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# S'RÎ-BHÂSHYA

OF

## RÂMÂNUJÂCHÂRYA

Edited with Notes in Sanskrit

BY

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Part II.

INTRODUCTION AND NOTES.



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## INTRODUCTION.



The mind of the Aryans of Ancient India was for the most part guided and ruled by the Vedic literature alone. The Vedic literature can roughly be divided into two portions—the earlier and the later. The earlier portion, consisting prominently of the nine Maṇḍalas of the R̥igveda, deals with the material and practical things of the world; while the later portion, which begins with the tenth Maṇḍala and has the Upanishads for its major portion, tackles spiritual and extra-mundane problems. As long as the Ancient Aryans had to carry on a struggle for existence, their thoughts were naturally turned towards earthly things alone, such as, wealth, cattle, children and the like. It was the earthly happiness and affluence that stood as their goal. Consequently, the earlier Vedic religion did not aim at the correct knowledge of the Supreme Being and the consequent renunciation of the world. It did not teach devotion and unconditional surrender to the Lord. It did not expound quiet and undisturbed meditation on the Lord. So also it did not require the people to abide by moral laws alone. In short, the earlier Vedic Religion was not based on any of the following four: knowledge, meditation, devotion and ethics. It was the primitive religion that existed long before the people had any idea of meditation, devotion and the like; and consequently, it was very simple and of a thoroughly practical character. It naturally consisted of the performance of a large number of sacrifices, all meant for happiness or for power. The highest idea that these Aryans had was of Svarga or a higher region where the meritorious reaped the fruits of their good actions. Pleasures and enjoyments in Svarga were regarded as superior to the earthly ones in every respect; and consequently, the important sacrifices like Jyotisṭoma and the like aimed at nothing else but securing a temporary seat in heaven for the Yajamāna. When the Aryans were properly

settled after the necessary conquests and when they had no longer to maintain such a struggle for existence as they formerly had to do, they found leisure for introspection and were naturally led to the origin of things and the Universe that awakened the interests of man. They were not satisfied with temporary happiness in heaven. They wanted to seek eternal and complete rest for their soul after death, and they began to investigate the ways and means to get such a rest. They did not rest satisfied with the favour of God won by their meritorious deeds. They wanted to go deeper. They wanted to know the real nature of God. Actions alone, they saw, could not give knowledge; but thought and solemn meditation were the prerequisites of such a knowledge. A different sort of literature arose in which this desire for investigation is discernible. The last portion of the Rigveda (*i. e.* Vedânta which became a proper name afterwards) only began the investigation; but its development is found in the Upanishads which are really the foundation of the great edifice of the Vedânta philosophy. To answer the what, the how, and the why of all that exists and that we see, so also to answer the usual questions 'who am I', 'what am I' and 'why am I born' is the aim of these Upanishads.

The earlier portion of the Vedic Literature requires men to lead a pious and simple life of actions by observing all the rites and ceremonies enjoined by Veda; while the later portion requires men to live a life of solemn meditation and renunciation in order to obtain the real knowledge of the world and its Creator. As a consequence, the injunctions of the first portion and those of the latter seem contradictory in nature to a superficial observer, but really speaking they are not so, and it is a work possible for master-minds alone to remove the differences of view between the two, and to show that both of them aim at one and the same thing—the final, supreme and unending bliss of man. No portion of the ancient Vedic literature, that has come down to us, handles this problem of compromise. It is

only in later times that Bodhāyana, the author of the Vedānta-Sūtra-Vritti, made a synthesis of the two Mīmāṃsās as shown by the quotation from him in the S'ribhāshya: "This S'arīraka doctrine is connected with Jaimini's doctrine as contained in sixteen adhyāyās; this proves the two to constitute one body of doctrine" (संहितमेत...शास्त्रैकत्वसिद्धिः । Vol. I. P. 2. L. 20). Laconism and compactness, more often combined with obscurity and vagueness, form the characteristic features of the Sūtra literature. It is only in the Sūtras of Pāṇini that we find exactness and brevity happily combined. The Bādarāyaṇa Sūtras sometimes want a number of words to be supplied. They are, it can be said, altogether unintelligible without a commentary for elucidation, and hence there is reason to believe that Vyāsa himself or some one of his pupils must have written an explanatory comment on his Sūtras. Unfortunately for us, however, and in a way unfortunately for the Divine sage himself, such a commentary, if written at all, became soon extinct and scholars of Vedānta had to grapple with innumerable difficulties and each was required to work his own way separately.

