

by

Śrī Naḍadūr Ammāḷ

also known as

Śrī Nadāthūr Ammāḷ

Śrī Nadadoor Ammāḷ

Śrī Vatsya Varadārya

Śrī Vāthsya Varadāchārya

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PRAPANNĀPĀRIJĀTA.

The Refugee's *Pārijāta*,\*

“I salute the famous Varadārya who is the ornament  
of the family of the *Vaṭṣas*, who by giving the nectar of the  
commentary on *Sri-Bhūṣhya*, revives even me.”

1. I offer innumerable salutations to the feet of teachers  
who are like so many suns and by contact with whose *pāda*  
(feet or rays of light) the minds of men blossom like the  
lotus.

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\* *Parijata* : One of the five divine trees. The author derives  
it at the end of the book thus :—“*Aseshā prekṣitam yatra  
parito jāyate satām.*” That is to say, the essential requisites of a  
virtuous character have been collected here from various sources.

2. Salutation to the equine-faced God (*Hayagriva*) who by gifts of imperishable arts has attained the quality of munificence and who is of lofty effulgence.

3. Salutations to that God who by constantly meditating on the eye of Lakshmi has (as it were) attained sameness of form with it and has thus become fish-bodied (*Minavapuh*) and who has freed the knower of the Vedas (*Brahmā*) from danger.

4. Taking shelter under that dust (*rajas*) of the feet of saints which is potent to heal passions (*rajas*) we shall endeavour to compose the work known as *Prapanna-pūr jāta*.

#### CHAPTER. I.

#### ON THE AUTHORITIES FOR PRAPATTI.

1—2. By epitomising the teaching of the *Vedānta*\*

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\* *Vedānta*: Literally the end of the Veda, an *Upanishad* which comes at the end of the Veda. Hence it is applied to the *Darsana* of the *Upanishads*—one of the six principal systems of Hindu philosophy based on the *Upanishads* as teaching the ultimate aim and scope of the Veda. This system which is also called *Uttaramīmāṃsā* being regarded as a sequel to Jaimini's *Pūrṇamīmāṃsā*, though practically quite a distinct system. It represents the evolution of the philosophy of Hindu religious thought and as such it now actually covers the whole of orthodox India and forms the basis of its several religious sects. It regards the whole world as synthetically derived from one eternal Principle, the Brahman, or the Supreme Being which is both the efficient and the material cause of the phenomenal universe, the all-prevailing Soul and Spirit of the universe; and everything as ultimately being absorbed into *Brahman*, the one absolute *esse*.

and other works shall here be mentioned these ten topics : (1) the grandeur of the authorities for *Prapatti* (seeking refuge with God), (2) its nature, (3) the persons entitled to it, (4) the duties of a *Prapanna* towards the *guru* (spiritual preceptor), (5) towards God, (6) towards the eternal,\* and (7) towards the godly, (8) the determination of duties from among those prescribed in the *sastras* and (9) those practices that are to be avoided, (10) and the result thereof.

3. For to fix in the mind by constant meditation the teaching received—this is my endeavour and nothing else. Any faults herein found should be excused by good people in consideration of the gravity of the subject.

4. *Prapatti* (i. e. seeking refuge with God) is first prescribed in the Veda of the *Taittiriya*† and there, in the hymn (*mantra*)‡ commencing with '*Vasuranyu*' it is mentioned

\* According to the *Viśiṣṭādvaita* theology the *Jīva* is of three kinds : *Nitya*, the eternal ; *Baddha*, the bound ; and *Mukta* the freed. Of these, the eternal always attend on God ministering unto His wishes and have no births except when they voluntarily incarnate with an *Avatar* for the purpose of doing His services.

† *Taittiriya* : The followers of the *Taittiriya* branch of the *Yajurveda* known as the Black *Yajurveda* which takes its name after the sage Tittiri its first teacher, or after the bird, the francoline partridge, connected with its name in a popular *Puranic* story.

‡ *Mantra* : Originally the *Samhita* portion of the Veda as distinguished from the *Brahmana* ; hence a Vedic hymn or sacred prayer addressed to any deity. It is of three kinds :—It is called a *Mik*, if metrical and intended to be loudly recited ; and *Pajus*, if in prose and muttered in a low tone ; and *Saman*, if being

under the name of *Nyāsa*\* (i. e. delivering one's self up to God) together with its *modus operandi*.

