aruḷālē; apiniveśam pōvatu anupavattālē.

292. Ignorance is dispelled by the ācārya's knowledge; imperfection is dispelled by the perfection of the Lord; restlessness is dispelled by the Lord's grace; zeal is dispelled by experience.

293. Ajñāṇattukkaṭi aparātam, apūrttikkaṭi jñānapurtti, ārttikkaṭi alāpam, apiniveśattukkaṭi alaku.

293. Transgression gives rise to ignorance; the perfection of knowledge gives rise to (awareness of) imperfection; non-attainment gives rise to restlessness; the beauty (of the Lord) gives rise to zeal.

294. Ārttiyum apiniveśamum irukkumpaṭi arccirāti-katiyilē coṇṇōm.

294. The restlessness and the zeal mentioned here are discussed in the *Arccirādi-gati* (another treatise by Piḷḷai Lokācārya).

295. Ivaṇ taṇakku nālutacaipōlē nālukuṇamum uṇṭu.
295. Like these four stages, this one (the *prapanna*) has four attributes.
296. Atāvatu jñānamum ajñānamum śaktiyum aśaktiyum.
296. Namely, knowledge, ignorance, power and impotence.
297. Itu tāṇ avaṇukkum uṇṭu.
297. This, indeed, is true of Him (the Lord) also.
298. Avaṇuṭaiya jñānattukkilakku ivaṇuṭaiya kuṇam; ajñānattukkilakku ivaṇuṭaiya toṣam; śaktikkilakku ivaṇuṭaiya rakṣaṇam; aśaktikkilakku parityākam.
298. His (the Lord's) knowledge is (knowledge) of the virtue of this one (the *prapanna*); (His) ignorance is (ignorance) of the defect of this one; (His) power is (power) to protect this one; (His) impotence is (impotence) to abandon this one.
299. Ivaṇuṭaiya jñānattukkilakku ācāryakuṇam; ajñānattukkilakku ācāryatoṣam; śaktikkilakku ācārya kain-karyam; aśaktikkilakku niṣittāṇuṣṭānam.
299. This one's (the *prapanna*'s) knowledge is (knowledge) of the virtue of the ācārya; his ignorance is (ignorance) of the defect of the ācārya; his power is (power) for service of the ācārya; his impotence is (impotence) to do what is forbidden.
300. Niṣittantāṇum nālupaṭiyāyirukkum.
300. What is forbidden is of four kinds.
301. Aātvalu akrutyakaraṇamum pakavatapacāramum pakavatāpacāramum asahyāpacāramum.
301. Namely, 1) doing what is prohibited (by the scriptures); 2) affront to the Lord; 3) affront to a Bhāgavata and 4) intolerable offence.

302. Akrutyakaraṇamāvatu - parahimsai parastotram paratāra - parikraham paratravyāpahāram asatyakatanam apakṣyapakṣaṇam toṭakkamāṇavai.
302. Doing what is prohibited is: violence to others; praising others (the unworthy); grasping other's wives; taking other's property; telling untruth; eating what should not be eaten, and the like.
303. Pakavatapacāramāvatu - - tēvatāntaraṅkaḷoṭokka iṣvaraṇai niṇaikkaiyum rāmakruṣṇātyavatāraṅkaḷi manuṣya sajjāṭiyatā puttiyum, varṇāśrama viparītamāna vupacāramum, arccāvatāratil upātāna nirupāṇamum ātmāpahāramum pakavat - travyāpahāramum toṭakkamāṇavai.
303. Affront to the Lord is as follows: holding the Lord as equal to other gods; thinking that Rāma and Kṛṣṇa avatāras are the same as (ordinary) men; practising (worship) contrary to *varṇa* and *āśrama*; thinking about the material of (which) the *arcāvatāra* (is made); thinking of the soul as separate (from the Lord) and taking the property of the Lord.
304. Pakavattravyattait tāṇapaharikkaiyum apaharikkiṭṭavarkaḷukku sahaṅkarikkaiyum avarkaḷ pakkalilē yācitamākavum ayācitamākavum parikrahikkaiyum pakavāṅṅukku aṇiṣṭamāyirukkum.
304. These are contrary to the desires of the Lord: stealing the Lord's property oneself, helping others to steal it, receiving these (stolen goods) from others, whether solicited or unsolicited.
305. Pakavatāpacāramāvatu ahaṅkāraṭa kāmāṅkaḷaṭi yāka śrīvaiṣṇavarkaḷukkup paṇṇum virotam.
305. Affront to Bhāgavatas is as follows; hostility toward Śrīvaiṣṇavas due to (one's) being a slave of pride, worldliness and sensuality.
306. Asahyāpacāramāvatu nirnipantanamāka pakavat

pākavata viṣayameṇṇāl asahamāṇaṇṇāyirukkaiyum
ācāryāpacāramum tatpaktāpacāramum.

306. Intolerable offence is : unmotivated affront to the Lord, the pākavata, the ācārya and his devotees.
307. Ivai yonṇuṇṇuṇṇu krūrāṇkaḷumāy upāya virōti-
kaḷumāy upēya virōtikaḷumāyirukkum.
307. These (the above four offences) are, in comparison more harsh than the earlier and are hostile to the means and the end.

Affront to the Bhāgavata is more serious than affront to the Lord, and so forth, since it is by means of other disciples, the ācārya and the Bhāgavata, that one attains the Lord's grace.

308. Tāṇ hitopadeśam paṇṇumpōtu taṇṇaiyum śiṣyaṇṇai-
yum palattaiyum māṇṇāṇi nīṇaikkai krūra niṣittam.
308. Indeed, when teaching, it is a forbidden harshness (for the ācārya) to mistake the position of an ācārya, (the position) of the disciple and the fruit (i. e. the results of the teaching).
309. Taṇṇai māṇṇāṇi nīṇaikkaiyāvatu taṇṇai ācāryaṇṇu
nīṇaikkai; śiṣyaṇṇai māṇṇāṇi nīṇaikkaiyāvatu taṇṇakku
śiṣyaṇṇu nīṇaikkai, palattai māṇṇāṇi nīṇaikkaiyāvatu
druṣṭa prayōjagattaiyum śiṣyaṇṇuṇṇaiya ujjīvaṇṇattai-
yum pakavat-kaiṇkaryattaiyum sabavāsattaiyum pala-
māka nīṇaikkai.
309. Thinking of himself falsely means his thinking of himself as ācārya; thinking of the disciple falsely, is thinking (of disciple) as his disciple; thinking of the fruit falsely, is thinking of the fruit as: 1 any material benefit; 2 the salvation of the disciple; 3 service of the Lord; or 4 living together with his disciple (i.e. enjoying his company).

The ācārya should not harbor any desire for status, material wealth or personal advantage. He is merely a mediator, a channel for grace.

