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THE ARTHA-PANCAKA OF PILLAI LOKACARYA

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WITH AN INTRODUCTION BY G. A. GRIERSON, C.I.E., M.R.A.S.

INTRODUCTION

I HAVE been asked by Ālkoṇḍavilli Gōvindācārya Swāmi to offer the following pages to the Royal Asiatic Society. The *Artha-pañcaka*, written in Tamil in the thirteenth century A.D. by the celebrated Piḷḷai Lōkācārya, is quite the most important summary of the modern Bhāgavata doctrine of Southern India that we possess. A Sanskrit translation of this work by Nārāyaṇa Yati was noticed, and its contents partly described, by Dr. Bhandarkar at the Vienna Oriental Congress of 1886 (Aryan Section, Proceedings, p. 101), and the information is repeated by him in his Report on the Search for Sanskrit MSS. in the Bombay Presidency during the year 1883-4, published in 1887 (pp. 68, 69). It is upon this work, and upon another (the *Yatīndra-mata-dīpikā*¹ of Śrī-nivāsa) described at the same time, that Dr. Bhandarkar founded his well-known account of the origin of the Bhāgavata religion, which has formed the basis of all

¹ Gōvindācārya Swāmi informs me that a translation of this important work is under preparation.

researches into the subject conducted since then in Europe.

To those who have studied Gōvindācārya Swāmi's translation of the Bhagavad-Gītā with Rāmānuja's commentary, the author of the present paper needs no introduction. He has written several other valuable works dealing with the Bhāgavata beliefs of Southern India, which are perhaps not so well known in Europe. I may draw attention to his "Divine Wisdom of the Drāviḍa Saints", his "Lives of the Āzhvārs" (the Bhāgavata predecessors of Rāmānuja), his "Life of Rāmānuja", and his "Vade-mecum of Vēdānta". These are frequently quoted in the following pages. He has given me authority to edit his paper, and I have utilized the discretion thus afforded me to make one or two verbal alterations, and to omit a few passages that infringe the rule prohibiting the discussion of controversial religious topics in the pages of this Journal. I have also left out a few quotations from European writers on the Bhāgavata doctrines, whose views are familiar in this country and, however valuable, do not possess the authority of an Indian professor of the religion. In other respects I have left the article just as I received it.

It is well known that modern Bhāgavatas are divided into two *kalās*, or schools of thought, commonly known as that of the North (*Vaḍa-galai*) and that of the South (*Teṅ-galai*) respectively.¹ The main difference between these affects the doctrine of Grace, the former teaching that God's Grace is "co-operative", and the latter that it is "irresistible". They also differ in the view held regarding the Goddess Śrī. The Vaḍa-galais look upon her as a form or phase of the Supreme, assumed mainly for the purpose of spreading the truth, and, equally with Him, infinite and uncreate. The Teṅ-galais, on the

¹ The so-called "Monkey-" (*Markaṭa-nyāya*) and "Cat-" (*Mārjāra-nyāya*) schools. See JRAS., 1908, p. 338, and A. G.'s *Vade-mecum*, p. 45.

other hand, give her an independent personality. She is looked upon as the mediator between God and man, and, while from one point of view she is created by the Supreme, from another point of view she is one with Him.

The Bhāgavata doctrines brought to Northern India by Rāmānanda, as expressed in the *Bhakta-māla* and other works of the class, belong to the Vaḍa-galai school, and therefore differ in some points from those enunciated in the following pages. The Vaḍa-galais of Southern India, from whom these doctrines came, wrote mainly in Sanskrit, and their chief light was Vēdānta Dēśika (A.D. 1268), who belonged to the generation succeeding Pillai Lōkācārya (A.D. 1213). The latter was the first great teacher of the Teṅ-galai school, the textbooks of which are mainly written in Tamil.

The doctrine of irresistible grace taught by Lōkācārya demands a corresponding attitude on the part of the believer. This is known as *prapatti*, or self-surrender.¹ It is a stage beyond *bhakti*, which (like an infant monkey clinging to its mother) connotes *active* love and devotion, while *prapatti* (like the self-surrender of a kitten carried by its mother) is entirely *passive*. *Prapatti*, carried to its logical conclusions, entails the further doctrine that devotion and reverence are due to the mediator (*ācārya*), who puts the postulant on the right way, and presents him to God as a soul to be saved. It will therefore be noticed that the *Artha-pañcaka* lays great stress on *prapatti* and *ācāryābhīmāna*, while the textbooks of the Vaḍa-galais, including all those of Northern India, stop at *bhakti*, and insist on the active participation of the soul in working out its salvation, with the loving co-operation of a merciful and gracious God.

¹ This is the Teṅ-galai use of the word. Radically it means "approaching". Cf. *prapadyatē* in *Bhg. G.*, vii, 19, and *prapanna*, ii, 7. Northern commentators translate this word by "bhajati", and hence virtually equate *prapatti* with *bhakti*. Rāmānuja's commentary is to much the same effect. Cf. also *Śāṅḍilya*, i, 9.

To me personally this translation is of particular value, as it corrects a mistake made by me on former occasions when writing about *bhakti*,—a mistake, I must confess, in which I have not been alone. Trusting to the best sense I could make out of one very incorrect MS. of the Sanskrit version of the *Artha-pancaaka*, I have more than once described those souls who are classed as “*kēvala*” as souls that are “only” devoted to the ADORABLE. I have now obtained an excellent MS. of this work, and it, as well as Gōvindācārya Swāmi’s paper, shows that the real explanation of the term as given by Pillai Lōkācārya is that *kēvala* here means “isolate”, and connotes those souls who seek self-salvation, i.e. those who are content with realizing their own nature, by means of knowledge (*jñāna*), instead of proceeding to the more advanced stage of *bhakti*.¹

As a further contribution to Gōvindācārya Swāmi’s translation, I give, after his article, the text of Nārāyaṇa Yati’s Sanskrit version of the *Artha-pancaaka*. This will serve two purposes: it will be useful for its own sake, and it will also help to show where the English translation of the Tamil original is literal, and where it has been expanded.²

G. A. G.

THE AUTHOR AND HIS WORKS

Śrī Pillai Lōkācārya, or Bāla-Lōkācārya, is called “Pillai” or “younger” because Nambillai or Kalivairi-Dāsa, hierarchically anterior to him by two stages in the apostolic succession, also bore that distinguished title, “Lōkācārya,” which means the same as “Jagad-Guru”.

Bāla-Lōkācārya, or Pillai Lōkācārya, or Ulagārian, was born in 1213 A.D. (see Table in our *Lives of the Āzhvārs*

¹ The necessary correction should be made in n. 1 on p. 109 *ante*.

² Gōvindācārya Swāmi informs me that Nārāyaṇa Yati’s work is rather a paraphrase than a literal translation of the Tamil, and that in one or two passages he has either departed from or misunderstood the original.

or *Drāviḍa Saints*), as the son of Vadakkut - Tiru - Vidhi - ppiḷlai, or Kṛṣṇa - Samāhva. He lived in times made troublous by Musalmān raids, which overran even Śrīraṅgam, not excepting the holy shrine of Śrī-Raṅganātha there enthroned. It is believed that the invaders sacked the place, and ruthlessly slaughtered the inhabitants, only a few escaping from the general massacre. But this vandalism and sacrilege elicited heroism and martyrdom. Lōkācārya was compelled to leave Śrīraṅgam to follow his Lord, Śrī-Raṅganātha, and to protect him from Muhammanadan outrage. When he came to Jyōtish-Kuḍi he fell ill, and leaving his Holy Charge to the keeping of his followers, passed away from this world.

Lōkācārya is a star of the first magnitude in the galaxy of Śrī-Vaiṣṇava Divines, and his writings on philosophy and religion are considered to be precious gems of the first water. The sacred literature that flowed from his pen is the outcome of a long anterior religious and philosophic history of Śrī-Vaiṣṇavism, stretching down ageless from Nārāyaṇa through Śrī, and thence through the archaic Āzhvārs and the mediaeval Ācāryas.

The style adopted for this literature is what is known as *Maṇi-pravāḷa*, or literature produced in the Drāviḍa tongue (Tamil) happily blended with Sanskrit, so as to place philosophy and religion within the reach of the masses. Lōkācārya composed eighteen *Rahasyas* or Secret Treatises, called "Secret" because their contents are to be hidden only from those who do not deserve to be initiated into the Science of the Spirit. So goes the verse—

“Yō gōpayaty ayōgyānām yōgyānām samprayacchati.”

It is also said in the *Muktō-paniṣad*—

“Vidyā ha vai brāhmaṇam ājagāma gōpāya mām śēvadhīṣṭhē ’ham asmi.”

So also did Kṛṣṇa warn Arjuna in *Gītā*, xviii, 67.

The eighteen *Rahasyas* are—

- | | |
|-------------------------|--------------------------|
| 1. Mumukṣu-p-paḍi. | 10. Navaratna-māla. |
| 2. Tattva-traya. | 11. Navavidha-saṁbandha. |
| 3. Artha-pañcaka. | 12. Yādṛcchika-p-paḍi. |
| 4. Śrī-vacana-bhūṣaṇam. | 13. Paranda-paḍi. |
| 5. Arcir-ādi. | 14. Śriyaḥ-pati-p-paḍi. |
| 6. Pramēya-Śēkhara. | 15. Tattva-śēkhara. |
| 7. Prapanna-paritrāṇa. | 16. Tani-dvayam. |
| 8. Sāra-saṅgraha. | 17. Tani-caramam. |
| 9. Samsāra-sāmrājya. | 18. Tani-praṇavam. |

Of these, (1) is partly translated by me in the *Viśiṣṭādvaitin*, (2) and (4) by Śrī S. Pārthasārathi Yōgi, and (3), the *Artha-pañcaka*, is the one which is freely translated and presented herewith, expanded and illustrated wherever necessary—the technique of the Śrī-Vaiṣṇava creed being explained where requisite by notes and appendixes. No. 4, the *Śrī-vacana-bhūṣaṇa*, is a difficult and abstruse work, composed in the *Sūtra* style. Śrī S. Pārthasārathi Yōgi made a scholarly rendering of it, to represent Śrī-Vaiṣṇavisim in the Parliament of Religions held at Chicago in August, 1893. Our tradition chronicles that it is inspired, Lōkācārya being himself considered as an *amśa* of the Lord Varada of Kāñcīpuram. This abstruse work can never be understood in all its intricacies unless read with the very lucid commentary by Varavaramuni Yōgi (= Maṇavāla-Mahāmuni, 1370 A.D.).¹ To translate it would be a formidable task, which yet might be undertaken if sufficient encouragement were forthcoming.

Finally, this is what we wrote on p. 103 of our *Vade-mecum of Vēdānta*: “This *Vade-mecum* of Viśiṣṭādvaita Philosophy is but the antechamber to the Holy Halls of the Viśiṣṭādvaita Religion.” By sending this *Artha-pañcaka*, or the “Five Truths”, out into the world, we

¹ See Table in our *Lives of Āzhvāra*.