Various glosses were written by various scholars, each trying to prove his own theory. Some scholars discovered the Māyāvāda in the Sūtras, others found therein the Upādhivāda, still others traced the germs of Abhāsavāda, Pratibimbavāda, Saguṇavāda and the like in the same; while, Bodhāyana, Dramiḍa and Tanūka laid their fingers on Viśiṣṭādvaitavāda or Qualified Monism. The works of Bodhāyana, Dramiḍa and Tanūka are however extinct and we have to rest ourselves satisfied with references to them in other books. Seeds of jealousy and hatred were sown by these differences in views leading eventually to the downfall of all the Vedāntins and the success of the ritualistic Mīmāṃsakas.

Such were the circumstances when the great luminary, S'aṅkarāchārya, appeared on the horizon. In the very short career of thirty-two years he, as it were, effaced from the sur-

face of the earth the ritualistic Mīmāṃsakas and convinced the people of the pure Monism of the Upanishads by his super-human genius. People to the extreme South of India, however, continued to be the adherents of the Bhakti School in spite of his teachings. A section of these adherents of the Bhakti School was known by the name Āchāryas. These Āchāryas felt the necessity of a Bhāshya of their School on Bādarāyaṇa's Sūtras to serve as a rival to the Bhāshya of S'aṃkarāchārya, that had then become exceedingly popular. Yāmunāchārya, the spiritual preceptor of Rāmānuja, is said to have expressed to the latter as his last wish that he should write an extensive commentary on those Sūtras.

Rāmānuja was born in S'aka 1049 at Bhūtapuri; a village in the district of Trichnopelli. Kes'avabhaṭṭa was his father's name; his mother was called Kāntimatī. It is said that Rāmānujāchārya was the incarnation of S'esa, the vehicle of Vishṇu, for the purpose of re-establishing the Vaishṇava cult based upon Bhakti. In his youth, he was the pupil of Yādava-prakāś'a, his maternal uncle. He showed very early his predilection for the Bhakti School. It is said that he was a devotee of Rāma and passed a number of years in solemn meditation on that deity. He was convinced that the Monism of the Upanishads was Qualified Monism; and in order to convince people, he travelled through the length and breadth of the land and paid a visit to almost all the sacred cities. He joined hands with the few Vaishṇavas that still remained unconverted at every place, and founded Maṭhas or schools of learning to propagate his own theories. He wrote many books, all propounding his own theory of Qualified Monism. Vedārtha-Saṃgraha is his first original work wherein he briefly discusses the principal tenets of Qualified Monism. Vedāntadīpa and Vedāntasāra followed as short glosses on the Sūtras of Bādarāyaṇa. Not satisfied with short glosses, he wrote an extensive commentary on the same Sūtras, known by the name

of S'ribhâshya in which he expounded fully and thoroughly the theory of Qualified Monism.

The theory of S'amkarâchârya is based on the Brahma-sûtras and the Upanishads. Râmânuja tried to disprove it, and put in its place his own theory based on the same authority. Instead of the one principle—the Absolute of S'amkarâchârya, Râmânuja has a Triune (Three-in-one) Principle in which the insensate world and the Individual Spirit are one with the Lord. That is insensate which has never 'the capacity of being a cogniser' or Jñâtritva. Though the insensate things are possessed of movement, still they can never be cognisers, inasmuch as their activity is never caused by any internal agency in them; and consequently, they are never said to do a thing or to enjoy it. The insensate things are roughly divided into Prakṛiti or the Subtile Form of the Universe, Kâla or Time and S'uddhasattva or Celestial Ether.

Prakṛiti is insensate and eternal and is composed entirely of the three qualities—Sattva *i. e.* light or goodness, Rajas *i. e.* action or passion and Tamas *i. e.* inertness or ignorance—present in equal proportion. It is this Prakṛiti that shuts out the real nature of the Lord from the view of the Individual Souls. It is the material cause of the whole Universe. It is very subtile by nature. When the Lord desires to create the world, Prakṛiti or the Subtile Matter begins to develop gradually, losing its subtileness bit by bit, in each of the three initial stages. The first stage is technically called Tamas, the second Akshara, and the third Avyakta. It is the third stage that can be called strictly effectual, as it is only here, that the development of Prakṛiti properly begins and it comes from a latent into an active state after having lost its subtileness entirely. Mahattatva or Intellect is the first manifest and active development of Prakṛiti. It is supposed to be the body of Brahmadeva or the Creator. Its chief function is to produce the discriminative capacity in the mind. In Intellect the

three qualities are not in the same proportion. Each of the three preponderates by turns. Intellect, dominated by Sattva develops into Vaikârika Ahaṅkāra, dominated by Rajas into Taijasa Ahaṅkāra, and dominated by Tamas into Tâmasa Ahaṅkāra, which last is called Bhûtâdi.