310. Nigaiyātirukka innālu palamum sittikkiṇapaṭi
yēṇṇēṇṇil; śeṣapūṭapāṇa śiṣyaṇ ninaivālē truṣṭapa-
lam sittikkum; īśvaraṇ ninaivālē ujjīvanam sittikk-
kum; ācāryaṇ ninaivālē pakavat kaiṇkaryam sittik-
kum; upakāra samruttiyālē sahaṇvāsam sittikkum.
310. If he does not think on these four fruits, whence are they
accomplished? Material benefits result from the devoted
disciple's care (for his ācārya); salvation results from the
Lord's care; service of the Lord results from the ācārya's
care; co-residence results from (the disciple's) remembering
the assistance (of his ācārya).
311. Sākṣātpalamum ācāryatvamum sittikkiṇapaṭ
yēṇṇēṇṇil; tan ninaivālum īśvaraṇ ninaivālum
sittikkum.
311. It may be asked, whence are accomplished the direct
results and the ācārya-ship? These result from his (the
ācārya's) care and the Lord's care.
312. Ippaṭi yōḷiya upatēṣikkil iruvarkkum svarupa
sittiyillai.
312. If (the ācārya) does not follow these stipulations, the
essential nature of both (the ācārya and the disciple) is
not established.
313. Ācāryanukku śiṣyanpakkal krupaiyum svācāryan
pakkal pāratantriyamum vēṇum.
313. The ācārya should show compassion toward the disciple
and dependence upon his own teacher.
314. Krupaiyālē śiṣyan svarūpam sittikkum; pāratan-
triyattālē tan svarūpam sittikkum.
314. By compassion the essential nature of the disciple is
established; by dependence (upon his own teacher) his
own nature is established.
315. Nēre ācāryanenpatu samsāra nivarttakumāna periya
tirumantrattai yupatēṣittavanai

315 The direct meaning of 'ācārya' is, 'one who teaches the great holy mantram (the *Aṣṭākṣara*), which removes *samsāra*.'

316. *Samsāra varttakāṅkalumāy kṣutranākalumāna pakavanmantranākaḷai yupaṭēṣittavarkaḷukku ācāryatva pūrttiyillai.*

316. Ācārya-ship is not perfect for those who teach Lord-mantras which foster *samsāra* and are petty.

317. *Pakavan mantraṅkaḷai kṣutranākaḷ eṅkiṛatu palatvāra.*

317. Lord's-mantras are said to be petty by reason of their fruit.

318. *Samsāravarttakāṅkaḷeṅkiṛatum attālē.*

318. For the same reason they are said to foster *samsāra*.

319. *Itutāṅ aupāṭikam.*

319. This, indeed, (the fruit of certain mantras) is limited to special conditions.

320. *Cētanapuṭaiya ruciyaḷē varukaiaḷē.*

320. As coming from the soul's desire.

One may invoke a mantra in search of such things as wealth or progeny. Employing a mantra for any other end than attainment of the Lord is petty and results in continued bondage.

321. *Śiṣyaṇṇepatu śāyāntara nivruttiyum palasātana śuṣruṣaiyum, ārttiyum, ādaramum anasuyaiyum uṭaiyavaṇai.*

321. He is said to be a disciple who abstains from other than that which is to be accomplished; desires to hear the means to the end, is restless (in *samsāra*) and is affectionate and not envious (toward the ācārya).

322. Mantramum dēvataiyum palamum paḷānupantika-
ḷum palasātanamum aihikapōkamum ellām ācār-
yanē yenṇu dinaikkakkaṭavan.
322. The mantra, the god, the fruit, those things related to
the fruit, the means to the fruit, worldly enjoyments-he
(the disciple) should consider the ācārya as all these things.
323. “Mātā pitā yuvatayaḥ” eṅkiṇa ślōkattilē ivvarttatteip
paramācāryarum aruḷicceyār.
323. Our great teacher (Āḷavandār) bestowed this in the verse,
“Mother, father, women....”
- Stotra Ratna 5 :*
- ✓ “I reverently bow down my head to the blessed
feet of the first lord of our family, which feet
are delightful with the bakula flowers and which
alone are eternally mother, father, women, sons
and wealth to every one of my race.”
324. Itukkaṭi upakāra smṛuti.
324. The basis of this (considering the ācārya as all these
things) is remembering (his) favour. /
325. Upakāra smṛutikku mutalaṭi ācāryanpakkal kruta-
jñatai ; muṭintanilam īśvaranpakkal krutajñatai.
325. The remembrance of favour is, at first, grātitude toward
the ācārya and finally grātitude toward the Lord.
326. Śiṣyanum ācāryanum anyōnyam priya - hitaṅkaḷai
naṭattak kaṭavāṅkaḷ.
326. Disciple and ācārya should act toward each other as to
what is pleasant and what is suitable.
327. Śiṣyan taṅ priyattai naṭattakkaṭavan; īśvaranaik
koṇṭu hitattai naṭattakkaṭavan; ācāryan māṅṅai
naṭattakkaṭavan.
327. The disciple himself should do what is pleasant (for the
ācārya); he should do what is suitable (for the ācārya), with

the help of the Lord; the ācārya should do just the opposite (i. e. he should himself do what is suitable for the disciple and with the help of the Lord he should do what is pleasant for the disciple).

328. Śiṣyaṅ ukappilē yuṅrippōrum; ācāryanujjīvanattilē yuṅrippōrum.

328. The disciple becomes committed to satisfying (the ācārya); the ācārya becomes committed to rescuing (the disciple).

329. Ākaiyāl śiṣyanācāryaṇuṭaiya harṣattukku ilakkākai yoiya rōṣattuk kilakkākaik kavakācamillai.

329. As, therefore, the disciple is the object of the ācārya's love, there is no place for his (the ācārya's) anger (toward the disciple).

330. Nikrahattukkup pātramāmpōtu atu hitarūpamā-kaiyālē yiruvarkkumupādēyam.

330. There is no refusal of reprimand by either of them, at any time, as it is beneficial (to both).

331. Śiṣyaṅukku nikrahakāraṇam tyājyam.

331. The disciple should avoid any occasion for reprimand.

332. Nikrahantāṅ pakavan-nikrahampōlē prāpyāntark-katam.

332. Reprimand, like the reprimand of the Lord, is part of the results (of the Lord's grace moving).

333. Ācāryaṅ śiṣyaṇuṭaiya svarūpattaip pēṇakkaṭavan; śiṣyaṅ ācāryaṇuṭaiya dēhattaip pēṇakkaṭavan.

333. The ācārya should foster the self-nature of the disciple; the disciple should attend to the ācārya's body.

334. Iraṇṭumiruvarkkum svarūpamumāy pakavatkaiṅ-kāryamumāyirukkum.

334. Both of these (the above) are befitting of the two and are service to the Lord.

335. Ācāryaṇṇu tēharakṣaṇam svarūpahāni; śiṣyaṇṇu ātmarrakṣaṇam svarūpahāni.
335. For the ācārya, protecting (his own) body diminishes his essential character (as ācārya); for the disciple, protecting (his own) soul diminishes his self-nature.
336. Ācāryaṇ ātmarakṣaṇam paṇṇumittattil ahaṇkāram viroti; śiṣyaṇ tēharakṣaṇam paṇṇumittattil mama-kāram viroti.
336. The ācārya (who thinks he is) performing protection of (disciple's) soul, is destroyed by pride; the disciple (who thinks he is) performing protection of the (ācārya's) body, is destroyed by self-interest.
337. Ācāryaṇ tanṇuṭaiya tēharakṣaṇam taṇ vastuvaikkoṇṭu paṇṇakkaṭavaṇ; śiṣyaṇ svaīēharakṣaṇam ācāryaṇ-vastuvaikkoṇṭu paṇṇakkaṭavaṇ.
337. The ācārya should take the property for the protection of his body as his own; the disciple should take the property for the protection of his own body as the ācārya's (property).
338. Ācāryaṇ śiṣyaṇ vastuvaik koḷḷak kaṭavaṇallaṇ. Śiṣyaṇ taṇ vastuvaik koṭukkak kaṭavaṇallaṇ.
338. The ācārya should not take the property of the disciple (which the disciple thinks of as his own); the disciple should not give such property to him (the ācārya).
339. Koḷḷil miṭiyaṇām, koṭukkil kaḷḷaṇām.
339. Taking makes him (the ācārya) look destitute; giving makes him (the disciple) look a thief.

The ācārya does not need anything as he is already complete; the disciple does not own anything to give, since everything belongs to the ācārya.