A. I. U. E. O.
ARTHA-PANCAKA,
or
'The Five Truths'.

- | | | | | | |
|---|---|---|--|---|--|
| <p>A. Sva-svarūpa, Nature of Own-Self (= Soul).</p> <p>I. Para-svarūpa, Nature of Higher-Self (= God).</p> <p>U. Puruṣārtha-svarūpa, Nature of the Goal.</p> <p>E. Upāya-svarūpa, Nature of the Means.</p> <p>O. Virōdhi-svarūpa, Nature of the Bars, or of the 'Anti' of A to E and Prāpti (= Fruit).</p> | <p>A 1. <i>Nitya</i>, (Nature of) the Free.</p> <p>A 2. <i>Mukta</i>, (Nature of) the Freed.</p> <p>A 3. <i>Baddha</i>, (Nature of) the Bound.</p> <p>A 4. <i>Kēvala</i>, (Nature of) the Aloof or Isolate.</p> <p>A 5. <i>Mumuksu</i>, (Nature of) the Would-be Free.</p> | <p>I 1. <i>Para</i>, (Nature of) the Supreme or Beyond.</p> <p>I 2. <i>Vyūha</i>, (Nature of) the Grouped.</p> <p>I 3. <i>Vibhava</i>, (Nature of) the Multiplied.</p> <p>I 4. <i>Antaryāmī</i>, (Nature of) the Indwelling (<i>lit.</i> Inruling).</p> <p>I 5. <i>Arcā</i>, (Nature of) the Imaged.</p> | <p>U 1. <i>Dharma</i>, (Nature of) Duty, or Good Works.</p> <p>U 2. <i>Artha</i>, (Nature of) Wealth.</p> <p>U 3. <i>Kāma</i>, (Nature of) Joys.</p> <p>U 4. <i>Ātmānubhava</i>, (Nature of) Soul-Bliss.</p> <p>U 5. <i>Bhagavad-anubhava</i>, (Nature of) God-Bliss.</p> | <p>E 1. <i>Karma</i>, (Nature of) the Good Act.</p> <p>E 2. <i>Jñāna</i>, (Nature of) Knowledge.</p> <p>E 3. <i>Bhakti</i>, (Nature of) (Love-) Faith.</p> <p>E 4. <i>Prapatti</i>, (Nature of) (Surrender-)Faith.</p> <p>E 5. <i>Ācāryābhimāna</i>, (Nature of) a Mediator.</p> | <p>O 1. <i>Svarūpa-Virōdhi</i>, (Nature of) Anti-A.</p> <p>O 2. <i>Paratra-Virōdhi</i>, (Nature of) Anti-I.</p> <p>O 3. <i>Puruṣārtha-Virōdhi</i>, (Nature of) Anti-U.</p> <p>O 4. <i>Upāya-Virōdhi</i>, (Nature of) Anti-E.</p> <p>O 5. <i>Prāpti-Virōdhi</i>, (Nature of) Anti-Fruit.</p> |
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just open the door of that antechamber, and, standing on the threshold, await to welcome those who arrive and ask for entrance into the inner sanctuaries.

INTRODUCTION

The soul,—which is whirled in the vortex of evolution ; in other words, entangled in the wheel of births and deaths, or subjected to the vicissitudes of bodily existence, or trammelled in the meshes of matter,—if it would escape from this vortex, i.e. gain deliverance from these vicissitudes, should obtain a knowledge of the Five Truths, or Principles, and, shaping his conduct ensuant on such knowledge, secure salvation.

The Five Truths or Principles are those of—

- A.** *Sva-svarūpa*,—Own-Self, or Soul.
- I.** *Para-svarūpa*,—Higher-Self, or God.
- U.** *Puruṣārtha-svarūpa*,—Goal, or End.
- E.** *Upāya-svarūpa*,—Means.
- O.** *Virōdhi-svarūpa*,—the “Anti” or opposite to these, which may be called “agnosis”, “nescience”, “sin”, and so forth, according to the context.

I

Hail, all Hail to Thee, All-bodied God!

- A.** *Sva-svarūpa*, Own-Self, or Soul-Principle.

Svarūpa means “Nature”, “Principle”, “Property”, or “Essence”. The knowledge of a thing consists in knowing its Nature, or knowing that Principle, by means of its properties. It is this truth, or knowledge, which is epitomized in this treatise.

The Own-Self is the Soul, so called as being owned as the Self or what is connoted by the expression “I”,

the *sum*, and the *meum* contingent thereon. This Truth, or Principle, of Own-Self, or the Soul, is subsumable under five categories—

- A 1. The *Nitya*,—the Free (Ever-Free).
- A 2. The *Mukta*,—the Freed.
- A 3. The *Baddha*,—the Bound.
- A 4. The *Kēvala*,—the Isolate, or the Aloof.
- A 5. The *Mumukṣu*,—the Would-be Free.

A 1. The *Nityas*, or the Ever-Free, are those angelic spiritual beings, or blessed souls, who have never known conditioned existence; in other words, who are never involved in the wheel of worldly careers (*saṁsāra*);—beings who are ever in a state of bliss;—beings whose wills are ever in conformity with the will of Bhagavān¹ (the Blessed, or God);—beings who are endowed with the privilege, or possess the estate, by virtue of which they are able to perform the function of supreme advisers in all His schemes of the Kosmos;—beings with the powers, by delegation, to make and unmake worldly systems;—beings who remain at the side of God, His constant comrades and surrogates in all His doings, accompanying Him in His various incarnations, or *avatāras*;—beings who are entitled to perform the high offices of anointing and installing God Himself upon His throne;—[beings who, in the phraseology of other theologies, are known as “Thrones”, “Powers”, “Estates”, “Principalities”, “Hierarchies”, “Archangels”, and so forth]:—the constant servants of God, as free from systems of *saṁsāra*,² but as interested in it as God Himself, and bearing such significant epithets as *Viṣvak-sēna* (the High Lord of Hosts), *Ananta*, *Garuḍa*, etc.³

¹ See Appendix I.

² i.e. varieties of material existence.

³ See *Bhagavad-Gītā*, x, 29, “Anantaś cā'smi nāgūnām,” and 30, “Vainatēyaś ca pakṣiṇām.”

A 2. The *Muktas*, or the Freed, are those who, by the grace of Bhagavān (God), have been liberated from all the pains and taints contingent on their conjunctive existence with matter (*prakṛti*); who taste in the fullest measure the blissfulness of Bhagavān in all His several aspects of Essence (*svarūpa*), Person (*rūpa*), Excellence (*guṇa*), and Glory, or the Pageant¹ (*vibhava*); who, by reason of such divine joy overflowing the bounds of their being, burst into pæans of praise, and so dwell for ever and ever, drowned in rapturous delights, in the eternal regions of heaven, called Vaikuṅṭha,² never more to return into the migrations of material existence.

A 3. The *Baddhas*, or the Bound, are those souls who are turned away from Bhagavān (God): (1) by reason of their illusorily identifying their Selves (Souls) with the bodies which they wear; constituted as these bodies are of the five material elements—impermanent cause of joy and grief—corrupt, so that in the absence of the indwelling spirit (soul), they are unfit for sight or touch—and which breed the mental aberrations, such as ignorance (*ajñāna*), misapprehension (*anyathā-jñāna*), and reversed apprehension (*viparīta-jñāna*); and (2) by reason of their notion that pandering to the pleasures of the body (catered to by the fivefold thralls of objects, sound, touch, sight, taste, and smell) is the be-all and end-all of their existence. To secure such pleasures of sense, they infringe all the salutary dictates comprised in the system known as *varṇa* and *āśrama*,³ become slaves to worldlings, inflict cruelty on creatures, seize others' wives and wealth, and thus swell the ranks of the mundane.

¹ Or Kosmic *tapestry*, of God, as it were.

² Literally, "the unfettered," i.e. "spiritual universe". "Kūṭhigati-pratighāte' iti dhātuḥ. Jñāna-pratighāti-karmādi-rahitās sūrayo vikunṭhāḥ; tatsambandhi-dēśo Vaikuṅṭhākhyah" (Śrutaprakāśikācārya on *Saraṅgati-gadya* of Rāmānuja).

³ See Appendix II.

A 4. The *Kēvalas*, or the Isolate or Aloof, are those souls who feel like creatures stranded in solitude and who, stung by hunger and grown listless, devour their own flesh for food. They aspire to escape from the fires of *samsāra* (consortship with matter) that consume them, and seek retirement into their own Solitary Selves. These take sedulously to studies of the science of the soul, because they have come to discern that the soul is an entity distinct from the body, and that the latter (the body) is the Seat of Sorrow and the Compound of Corruption, while the former (the soul) is the 25th category, distinct from and above the sum of the 24 material categories¹ that comprise the body,—self-luminous, blissful, eternal, and the Spiritual Substance. By reason of the intensity of suffering endured by these souls in the *sāmsārika* state, as soon as they find a haven of refuge in the trivial enjoyment of their own soul-isolation, they rest so satisfied, and become on that account oblivious to the infinitely more joyful nature of Bhagavān (God), failing to know Him as such a Higher Entity. These are the men who embark particularly upon the path of *jñāna-yōga*,² which is chiefly the means to secure this coveted “zoistic” state—a disembodied or bodiless existence, hanging, as it were, in mid-heaven in æonic suspension,—a state past redemption.

A 5. The *Mumukṣus*, or the Would-be Free, are those souls in whom a longing desire for salvation (i.e. reaching Bhagavān) has arisen. These are of two classes, viz. the *Upāsakas*, or the Strivers, and the *Prapannas*, or the Resigned. The former seek salvation by self-effort, and the latter leave the same to Bhagavān’s (God’s) care. The former thinks of salvation as his concern, whereas the latter thinks of it as His concern.

¹ See Cosmological Table in our *Bhagavad-Gītā*, pp. 257–8.

² See E 2 (*infra*).

II

I. *Para-svarūpa*, or God-Principle.

This Truth, or Principle, is subsumable under five categories—

- I 1. The *Para*,—the Supreme, or the Beyond.
- I 2. The *Vyūha*,—the Grouped.
- I 3. The *Vibhava*,—the Multiplied.
- I 4. The *Antaryāmī*,—the Indwelling.
- I 5. The *Arcā*,—the Imaged.

I 1. The *Para*-Form of Bhagavān is the eternal transcendent Essence—the spiritual Substance—which is the Noumenal, the Beyond, the Supreme, or the *Ne Plus Supra*, round which rotates, as it were, every kind of Kosmic phenomenon or manifestation.

I 2. The *Vyūha*-Form is His becoming grouped, after derivation from *Para*, into such groups as possess the fitness to perform severally the functions, in the material or manifested Kosmos, of the making, the keeping, and the breaking of the fabric of worlds, countless. These derived Godships take the names Pradyumna, Aniruddha, Saṅkarṣaṇa, and so forth.¹

I 3. The *Vibhava*-Form consists of the *Avatāras*, or Incarnations, such as Śrī-Rāma, Śrī-Kṛṣṇa,² etc.

I 4. The *Antaryāmī*-Form falls into two classes. The one is the All-pervadingness of Spirit (or God), the Inner Soul of all Souls, forming the very basis of their beingness (*svarūpa-vyāpti*); and the other is the Beatific Presence, the union of the Mother-and-Father principles of Godhood (*guṇa-vyāpti*), enshrined in the heart, and ever watching

¹ See Appendix I. “Bhagavān” = “The Blessed”, or “The God of all Perfections”. The Perfections, infinite in number, are derivations from six Primary Types. The functioning pre-eminently of Two each of these Six is assigned to the Derivatives Pradyumna, etc. See pp. 80 ff. of our *Vade-mecum of Vēdānta*.

² See pp. 83 ff. of *Vade-mecum of Vēdānta*.

and directing the systole and diastole of all the processes of the soul's being.¹

I 5. The *Arcā*-Form consists in the images of Bhagavān (God) which accommodate themselves to the various tastes of His creatures for their worship, having no fixed *form*, but that which the worshipper may choose and desire to have of Him; having no fixed *name* but that which the worshipper may choose and desire to call Him by; all-knowing, but seeming as if not-knowing; all-powerful, but seeming as if powerless; all-sufficient, but seeming as if needy;—thus seeming to exchange places, the Worshipped with the worshipper, and choosing to be ocularly manifest to him in temples and homes, in short at all places and at all times desired.²

III

U. *Puruṣārtha-svarūpa*, or Goal-Principle.

This Truth, or Principle, is subsumable under five categories—

U 1. *Dharma*,—Duty.

U 2. *Artha*,—Wealth.

U 3. *Kāma*,—Joys.

U 4. *Ātmānubhava*,—Soul-Bliss

U 5. *Bhagavad-anubhava*,—God-Bliss } = *Mōkṣa* = Release.