The Vaikârika Egoism produces the senses of perception, the organs of action and the mind. The senses of perception or Jñânendriyas are the special bodily faculties by which sensation is roused. They are five in number: sight, hearing, smell, taste and touch—situated respectively in eye, ear, nose, tongue and skin. Organs of Action or Karmendriyas are some particular parts of animal or vegetable body that are adapted for special vital functions. They can also be called the muscular senses. They are also five in number—organs of speech, manipulation, motion, excretion and generation. Mind is a sense that forms the seat of thought, feeling and consciousness of self. Its seat is the heart. It causes remembrance. It is by means of the mind that the organs of action are inclined to work.

Tâmasa Ahaṅkāra produces the five rudiments of the five elements—Earth, Water, Fire, Air and Ether. Râjasa Egoism is of no use by itself. It only helps the production of the senses and that of the elements. These rudiments are very subtle. They give birth to the five gross elements. The whole world is formed after the five gross elements are mixed together, according to a peculiar process technically called Pañchîkaraṇa-Prakriyâ. One of the five elements forms 50% of the mixture, while the remaining four form 12.5% each. The mixture, in consequence of this peculiar process, has five kinds according as one of the five elements dominates by turns. When Earth predominates, the mixture may be called Pṛithvî-pradhâna Pañchîkaraṇa. Of this mixture are formed human bodies and bodies of all animals on the Earth. When Water predominates, the mixture may be called Ap-pradhâna-Pañchî-

karāṇa, of which the bodies of all organisms on the moon are supposed to have been formed. In the same way the bodies of organisms on the Sun, the aerial world, and the world of Ether are supposed to have been formed of the mixtures in which preponderate \*Fire, Air, and Ether respectively. The mixture with 50% Earth is combined with Intellect and Egoism to give rise to another mixture technically called the Saptikarāṇa. This mixture it is that forms the human bodies. The whole phenomenal world, that is thus produced, is called the *Lilāvibhūti* of the Lord. Thus it is clearly seen, that *Prakṛiti* or 'the insensate original thing' develops into the twenty-three principles—Intellect, Egoism, five senses of perception, five organs of action, mind, five rudimentary elements and five gross elements—of which the entire Universe is formed. The theory of Rāmānuja with respect to the creation of the world is thus exactly the same as that of the Sāṃkhyas, being borrowed from them; only instead of the one Purusha ( who is neither *Prakṛiti* nor its transformation ) of the Sāṃkhyas, Rāmānuja has two entities, the Lord and the Individual Soul.

Time is the second insensate entity. It is omnipresent and is devoid of the three primary qualities—*Sattva*, *Rajas* and *Tamas*. Time rules and regulates the whole world and is perceived by the five senses and the mind.

*S'uddhasattva* or *Nityavibhūti*, as opposed to *Lilāvibhūti*, has to be regarded as a substance inasmuch as it has expansion and contraction. It expands at the creation, and contracts at the dissolution of the world. This *S'uddhasattva* is a region that is entirely pervaded by pure self-illuminant goodness; and consequently, Work or Karma cannot have any sway here. This region is eternal and forms the seat of a variety of enjoyments for the Lord and for the Eternal as well as Free souls. All sources of enjoyment are found here. The body of the Lord, as well as that of these souls is entirely formed of this substance and not of the five gross elements.