340. Koḷ koḷaiyuṭṭānāl sampantam kulaiyum.

340. When taking and giving arise, the relationship ceases.

341. Ivan miṭṭiyaṇākaiyālē koṭāṇ, avan purṇaṇākaiyālē koḷḷāṇ.

341. This one (the disciple) cannot give since he is poor ; he (the ācārya) cannot take since he is full.

342. Avanukkup purttiyālē svarupam jivittatu. Ivanukku miṭṭiyālē svarupam jivittatu.

342 That one's (the ācārya's) position is justified by fullness ; this one's (the disciple's) position is justified by poverty.

343. Āṇāḷ ḡṣṣyaṇ ācāryaṇukkup paṇṇumupakāram oṇṇumil-laiyōvenṇil.

343. Then, it may be asked, "Is there no giving of favour by the disciple to the ācārya?"

344. Ācāryaṇ niṇaiyālē yuṇṭu.

344. In the thinking of the ācārya, there is (but not in the thinking of the disciple).

Seeing the results of the Lord's grace in the disciple, the ācārya considers himself favoured.

345. Atāvatu jñāna vyavasāya prēma samācāraṇkaḷ.

345. (The results are) namely, knowledge, firm resolve, love and good conduct.

346. Ācārya prītyarttamāka iyaṇukkut taviravēṇṭuvatu pakavat travyattai yapaharikkaiyum pakavatpō-janattai vilakkukaiyum kurumantra dēvatā paripavum.

346. For the purpose of pleasing the ācārya this one (the disciple) should abstain from taking away the property of the Lord, obstructing the enjoyment of the Lord, and contempt for the teacher, the mantra and the god.

347. Pakavat-avyāpahāramāvatu svātantriyamum anyā-
śeṣatvamum; pakavat pōjanattai vilakkukaiyāvatu
avanuṭaiya rakṣakatvattai vilakkukai.
347. The taking away of the Lord's property; is the disciple's
independence and dependence on another (other than
the Lord); obstructing His protectorship (i.e. refusing to
be protected) is obstructing the enjoyment of the Lord.
348. Avanuṭaiya rakṣakatvakramam prapanna paritrāṇattilē
conṇam. Kuru-paripavamāvatu kēttavarttattiṇpaṭi
yanuṣṭiyātoḷikaiyum anatikārikaḷukku upadēṣik-
kaiyum; mantra paripavamāvatu arttattil vismrutiyum
viparī ārtta pratipattiyum; tēvatāparipavamāvatu
karaṇatrayattaiyum aprāpta viṣayaṅkaḷilē pravaṇa-
mākkukaiyum, tatviṣayattil pravaṇamākkātoḷikaiyum.
348. The modes of His protectorship are set forth in the
Prapanna Paritrāṇam; contempt for the teacher consists
in not practising what is prescribed by him and instructing
those who are not qualified; contempt for the mantra
consists in forgetting its correct meaning and giving it a
wrong meaning; contempt for the god consists in devoting
the three resources (thought, word and deed) to unworthy
objects and failing to devote these to that object (the Lord).

The *Prapanna Paritrāṇam* is another work of
Pillai Lokācārya.

349. Ivanukku śaṭirāvasānattaḷavum ācārya viṣayattil
“ennait tīmaṇam keṭuttāy” “maruvittoḷum maṇamē
tantāy” enṇu upakārasmruti naṭakkavēṇum.
349. With regard to the ācārya, he (the disciple) should, until
the termination of his body, behave, remembering the
favour (of the ācārya) in this way, “you corrected my evil
mind. . .” and “you conferred on me a mind that will
always serve. . .”

Tiruvaiymoḷi 2.7.8:

“You are Vāmana, You are the father of cupid;

Your complexion is that of an emerald, Your eyes are like the lotus. In this way I offered my respects to your feet; You corrected my evil mind in such a manner as to make it pure and to remove the misery of samsāra. O Śrīdhara, what can I do to you in return?"

Tiruvaiymoḷi 2.7.7:

"O my Lord, You are clever; You conferred on me a mind that will always serve Your lotus-feet, after saluting, praising and meditating in the following manner - - O my Vāmana! You who became Trivikrama! O my Lord! You with the red lotus-like eyes, possessed of charming red lips and shiny quartz-like feet!"

350. Manassukku tīmaiyāvatu avakuṇṇattaiyum pakavat
pākavata tōṣattaiyum niṇaikkai.
351. Evilness of mind consists in thinking on one's own virtue
and on the defect of the Lord and the Bhāgavatas.
351. Tōṣam niṇaiyātoḷikiṇṇatu kuṇampōlēyuntāyiru-
kkavaṇṇu, illāmaiylē.
351. He should give up thinking defect (about the Lord and
the Bhāgavatas), not because it is there like his own virtue,
but because it does not exist.
352. Tōṣamuṇṇṇu niṇaikkil atu paratōṣamaṇṇu,
svatōṣam.
352. If thinking there is defect, it is not the defect of other but
his own defect.
353. Svatōṣamāṇapaṭi yēṇṇṇil;
353. If it be said, "what is the manner of his fault?"
354. Svatōṣattālum pantattālum.
354. It is from his own defect and from relationship (i. e. he
attributes his own defect to others with whom he is
kindred).

355. Svatoṣamillaiyākil kuṇapratipatti naṭakkum.
 355. If it is not (due to) his own defect, then there would be ascertainment of virtue (in the Lord and the Bhāgavatas).
356. Naṭantatillaiyākil tōṣajñānamē tōṣamām.
 356. In the absence (of this ascertainment of virtue) the knowledge of defect is itself defect.
357. Itutaṇakku avasaramillai.
 357. There is no occasion for this (thinking fault).
358. Svatoṣattukkum pakavat pākavata kuṇaṅkaḷuk-kumē kālam pōrukaiyālē.
 358. For, time is sufficient (to think) only of his own defect and of the virtues of the Lord and the Bhāgavatas.
359. Samsārikaḷtōṣam svatoṣameṇṇu niṇaikkakkaṭavaṇ.
 359. He should think that the faults of those caught in samsāra are his own faults.
360. Atukku hētu pantajñāṇam.
 360. The knowledge of kinship (with those caught in samsāra) is the reason for (thinking) that.
361. "Iṇaippoḷutumeṇṇōm" eṇkaiyālē atutāṇ tōṇṇrātu.
 361. Not even that comes to mind, from the saying, "We think not a moment..."

Periya Tirumōḷi 2. 6. 1 :

"The Lord who is staying at Kaṭalmallai which has plenty of coolness helpful to an interesting stay, and who, taking the form of a damsel, entered into the midst of harmful demons offering nectar to the gods only-we will not think even for a moment of those who do not think of such a Lord."

368. Āṇāl “nativāṇṇam eṇṇukiṇṇāy”, “ārṇṇkarai-
vāl maram pōlaṇcukiṇṇēṇ” eṇṇkiṇṇa pācuraṇkaḷukku
aṭiyēṇṇēṇil.

368. If it be said, “What is the basis for the following utterances?”, “Do you cause me distress...”; “I am always full of fear like a tree growing on the bank of a river...”

Tiruvāimoḷi 7. 1 :

“O God who has the immeasurable māyā as your instrument ! O Lord, eulogized by the gods ! O Lord, on whom the three worlds are dependent ! O most enjoyable one ! O most helpful one ! O the One who controls me ! Do You cause me distress, tormenting me still by not making me reach Your lotus-like feet and by shutting me up by means of the five senses, so as to stay permanently inside ? ”

Periya Tirumoḷi 11. 8. 1 :

“O God who is perceived by smell, taste, touch and sound ! Even if you can say many things to me, I will tell one to You. I am always full of fear like a tree on the bank of a river, thinking that You may cause my birth in the future in the wombs of men.”