U 1. *Dharma*,³ or Duty, is good works done for the sake of all sentient creatures—such good works as sustain

¹ In other words, the activities of the soul towards, and away from, objectivity (*pravṛtti* and *nivṛtti*).

² See note under *jñāna* (E 2), and pp. 86 ff. of *Vade-mecum of Vedānta*. Cf. Professor Max Müller (*Physical Religion*, p. 201): “The old commandment ‘Thou shalt not make unto thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth,’ has been broken by all religions, if not by making likenesses, at least by conceiving the Deity in the likeness of man.”

³ Read *Itihāsa-samuccaya*, iii, 29—

“Lōkāḥ samastā dharmēṇa dhāryantē sa-carā-carāḥ |

Dharmō 'pi dhāryatē brahman stambha-bhūtair bhavādṛśaiḥ ||”

the moral unity of the universe, or that cohesive force inherent in righteous works which binds together all existence into a harmonious whole or Unity. *Dharma* is unifying, *adharma* is separative; the one cohesive, the other divisive.

U 2. *Artha*, or Wealth, is money, grain, and such other possessions acquired in strict conformity with the rules of *varṇa* and *āśrama*, and using the same in the spirit of charity in the service of *Dēvas*, *Pitrs*, and all creatures generally, with due regard to place, time, and fitness.

U 3. *Kāma*, or Joys, are of two kinds: terrestrial or mundane; and celestial or ultra-mundane. The joys of this world are those derived by means of the senses of sound, touch, sight, taste, and smell, from such objects as father, mother, gems, lucre, grain, raiment, food, drink, son, friend, wife, cattle, house, land, perfumes, flowers, and all such luxuries. The joys of the other material worlds are of a nature much exalted above those of this world, and consist in dwelling in such bright regions as *svarga*,¹ in being there bereft of such distempers as hunger, thirst, grief, passion, age, and death, and there enjoying draughts of nectar, and the love of celestial nymphs (*apsaras*) [but all one day to cease].²

U 4. *Ātmānubhava*, or Soul-bliss, is also *mōkṣa* (release), inasmuch as it is the release from, or cessation of, sorrow, or in other words; deliverance from the bonds of the revolving wheel of births and deaths and the recovery of the natural state of the soul in its freedom, or the soul-life confined to itself without objective contacts, in the condition called *kaivalya*, or isolation, a purely *psychic* state, but not divine.

U 5. *Bhagavad-anubhava*, or God-bliss, is true *mōkṣa*, or release, inasmuch as it is not only attended by the cessation of all the recurring cycles of physical life, but is release followed by God-bliss, the acme of the soul's

¹ See Appendix III.

² Read *Bhagavad-Gītā*, ix, 20, 21.

aspiration and destiny. A total effacement or remission of all the effects of deeds done, good or bad (which force the soul into material bondage), takes place, and the gross body,—which is the medium for experiencing the effects of such deeds (enjoyment or suffering)¹—which is the seat of the sixfold² states or modifications, eventuating therein, viz., conception, delivery, change, growth, decline, and death—which is the abode of the threefold³ miseries, viz., *Ādhyātmika*, *Ādhibhartika*, and *Ādhidaivika*—which screens God from the soul and breeds delusion—which, in short, is the root of *samsāra*,—is sloughed off. The soul then enters into the *susumnā-nāḍī*, rises into the head, and, rupturing the crown of the skull, soars aloft in the subtile body, journeying along the *arcir-āḍī* path, and, piercing through the orb of the Sun, reaches the bounds of physical nature defined by the *Virajā* River.⁴ Here,

¹ It must be noted that this gross body is only the medium or vehicle by means of which pleasures and pains are conveyed to the mind (subtile body), and thence transmitted to the soul, which is the sufferer. Mind, according to Vēdānta, is the subtile material. What mind stands for in the English language is consciousness, which is the inseparable attributive adjunct of the soul. The Vēdāntik mind is said to garner and retain all germs of deeds permitted by the soul to be played on all the material planes, to be available for a new harvest in incarnations to come. Read *Itihāsa-samuccaya*, ii, 9—

“Manah karma-mayaṁ prāhuḥ sarva-prāṇa-bhṛtām budhāḥ
Tat tathā ceṣṭatē teṣām bhāvi-karma-phalaṁ yathā.”

² The *ṣaḍ-bhāva-vikāras*.

³ The *Tāpa-traya*. For example, the eye is *Adhyātma*, any sight or shape outside it affecting the eye is *Adhibhūta*, and the sun is *Adhidēva*. Pain may be engendered by any of these three causes—the senses, the object, and the presiding deity. In brief, *Adhyātma* is the organ of sense, *Adhibhūta* is the object of function, and *Adhidēva* is the Power or Higher Intelligence which makes these two, and the contacts between them, possible.

⁴ *Virajā* is literally the purifying element, by immersion in which all the *-rajas* (traces of taint), *vi-*, disappear. If incredulity forbids the acceptance of a river forming the boundary between the terrestrial and the celestial, it is admissible as a symbol. We are bound by the very necessities of language to speak of the spiritual in terms of the material. See note, p. xi, of our *Lives of the Āzhvārs*. For the *arcir-āḍī* path, see our *Bhagavad-Gītā*, viii, 24-8, and foot-note references thereunder.

by a plunge into its sacred waters, the soul is rid of all the subtile remnants of physical defilement, as well as of the subtile body still adhering to it; and is anon received, on emerging from that holy immersion, by a glorious Personage called Amānava, whose very touch soothes and disperses for ever all the pangs endured in its æonic peregrinations in collusion with physical Nature. The released soul is then robed in a body of light and glory—*pañcōpaniṣan-maya*¹;—a body which obstructs not, but is made of such light stuff as helps the raying forth of the powers of the soul, which are Knowledge, Bliss, and Divine Service;—a body which is fitted for no other purpose than the service of God;—a body, in short, radiant, celestial, spiritual, divine. The soul is then conducted in due pomp and state—in cortège—into the Beatific Presence of God, who is visualized there as seated exaltedly in a celestial pavilion, made of such ineffable stuff as is celestial, supported on either side by Śrī, Bhū, and Nilā,² and other hosts of beings and objects, glorious and past compare or conception. These celestial hosts come and go before the August Presence in incessant procession, bent on serving the Lord, actuated by love indescribable: service before a Presence, instinct and vibrant with visions of beauty flitting before their vision in ever new forms, like golden eddies in perpetual making and unmaking, rippling along a stream as of molten gold.³ This Beatific Presence is no other than the High Lord of Vaikuṅṭha (*Vaikuṅṭha-*

¹ This is the *suddha-sattra* nature (see our *Vade-mecum of Vēdānta*, p. 67), i.e. radiant, or spiritual, matter, if it may be so called, having five *Upaniṣads*, or *śaktis*, or properties, called (1) *Paramēṣṭhī*, (2) *Punān*, (3) *Viśva*, (4) *Nīrytti*, and (5) *Sarva*. Also read *Vṛddha-Hārīta-Smyti*, 7th *Adhyāya*, and *Pādma-saṁhitā* (*Pāncarātra-* or *Bhagavat-sāstra*), chapter xii, *Jñāna-kāṇḍa*.

² See note on p. 15 and pp. 43 and 44 of our *Lives of Azhvārs*.

³ Cf. *Chāndōgya Upaniṣad*, I, vi, 6, *Apraṇakhāt sarva ēva suvarṇaḥ*, and *Taittirīya Up.*, III, x, 6, *Surarṇa-jyōtiḥ*, etc., etc., *passim*.

(*śāstrābhyaśa*), holy feeding (*samārādhana*), silent holy repetitions (*japa*), oblations to ancestors (*tarpaṇa*), etc. These constant occupations for the organs of sense and the organs of action prevent the senses from contacts worldly, and consciousness is thus weaned from their contemplation. The consciousness streaming out through the senses to worldly objects, when prevented from sensuous experiences, stands in need of engagements otherwise, and these are afforded in the soul itself. In other words, consciousness is turned away from the Objective, and turned inwards to dwell on the Subjective—a process entitled inhibition or introspection. This process is divided into the eightfold stages of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhyāna*, *dhāraṇa*, and *samādhi*. This eightfold process is specifically called “*yōga*”. This *yōga*¹ part of *karma-yōga* may be conceived as the transition between *karma-yōga* proper and *jñāna-yōga* proper. This *karma-yōga* is auxiliary to *jñāna-yōga*, and is the chief means of acquiring material prosperity (*aiśvarya*), i.e. *artha* and *kāma*.²

E 2. *Jñāna*, or Knowledge, means the Highest Knowledge, or Divine Knowledge. *Jñāna-yōga* is its acquisition. The *Karma-yōga* aforesaid is productive of knowledge. The object, or objective, of this knowledge (in other words, consciousness functioning in this direction) is Divinity, conceivable in various localized situations, much as the orb of the Sun, the Heart-Lotus, and so forth, and concretizable into Figures of Beauty as that which has an Image in space limits, or the Idea, idolized, bearing the Discus and the Conch, attired in radiant robes, bedight with Crowns and Corselets, Armlets and Anklets, mated with Śrī, and so forth. God is thus conceived as confined in contours of bewitching beauty. This is the *special*

¹ On this eight-limbed *yōga*, read note 2, p. 106, of our *Divine Wisdom of the Drāviḍa Saints*; and Part II of our *Lectures on Inspiration, etc.*

² See Appendix IV.

manner in which it is yet allowed man to realize¹ the Divine Spirit in actual presence and for profit, and this serves the purposes of constraining attention, which is habitually dissipate, and of its being riveted on to the Holy Object of contemplation. Consciousness, so exercised, is itself moulded into that blessed shape, and, thus trained, is relieved of all distraction over various futile objects. This is Divine Meditation, which at the start is of brief duration, but which the postulant is to extend by practice into longer and longer periods, and in the end to render enduring.

This *Jñāna-yōga* is auxiliary to *Bhakti-yōga*, and is the chief means for effecting soul-realization (*kaivalya-mōkṣa*).

E 3. *Bhakti* is Love. *Bhakti-yōga* is the practice of Loving Faith. Fixture of Consciousness (*Jñāna*) on an idolized ideal Object of Beauty is described to be its persistence and insistence thereon, like the streaming filament of a fluid substance, uninterrupted in flow. So far, the experience obtained from such fixture is what pertains to the province of *Jñāna-yōga* aforesaid. But when the experience partakes of the nature of love, or becomes a loving experience, it obtains the name of *Bhakti*. The practice of this loving experience of loving faith is *Bhakti-yōga*. In its onward progress it becomes more and more intense and rapturous. Instead of compelling, as it was, it has become inviting; instead of repelling, as it was, it has become bewitching. Effort is merged in craving, self-assertion giving place to self-abandon. The heart has become poured into the intellect, or, rather, the intellect has become fused with the heart. The purely mental has become united with the emotional.²

¹ See Appendix V.

² *Bhakti* exists wherever heart exists. All conjecture of borrowing of *Bhakti* by one nation from another, and by Hinduism from Christianity, is therefore, from consideration of intrinsic human nature and its

Sin is deed wrongly done, and is what confines one in the prison-house of flesh, cutting off from it all the ways of emancipation. It is put into three clusters: *samcita*, *prārabdha*, and *āgāmi*.¹ All the *yōgas* have the virtue of sin-killing. Whereas this virtue is partly effected by the *Karma-yōga* and the *Jñāna-yōga* processes aforesaid, the residue of *prārabdha* which they leave untouched is also entirely eradicated (or effaced from the pages of the soul-life) by *Bhakti-yōga*. To the *Bhakti-yōgin* a vivid knowledge of Means and Ends is vouchsafed. In other words, the true perception of what constitutes *the* means of salvation, and what constitutes *the* End or what Salvation really signifies, is imparted to him.