Something invisible, something that we grasp mentally but cannot behold, in short, something immaterial that animates the body and excites the mental state is regarded as the 'Individual soul.' This Individual soul is not absolutely identical with the Supreme Soul as S'amkarâchârya holds. It is different from the Supreme Soul, though both of them have got a good many common properties. The Supreme soul is designated by the word Lord in the books of Râmânuja. The word 'Âtman' or soul is derived from the root 'at' to pervade. The terms 'body' and 'soul' are relative. That which is governed is the body, while that which governs is the soul. Thus, the Individual soul should, on the one hand, be called the 'soul of the animal body' inasmuch as it governs the body; while on the other, it should be called 'the body of the Lord' inasmuch as it is ruled by the Lord. The Lord is always the ruler, and never the body to be ruled. The insensate world never acts as soul, but is always ruled and governed by the Individual soul and the Lord together. Thus the insensate world is the body of both.

The soul, lying inside the animal body, pervades it and regulates it; similarly the Lord, lying inside the individual souls, pervades and regulates them. There is no entity that can lie inside the Lord to govern him. Thus, the Lord is the final soul just as the Paramânu is the final of all things. The soul is quite distinct from all the developments of Prakṛiti or matter, such as the body, the senses, the mind, the vital breaths and the like. The soul is atomic and consequently it can enter the body of the ant as easily as the body of the elephant and fill it with consciousness (Jñâna) which is its elastic (संकोचविकासशालि) essence or property. It should be borne in mind that, strictly speaking, the soul does not pervade the whole body; it is its vital property 'cognition' that pervades it, giving rise to the feeling 'I experience such and such a pain all over my body.'

The individual soul is sentient. Since it is the will of the Lord that directs the soul and chalks out a path for it, the

soul is simply an active agent of God in producing effects. Independently of His will, the soul can effect nothing. Some of its actions directly proceed from Him, while in others it is only directed by Him. The soul, by nature, is completely happy, self-luminous, eternal, atomic, immutable, and the substratum of knowledge. It is imperceptible, unthinkable, and unimaginable and depends on the Lord even for its existence.

There are three kinds of souls. Baddha or fettered down to the worldly life, Mukta or free, and Nitya or eternal. All souls with the Brahmadeva at the top and the insects at the bottom are Baddha souls as they are tied down to the circle of existences. Their weal and woe depend on their own actions and their knowledge depends on their own senses. Their body is formed of matter (consisting of the three qualities) intellect, egoism, and the five gross elements. The five senses, the five organs of action and the mind act as ornaments to it. The individual soul is required to whirl in the whirlpool of existences on account of the Liṅgadeha or the subtle body that is its Upādhi or limitation. The Liṅgadeha is anādi or without a beginning and consequently the soul is tied down to it from time immemorial. The soul can, however, free itself from this Liṅgadeha which it casts into the river Virajā after it has understood the real nature of the Lord. When the Liṅgadeha is cast off, the soul is quite free from the circle of existences. There is no such distinction as the elect and the non-elect with respect to the salvation of souls. There are no chosen few that are capable of getting Final Absolution; all alike are entitled to get it, though very few actually enjoy it. The souls that become in this way free from the circle of worldly existences by the favour of the Lord are termed Mukta or Absolved souls. According to the will of the Lord, their body can either be material or immaterial. If immaterial, it is formed of S'uddhasattva or Celestial Ether regarded as Dravya. They are always waiting upon the Lord in

Vaikūṅṭha as his servants, and in his company they experience eternal and complete Bliss. There are eight qualities manifest in them : word, touch, sight, taste, and smell—which are by no means developments of Prakṛiti—and supreme power, knowledge and eternal joy. All Mukta souls are alike without any distinction. As they have no duty to perform, they are not susceptible to incarnations. They are not regarded as identical with the Lord, being only similar to Him in every respect. They can move anywhere they like in the Universe.

Eternally free souls are never subject to worldly life. They always act according to the will of the Lord. Their knowledge is boundless and eternal. Ananta, Garuḍa, Vishvak-sena and the like are regarded as eternally free souls. Their body is formed entirely of pure goodness. They hold regular and eternal posts under the Lord, always helping him in his jurisdiction. These souls have the power, just like the Lord, to assume incarnations in this world at their will. They have distinctions and ranks among them according to the nature of the work prescribed to them by the Lord.

Paramâtman, Parabrahma, Bhagavan, Îśvara, Nârâyaṇa, Vâsudeva etc. are all synonyms denoting one and the same entity viz. the Lord. He is eternal, all-powerful, all-pervading and controls everything. He is the resort of all. The soul and the insensate matter of which the whole Universe is formed make up his body. 'The Lord in his body' is thus the only really existing thing that is omnific, omnipotent, omnipresent and omniscient. 'The Lord in his body' is the one eternal absolute principle of which the whole world is formed. This is what is called Vis'ishtâdvaitavâda, or 'Qualified Monism', or the doctrine of one qualified concrete Reality. Now, just as our body is regarded as different from the soul that controls it, so the souls and matter are regarded as quite different from the Lord as far as their individual nature is considered. The souls and matter are really-existing things, and not illusions, as S'amkarâchârya and his followers suppose.