The question is, why do the Āḷvārs express fear?

369. Pantānusantānam.

369. (The answer is that they are) meditating on (their) relationship (to the Lord).

The doubting fear that is expressed by the Āḷvārs is natural to their relationship with the Lord and does not contradict 366.

370. Prajai teruvilē yiṭṭarit tāy mutukilē kuttumāpōlē,
nirupātika pantuvāy śaktaṇāyirukkiṇṇavan vilakkā-
toḷintāl appaṭic collalāmīṇē.

370. As a child, stumbling in the street, beats its mother's back (blaming the mother for its stumbling), so one can speak that way to one whose kinship is unconditional (the Lord) and who has the power (to prevent suffering) but does not prevent it.

371. Prajaiyaik kiṇarṇiṇ karaiyiniṇṇum vāṅkātoḷintāi tāyē taḷḷināḷṇṇak kaṭavatiṇē.

371. If (she) does not take the child from the edge of a well and the child falls in, others will say that the mother herself pushed the child in.

372. Ivaṇuṭaiya aṇumati pēṇṇukku hētuvallāṭap pōlē avaṇuṭaiya aṇumatiyum iḷavukku hētuvāṇṇu.

372. As the assent of this one (the soul) is not the cause of profit, so also the assent of Him (the Lord) is not the cause of loss.

The Lord's grace, not the assent of the soul, is the cause of salvation; the soul's bondage is not caused by the Lord, but by the soul itself.

373. Iraṇṭum iruvarkkum svarupam.

373. The two (assents) are natural to both.

The assent of the soul to salvation and the assent of the Lord to the bondage of the soul are in accordance with their natures and thus not the cause of such.

374. Iḷavukkaṭi karmam; pēṇṇukkaṭi krupai.

374. Karma causes suffering; grace causes gain.

375. Maṇṇaiṇṇaṭi collil iḷavukkuṇṇupām.

375. Speaking otherwise is the cause of loss.

376. Eṭukka ninaikkiravanait taḷḷināyēṇkai eṭāmaikkuṇṇupirē.

376. Who wants to rescue a man who stood near him at a well and fell in and who then complains that he pushed him?

As the Lord reaches out His hand to the soul, the soul should not accuse Him of causing its bondage.

377. Cīrramuḷaveṇṇa vanantarattilē yivvarattattait tāmē
yaṇḍiccyṭaiṇge.

377. This idea is given by the Ālvār after saying, "That would anger..."

Periya Tirumoli 11.8.2: The Ālvār shows awareness that the Lord is angry with his complaining:

"O God, skilled in wielding the discus, even if I possess sins that would anger you, let me tell you one thing - I stand very much trembling, like the mind of the navigators caught in a storm, with the fear that you may make me take birth in the wombs of men."

378. Cīramuṇṭeṅgaṇintāl collumpaṭi yennennil, aruḷum
ārttiyūm ananyakatitvamum collappaṇṇum.

378. If it be said, "If he (the Ālvār) was conscious of anger (on the part of the Lord), then how is it that he speaks thus (blame)?" (The answer is that) the grace (of the Lord) and the restlessness and helplessness (of the soul) make for such speaking.

379. Cīrinālum kālakkattik kollalāmpaṭi yiruppānoru-
vanai perṛāl ellām collalāmire.

379. Even though there is anger, all these things are said (by the Ājvār) since (he knows that) there is escape from them by embracing (His) feet.

380. "Krupayā paryapālayat", "Aricinattāl".

380. "Pardoned by grace..."; "By extreme anger..."

Rāmāyaṇa 5. 38. 34:

The descendant of Kakutstha, the protector, out of grace, pardoned the crow that fell on the ground seeking refuge, though it deserved to be killed.

The reference is to the crow who, desiring to make love to Sītā, pecked at her and made her bleed. Rāma wounded the crow, but then, responding to its plea, pardoned it.

Perumāḷ Tirumōḷi 5. 1 :

“Even if you don’t prevent the grief that has been given (me), there is no refuge except your feet. O mother, living at Vittuvakoṭu surrounded by a garden of flowers with fragrance everywhere! if by extreme anger, the mother who brought forth the child throws it away again, (the child) will be crying thinking of her grace only. I was like that.”

381. Tripāt vipūtiyilē paripūrṇānupavam naṭavā niṛka, atu uṇṭatu urukkāṭṭātē, dēśāntarakatanāna putraṇ pakkalilē pitru hrutayam kiṭakkumāpōlē, samsārikaḷ pakkalilē tiruvuḷḷam kuṭipōy, ivarkalaip pirintāl āṛramāṭṭātē, ivarkaḷōṭē kalantu parimārukaikkuk karaṇakalēparaṇkalaik koṭuttu, avāṛraikkōṭu vyā-parikkaikkīṭāṇa śakti viśēṣaṇkalaikum koṭuttu, kaṇkaṇaniṛkil āṇaiyiṭṭu vilakkuvarkaḷ eṇṇu kaṇṇuk-kut tōṛṛāṭapaṭi uṇṇukukīra prajaiyāit tāy mutukilē yaṇaittukkoṭu kiṭakkumāpōlē, tāṇarinta sampan-tamē hētuvāka viṭamāṭṭātē, akavāyilē āṇaittuk-kōṭu, āṭciyil toṭarci naṇṇeṇṇu viṭātē, sāṭṭaiyai nōkkiyutāṇkēṭāṇāy, ivarkaḷ asatkarmaṇkalaḷilē pravart-tikkumpōtu mīṭkamāṭṭātē, anumati tāṇattaip paṇṇi utāṣṇaraip pōlēyiruntu mīṭkaik kiṭampārttu, naṇ-maiyeṇṇu pēriṭalāvatoru tīmaiyum kāṇātē neṇṇiyaik kottip pārttāl oruvaḷiyālum pacaikāṇa toḷintāl āprāpyameṇṇu kaṇṇa nīrōṭē mīḷuvatu; taṇakkēra idam peṇṇa vaḷavilē, eṇṇuraic conṇāy eṇṇēraicconṇāy eṇṇaṭiyārai nōkkiṇāy avarkaḷ viṭāyāit tīrttāy

avarkaḷuk kotuṅka nīlalaik koṭuttāy eṇṛāppōlē
 cilavarrai yēriṭṭu, maṭimāṅkāyitṭu, poṇvāṇiyan
 poṇnai uraikallilē yuraittu meḷukālē yeṭuttuk kāl
 kaḷaṅcēṇṇu tiraṭṭumāpōlē, janma paramparaikaḷ
 tēṇum, yādruccikam prāsaṅkikam ānuṣaṅkikamenkiṇṇa
 sukruta viṣeṣaṅkalaik kaṇṇipittukkoṇṭu tāṇē yavarrai
 oṇṇupattākki naṭattikkoṇṭu pōrum.

381. In the splendor of the three-fourths (Vaikuṇṭha), where the experience of complete fullness is going on, that enjoyment does not take any shape since the divine mind is always with those in bondage, like a father, not sleeping, remembering a son who is in another country. As if fleeing from (His) house, the divine will, going to the side of those in saṁsāra, being unable to bear them being separate (from Him), grants them organs and bodies for exchanging (with Him) and power by which to perform with these. Not visible to the eye, lest being seen (by them) they curse Him, saying, "Go away!". He dwells within embracing them unbeknowns to them, like a mother embracing her sleeping child unbeknowns to the child. Sharing their sorrows, protecting their being, not preventing their continuation in bad deeds, giving premission, standing as if indifferent, He searches for a way to rescue them. Without coming across even one defect that can be exaggerated into a virtue, He sheds tears just like a physician scratching the forehead (of a patient) to see if there is any blood and losing all hope when no blood is seen. As He gets a chance, if He can find any excuse, imagining that, "You said the name of My place", "You spoke My name", "You protected My devotees", "You removed their thirst", "You gave them shelter", then He grants them these qualities - - like a goldsmith testing gold on a touchstone and with the aid of wax, collecting a gram of gold from what is rubbed off, He imagines distinctions of merit, however incidental and unintentional, over a series of births and multiplies them ten-fold to them.