E 4. *Prapatti* is lovingly surrendering or sacrificing faith, or resigned trust in God. The practising of this is *Prapatti-yōga*. In other words, it is the means of unreservedly placing oneself in His hands, and ridding oneself of all notions of securing salvation by self-effort. It is the attitude of mind entirely resigned to His will. This is real renunciation (*samnyāsa*). *Bhakti-yōga*, supported by *Karma-yōga* and *Jñāna-yōga*, as described above, becomes a means that tries the utmost strength and capacity of mortals, nor is it compatible with the nature of those souls that have realized their essential nature—their relationship with God. This Path of *prapatti* is accessible to all,² irrespective of caste, colour,

instinctive promptings, waste of breath; and all further speculation on such lines seems waste of brain.

¹ *Samcita* is what is stored like grain; *prārabdha* is so much of it as is taken out of the storé for actual use; and *āgāmi* is what is being sown for a future harvest, and when harvested it is added to *samcita*.

² Read *Bhāgavata Purāna*, II, iv, 18—

“ Kirāta-Hūṇā-'ndhra-Puṇḍra-Pulkasā Ābhira-Kaikā Yavanāḥ
Kaśūdayaḥ |
Yē 'nyē ca pāpū yad-upāśrayā-'śrayās śuddhyanti tasmāi
Prabhaviṣṇavē namaḥ || ”

Prapatti thus provides an open door to knowledge of soul and God, and a freedom from all religionistic restrictions, to which the other Means or

or creed (*varṇa* and *āśrama*), and soon bears fruit, while the other Paths are circumscribed by a variety of conditions. The mental act, "I trust Thee, Lord," once dedicated, is done once for all, for, as soon as done, it is accepted by Him. Whatever series of acts the Suppliant (*Prapanna*) may do thenceforward are no more Means to secure an End, but acquire the character of being Ends in themselves; inasmuch as all these acts become but acts of service done to Him, and devoid therefore of any ultra-motive. Motivelessness of all act arises from its being done as Divine Service; and is hence bereft of all binding character, such as entails phenomenal existence again for the soul who does it. The soul, moreover, does the act on the clear understanding of its own intrinsic position or character, as liege of the Lord whom it has to serve. This is the true relation between soul and God, and from it there naturally follows the recognition of the True Means as no other than surrendering faith, or entire loving trust, or trustful faith, which is resignation. Self-surrender, or Resignation, in other words, is sacrificing oneself, or offering an oblation of oneself, at God's feet. The truest freedom lies in self-surrender. The "Self-assert" of *Bhakti* has given place to the "Self-negate" of *Prapatti*. The uplift to sublime independence is the fruit of complete subservience to the Supreme Law—God.

Prapatti is of two kinds: *Dr̥pta*, or Patient; and *Ārta*, or Impatient. [The *Prapanna* is what we shall call the Suppliant, or Postulant.]

The Postulant, Patient (*Dr̥pta*), is he who is not only weary of, but dreads, migratory, or material, or embodied life, and is averse from all delights, mundane and ultra-mundane. To obtain relief from these and access to God,

Paths are necessarily subject. Freedom is here granted to all to meditate on the highest problems of life, unhampered by social conventions. A franchise of religion is here granted to all.

he seeks a competent teacher, and under his guidance adopts the Way (*Prapatti*) of Salvation. He adapts his life to the way of shunning evil, and of walking the paths prescribed by the laws of *varṇa* and *āśrama*, and, to the best of his ability, remains devoted to the service of God and of the Godly—straight in thought, speech, and deed. He constantly reflects on God being his Lord, and on himself being His liegeman; He as the Ruler, he as the ruled; He as the Master, he as the chattel; He as the Spirit, he as the body; He as the Pervader, he as the pervaded; He as the Enjoyer, he as but the enjoyed; He as the All-knowing, he as the ill-knowing; He as the All-powerful, he as the powerless; He as the Full, he as the void; He as the All-sufficient, and he as the all-wanting. Thus reflecting, the Postulant dedicates all to God, laying on Him all his burden, and spends the lease of his life that may still be left to him in perfect resignation, not allowing its peace to be distraught by considerations of self-care for self-salvation.

The Postulant, Impatient (*Ārta*), is he in whom—by the free grace of God—by study and service with a true Teacher, wisdom has dawned, making him loathe all such bodies, places, and leaders as wean him from God, and causing him to long for all such things as wed him to Him. He throws himself entirely on the mercy of God, saying, "Lord, Thou alone canst be my Deliverer from all ills," "Thou alone, Lord, art my Way," and "Thee alone, O High, I adore". He grows impatient of salvation, beseeching and besieging God in all manner of ways to lift him once for all to His Holy Feet.¹

¹ *Prapatti* or *Śaraṇāgati* is *Bhāgavata-Dharma*, par excellence. Read the *Sāṅḍilya-Vidyā* (*Chāṅulōgya Up.*, III, xiv, 1 ff., *Bṛhadāraṇyaka Up.*, VII, vi, and *Agnirahasya, Śukla-Yajus*) in our Table of Upaniṣad Vidyās, pp. 129, 130 of our *Bhagavad-Gītā*. The Pāñcarātras are specially devoted to their exposition, particularly the *Bhāradvāja-Saṃhitā* and the *Lakṣmī-Tantra*. Also, see *Sāṅḍilya-Bhakti-sūtras* and *Nārada-Bhakti-sūtras*, and pp. 20 ff. and 80 ff. of our *Vade-mecum of Vēdānta*.

E 5. *Acāryābhimāna* is either resort to the Mediator by the aspirant for salvation, or resort to the saved by the Mediator Himself from His own free choice.

This fifth Means of Salvation possesses the virtue of being within the nearest reach of mankind, as contradistinguished from all the other Means aforesaid. These no doubt prescribe God as the object for resort, but He is so beyond the reach of mankind's senses, minds, and hearts, as to forbid His being used in the manner of other objects more accessible. This want is supplied by the Mediator, insomuch as he is tangibly present in the midst of mankind, as one of their own, and therefore so accessible and so within reach, that the work of salvation becomes for souls, so to say, a practical reality. This contrivance in the Scheme of Salvation has been devised by God Himself, in the manner of the mother feeling love for her child, and the Mediator, patent to all mankind, is the result. The Mediator sees his children as weak and helpless, incapable of shifting for themselves. He stretches his hand down to them, on the one side, to lift them up, and he stretches his hand up, on the other side, to present them to God as fit objects for His mercy and compassion. The function of the Mediator is thus twofold. He is the Mother who is ready to sacrifice her own comfort by voluntarily treating herself to medicine and regimen for the sake of saving the sick child, and he is the Servant who, by such act of self-sacrifice, performs a great deed that pleases his Master, God, who, of course, in the first instance delegated him, or deputed him, for this loving task. He submits to personal suffering in order to redeem the fallen. The Mediator, then, is the Ready Means, under the grace of which souls may take refuge and shape their conduct entirely at his sole bidding.

The resort to a Mediator is both an independent Means and an auxiliary Means to the other Means aforesaid, just as God Himself, the Eternal, is both directly the

Goal, and indirectly the Goal as the Spirit indwelling in all the lesser Gods of the Pantheon.¹

V

O. *Virōdhi-svarūpa*, the “Anti”, or Hostile, Principle.

This Truth, or Principle, is subsumable under five categories—

- O** 1. *Svarūpa-virōdhi*,—Anti-Soul.
- O** 2. *Paratva-virōdhi*,—Anti-God.
- O** 3. *Puruṣārtha-virōdhi*,—Anti-Goal.
- O** 4. *Upāya-virōdhi*,—Anti-Means.
- O** 5. *Prāpti-virōdhi*,—Anti-Gain.

O 1. *Svarūpa-virōdhi*—Anti-Soul, or what is hostile to the soul or soul-nature—is the soul identifying itself or its nature with the body.² When this nescience, so to

¹ Students of the *Gītā* will be interested to read in connexion with this fivefold Means the following two verses (xiii, 25, 26) :—

“Dhyānēnā 'tmani paśyanti kēcid ātmānam ātmanā |
Anyē sāmkyēna yōgēna karma-yōgēna cā 'parē ||
Anyē tv ēvam ajānantaḥ śrutvā 'nyēbhya upāsatē |
Tē 'pi cā 'titaranty ēva mṛtyum śruti-parāyaṇāḥ ||”

As to many gods, or Hinduism smacking of Polytheism, Max Müller justified the hidden significance of this by the term “henotheism”; but the true significance has after all been discovered by only one scholar that we know, Dr. Grierson, in his paper on “The Monotheistic Religion of Ancient India, etc.”, read at the Oxford Congress of the History of Religions. I only quote this :—

“Other ‘Gods’ are spoken of—millions of them, great and small—but in spite of this a Bhāgavata is no more a polytheist than was the Jew who used the word *'lōhim* both for the Supreme and for His ministers. Just so does the modern Hindū use the word *dēva* both for the Adorable and for His ministering creatures, Brahmā, Śiva, and the rest, divine but finite, whom He called into temporary being to fulfil His will. We translate *'lōhim* by ‘God’ or by ‘angel’, according to its sense. If we translate *dēva* uniformly by ‘God’, no matter what idea it is meant to express in the original, it does not prove that the Bhāgavatas were polytheists, but it does prove that we are bad, and—what is worse—unfair translators.”

² The student of the *Bhagavad-Gītā* may read the whole of chapter xiii—a sequel, as it were, to chapter ii—discoursing on the knowledge

say, has vanished, then comes the profession of allegiance (*sēṣatva*) to deities other than the One God; but when this error too has disappeared, what may again supervene is the false idea of the Soul's independence, as if it (the Soul-entity) were not dependent for its very be-ness, not to speak of its activities and final doom, on a Kosmic Entity—God (*Bhagavān*).

O 2. *Paratva-virōdhi*—Anti-God, or what is hostile to God—is the mis-notion that lesser Gods¹ possess the character of the Supreme, or the mistaking of non-supreme deities or Gods for the One God; or believing them to be of equal status with God; the investing of minor deities with power that can only belong to the Supreme; the mistaking of God-incarnate (*Rāma*, *Kṛṣṇa*, etc.) as human; and thinking that the images of God are inert and powerless.

O 3. *Puruṣārtha-virōdhi*, Anti-Goal, or what is hostile to the Ultimate Aim. It is desire for fruits or ends other than that of God Himself (the others being those noted under *Puruṣārtha-svarūpa*); and the idea of deriving self-gratification or of gaining satisfaction for one's self in the doing of Divine Service.

O 4. *Upāya-virōdhi*, Anti-Means, or what is hostile to the true Means. It is the notion that other means (those noted under *Upāya-svarūpa*) are of equal, if not more, efficacy than *the* Means (Nos. **E 4** and **E 5**), which requires that those should be discarded, or at least looked down upon as subordinate or unimportant; the notion of doubt whether this real Means (**E 4** and **E 5**) can be so simple and light as described, and therefore the fear that it cannot be an efficient means to a goal; the notion

discriminatory between body (*kṣētra*) and soul (*kṣētrin*), particularly the concluding verse 35—

“*Kṣētra-kṣētrajñayōr ēvam antaram jñāna-cakṣuṣā |*
Bhūta-prakṛti-mōkṣam ca yē vidur yānti tē param ||”

¹ See Appendix VI. Also, read note 1, p. 588.

that the Fruit or Goal is so great (and therefore the fear that it is absurd or audacious to expect it to happen or to be had for the mere asking); and the notion that the obstacles to one's obtaining an End are so great and so many (and therefore the fear that the End is beyond reach, as against such tremendous odds obstructing the Postulant).

O 5. *Prāpti-virōdhi*, Anti-Gain or Anti-Fruit,¹ or what is hostile to what is one's Ultimate End or Ideal of Life. That Ideal being God, to sin against Him is but the defeating of that Ideal. The next is sinning against the Godly. The third is what is called "heinous sin" (*hēya*), begotten of the soul-and-body intimacy, devoid of remorse, atrocious and persistent in performance.

"Sins of Food" is hostile to knowledge or dawning of wisdom.

"Sins of Company" is hostile to bliss or reaping the fruit of real bliss.

"Sins of Self" or "Self-Love" is hostile to Self-Nature (as defined under **A**, *Sva-svarūpa*).