The Lord is possessed of eight essential qualities as mentioned in the Upanishads. They are Patakarâhitya, Jarârâhitya, Marañarâhitya, Kshudhârâhitya, Pipâsarâhitya, S'okarâhitya, Satyakâmatva and Satyasamkalpatva. Besides these qualities He has got other qualities like unrestricted knowledge, unrestricted power, and the immaterial pentad of word, touch, sight, taste and smell. Not only does He require everybody to work, but He advises and supervises the work and gives adequate fruit. He is, in short, the Supreme Disposer. Incitement to work proceeding from the Lord is of two sorts: 1. Incitement which is according to His desire at the time of creation and which is common and alike to the animate and the inanimate world. 2. The second sort of incitement refers only to the sentient souls and is again twofold: when propitiated, He incites His devotees to do good actions resulting in their happiness, while, on the other hand, when He is displeased, He instigates those that act against His will to indulge in bad actions. By means of Vedic rites and ceremonies it is the Lord that is propitiated and not those other minor deities; for, it is the Lord that dwells in them as their very soul. He is by nature possessed of kindness, majesty, brightness and such other qualities.

Every word and every term we use, designates the Lord. The whole Universe can roughly be divided into soul and not-soul, or subject and object, or I and not-I, or *ich* and *nicht-ich* or ego and non-ego. The Lord is the soul and the innermost controller of ego as well as non-ego; consequently, all words that are applied to ego such as Indra, Chandra, Devadatta, Yajñadatta and the like, as well as those words that are applied to non-ego such as earth, fire, pitcher, garment and the like, ultimately designate the Lord characterized by his body that is formed of Indra, Chandra etc., as well as earth, fire etc. All terms thus primarily and ultimately denote the Lord, and secondarily worldly things. The secondary meaning is, however, useful in our everyday life and business. Only a few words that are based on the idea of distinction, *i.e.* words like body, soul etc., do not primarily designate Him.

The Lord is the material as well as the efficient cause of the Universe. Before the creation of the world takes place, the body of the Lord has a subtile form, being composed entirely of subtile insensate things and of subtile sentient souls. At the time of creation, the subtile body develops into the whole Universe. Thus, as the whole Universe emanates from the Lord, He can be said to be the material cause of the Universe. He is the efficient cause as everything depends on His will for action. He can also be called the Sahakârikâraṇa or the co-operating cause, as without His help no object gets its final shape. Or, as the Lord resides inside the material, the efficient, and the co-operating causes of each and everything, He can be called the triad of the causes with respect to everything. The three causes of a jar, for practical purposes for instance, are the earth, the wheel and time. The Lord resides in all of these as the controller, and consequently, really speaking, He is the threefold cause of the jar.

The essential qualities like omniscience, pure joy, and the like, which go to form the very nature of the Lord have already been mentioned. They have no separate existence from the Lord. As they are the very essential qualities of the Lord, they are mentioned in all those sections of the Upanishads which describe Brahma. Besides these, there are some other qualities that are merely accidental. Six of them are prominent and important, and are technically called the *Ṣaḍguṇas* or *Bhagas* from which the Lord is called *Bhagavan* (the possessor of the six noble qualities). Although they do not exist without the Lord, yet they are not His essential qualities and hence they are not mentioned in all the *Brahmavidyâs*. The qualities are: *Jñâna*, *S'akti*, *Bala*, *Ais'varya*, *Vîrya*, and *Tejas*. *Jñâna* or knowledge is that, by virtue of which, all the things in the world are always known to the Lord. It is self-luminous like the Lord Himself. *S'akti* or power is that quality by virtue of which, the Lord possessed of a subtile body becomes the material cause of the Universe. By means of this power it is,

that the Lord shows to us the wonderful and unexpected creation in our dreams. By His Bala or endurance, He is never fatigued while He creates the world and maintains it. By His Ais'varya or glory the Lord produces anything independently of others and controls it. By His Virya or sustenance, He resists change, though His subtle body develops into the whole Universe. By His Tejas or spirit He does not require the assistance of others in exalting His devotees and in punishing the wicked. These Shadgunas are all of them mentioned by all the Bhakti Schools.