5.—6. There it is said that the Supreme *Brahman*, who is the fit object of meditation, who is the cause of all, who is all-pervading and is the Creator of all, is Himself worthy to be sought after—the *Brahman* whose glory is sung thus—“Thou art (now) the giver of light to the sun &c., as in the previous cycle ; Thou art brilliant and beautiful like precious gems.”

7. Making *jivatman* the oblation, one shall sacrifice him in the glorious fire of the *Brahman* whose body he is, repeating the (mantra) ‘*Om*’ which is the essence of the Vedas.

8. Thus the application of *Prapatti* is declared in the sacred texts to assume the form of *Pranava* (the sacred syllable *Om*) ; where it is represented as a sacrifice in the body of those that know it accordingly.

9. Of the various penances therein mentioned *Prapatti* otherwise known as *Nyasa* is stated as the highest. *Deva* is considered in *Kathavalli* as the significant mantra of *Prapatti*.

10. The *Svetasvatara-Samhitā Upanishad* is cited as a

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metrical it is intended for chanting. From this it came to be applied to any formula of prayer to a deity; and finally to an incantation or charm.

\* *Nyasa*. Literally ‘pledge.’ Here it is synonymous with *Prapatti* meaning ‘pledging one's self to God.’ It is recognised by the Upanishads as one of the thirty two *Brahma-vidyās*. (sciences teaching the knowledge of *Brahman*).



highly favourable authority. This *Upanishad* in speaking about the course of practice also says as follows :—

11. In order to obtain the knowledge of the self, one who is desirous of salvation should take refuge with Him who at the beginning created *Brahma* and taught him the *Śrutis*.

12.—13. “A refugee is not forsaken even though he deserves to be killed.” Many scriptural passages like this are also authorities on the subject. And in the *Śrī-śāstra*\* (or the *Pancharātra Āgama*), the *Bhagavan* (*Vishnu*) has taught *Brahma* the *Mantra* called *Dvaya*,† beginning with the words ‘*Srimonnārāyaṇa*.’ In that same way it has been explained by *Lakshmi* to *Indra* in the *Lakshmi-Tantra*.

14. So also the *Sanatkumdra-Sumhita* mentions with respect that *Prapatti* yields the fruits of all desires and is independent of all other means.

15. “This in no case does *Prapatti* stand in need of other means. It yields (of itself) the fruits of all desires to all persons, in all places, and at all times.”

16.—17. It severs one’s bondage of *Samsāra* when it is uttered even once by that one. As the tie of the missile

\* *Sri-Sastra* : The body of *Tantric* teaching known as *Pancharatra-Āgama* sacred to the *Vaishnavas*. The main portion of *Sri Ramanuja*’s philosophy is based on this. In this work the word *Sastra* alone is used to indicate it : *Bhagavat-Sastra* is another name.

† *Dvaya* : The sacred *mantra* of *Prapatti*. The word signifies ‘two-fold,’ being a combination of two *mantras*, the *mula-mantra* and another.

of *Brahma*, even though it be unfailing, was snapped at once owing to the distrust of the *Rākshasas* (in its power) to bind Hanuman, so *Prapatti* becomes ineffectual from the faithlessness of men.

18. Therefore it will give freedom (*mukti*) to those that repose trust in it. Either in association with other means or by itself *Prapatti* accomplishes the freedom of those that are desirous of salvation in the same way as *Prayaga*.

19—20. The *Bhagavan* (Vishnu) has clearly said to the attentive Vishvakṣena as follows :—

It is difficult to practise other means; there is in consequence the danger of losing the qualifications, &c, required to practise (those means): consequently I shall now mention in this connection that means which is common to all people.

21.—22. On account of the evil influence of time, on account of the unsteady nature of the human mind, on account of the attachment of the senses to their objects, on account of indulgence in forbidden acts, and on account of not doing what is ordained to be done, and on account of the (adverse) nature of the time during which men live,—(on account of all these causes),—it is not possible to conquer, O leader of hosts! the senses and the sensual objects.

23. Therefore, O great sage! All persons are not qualified for *Karmayoga*;\* because such (a qualification) is

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\* *Karmayoga*: The performance of actions, worldly and religious rites so as to attain non-attachment and freedom. Some sects like the *Vaikhanasas* adopt it as the sole means, and consider it to be perfect in itself.

found to be non-existent in the case of all the prescribed duties.