Conclusion

To the man in whom has dawned the knowledge of these Five Truths, in whom has arisen the thirst for Final Release (*mōkṣa*), but who has still to live in this world in the midst of the worldly, the manner of spending that life, till Release is obtained, and so that worldliness may not again besiege or inveigle him, is laid down briefly as follows :—

He shall earn food and raiment in accordance with the rules of *Varṇa*, *Āśrama*, and Vaiṣṇavism.² He shall invariably offer them to God, and give to the Godly according to his means; he shall use his earnings no

¹ The Fruit is Service on reaching the Goal. Disservice (*apacāra*) is what is adverse or hostile to that service. Divine Service is service to God and all that is His, and avoidance of what is contrary to it.

² See Appendix VII.

further than his physical wants demand, and look upon them as gifts from God ; he shall show gratitude to his spiritual Teacher, who takes pains to open in him the gates of Knowledge, and shall behave after his heart ; he shall acknowledge his humility before God, his ignorance before his Teacher, and his obedience before Śrī-Vaiṣṇavas¹ ; he shall practise isolation from the worldly ; he shall languish for liberation ; he shall persist in the path he has chosen ; he shall dread all that is inimical to his purpose ; he shall not love his body ; he shall be earnest in his upward effort ; he shall ever be alive to his spiritual nature ; he shall feel powerless to protect (or inability to save) himself ; he shall bear in mind the solemn sublimity of the object of his attainment ; he shall be grateful for good received ; and he shall, above all, adore his Mediator and follow him.

So armed with the knowledge (of the Five Truths), and adorned by the conduct ensuant therefrom, the Pilgrim to the Kingdom of God becometh to Him an object dearer to Him than all the Heavenly Hosts (Eternals and Arch-angels) ever near to Him ; nay, dearer to Him than even Śrī Herself.

“ He that works for Me, strives for Me,
Unasking, gives himself to Me,—
That guileless Friend of all that lives
Soon comes to Me, O Pāṇḍava.”

Bhagavad-Gītā, xi, 55.

Hail, all Hail, to Thee, All-beloved God!

APPENDIX I (p. 573).

The term “ Bhagavān ” gives a conception of Divinity, as that which is All-Knowing (*jñāna*), All-Powerful (*śakti*), All-Strong (*bala*), All-Lord (*aiśvarya*), All-Capable

¹ See Appendix VIII.

(*vīrya*), and All-Bright (*tējas*).¹ Our Ācāryas add that these primary perfections of Divinity are the Six typifying an infinite number of them.² The term "ADORABLE", chosen by Dr. Grierson,³ accords with the root meaning of "Bhagavān". *Bhaga*, the Vedic God, *Bhagavān*, and *bhakti*, all come from *bhaj*, to adore, to love, to serve. In this treatise we shall not be far away from the conception of Bhagavān if we translate it by the term "God" (i.e. "Blessed" or "Perfect"), though our readers should keep in mind the warning of Max Müller—

"We ourselves, the heirs of so many centuries of toil and thought, possess, of course, the name and concept of God, and we can hardly imagine a human mind without that name and concept. But, as a matter of fact, the child's mind is without that name and concept, and such is the difference of meaning assigned by different religions, nay, even by members of the same religion, to the name of God, that a general definition of it has almost become an impossibility. Nevertheless, however our ideas of God may differ, for us to say that the sun or the moon, or a pebble, or the tail of a tiger was God, would be absurd or self-contradictory." (*Physical Religion*, p. 116.)

In the terms "Viṣṇu" (= All-Present) and "Vāsudēva" (= All-Pervading), the all-pervasive character of Divinity, which is of its *essence* alone, is radically evident; and not what is implied in the term "Bhagavān". There remains the immanence of Divinity to be provided for. Hence the name "Nārāyaṇa", which includes all these several conceptions, making it thus all-comprehensive. It could

¹ The very ancient name for expressing this concept of God, common to the whole Indo-European race is *Dēva* (Latin *Deus*, Lithuanian *Dēvas*), meaning "bright". This is only one attribute of the many that are connoted by the term *Bhagavān*. It may also be noted that *Bhagavān* is the epithet of the Deity to which Śaivas, as well as Vaiṣṇavas and every other denomination, including Buddhists and Jains, subscribe. See *Viṣṇu-Purāṇa*, VI, v, 71-9, and our *Bhagavad-Gītā*, pp. 5, 6, and 10.

² See p. 82 of our *Vade-mecum of Vēdānta*.

³ See JRAS. for 1910, p. 159 ff.

be shown that this name includes all the ideas of God connoted by such terms as "Absolute" (*Sat*), "Infinite" (*Viṣṇu*), "Transcendent" (*Pura*), and "Divine" (*Bhagavān*). This Holy Name has thus become to all Vedic people the highest conception of Divinity, and is the Name which they look upon as their solace in life, comfort in death, and salvation after death. When, therefore, we employ the word "God" we must be understood to represent by it all that has been briefly indicated above.¹

APPENDIX II (p. 574).

The *Varṇas*, or grades, in formulated, or stratified, Hindū Society are four: Brahma, Kṣatriya, Vaiśya, and Śūdra; and the *Āśramas*, or stages of life, are *Brahmacārya*, *Gārhasthya*, *Vānaprastha*, and *Saṁnyāsa*. Both these divisions may be understood for our present purposes as intended by the foreign term "caste" or "the caste-system". The *Varṇa* (lit. colour, but also used in an occult sense) is peculiar to the Hindūs, but the *Āśramas* do more or less, in other forms, exist in other countries also beyond the confines of India.

APPENDIX III (p. 578).

Svarga is but one of the many material Paradises, or material Heavens. By the word "Heaven" in the Christian system is understood the Spiritual Universe; while, by the word Paradise, as described by Moslems, an approach is made to the Hindū idea of *Svarga*. Ultra-mundane *kāma* is what belongs to material regions of varying delights. *Mōkṣa* is really the heaven, or the Kingdom of God, which is eternal. It is *Vaikunṭha*, meaning "The Perfect"—that oft-repeated *tad Viṣṇōḥ Paramam Padam* (Viṣṇu's Supreme Realm) of the *R̥g*

¹ Read further, Topics 14, 84, etc., of our *Divine Wisdom of the Drāviḍa Saints*. As to how the Primary Qualities group themselves and expand for cosmic work, we refer our readers to the *Vyūha*-Principle described on pp. 80 ff. of our *Vade-mecum of Vedānta*.

and other Vēdas. Those who would know in detail the difference between *Svarga* and *Vaikunṭha* are referred to the *Mudgalō-'pākhyāna* (*MBh.*, III, cclix, cclx, 15, 405-15, 491, Calc. ed.) and *Itihāsa-samuccaya*, iii. Also read *Bhg. G.*, viii, 16, 28 ; and ix, 20, 21, 24, and 25.

APPENDIX IV (p. 582).

To the Hindūs all *karma* is sacrifice. *Karma* is "act", and all sacrifices are, of course, acts. Every act is natural, and this in time assumes the technical meaning of a most sacred and solemn act.

The *agnihōtra* is, in the beginning, the natural act of lighting and keeping the fire on the hearth at sunrise, noon, and sunset ; and in time this became a sacred function even to be enforced by law.

The rising and setting of the Sun naturally evoked gratitude and then praise, for the sun was the giver of light, heat, life, and joy. This in turn culminated in the sacred duty of the *Samdhyā-vandana*.

The *cāturmāsya*, or the Four-monthly Sacrifice, is a simple natural festive celebration of the three seasons of the year (summer, autumn, winter). This after a time became an artificial and complicated ritual, with more and more technique associated with it as time ran on.

Thus sacerdotal practices prevailing among all nations owe their origin to the most natural and simple habits of human nature prompted by natural phenomena surrounding it.

See *Śāṅḍilyō 'paniṣad* for an explanation of some of these terms.

APPENDIX V (p. 583).

God in Images is described thus:—

" Śrīśasya sarvādhiṣṭhānam dāru-vahni-vad iritam |
Viṣṇōr viśēśādhiṣṭhānam ayaḥ-piṇḍā-'gni-van matam ||"¹

¹ Quoted in *Śrīvaiṣṇava-Samayācāra-Niṣkarṣa* by Pillai Lokam Jiyar.

It is like electricity, which pervades the conducting wire, but which is nevertheless latent, and lacking in utility, till it becomes patently present, by its power of illuminating darkness, at the poles in a vacuum bulb. According to the Bhagavat-Śāstra entitled the *Pañcarātra Āgamas*, the types for making material representations on canvas or in sculpture are furnished by the *Vyūha* and *Vibhava* manifestations of the Deity. Cf. *Bhg. G.*, xi, 46 ff., *tēnauva rūpēṇa caturbhujēna*, etc. For the man-forms of God on earth, it is written that even the *Dēvas* desire to worship them: “*Dēvā apy asya rūpasya nityaṁ darśana-kāṅkṣiṇaḥ*” (*Bhg. G.*, xi, 52); “*avatārēṣu yad rūpaṁ tad arcanti divaukaśaḥ*” (*Viṣṇu-P.*, I, iv, 17).

APPENDIX VI (p. 589).

See Appendix I. The term “Gods” requires explanation. The best that we can give cannot excel that of Ruskin—

“By gods in the plural,” he writes, “I mean the totality of spiritual powers, delegated by the Lord of the Universe to do, in their several heights, or offices, parts of His will respecting man, or the world that man is imprisoned in; not as myself knowing, or in security believing, that there are such, but in meekness accepting the testimony and belief of all ages, to the presence, and the like—with genii, fairies, or spirits ministering and guarding, or destroying and tempting, or aiding good work and inspiring the mightiest. For all these I take the general term ‘gods’ as the best understood in all languages, and the truest and widest in meaning, including the minor ones of seraph, cherub, ghost, wraith, and the like, and myself knowing for indisputable fact, that no true happiness exists nor is any good work ever done by human creatures, but in the sense or imagination of such presences.” (*Præterita*, ii, 172.) Read *Bhg. G.*, ix, 24, 25.

APPENDIX VII (p. 590).

See Appendix II on *Varna* and *Āśrama* (caste-system). Vaiṣṇavism is here added to denote all those who could embrace that faith, irrespective of those who could remain within the pale defined by the caste-system. Vaiṣṇavism is simply the faith which acknowledges the All-Pervader (*Viṣṇu*) as God. To all theists, God, we guess, has by

this time become an all-pervading spiritual Essence, involving what is connoted by the term "immanency". To Vaiṣṇavism, therefore, every theist can belong, regardless of caste, creed, or race. In this simple sense it is universal and cosmopolitan. In time, as in everything else, the term became confined to a sect, invested once again with technicalities. Sacraments seem gradually to have become its annexe, the administration of which alone entitled one to be admitted as a votary into the fold of Vaiṣṇavism. Regarded in this sense, rules have been laid down as to the right ways a Vaiṣṇava should proceed, what he should adopt and what he should avoid, and so forth, in order to gain his livelihood. The code is, however, morally worthy of its name and helpful to spirituality, though restraints are placed upon the free exercise of one's power of earning. Where, without *varṇa*, *āśrama*, and Vaiṣṇavism, earning was before indiscriminate, it is now, with these limitations, restricted to a narrow and elect circle, cut out from the larger society. In cases of mendicancy, these rules also make the mendicant less of a prey on society, and urge him to adopt a less parasitic mode of life, than if he were left to roam at large without them.

APPENDIX VIII (p. 591).

