

THE NAVARATNA-MALA OR THE NINE-GEMMED GARLAND OF
PILLAI LOKACHARYA.

Translated from the Tamil original.

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THE view, the Suppliant (*śaraṅā-gata*) or the God-resigned is to take, of

1. Himself (*Ātman*)
2. His body (*Dēha*)
3. His kin (*Bandhu*)
4. The Worldlings (*Samsārins*)
5. The Godlings (*Devatā-ntaras*)
6. The Godly (*Śrī-vaiṣṇavas*)
7. The Spiritual Guide (*Āchārya*)
8. The Spiritual Mother (*Śrī*)
9. The Spiritual Lord (*Īśvara*)

is as described hereinafter :—

1. Himself or the Soul is an entity distinct from the body ;—eternal ;—subtle in its own kind (*anu*) ;—determined by consciousness (*jñāna*) and bliss (*ānanda*) ;—the seat of consciousness (*jñāna*) and bliss (*ānanda*) ;—naturally kin to the Lord to the exclusion of all other thought or utterance ;—not master of its destiny, but having the Lord alone as Goal.

2. The Body—his (or its) foe—is a congeries of Twenty-four (material) categories ;—the generator of illusion ;—ephemeral—constantly changing ;—the root of endless pain and never the haven of knowledge ;—and even tempting the soul to fall into the five-fold worldly snares consisting of sound, touch, sight, taste, and smell.

3. The kin (or those who gather round his body) are those who destroy Soul-knowledge, God-knowledge, God-love and God-yearning ; but on the other hand, they foster body-love, the I-ness and My-ness, the lusts and hates and, crowded round to one's side by the agency of sin, compass ruin (or damnation).

4. The Worldlings are those who obstruct the love and service of the Lord, and encourage wanderings (in material realms).

5. The Godlings are those subordinate or minor lords who oppose the One Supreme Lord, albeit their genesis from Him, albeit their own little knowledge and little power, and albeit their high estate, enjoyed by His sufferance ;—those who delude humanity by leading them to disaster.

6. The Godly are those who prosper God-knowledge and God-love and loathing for all that is not God,—masters and companions,—and the final reach (of ambition).

7. The Spiritual Guide is he, who has vouchsafed to correct (the erring), and make (him) fit for acceptance by the All-Lord, and has brought (him, the erring) to His Feet, and giving (him) the light of knowledge, not known (before), stands (to him) as the master and benefactor, planting (him) in (Divine) Service.

8. The Spiritual Mother is she who pardons all faults (of sinners) and, constraining the free play of the Lord's independence, renders possible the free play of His Graces such as mercy and compassion,—stands between Him and souls as the Mediatrix,—the Mother, the Mistress and the Goal.

9. The Spiritual Lord (or Father) is He, who at the time of Creation, equips (souls) with bodies and senses,—indwells (in them) as the Support of life,¹—engenders (in them) the soul-ish qualities of non-hate, love for the Lord, and holy association,—leads (them) to the Spiritual Guide,—overlooks all faults—relieves (them) from the world of changes (*samsāra*),—grants (them) the Path of Light (*archirādi*), the Highest State (*parama-pada*) and the joy of loving and serving Him, the Supreme Master, for ever and ever.

¹ *Sattā- haraka.*