The central concept of the passage is that unintentional good deeds (*yādṛcchika sukṛta*) form the basis of the Lord's grace.

382. Lalitā caritātikaḷilē ivvarttam curukka moḷiyak
kāṇalām.

382. This message is to be seen in (extenso) in the story of
Lalitā and in other places.

Queen Lalitā, a favorite consort of the king of
Varanasi, explained her favored position by
reference to the events of a former birth. Therein
as a rat, while trying to extinguish the lamp in the
temple and help herself to food-offerings, she
accidentally re-kindled the dying lamp; for that
unintended favor to the Lord, she was reborn in
high position. (From the *Viṣṇu Dharma Purāṇa*)

383. Ajñarāna manuṣyarkaḷ vāḷā tantānenṇiruppārkaḷ.

383. The ignorant think with indifference that (the Lord) simply
blesses.

384. Jñānavāṅkaḷ "inṇenṇaip poruḷākkitt tannai yennul
vaittāṇ", "ennanṇi ceytēno veṇṇenṇil tikaḷvatuṇē",
"naṭuvē vanuuyyak koikiṇṇa nātaṇ", "aṇiyātana
vaṇivittavattā nīceytaṇavaṭi yēṇaṇiyēṇē", "poruḷal-
lāta veṇṇaip poruḷākki yaṭimai koṇṇāy", "eṇṇait-
tīmaṇṇaṇ keṭuttāy", "maruviṭtoḷum maṇamē taṇṇāy"
eṇṇiṭupattāṇirparkaḷ.

384. The wise (like Nammālvār), remembering (the Lord's
actions), exclaim,

"His god placed Himself inside my mind, after
considering me worthy enough - - why did He
not care for me for a long time before? I pray
that the Lord of Tiruper surrounded by hill-like
buildings, should be kind enough to tell me the
reason."

(*Tiruvāimoḷi* 10.8 9)

"On the basis of what good deed does the Lord
of Tiruvāṭṭār shine in my mind? - - that Lord
whose form is comparable to water, collyrium
and a standing mountain, who possesses the
discus that returns to His hand after battling in

the desired place and whose head is scented by the sacred basel that gives forth fragrance on His body constantly."

(*Tiruvāimoli* 10.6.8)

"How can I let go that Lord who looks bright after doing some mischief, looking into the eyes of the young cowherdesse? He who does mischief, who happens to be my Lord, who happens to be my life and who is like a lamp (illuminating all), He suddenly, one day, lifted me up!"

(*Tiruvāimoli* 1.7.5)

"O Lord who possesses high and baffling qualities and has neither equal nor superior, O Lord, born similar to all the things of this earth, O Lord, Your helping me by being a teacher, the father, the mother who caused my birth, and by being the life of all - - lowly that I am, I cannot measure all your favours."

(*Tiruvāimoli* 2.3.2)

"O Lord, having Vaikuṇṭha as your kingdom, having the discus as your weapon and having the eagle as the emblem on your banner, O Lord, having a color similar to black clouds, O Lord, staying in the city of Sirivaramaṅgalam where many learned in the four Vedas reside by your grace ! Accepting me as one worthy, even though I was worthless before, You accepted my servitude --I do not know the manner of repayment!,"

(*Tiruvāimoli* 5.7.3)

"You corrected my evil mind. . ."

(*Tiruvāimoli* 2.7.8, quoted at number 349)

"Conferred on me mind that will always serve. . ."

(*Tiruvāimoli* 2.7.7 quoted at number 349)

385. Bhāṣyakāraṁ kālattilē oruṇāl perumāḷ puṛappaṭṭaruḷ-
untaṅgaiyum pārttup periya tirumaṇṭapaṭṭukkuk kṛlāka
mutalikaḷ ellārum tiraḷaviruntavaḷavilē ivvarttam
prastutamāka, piṇpu piṇṇanta vārttaikaḷai smarippatu.

385. Let us remember the discussion which took place on this subject one day in the time of the Bhāṣyakāra, when all the religious teachers had met in the assembly on the eastern side of the great hall, expecting the start of the divine procession.

The question was raised as to why the Lord turns a particular person towards Him at a particular time, if salvation is by grace without reference to deeds. The answer given by the learned was that the Lord takes unintended good deeds (*yādṛcchika sukṛta*) as a pretext for accepting the soul—over a series of births He finds an excuse.

386. Ākaiyāl ajñātamāṇa naṁmaikaḷaiyē paṛṛācākak-
koṇṭu kaṭākṣiyāṇiṛkum.

386. Therefore, it is seen that goodnesses done unknowingly are taken as qualification.

Examples : a person goes to the market and unintentionally passes the temple; or, chasing a cow, a man happens to go around the temple; or watering flowers, one accidentally waters a tulasi plant.

387. Ivaiyunkuṭa ivanukku viḷaiyumpaṭiyirē ivanṭanṇai
mutalilē avaṇ sruṣṭittatu.

387. Even these (unknowingly done deeds) are produced to this one (the soul) in the body He (the Lord) first brought forth to this one.

388. Atutaṇṇai nirupittāl ivaṇ taṇakku oṇṇum ceyyavēṇṭā-
tapaṭiyāyirukkum.

388. From pondering this, (it is seen that) it is not necessary for this one (the soul) to do anything.

389. Paḷaiyatāka uḷuvatu naḷuvatu viḷaivatāyppārur
kṣētrattilē utirimuḷaittu palaparyantamāmāpōlē, ivai-
tāṇ tannaṭaiyē viḷaiyumpaṭi yāyirru pattiyaḷavaṇ
paḷam puṇattai sruṣṭitta kaṭṭalai.

389. As in all directions, the seed that has fallen accidentally grows up to maturity in fields where ploughing, planting and reaping have long continued, in the same manner, the Ploughman of Bhakti (the Lord) creates, in dry land, fruit to this one (the soul) which has sprung up of its own accord, as it were.

390. Avaitāṇevai yeṇṇrāl.

390. You may ask, "What are these (fruits)?"

391. Pūrvakṛta puṇyāpuṇya paḷaṅkaḷai cilaḱālam pūjittu,
uttarakāḷattil vāsanai koṇṭu pravarttikumattanai
yeṇṇumpaṭi kaiyoḷinta taciayilē, ' nāmār ?, nām niṇṇa
nilaiyētu?, namakkimimēl pōkkaṭiyētu?' eṇṇu
piṇṇappaṇa cila niṇṇappaṇa viṣeṣaṅkaḷ uṇṭu; avaiyātal
muṇṇu coṇṇavaiyātal.

391. (To souls) having experienced for a long time the fruits of good and bad deeds done in former births and in the future feeling disinclined towards (*karma* and its fruits) with the thought that life just continues on the (latent) impressions (of past *karma*), there are questions as to origin, "Who are we?", "What was our original position?", "Where are we going?"- these are the (fruits) referred to earlier.

Such reflections are the result of seeds sown by the Lord and are the first indications of the soul's turning toward the Lord.

392. "Yathā hi moṣakāḥ pāṇthe" eṇṇu totaṅki itigutaiyu
kramattai pakavac cāstrattilē collirru.