The designation "Śrī-Vaiṣṇava" comes from Śrī and Viṣṇu, which two terms, divested of all anthropomorphism and allegory, mean, considered in their etymons, the Mother and the Father of the Universe. Śrī is *charis*, grace, the universal mediatrix, the reconciler, or peacemaker, between God and Soul. Śrī-Vaiṣṇavas are thus radically those who are believers in the Father-and-Mother principle of the Kosmos. Whether we study Nature without or from within, or the great Supreme lying behind both, it is governed by the two principles of Justice and Mercy, which in metaphor become Father

and Mother, and in symbol Viṣṇu and Śrī. In this universal sense, who is not a Śrī-Vaiṣṇava? Much has been written on this theme, for a few examples of which see note 1, p. 6 of our *Bhagavad-Gītā*, and Topics 17, pp. 19, 20 in our *Divine Wisdom of the Drāviḍa Saints*; the articles on Śrī and Christ in the *Theosophist*, vol. xxvi (January and February, 1905); and Śrī Pāthasārathi Yōgi's *Śrī-vacana-bhūṣaṇa*, pp. 5, 6, etc. Also see note on p. 111 of our *Lives of the Āzhwārs* ("Are there wives in Heaven?" etc.). In the Śrī-Vaiṣṇava system thus, like the three postulates of philosophy—*acit* (matter), *cit* (soul), and *Īśa* (God)—are these three postulates of religion vividly set forth, viz. :—

- The Motherhood of God (Śrī or Bhagavati);
- The Fatherhood of God (Viṣṇu or Bhagavān);
- The Brotherhood of Souls (Śrī-Vaiṣṇavas or Bhāgavatas).

If this scientifically significant language has in modern days been debased into shibboleths of party politics, who is to blame? But it is so all the world over.

There are various theories, both modern and ancient, as to what the *Śrī-tattva* exactly signifies. There are not wanting those who equate or identify it with inert or inanimate (*jaḍa*) Prakṛti, or Nature. But they forget that the *Śrī-tattva* is sentient or intelligent (*ajāḍa*). She is the *Goddess* of Nature, not Nature itself, as God is the God of Nature and not Nature itself, as some others identify Him. That Śrī is a conscious entity is borne out by all the Śāstras from the Ṛg Vēda (*Śrī-sūkta*) downwards. Here is one verse from Skānda :—

“Aparāṃ tv akṣaram yā sā prakṛtir jaḍa-rūpikā |
Śrīḥ parā-prakṛtiḥ prōktā cētanā Viṣṇu-saṃśrayā ||”

Śrī is the *Daivī-Prakṛti* of the *Bhagavad-Gītā*, and *Śrīḥ* of x, 34, of the same authority.

THE ARTHA-PANCAKA OF NARAYANA YATI

EDITED BY G. A. GRIERSON, M.R.A.S.

[NOTE.—*Vide ante*, p. 568. Long vowels are, as usual, indicated by the sign ¯; thus, *Śrīmatē*. But when they are the result of *saṁdhi*, they are indicated by ^ . Thus, *rāmānuja*. The text is based on two MSS. (A and B), now in the library of the Deccan College. A (No. 152 of 1883-4) is without date, B (No. 267 of 1879-80) is dated Sam. 1816 = 1784 A.D. I am indebted to Professor Vinayak Sakharām Ghate for a careful copy, embodying the readings of both MSS. I am also indebted to Ālkoṇḍavillī Gōvīndācārya Svāmī for kindly reading through the proofs and for making some valuable suggestions.—G. A. G.]

Śrīmatē Rāmānujāya namaḥ.

Śrīmān akhila-lōkānām nāyakaḥ, karuṇā-'karaḥ |
Karōtu maṅgalaṁ puṁsūn kamalā-nāyakō Hariḥ ||

Athā 'rthapañcakam nirūpyatē. Tē ca **JĪVĒ-ŚVARŌ-
'PĀYA - PHALA - VIRŌDHINŌ** hy arthāḥ. Tatra **JĪVA**-lakṣaṇam. Śeṣatvē sati jñātrtvam jīvatvam. Tē ca pañcavidhāḥ, **NITYA - MUKTA - KĒVALA - BADDHA -
MUMUKṢU** - bhēdāt. Tatra **NITYĀ** asaiṁsṛṣṭa - saṁsārāḥ. Ananta-garuḍa-viṣvaksēnā - 'dayaḥ. Jāyamāna - daśāyām bhagavat-kaṭākṣa-labdā - 'dvēṣā - 'bhīmukhyaiḥ satsaṅga-sadācāryō - 'padēśa-labdha-saṁmantrā - ¹ 'rtha-tattva-jñāna-nirmukta-saṁsāra-bandhāḥ kēvala-bhagavat-kaimkaryaprayōjanā **MUKTĀḤ**. **KĒVALĀS** tu pūrvajanma-sukṛtā-nusārēṇa sarvē-śvara-kṛpā-prāpta-varnā-śrama-dharmakarmā-nuṣṭhāna ² -nirdhūta-nikhila-malā - 'ntaḥkaraṇa-saṁjāta-tattva-jñāna-niṣṭhā - parākāṣṭhā vinirdhūta-saṁsārā vidēha - sattva - rūpā ³ jñānā - 'nandā - 'nubhavatṛptāḥ. **MUMUKSAVŌ** bhava-janita-vidita-vividha-nikhila-duḥkhā-

¹ B, *saṁmītrā-'tha*.

² B, *varuṇā-śramā-'nuṣṭhāna*.

³ B, *vidēha-svarūpa-jñānā*.

'nubhavô - 'dbhūta - nirvêdatayā sâinsârikâi - 'ka - pāralôkâi - 'ka - sukha - vimukhâḥ kēvala - kaimkaryâ - 'rthinaḥ. Tē ca dvividhâḥ. **Bhakti-niṣṭhâḥ prapatti-niṣṭhâś** cē 'ti. Tatra **bhakti-niṣṭhâś** tu bhagavat-kṛpā-labdha-nikhila-niṣiddha-karma-tyāga-pūrvakam sva-śaktyā karma-yōgâ-nuṣṭhāna-nirdhūta-nikhila-pratibandhakatayā samjāta-tattva-jñāna-paripāka-daśô-'tpanna-prēmṇā sâksâtkāra-paryantēna nirdhūta nikhila-dōśâḥ prārabdha-nikhila-karmâ - 'nubhava - paryantam vilambya mōkṣa-gāminah. Prapannâś ca tāvan-mātra-vilambâ-'sahâḥ śaktyâ 'nurūpatayā saintyakta-sarvô-'pâyâ bhagavad-êkô-'pâyâ mōkṣa-gāminah.¹ Tē (**prapatti-niṣṭhâś**)² ca dvêdhâ, *ḍṛptâ-'rta*-bhêdât. Tatra *ḍṛptâḥ* prārabdha-dêhâ-'vasāna-paryantam niratisâyânanda-parama-bhōgyam prāpya viraha-janita-mahādulkhâ - 'nabhijñâḥ. *Ārtâś* tu samjāta³ - mithuna-kaimkaryâ - 'mrta - bhōga - tivrô - 'tsukatayâ tad - virôdhi-dêha-sambandhâ-'sahiṣṇavaḥ. **BADDHÂŚ** tv anādi-karma-vāsana-saippanna-dêva-tiryam-manuṣya-sthāvarâ-'tmaka-caturvidha-śarīra-kṛtâ-'bhimānatayâ tat-tad-anubhava-viṣaya-prāvanyēna parabrahmâ-'nanda-vimukhâś tat-tad-viṣaya-sādhana-yajña-dāna-tapô-vratānuṣṭhāna-mantrô-'pāsanâ-parâḥ.

ĪŚVARA - tattvam pañca - vidham, **PARA - VYŪHA - VIBHAVÂ** - 'NTARYĀMY - ARCĀ - bhêdât. Tatra **PARAḤ**, vaikuṅṭha-vâsi nitya-muktâ-'ka-bhōgyaḥ, śrī-bhū-lilâ⁴-samêtalḥ, śrīmad - divya - bhūṣaṇa-divyâ - 'yudha - divyâ - 'mbara-divya-srag-gandha-lēpanâ-'dy-alamkārô-'paśôbhītô divya-saundaryâ - 'parimita-divya-maṅgala-guṇa-viśiṣṭa - vīgraha-vān anūdy-anantaḥ sva-tantrô brahmâ-'dinām prakatīta-śūlguṇyaḥ. **VYŪHAS** tu sṛṣṭi-sthiti-samhārâ-'rtham jñāna-śakty-ādi-guṇa-vyūhanēna. Vyūhâḥ samkarṣaṇa-pradyumnâ-'niruddhâḥ. **VIBHAVAS** tu asad-

¹ A, mōkṣâ-'gāminah.

² These words are omitted in both MSS., but are required by the sense.

³ B substitutes for *prārabdha* . . . *samjāta*, 'bhagavat-kaimkaryâ-prēma-'mrta-bhōgâ-'svādēna mattâḥ.'

⁴ Both MSS. have *lilâ*, but the usual term is *nīlâ*. So elsewhere.

dharmā - bādhitā - sad¹ - dharmā - vilōkanā - 'kṣamaḥ sat-
 paritrāṇa-saddharma-sthāpanā-'rtham asaddharma-nirāsā-
 'rtham viditā²-vatārair jāyamānaḥ. Sa tu dvividhaḥ,
mukhya - gaṇa - bhēdāt. Tatra **mukhyā** dipād
 utpanna-pradipa-vat prakāṣita - samasta-kalyāṇa - guṇā-
 'prākṛta-pañcō-'pañṣan-maya-divya-maṅgala-vilakṣaṇa-
 vighraha - viśiṣṭā rāma - kṛṣṇā - 'di - rūpāḥ. **Gauṇās** ca
 dvividhāḥ, *śuddhā - 'śuddha* - bhēdāt. Śuddha - cētanēsv
 āvirbhāvāḥ *śuddhāḥ*, bali-vyūsā-'dayaḥ. Aśuddha-cētanēsv
 āvirbhāvā *aśuddhāḥ*, śaṅkara-jūmadagnyā-'dayaḥ. Viśva-
 niyantā **'NTARYĀMĪ.** Sa tu dvividhaḥ, **avighraha -**
vighraha-bhēdāt. Tatrā **'vighrahas** tu jñānā-'nandaî-'ka-
 svarūpī samasta-kalyāṇa-guṇā-'karō, 'khila-hēya-praty-
 anikaḥ samasta - cētanā - 'cētana-sattā-nirvāhakō, Viṣṇu-
 Nārāyaṇa - Vāsudēva - Parabrahma - Paramātmā - śabda -
 vācyāḥ, sarva-vyāpakāḥ, sarva-śarīrī, tila-tailavad dāru-
 vahnivad durvivēcāniya - svarūpaḥ. **Sa - vighrahas** tu
 kēvalā - 'prākṛta - śaṅkha - cakrādi - divyā-'yudha - dharāḥ,
 kirītā-'di-divya-bhūṣaṇa-bhūṣitaḥ, samasta-kalyāṇa-guṇō-
 'dadhir yaḥ samasta-hēya-pratibhaṭaḥ, sarva-śakti-pra-
 vartakāḥ,³ samasta-bhōktā, Hṛṣikēśaḥ, Parama-Puruṣōt-
 tama - Vāsudēvā - 'di - śabda - vācyō, vān - mayō, hārdaḥ.
ARCYAS tv acid-vighrahā-'vatārō bhaktā-'dhīna-samasta-
 vyāpārāḥ, sarvajñō 'py asarvajña iva, cētanō 'py acētana
 iva, sva-tantrō 'pi para-tantra iva, sarva-śaktir apy aśakta
 iva, avāpta-samasta-kāmō 'pi sa-kāma iva, sarva-rakṣukō-
 'py asarva-rakṣaka iva, svāmy apy asvāmī 'va, adṛśyō
 'pi sarvê-'ndriya-viśayaḥ, sudurlabhō 'pi parama-sulabha
 iva, puṇyadēśa - puṇyasthāna - puṇyatīrtha - puṇyanagara-
 puṇyagrāma - puṇyāyatana - puṇyagrha - puṇyapuruseṣu
 kṛta - saṁnidhānaḥ. Sa caturvidhaḥ, **svayamvyakta-**
divya - siddha - mānuṣa - bhēdāt. Bhaktā - 'nugrahā-
 'rtham svayam ēvā 'virbhūtam **svayamvyaktam.**

¹ So B, A *sarva*.