Besides these, there are innumerable other qualities of the Lord. His kindness, excellence of disposition, tenderness and easy accessibility lead His devotees to resign themselves easily to His will. His compassionate nature leads to the protection of His worshippers. By His uprightness He is ever alike in mind, word and deed. His pliancy of nature cannot make it possible for Him to bear the separation from His devotees. His goodness of heart is seen in His ever being ready to protect others. The firmness of His heart is seen in His inflexibility on any occasion. By His courage He carries the thing undertaken to a successful end. By His bravery He can easily rush into the ranks of His enemies and can easily route them by His valour. By His compassionate nature He always tries to remove the hardships of others. By His liberality He gives anything to the mendicants. These and various other qualities are mentioned in Scriptural passages; they can never be conceived by imagination, much less can they be described in adequate words. The sentence "From whence, speech and mind turn away, being unable to reach it" (Tait. Up. II. 4.) attests to this very thing. The Vedic sentences like "Truth, knowledge etc." (Tait. Up. II. 1.) teach us that Brahman or the Lord possesses attributes. The Vedic texts not only describe His qualities, but in some passages find fault with the man who does not know the attributes of the Lord. For instance, the famous text from the Chhândogya Upanishad says: "A person that has no

knowledge of the attributes of the Lord, can never move freely.' (Ch. VIII. 1, 6.) Had the Lord been without any quality as S'amkarâchârya says, the Vedic texts would never have described His qualities. Vedic texts are the highest authority and they can never be suspected to deceive and mislead the people. In the Chhândogyopanishad, in the chapter on Daharavidyâ (Ch. VIII. 1.) meditation on the Lord is first prescribed and immediately after it, there is prescribed meditation on his attributes. The Taittiriya Upanishad goes still further. It clearly says that one who attains to the Lord also attains to His qualities.

Thus, everywhere the Vedic texts emphasize the meditation on the Lord as possessed of all His attributes. In all the Brahmavidyâs, the Lord with His attributes is the object of worship and meditation. Of course, out of the variety of Upâsanâs or sorts of meditation prescribed in the Upanishads, any one practised fully and thoroughly is sufficient to lead to the knowledge and favour of the Lord. This same fact is acknowledged by Bâdarâyana in his Sûtra: "Option, on account of the absence of difference in the results" (Brahma-sûtra III. 3. 57).

The Lord appears in five different modes: Para, Vyûha, Vibhava, Antaryâmin and Archâvatâra. Para is the Lord in His original form. He is always present in Vaikunṭha, attended by His consorts—S'ri, Bhû and Lîlâ. After they become free from the circle of existences, the individual souls become similar to Him and live happily in His company. Vyûha is a term for the four forms which Para assumes, *viz.* Vâsudeva, Saṅkarshana, Pradyumna and Aniruddha, as well as for the twelve forms Kes'ava, Nârâyana, etc. The devotees meditate on the Vyûha-form of the Lord. The body of Vyûha is formed of Celestial Ether. Vibhava designates the ten incarnations where the original form is present in every respect. Antaryâmin is always present in the hearts of living organisms. The Yogins

are able to see Him as situated in their heart by virtue of their extra-ordinary power of meditation. Situated in the heart, this Antaryâmin or Sâkshin incites or instigates the soul without in any way being polluted by the faults of the latter. Archâvatâra dwells with His immaterial body in idols or images set up in temples.

There are three ways or methods of worship and the consequent attainment to the Lord: Karmayoga, Jñânayoga and Bhaktiyoga. The three are given in a series and they are interdependent. The performance of all actions (rites, ceremonies, sacrifices and the like ) without any regard for the reward is Karmayoga. Karmayoga paves the way for Jñânayoga or acquisition of the knowledge of the real nature of the Lord and the individual soul. Karmayoga leads to Jñânayoga and Jñânayoga to Bhaktiyoga. Bhakti or devotion does not necessarily require the Samnyâsâs'rama, or the fourth stage of life. It is also irrespective of castes and sub-castes. When the devotee completely surrenders himself to the Lord, then that Bhakti or love of his is called Prapatti. Bhakti and Prapatti are the golden means to the Moksha or the Final Release of soul.

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