392. The manner of this is explained in the scriptures of the Lord (the *Pāñcarātra Āgama*-s), beginning with, "As thieves in the case of a traveller....."

Ahīrbudhnya Saṁhitā 14. 34 :

"As thieves in the case of a traveller who has gone away, leaving his belongings, will cease all efforts at stealing when he comes back."

A traveller (the Lord) leaves his baggage (the soul) unattended; thieves (puṇya and pāpa) are about to steal it, when the traveller returns; the thieves run away at the very sight of the traveller.

393. "Veṛitēyarūḷ ceyvar" eṇṇiv varttattai spaṣṭamāka aruḷicceytāriṇē.

393. Is not this clearly stated in the words, "Gives grace without any expectation...?"

Tiruvāimoli 8. 7. 8:

"I do not know any other favour! The Lord who controls me heartily gives grace without any expectation to those whom He gives (it). He, keeping in his stomach the three worlds, in a manner not affecting their routine, has taken a place in my mind, even though I am infinitesimally small."

394. "Ceyvārkaṭku" eṇṇu aruḷukku hētu sukruta meṇṇāni-
nṛatē yeṇṇil; appātu "veṛitē" eṇṇiṇṇa viṭam cērātu.

394. If it be said, "Are not good deeds the cause of grace by the words, 'to those who do'?" (the answer is) that then (i. e. if you take the words in that sense) there is disagreement with the words, 'without expectation.'

The questioner takes 'ceyvārkaṭku' to mean, "to those who do (good deeds)", rather than, "to those whom He gives (it)."

395. Pakavatāpimukkyam sukrutattālaṇṇikke pakavat-
krupaiyāle piṇṇakkiṇṇatu, atveṣam sukrutattāle yeṇṇil;
inta pala viṣeṣattukku attai sātanamākka voṇṇātu.

399. "Etir cuḷal pukku"

399. "Grace has encompassed my Lord who took the three strides in order to favour me. He took many births in order to stand against me in all my births and at all times, so that I may firmly dance and sing the hymns comprised of praise of His great qualities without minding about any other thing and with the thought that I have no succour other than the Slayer of Madhu."
(*Tiruvāimoli* 2. 7: 6)

400. Oruvanaippiṭikka niṇaittu ūraivaivāraippōlē vyāp-tiyum.

400. Likewise, to catch one person, people pervade the whole village.

The Lord pervades everywhere just to catch one soul.

401. Sruṣṭyavatārāṭikaḷaippōlē svārttamāka veṅṟiṇe jñānā-tikar anusantippatu.

401. The wise consider that to be the intention of the (Lord's) creation and avatāras.

402. Karmapalampōlē krupāpalamum anupavittē yaṅga-vēṇum.

402. Like the fruit of *karma*, the fruit of grace also must be ended through experiencing it.

403. Krupai perukappukkāl iruvar svātantaryattālum takaiya voṇṇātapaṭi yirukaraiyumaliyap perukum.

403. If the grace of the Lord begins to flow in a great flood, leaping both banks, none can stop it.

404. Payahētu karmam; apayahētu kārūṇyam.

404. *Karma* is the cause of fear; grace is the cause of fearlessness.

- #05. Payāpayaṅkaḷiraṇṭum māṇimāṇip prāptiyaḷavum naṭakkum.
405. Fear and non-fear, these two by turns, will go on until attainment (of the Lord). (The soul in bondage undergoes both.)
406. Nivartyajñānam payahētu, nīvarttaka jñānam apayahētu.
406. Knowledge of that which is to be removed (i. e. *karma*) causes fear ; knowledge of the removing (by grace) causes non-fear.
407. Svatantraṅgai upayamākattāṅ paṇṇipapōtiṇē ipprasāṅkattāṅuḷḷatu.
407. This situation prevails only when there is attachment to Self-dependent one as the means.
408. Uṇṭapōstoruvārttaiyum uṇṇātapōstoruvārttaiyum colluvār pattuppēruṇṭiṇē. avarkaḷ pācuraṅ koṇṭaṅṇu ivvarttamaṅṇutiyaḷuvatu.
408. Indeed, there are ten persons whose speech has one intent if they have eaten and another intent if they have not. It is not from their efforts that this meaning is ascertained.
- Now begins consideration of the importance of the *ācārya*. One cannot always rely on ten of the *Ālvārs* as sometimes they speak out of experience of the Lord and sometimes they speak without that experience.
409. Avarkaḷaic cirittiruppāroruvaruṇṭiṇē; avarpācuraṅkoṇṭu ivvarttamaṅṇutiyaḷakkaṭavōm.
409. One there is (i. e. Madhurakavi) who kept laughing at these; from his word we should ascertain this meaning.
- Madhurakavi laughed at the other *Ālvārs* because they had no *ācārya*.
410. Svarupattukkum prāpyattukkum cērntirukkavēṇumiṇē prāpakam.

410. The means should be suitable to the essential nature (of the soul) and to the goal (the Lord).

The *ācārya* is so suitable.

411. Vaṭukanambi ālvāṇaiyum āṇṭānaiyum irukaraiya-renpar.

411. Vaṭuka Nambi says that Ālvāṇ and Āṇṭān are double-minded men.

Ālvāṇ and Āṇṭān (Kūrattālvāṇ and Mudaliyāṇṭān), disciples of Rāmānuja, would sometimes seek out the Lord and at other times seek their *ācārya*.

412. Prāpyattukku pratamaparvam ācārya kaiṅkaryam; matyamaparvam pakavat kaiṅkaryam; caramaparvam pakavata kaiṅkaryam.

412. The first step to the goal is service of the *ācārya*; the middle step is service to the Lord; the last step is service to Bhāgavatas.

413. Svarūpa prāptiyai sāstram puruṣārttamākac collāṇiṅka prāptipalamāyk koṇṭu kaiṅkaryam varukiṅṇappōlē sātyavivruttiyāyk koṇṭu caramaparvam varakkaṭavatu.

413. Scripture teaches the attainment of 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.

414. Itu tāṅ turlapam.

414. This (the last step), indeed, is difficult to achieve.

415. Viṣayapraṇaṇukku attaiṇṇu pakavat viṣayatillē varukaikkulḷa arumai pōlaṇṇu, pratamaparvattaṇṇu, caramaparvattillē varukaikkulḷa arumai.

415. Leaving the first stage and coming to the last stage is more difficult than leaving attachment to sensory objects and coming toward the Lord.

416. Aṅku tōṣatarāṇattālē mīḷalām; iṅkatu ceyyavonṇātu.

416. In the latter case, there may be turning away (from sensory objects) at the sight of defects; in the former case, there are no defects to make it so.

Turning from the Lord to the Bhāgavata is difficult because there are no defects in the Lord.

417. Tōṣamuṇṭāṇālum kuṇampōlē upātēyamāyirukkum.

417. Even if defect should appear, like virtue, it is acceptable.

418. Lōkaviṣṭamāyirē iruppatu.

418. It is as the reverse of the world.

When one finds defects in the world, one turns away; this is not so when one finds defects in the Lord.

419. Kuṇam upātēyamākaikkīṭāna hētu tōṣattukku-muṇṭirē.

419. The very same reason one takes for virtues applies to the taking of defects.

The soul's relationship to the Lord is a natural one; rather than one based on the Lord's attributes; therefore, one accepts whatever appears to belong to the Lord, whether it appears as a defect or as a virtue.

420. Nirkkruṇṇeṅṇu vāy muṭuvataṅku muṇṇē kruṇā-vāṇeṅṇu collumpaṭiyāyiruntatirē.

420. There is the teaching that He is unmerciful and before the mouth is closed (the teaching) that He is merciful.

Sometimes the Ālvārs say the Lord is merciful immediately after saying He is unmerciful.