² So both MSS. ,? *viditā*.

³ B, *sarva-śaktiḥ*.

Śrīraṅga-śrīmuṣṇa-śrīvėṅkaṭa¹ - śāligrāma² - naimiṣa-tōtādri-
puṣkara-naranārāyaṇā-’ṣṭakam. **Divyam** dēva-sthāpitam.
Śrīmad - aṣṭākṣarā - ’di - mahāvyaṇṇa - mantra - siddhāḥ,
śrīman - Nārāyaṇa - prāpti - phala - siddhāḥ, maha - rṣayaḥ,
siddhā ity ucyantē, taiḥ pratiṣṭhāpitam **saiddham**.
Manuṣyaiḥ sthāpitam **mānuṣam**. Tad - anantaram
grāmēsu grhēsu puṇyadēsēsu prasiddham.³ Svayamvyaktāt
samantād yōjana-trayam, yōjanam divyāt, ardha-yōjanam
saiddhāt, mānuṣāt krōśa-mūtram, grhārcāyām grhamātram,
śāligrāma-śīlāyām yōjana-trayam. Paraś ca vyūhaś ca
pañcō - ’paṇiṣan - mayā-’prākṛta - divya - maṅgala - vighrahaḥ.
Vibhavaḥ sātṭvika⁴ - śarirāḥ, āvēśāḥ pañcabhautikāḥ.
Arcā - ’vatārō dāru - lōha - śīlā - mṛt - svādhīna - vighrahaḥ.
Svayamvyakta - bimba - pratibimbāyamānāny aprākṛtāni
cinmayāni. Anyat sarvam prākṛtam. Tathā-’pi sarvatrō-
’pādāna-buddhir niśiddhā, dēvatā-buddhir ēva kartavyā.
Anyathā, ātma-nāśō dhruva ēva.

UPĀYĀH pañca-vidhāḥ, **KARMAYŌGA-JĀNĀYŌGA-**
BHAKTIYŌGA-PRAPATTIYŌGĀ-’CĀRYĀBHIMĀNAYŌGA⁵ -
bhēdāt. Tatra **KARMA-YŌGAS** tu yajña, -dāna, -tapō,
-vrata, -saindhyā - vandana, -pañca-mahāyajña, -tirtha-
snāna-, dēva - pitṛ - bhūta - manuṣya - brahmā - ’di-⁶ pañca-
mahāyajñāḥ, - puṇya - dēśa - gamana, - nivāsa, - kṛcchra -
cāndrāyaṇa, - cāturmāsya - niyama, - phalamūlā - ’śana,
- śūstrā - ’bhyāsa, - samārūdhana, - mantra - japa, tarpanā,
- ’di - karmā - ’nuṣṭhānēna kāya - śōṣaṇam⁷ kṛtvā, indriya-
dvārā pravartamānasya dharma - bhūta - jñānasya śabdā-
’din aṣṭayī - kṛtya parama - viśaya - sākṣātṭvam utpādyā
yama - niyamā - ’śana - prāṇā - ’yāma - pratyāhāra - dhyāna -
dhāraṇā - samādhi - rūpā - ’ṣṭāṅga - yōga - kramēnā ’tmanō
viśayī - karaṇam. Tad eva jñāna - yōgasya sahaakarōti,
aiśvarya - pradhāna - sādhanam. **JĀNĀNA-YŌGAS** tu karma-

¹ B, śrīraṅga-muṣṭi-śrīvėṅkaṭa.

² Sic both MSS.

³ Manuṣyaiḥ . . . prasiddham only in B.

⁴ A, sāṅkalpika.

⁵ B, pravṛttiyōgā-’cāryādhīnāyōga.

⁶ dēva . . . ’di, only in A.

⁷ A, sōdhanam.

yōga-janitâ-'tma-jñāna-janita-svâtma-prati¹-sañbandhi-jñānasya hṛdaya - kamalâ - 'ditya - mañdala - vyômâ - 'diṣu Upēndrañ Tridhāmañ Vāsudēvañ Viṣṇuñ Nārāyaṇañ Sarvēśvarañ Śaṅkha-cakra-divyâ-'yudha-dharañ Pitâ-'mbarâ - 'lakṣṭam Kiriṭâ - 'di - divya - bhūṣaṇa - bhūṣita - vilakṣaṇa - vighrañ viṣayi - kṛtyâ 'nubhūyâ 'nubhava - yōgâ - bhyāsa - balēnâ 'nubhava-kālañ vardhayitvâ-'nubhava - nairantaryô - pādānam. Tad ētad bhakti - yōgasya saha - karōti, kaivalya - mōkṣasya pradhāna - sādhanam. **BHAKTI-YŌGAS** tu taila - dhārâ - vad avicchinna - smṛti - santāna-rūpatām āpādyā prārabdha-karmâ-'vasāna-paryantam punaḥ punar anubhava-prakarṣeṇa sākṣātkāratvô-'pādānam. **PRAPATTI-YŌGAS** tu ēvañ-vidha-jñāna-saha-kṛta - bhaktiyōgâ - 'śaktasya, prapatti - yōgñs ca su-karaḥ śighra-phaladaḥ. "Sakṛd ēva hi śāstrâ-'rtha" ity upāyâ-'nuṣṭhānasya sakṛttvād anuṣṭhānâ - 'nantara - bhāvi - bhagavad - viṣayāṇaṁ sarvēśaṁ prāpya - kōṭi - ghaṭitatvāt. Svarūpâ-nurūpas cā 'dhyavasāya-viśeṣaḥ. Sa tu dvididhaḥ, **ārta-prapatti - yōgaḥ drpta - prapatti - yōgas** cē 'ti. **Ārta-prapatti-yōgas** tu yādṛcchika-bhagavat-kaṭākṣa-samanantara - sadācāryô - 'padēśa - mūla - sacchāstrâ - 'bhyāsa - śravaṇādi - tō yathārtha² - jñāna - samanantarañ paramā-nanda - rūpa - bhagavad - anubhava - virōdhi - dēha - sañbandh-asya duḥsahatayā bhagavad - anubhavaî - 'kāntikâ - 'tyantikâ - 'nukūla - rūpa - dēha - dēśikaprapṛti - vāñcchâ - 'dinā atyanta - tvarayâ tāvad - bhagavad - anusandhānē 'tatparô-'tpādāna - viśeṣaḥ. Tad-uktam abhiyuktaiḥ :—

“ Na dēhañ na prāṇaṁ	na ca sukham aśēṣâ-'bhūṣitam
Na vâ 'tmānañ nâ 'nyat	kim-api tava śēṣatva-vibhavāt
Bahir-bhūtañ nātha	kṣaṇam-api sahe yātu śatadhā
Vināśaṁ tat satyañ	Madhu-mathana vijñāpanam
	idam. ”

¹ B, *karmayōga-janitâ-'tma-prati*.

² A, *sacchāstrâ-'bhyāsa-samanāditō yathārtha*.

“Nanu prapannah sakṛd ēva 'nātha |
 Tavā 'ham asmi' 'ti ca yācamānah ||
 Tavā 'nukampyaḥ smarataḥ pratijñān |
 Mad-ēka-varjain kim idam vratam tē ||”¹

Drpta - prapatti - yōgas tū 'pacayā - 'pacaya² - dēhā -
 'ntara - prāpty - ādiṣu tad - yōgya - bhūta - sukha - duḥkha-
 garbha - vāsēṣu svarga - narakā - 'diṣu ca viraktō bhītaś
 ca bhūtvā tan-nivṛtṭy-artham bhagavat prāpty-artham
 ca sad - ācāryō - 'padēsa - prāptitayā hēyō - 'pādēyatayā
 viparīta-pravṛtṭi-nivṛttah, vihita-varṇā-'śramā-'nuṣṭhānam
 ca bhagavat-kainkaryam, kāyikam vācikum mānusikam
 ca kainkaryam yathā - śaktyā cā 'nutiṣṭhan paramā-
 'tmanah svasya ca śēṣa-śēṣi - sambandham, pitṛ - putra-
 sambandham, bhartṛ - bhāryā - sambandham, niyantr -
 niyāmya - sambandham, śarīra - śarīri - bhāva - sambandham,
 dharmī - dharma - bhāva - sambandham, dhāraka - dhārya-
 bhāva - sambandham, rakṣya - rakṣaka - sambandham, bhōktr -
 bhōgya - bhāva - sambandham cā 'nusaindhāya, tasya ca
 sarva - jñatā - 'tmanas cā 'kimcanatvam cā 'nusaindhāya,
 svō - 'pēya - nimitta - sarva - bhara - nyāsam bhagavaty ēvā
 'rōpya nirbharatayā vinivṛtah³ sva - prapannō bhūtvā
 'vasthānam. **ĀCĀRYĀBHIMĀNA-YŌGAS** tū 'ktō-'pāyēṣv
 aśaktasya tad-artham kēvalayau 'va kṛpayā parigrāhya-
 puruṣasyā 'nartha-hānim artha-prāptim ca tat-prāptika-
 bhagavat - prīti - parama - samṛddhi - paratvō - 'papādaka -
 tayā svarūpa - lābham cā 'nusaindhāya, vyādhi - grasta-
 stanaindhayē naśyati svātma - hāni - tad - rōga - nivartak -
 auśadham sēvamānā mātē 'va tad-artham svayam ēva,
 'nuṣṭhānam kurvantam parama - dayālun mahātmānam
 āśrītya, tat-sāksāt-kṛta-kṣētra-grha-kalatrā-'patya-dhana-
 śarīrah san, tad-adhina-pravṛtṭi-nivṛttikō bhūtvā 'vasthā-
 nam. Yathē 'śvarō-'pāyō nitya-siddha-prāpya-svarūpah
 sann ēva sarva-dēvā-'ntaryāmitayā prāpya-bhūtah, tathā-

¹ This passage is taken from Yamunācārya's *Stōtra-ratnam*.—[A. G.]

² B, *uccā*-'vaca for *upacayā*-'pacaya.

³ A, *vinivṛttah*.

'cāryō 'pi svayam evô 'pāyaḥ sann ēva sarvēśāṃ upāyānāṃ saha-karōti.

Puruṣair arthyāḥ **PURUṢĀRTHĀḤ**, yad vā puruṣa evā 'rthaḥ **PURUṢĀRTHĀḤ**. Svātma - janita - prītir arthaḥ. Tad-arthatayā dharmā-rthā-'dayaḥ **PURUṢĀ-'RTHA** ity ucyatē. Tē ca pañca - vidhāḥ, **DHARMĀ-'RTHA - KĀMA - KAIVALYA - BHAGAVATPRĀPTI** - bhēdāt. Tatra **DHARMŌ** nāma prāṇi¹ - samrakṣaṇa - hētubhūta - pravṛtti-viśēṣaḥ. Ētad-antam evā 'nyad-akhilam; yathā:—

Dharmaḥ-prāṇa-paritrāṇam	tad-vaimukhyaṃ tu pātakam
Sarvāṇi dharmā-jātāni	ētac-chēśāṇi vai jaguḥ
Ēkathaḥ kratavaḥ sarvē	samagra-vara-dakṣiṇāḥ
Ēkathaḥ prāṇa-bhitasya	prāṇinaḥ prāṇa-rakṣaṇam

ARTHAS tu sva-varṇā-'śrama-kramēṇa dhana-dhānyā-'dikāṃ saṃpādyā samrakṣya saṃvardhya dēśa-kāla-pātra-pitr-dēva-kaimkarya-satsambhāvanā-guru-dakṣiṇā-pāri-tōṣika-tyāga-bhōgā-'di kṛtē viniyujya taj-janya-sukha-duḥkhā - 'nubhava - viśēṣaḥ. **KĀMAS** tu stri - viśayakaḥ śāstrā-'niśiddhō bhōgaḥ. **KAIVALYAM** tu "jarā-marāṇa-mōkṣyē" ² 'tyādy - ukta - prakārēṇa prakṛti - vimukta - svātma - mātrā - 'nubhavaḥ. **BHAGAVAT - PRĀPTIS** ³ tu prārabdha-khaṇḍasyā 'nubhava-vinaśyatayā 'nubhāvya-punya-pāpā-'vasānē asti (1), jāyatē (2), vardhatē (3), pariṇamatē (4), 'pakṣiyatē (5), vinaśyati (6), 'ti ṣaḍ-bhāva-vikārayuktā - 'dhyātmikā - 'dhibhautikā - 'dhidāivikā - 'khya-tāpa-trayā - 'spada - bhagavat-svarūpa - tirō - dhāyaka - viparīta-jñāna-janaka - saṃsāra - hētubhūta - naraka-svarga-bhōga-mōkṣā - 'dy-anything-nidāna-bhūtam sthūla-dēham hēyatayā parityajya, suṣumnayā śiraḥ-kapālam bhittvō 'tkramya, kēvala - sūkṣma - śarirēṇā 'rcirādi - mārga - pravṛtṭyā sūrya - maṇḍalam bhittvā, prakṛtim uttīrya, virajāyāṃ snātvā, sūkṣma-śariram vāsanā-rēṇam cā 'vadhūya, virajō bhūtvā saṃkalpād ēva virajāṃ atītya, amānava-kara-

¹ B, nāma hi prāṇa.