421. Ippaṭi collumpaṭi paṇṇirṇu krupaiyālēyeṅṇu sneham upakārasmrutiyum naṇtantatirē.

421. There has been love and gratitude (on their part) that out of grace this teaching (the teaching concerning salvation) has been given.

422. Nirkkrupaṅka śaṅkittu collumavastaiyilum
kāraṇattai svakatamākaviṛē colliṛu.

422. Even in the state of saying He is unmerciful, the cause is said to be the self alone.

They recognize that the fault is their own and not the Lord's.

423. Kuṇatośaṅkaḷiraṇṭum kṣudra puruṣārttattaiyum
puruṣārtta kāṣṭaiyaiyum kulaikkum.

423. Virtue and defect (of the Lord), these two put an end not only to petty aims, but even to the highest aim (i. e. service of Bhāgavatas).

Sometimes grace overwhelms the Ālvārs such that they lose sight of service to the community of Bhāgavatas.

424. Nityaśatruvāyiṛē yiruppatu.

424. (The enjoyment of the Lord) is an eternal enemy.

425. Ippaṭi prāpyattai yaṛutiyittāl atukku satruśamāka -
vēṇumiṛē prāpakam.

425. If the goal is to be accomplished in this way (see 412), the means should be suitable to that.

426. Allātapōtu prāpya prāpakaṅkaḷukku aikyamillai.

426. Otherwise, there is no identity of goal and means.

427. Iśvaraṇaippaṛṛukai kaiyaippiṭittuk kāriyaṅkolḷumō -
pāti; ācāryaṇaip paṛṛukai kālaippiṭittuk kāryaṅ -
kolḷumōpāti.

427. Embracing the Lord is like taking, by grasping the hand; embracing the ācārya is like taking, by grasping the foot.

428. Ācāryaṅ iruvarkkum upakāraṅ.
428. The ācārya serves both (the soul and the Lord).
429. Iśvaraṅukku śeṣavastuvai yupakarittāṅ; cētaṅukku śeṣiyai yupakarittāṅ.
429. To the Lord he shows the *śeṣa*; to the soul he shows *Śeṣi*.
430. Iśvarantāṅum ācāryatvattai ācaippaṭṭirukkum.
430. The Lord himself desires ācāryahood.
431. Ākaiyirē kuruparamparaiyil anvayittatum, śrīkṛtāiyum apayapratānamum arulicceyttatum.
431. Therefore, there is (His) association in the line of teachers, and the teaching of the *Gītā* and of the grant of fearlessness (in the Vibhīṣaṇa-episode of the *Rāmāyaṇa*)
The Lord himself takes the role of ācārya on more than one occasion.
432. Ācāryaṅukku satruśa pratyupakāram-panṇalāvatu vipūticatuṣṭayamum iśvaratvayamumunṭākil.
432. If there is to be suitable return of service made to the ācārya, there must be four kingdoms and two Lords.
Since there is only one Lord and two kingdoms (the earthly and the heavenly), it is impossible to repay the ācārya.
433. Iśvara sampantam pantamōkṣaṅkaḷiraṇṭukkum potuvāyirukkum; ācārya sampantam mōkṣattukke hētuvāyirukkum.
433. Common to both bondage and release is relationship to the Lord. The relationship to the ācārya is only for the cause of release.
434. Pakavallāpam ācāryaṅālē.
434. The attainment of the Lord is through the ācārya.

435. Ācāryalāpam pakavāṇālē.

435. The attainment of the *ācārya* is through the Lord.

436. Upakāryavastu kauravattālē ācāryaṇṭilkaṭṭil mikavum-upakārakaṇ ṭīvaraṇ.

436. The Lord is more exalted than the *ācārya* through the greatness of the thing gifted.

437. Ācārya sampantam kulaiyātē kiṭantāl jñānapakti-vairākyāṇkaḷ uṇṭākkik koḷḷalām. Ācārya sampantam kulaintāl avai yuṇṭāṇalum prayōjaṇamillai.

437. From abiding without giving up connection with the *ācārya*, knowledge, devotion and renunciation may be grasped ; from the leaving off of connection with *ācārya*, there is no purpose for these, even if they arise.

438. Tāli kiṭantāl puṣaṇaṇkaḷ paṇṇippuṇalām ; tālipōṇāl puṣaṇaṇkaḷellām-avatyattai viḷaikkum.

438. The Tāli abiding, jewels may be prepared and worn ; the Tāli gone, jewels give rise only to disgrace.

The Tāli is the sacred necklace worn by a woman as a symbol of the marriage commitment. When the Tāli is no longer worn at the death of the husband, the widow should no longer wear jewels.

439. Tāmaraiyai alarttakkaṭava atityaṇṭāṇē nīraippirintāl attai yularttumāpōlē, svaraṇa vikāsattaip paṇṇumṭī-vaṇaṇ tāṇē, ācārya sampantam kulaintāl attai vāṭappaṇṇum.

439. As the very sun which causes the lotus to blossom, dries it up when it is separated from water, so the same Lord who causes the blossoming of the essential nature (of the soul) causes the fading of that when the relationship with the *ācārya* has ended.

440. Ittaiyoḷiya pakavat sampantam durlapam.

440. Without this (relationship to the *ācārya*), it is difficult to attain relationship to the Lord.

441. Iraṇṭumamaiyāṭō, naṭuvil peruṅkuṭi yeṇṇeṇṇil;

441. The two (the *ācārya* and the Lord) are appropriate, but why the intervening noble family (the Bhāgavatas)?

442. Koṭiyaikkolḱompilē tuvakkumpōtu cuḷikkāl vēṇṭumāpōlē, ācāryānvayattukum itu vēṇum.

442. As there is need of small sticks when raising creepers to their props, so there is need of this (the noble family) for making association with *ācārya*.

443. Svāpimānattālē iśvarāpimānattaik kulaittukkoṇṭa vivagukku, ācāryāpimānamoḷiya katiyillaiyeṇṇu piḷḷai palakālum aruḷicceyyakḱēṭṭirukkaiyāyirukkum.

443. (Vaṭakkuttiruvīti) Piḷḷai was often heard to say, "There is no way except the affection of the *ācārya* (*ācāryābhimāna*) for him whose self-conceit blocks the affection of the Lord."

Vaṭakkuttiruvītip Piḷḷai (Lokācārya's father) heard the above exposition from his guru Nampillai.

444. Sva svātantryapayattālē pakti naḷuvirru.

444. Bhakti is lost from fear belonging to independence.

One who follows the path of *bhakti* necessarily asserts himself; consequently, he is subject to the fear that the Lord will not help him.

445. Pakavat svātantryapayattālē prapatti naḷuvirru.

445. Prapatti is lost from fear that arises from the independence of the Lord.

Since one does not know what the Lord is going to do, there may be hesitation in surrendering.

446. Ācāryānaiyum tāṇ paṇṇumpāṇṇu ahamkāra karppa-mākaiyālē, kālaṇkoṇṇu mōtiramiṭumōpāti.

446. Since attachment to the *ācārya* is itself pregnant with pride, it is like taking a ring from the god of death (inviting destruction).

Any self-assertion or independence on the part of the seeker disallows true surrender to the Lord as the only means. Therefore, the *ācārya*, who is free of pride, should initiate the relationship.

447. Ācāryāpimāṇamē yuttārakam.

447. The affection of the *ācārya* alone is deliverer.

448. Kaiṇṇaṇṇa poruṇaik kaivittu putaitta poruṇaik kaṇcikkak kaṇavaṇallaṇ.

448. One should not throw away treasure that is in the hand desiring treasure that is in the earth.

The *ācārya* is close at hand.