² Bhg. G., vii, 29.

³ B, Parama-puruṣā-'rtha-lakṣaṇa-bhagavat-prāptis.

sparśa-labdha-triguṇa - sattva - vilakṣaṇa-śuddha - sattva - dravyâ-'tmaka-pañcô-'paniṣaṇmaya-jñânâ-'nanda-prakâśaka - bhagavat-svarûpa-guṇa - vibhûti-prakâśaka-niravadhika-tējô-rûpa-vigrahaṃ dhrtvâ, 'mânava-darśita-panthas tilyavanam¹ âsâdya, tatr' airaṇmadâ-'khyâ-divyâ-'mṛta-sarasi snâtvâ, sômasavâ-'khyâ-divyâ-'śvattha-mûla-divyâ-mâṇikya-vêdikâyâm pañca-satair divyâ-'psara-guṇaiḥ kṛta-brahmâ-'lankâras, tad-anubhava-janita-prity-utkarṣa-sainjâta-tvarâ-'dhikyâd bhagavat-prêṣita-svâ-'ntaraṅga-parikarâ - 'hvâna - janita - gamana - tvarâ-'kulas, tad - darśita-mârgas ca darśana - kutûhalâ - 'bhidrutas, tat - svikâra - samâjam iti kṣaṇam udvêlâ-'nanda-viśêṣâ-'tita, -divyâ-janapada-viśêṣa-darśana-kutûhalâd âgata-nâgarikâ-'bhihûtas, tat-satkṛta-satkâra-viśêṣa-para-vaśô, vaikunṭha-nagara-dvâri kṛta-praṇâmah, praviṣṭah nagarê, râja-mârgam âviśya,² tat-tad anêkâ-'ścarya-sâkṣâtkâra-priti-taraṅga-sampâta - dölâyamânah, kṛcchrât krameṇa divyâ-bhavana-prâkâra-dvâra-gôpurâni saṅgamyâ, dvâra-pâlau praṇamyâ, tat-satkṛtah praviśya, divyâ-ratna-maya-sahasra-sthûṇa-maṇḍapam ratna-mâṇikya-sôpâna-mâr-gêṇâ 'ruhya, tatra bhakta-viślêṣâ-'sahiṣṇum saṅslêṣô-'tsukam bhagavantaṃ Nârâyanaṃ śrî-bhû-lilâ-samêtam divyâ rûpam saṅkha-cakra-gadâ-'di-dharam kiritâ-'di-divyâ-bhûṣaṇa-bhûṣitam pitâ - 'mbara - dharam divyâ-mûlyâ-'lankṛtam sarva-gandham sarva-rasam sarva-sparśam sarva-śabda-vâcyam sarva-svâminam nityâ-muktâi-'ka-bhôgyam âtmê-'śvaram anubhûya, anubhava-janita - priti - kârta - karmkaryâ - 'bhinivêṣah, parigrhitâ 'nêka - vigraha - vidhiyamânah, sarva - dêśa - sarva - kâla - sarvâ-'vasthô - 'cita-karmkaryâ-'tîśaya - janita - prity - atiśayitvam.

Virôdhî tu viśêṣêṇô-'pâdleyam ruṇaddhî 'ti **VIRÔDHÎ**.
 Sa tu pañca - vidhah, **SVA - SVARÛPA - VIRÔDHÎ, PARA - SVARÛPA - VIRÔDHÎ, UPÂYA - SVARÛPA - VIRÔDHÎ,**

¹ So A ; B, *panthas tilavam*.

² B om. *tat-svikâra . . . âviśya*.

This passage is taken from Lökâcârya's Arcir-ûdi, see p. 570.—[A. G.]

PURUŚĀRTHA-SVARŪPA-VIRŌDHĪ, PRĀPTI-VIRŌDHĪ cē 'ti. **SVA-SVARŪPA-VIRŌDHĪ**, tu anātmany ātma-buddhiḥ,¹ svātmany anya - śēṣatva - buddhiḥ, svātantrya - buddhiḥ. **PARA-SVARŪPA-VIRŌDHĪ** tu dēvatā - 'ntarē - paratva - buddhis, tad - rakṣakatva - buddhis,² tad - īśvara - sāmya - buddhir,³ bhagavad - avatārēṣu manuṣyatvā - 'di - buddhiḥ, arcā - 'vatārēṣū⁴ 'pādāna - buddhir, aśaktatva - buddhir, asvāmitva - buddhiḥ, sva - racitatva - buddhir, anīśvara - buddhiś ca. **SĀDHANA-VIRŌDHĪ** tu sādhanā - 'ntara - gaurava - pratipattir, upēya - gauravō - 'pāya - lāghava - pratipattih, sva - dōṣa - bāhulya - pratipattīś ca. **PURUŚ-ĀRTHA-VIRŌDHĪ** tu puruśārthā-'ntarā-'bhinivēśah, svē-'cchhā-'nugunyēna svātantryāt svārthatayā kaimkaryapratipattīś ca. **PRĀPTI-VIRŌDHĪ** tu prārabdha - dēha - sambandhas⁵ tat-sambandha-dēhi-sambandhas cā 'nutāpa-śūnya - bhagavad - apacārah, bhāgavatā - 'pacārō, 'sahyā - 'pacāras cē 'ty apacāra-trayam. Svarūpō-'pāyō-'pēya-svarūpa-virōdhi,⁶ anna-dōṣō jñāna-virōdhi, saḥavāsa-dōṣō bhōga-virōdhi.

Ēvaṁ sañjātā - '**RTHA - PAÑCAKA** - jñānasya mu - mukṣōh kāla-kṣēpāya, kaimkaryatayā, bhagavat-prayō - janatayā cā 'vaśya-kartavyam. Samsāra-tāpa-nivāraṇa - bhūtan, varṇā - śramō - 'cita - vaiṣṇavatvō - 'citam, aśēṣa - dharmā - 'nuṣṭhānaṁ, niśiddha - karma - varjanaṁ, vihita - kramēṇō⁷ 'tpanna-pātrā-'di-sampādita-dravyēṣu svatva - nivṛtti-pūrvakaṁ bhagavat-svatvā-'nusandhānaṁ tat-tad - bhagavad-ājñā-kaimkaryō-'citā-'rtha-viniyōgaṁ⁸ viśēṣataḥ svā-'cārya - bhāgavata - bhagavad - vighraha - kṣētra - vasana - bhūṣaṇa - dhāraṇa - pōṣaṇa - bhōga - vivāhā⁹-'di-kṛtyēṣu bha - gavan - mandira - nirmāṇō - 'ddharaṇā - 'diṣu divya - vimānō -

¹ B, *anātma-buddhiḥ* for *anātmany ātma*°.

² B, *rakṣakatra-bh*°.

³ B, *tadīśvaratva-buddhiḥ, sāmya-bh*°.

⁴ A, *ācāryā-'ratār*°.

⁵ B, *dēha-sambandhas tat-sambandhēṣu 'nutāpa-śū*°.

⁶ We ought to have here *Abhimānah svarūpō-'pāyō-'pēya-virōdhi*.

⁷ B, *vihitā-'ma-pānā-'di-kramēṇā 'ma-pānā-'di-sampādita*.

⁸ B, *kaimkarya-viniyogaṁ*.

⁹ B, *bhōgya-ryarahārā-'di*.

'dyāna ¹ - divya - gōpura-divya - prākāra - candana - kusuma - tāmbūlā - 'di - sakala - bhōga - sañpādanā - 'diṣu vidyamānā - 'rtham pratipādyā, vidyamāna-putra-mitra-kalatra-kṣētra-dhana-dhānyā - 'di - śabdā - 'diṣu samatā - buddhi - tyāga - pūr - vakam svābhāvika-tadiyatvam anusandhāya, śrī - vaiṣṇavā - 'nugatō bhūtvā, avaiṣṇavān asan-mārgān ² parityajya, san - mārga - vartti bhūtvā, pañca - kāla - paras tv abhigamanō - 'pādānē - 'jyā - svādhyāya - yōgā - 'khyēsu ³ pañca - kālēsu prasūda - pratipattiyā ca śrutvā, svā - 'cārya - bhāgavata - bhagavat - kaimkāryā - 'bhiniṣṭas, tat - sañnidhau - niran - tara - vāsa - kutūhalah, svā - 'cārya - sañnidhau ajñāna iva, bhāgavata - sañnidhau pāratantryam, bhagavat - sañnidhau sva - dōṣā - 'nusandhānam, svā - 'cāryasya sarvajñatām, bhāgavata - paratvam, bhagavat - kalyāṇa - guṇānīś cā 'nu - sandhāyā, 'satsu vyāghra - viṣa - sarpā - 'diṣv iva bhītaḥ, sarva - prakāreṇa tattva - jñēsu, sañsārā - 'diṣu svasyai 'vā 'dhitatām ⁴ vyāvṛttim cā 'nusandhāya, prāpya - tvarita ⁵ - prāpaka - drdhā - 'dhyavasāya - janita - nirbharatva - bhūṣitas, tyakta - dēhal, - sva - sprhā - sañpādita - niran tarā - 'nusand - dhēya - sva - rakṣaṇa - śakti - parama - śila - kṛtō ⁶ bhūtvā, prā - rabdha - dēhā - 'vasāna - paryantam evā 'nuṣṭhānam ⁷ kurvan, pūrvō - 'kta - rityō - 'tkṛtyā 'reirādi - gatyā hārda - puruṣa - sañkalpa - prāpta - vēdā - 'tma - vihaḡōśvara - vāhanēna bhaga - vatā saha bhagavat - tvarā - 'tīśaya - sañpanna - kṣaṇā - 'rdha - kāla - bhagavat - prāpti - sañpādaka - bhagavan - mārgēna sa prāpya - dēśam prāpyā 'nukūla - dēha - sañbandha - sañrak - ṣaka ⁸ - bhagavad - anubhava - janita - priti - kārita - kaimkāryā - aiśvaryaṇ sañprāpnōti.

Iti śrī - paramahansa - parivrājakā - 'cārya - śrīman - Nārāyaṇa - yati - pravara - kṛtāv **ARTHA-PAÑCAKAM** samāptam.

¹ B om. *divya-vimānō-'dyāna*.

² B, *asan-mārga-niratān*.

³ A, *yōgā-'khyai* [sic]. These, *abhigamana*, etc., are the five Pāñcarātra ceremonies.

⁴ ? *adhikatām*.

⁵ B om. *tvarita*.

⁶ A, *kṛṣṇō*.

⁷ ? *evam anuṣṭhānam*.

⁸ B om. *samrakṣaka*.