449. Viṭāyṇṇantapōtu karastamāṇa utakattai upēkṣittu, jīmūta jalattaiyum sākara salilattaiyum sēritsalilattaiyum vāṇikūpapayassukkaṇaiyum vāṇcikkak kaṇavaṇallaṇ.

449. When there is thirst, let not one disregard the water lying in the hand, desiring the water of clouds, the ocean, the river, tanks or wells.

450. Paṭṭukkēṭṭkumiṭamum, kūṇṇiṭukkēṭṭkumiṭamum, kutitaviṭamum, vaṇaitta viṭamum, ūṭṭumiṭamum ellām vakuttaviṭamē yeṇṇirukkakkaṇavaṇ.

450. The place where songs are heard, the place where calls (for help) are heard, the place of the step, the place of surrounding, the place of feeding: one ought consider all these as appropriate (as *ācārya*) (to the soul).

The place described is the place of the Lord where the nityasūris praise, the place where devas

call on the Lord for help, the places of incarnations of the Lord, where the Lord is omnipresent and where the Lord feeds the soul. To the seeker, the *ācārya* should be all the above.

451. Ivanukku pratikūlar svatantrarum tēvatāntarapararum ; anukūlar ācārya paratantrar ; upēkṣaṇīyar īṣvara paratantrar.

451. Those who are independent and those who worship other gods are against this one (the soul) ; those dependent on the *ācārya* are friends and those who are obedient to the Lord are not to be regarded.

The latter are not hostile to the seeker, but they are not going about the matter in the right way, i.e. through the *ācārya*.

452. Jñānanuṣṭānaṅkaḷiraṇṭum allātārkkū upāyāṅkamāyirukkum ; ivanukku upēyāṅkamāyirukkum.

452. The two, knowledge and practice, are accessories to the means for others (those who do not have an *ācārya*) ; for these (who have an *ācārya*), they are accessories to the goal.

What is part of the means for others, is part of the result of having attained the Lord for one who has the affection of an *ācārya*.

453. Ivanukku niṣittānuṣṭānam taṅnaiyum piṇaraiyum nacippikkaiyālē tyājyam.

453. For him (the *prapanna*) there is renunciation of forbidden practices, lest there be destruction to himself and to others.

454. Tān nacikkīratu muṇṇapacārattilum anvayikkaiyālē ; piṇar nacikkīratu taṅnai yanātarittum tannaṇuṣṭāṇattai yaṅkīkarittum.

454. From connection with the three faults (faults toward the *ācārya*, the Lord and the Bhagavatas), he would be destroyed; neglecting him or agreeing with his practices, others would be lost.

455. Vihitapākam nāṣittapākampālē lōka viruttamamāṅgu; narakahētuvumāṅgu; āyirukkacceyṭṭavarupaviruttamumāy vēdāntaviruttamumāy prāpyapratipantakamumāy irukkaiyālē tyājyam.

455. Unlike unlawful sexual enjoyment, lawful enjoyment is not condemned by the world nor the cause of hell; even so, both of these are to be renounced as opposed to essential nature, opposed by the Vedānta and a hindrance to attainment.

456. Pōkyatāputtikulaintu tarmaputtyā pravarttittalum svarupam kulaiyum.

456. Even by giving up sexual pleasures as means of enjoyment and adopting them on the basis of *dharma*, there is destruction of essential nature.

Even on the basis of *dharma*, sexual activity is a distraction from complete surrender to the Lord through the *ācārya*.

457. “Kṣētrāṇi mitrāṇi” eṅkiṇa ślōkattilavastai piṇṇakavēṇum svarupam kulaiyāmaikku.

457. That there be no destruction of essential nature it is necessary to live in the state (shown) in the verse “Fields, friends ...”

Hastleiri Mahatmya :

“Whether fields, friends, wealth, sons, wife, animals or house-property, O Lord, for those who are drawn to (Your) lotus-feet, all these become harmful.”

458. Prāpyapūmiyil pravaṇyamum, tyājyapūmiyil jibāsaiyum anupavālāpattil ātmātārāṇyōgyataiyum, upāya catuṣṭayattukkum vēṇum.

458. Becoming devoted to the situation of attainment, desiring to abandon the situation of separation, and being unable to bear the soul in the absence of experience (of the Lord), these are necessary to the four *upāyas*.

The four *upāyas* are : *bhakti*, *prapatti*, the Lord Himself directly and the Lord through grace. One may attain by the self-effort of *bhakti* or *prapatti*, by the grace of the Lord through self-effort or purely by the grace of the Lord. The last two may be interpreted in terms of *ācārya* as well.

459. "Paṭatākātonṇarintēn" enkiṇṇa pāṭṭai purvopāyat-tukku pramāṇamāka anusantippatu.
459. The words, "I have understood something which won't be in vain...", are to be considered as authority for the former *upāya* (i.e. by the grace of the *ācārya* through self-effort).

Fourth Tiruvantādi, 89 :

"I have understood something which won't be in vain, worshipping those who resort to the Lord, meditating on the feet of the Lord of the milk ocean, without any distraction—whoever enjoys this life with humility will destroy the sins attached (to the soul), will open the doors of Vaikuṇṭha and remain there with greatness."

460. "Nallaven tōḷi" "mārāya tānavanai" enkiṇṇa pāṭṭuk-kalaiyum stōtrattil muṭinta ślōkattaiyum 'paṇṇu manuṣyah' enkiṇṇa ślōkattaiyum itukku pramāṇamāka anusantippatu.
460. "O my good maid !..."; "Will themselves vanquish those..."- these stanzas and the śloka at the end of the the *Stotra* (*Ratna*), and the śloka, "Cattle or humans...", should be considered authority for this *ācāryābhimāna*.

Nācchiyar Tirumōḷi 10.10 :

"O my good maid ! the supreme Lord, our supreme one, elevated on the serpent-couch, is wealthy, great Lord ; we are small men; what can we do ? Viṣṇucitta (Periyālvār) of Śrīvilliputtūr, if he is able to obtain a suitable prize from their god, let me see that !" (Āṇḍāl is languishing—the Lord is such a big man,

perhaps He doesn't care—her father, Periyālvār, will help her out.)

Fourth Tiruvantadi, 18 :

“The merits of those who praise those that praise in a special way the man-lion that ripped open the chest of the inimical demon, with sharp nails, will themselves vanquish those of the latter (the merits of those who praise the Lord directly).” (The point seems to be that the merits of praising the Bhāgavatas are greater than those who praise the Lord without the good offices of an *acārya*.)

Stotra Ratna 65 :

“Grant me your grace regardless of my own conduct, having in view my grand-father, Nāthamuṇi, the self-possessed one who is the extreme excellence of sincere love to your lotus-feet.

Source unknown :

“Cattle or humans or birds, who associate with Vaiṣṇavas, by that alone they will enjoy that highest place of Viṣṇu.”

461. Ācāryapimāṇantāṅ, prapattipōlē upāyāntaraṅkaḷukku
śṅgamumāy svatantramumāyirukkum.
461. *Ācāryābhīmāna*, like *prapatti*, is an accessory to other means as well as an end in itself.
462. Pakṭiyiḷaśaktāṅgukkup prapatti; prapattiyiḷaśaktānukku itu.
462. *Prapatti* is for those who are not able to do *bhakti*; this (*ācāryābhīmāna*) is for those unable to do *prapatti*.
463. Itu pratamam svarupattaip pallavitamākkum, pinpu puṣṭitamākkum, anantaram palaparyantamākkum.
463. At first this (*ācāryābhīmāna*) makes the essential nature produce a sprout, then produce a flower and finally, the full fruit.

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