24. There is no interest for any body even in *Jñāna-yoga*.\* In the absence of such (an interest) neither affection (*prīti*)† nor higher love (*bhakti*)‡ for Me arises in men.

25. Therefore, as there is no qualification to practise *Karmayoga* or any other *yoga* and as there is no other course to follow, let a man take refuge in the pair of My feet as the sole end.

26. Considering well the bad lot that has befallen him and (considering also) My (attractive) qualities, he who resorts to Me with the full consciousness of My being the only means is freed for ever.

27—28. Resolution to observe conformity (to His will), absence of opposition (to it), faith that He will protect, and solicitation for His protection, resignation of one's self (to Him) (*atmanikshepa*) and the feeling of helplessness—these are the six kinds of *Śaraṇagati* (i. e. refuge seeking).

29. By means of this *Prapatti* let a man, led by the feeling that he has no other course, seek refuge with Me, knowing Me to be *Mādhava* (the Lord of Lakshmi). Thus

\* *Jñāna-yoga*: Contemplation as the means of acquiring spiritual knowledge which releases one from the trammels of *samsāra* by giving a knowledge of the true nature of one's own *ātman*.

† & ‡ Love towards equals is *prīti*; and love towards superiors is *bhakti*. *Bhakti* when felt for God is love transcendental, just as reason transcendental becomes faith.

resting in Me he gains the fulfilment of the object of his pursuit.

30. The *Bhagavan* (*Vishnu*) has thus declared in the *Ramayana* and in the *Mahabharata* :

“To one who has sought protection with Me only once and has implored Me saying ‘I am Thine,’ I offer protection from the fear of all beings. This is my vow.”

31. “Forsaking all rites (*dharma*s) come to Me alone for shelter; I shall liberate thee from all sins. Do not grieve.”

32. Parasara, who came to know of the truth regarding the Deity through the boon of Vasishtha, has also said in the *Vishnu-purāna* thus.

33. “So long as a man does not take refuge with Thee, the Destroyer of all sins, so long does he find affliction and desire, delusion and misery.”

34. Lo, mirmidon! (*bhata*) keep further away from those sinless beings who say “O Lotus-eyed Vasudeva, Vishnu (the Pervader of the universe), the supporter of the earth, the unchangeable One, the bearer of the conch and the disc, Do Thou be our refuge!”

35. While stating the duties of caste and of the orders of life the sage Manu has also referred to the glory of *Sannyāsa* (self-surrender) under the heading “The worship of *Nārāyaṇa*.”

36. “If thou hast no dispute with that Being who lives in thine own heart, who is the *Yama*, the controller of

the senses from within, who dwells in the *Vivasvān*, the sun, who is the *Rāja*, the Ruler, go not to the Ganges ; go not to Kurukshetra."

37—38. 'Dwelling in the heart' does not prominently pertain to *Yama*, the lord of the Southern quarter, but to Him, the Ruler of all beings Who having entered inside, controls them all, who is hidden even in the soul (*ātman*), and is death even unto the God of death; Hence "he abides in the heart"; and to have "no dispute with Him" who is the Supreme Ruler of all and lives in the disc of the Sun, is to offer one's self to His feet.

39. "Whoever apprehends the soul differently from what it really is, what sin is not committed by that thief who has robbed the soul (*ātman*)"

40 "Therefore, even the *tirthas* (holy objects) &c., are made pure by those who have taken refuge with the Lord who is the Ruler of all and abides in the heart of all.

41. This idea has been expressed in diverse ways by Saunaka\* and other great sages:—

"So long as thy mind, O King! does not become devoted to the love of Vishnu (*Vishnu-bhakti*) so long go thou to the *tirthas* (holy places), tanks and rivers."

42. "O mighty ruler! devotees like thee, who have

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\* The author of this work quotes chiefly from the following authorities: The *Vedas*; *Smritis* especially *Manu*; *Mahabharata* of Vyasa; *Vishnupurana* of Parasara and *Vishnudharma* of Saunaka; *Sri-Bhagavata* and occasionally *Varahapurana* and largely the *Sastra*, that is, the *Pancharatna-Agama*.

themselves become sacred, sanctify the *tirthas* through the Mace-bearer (God) residing within them."

43. This much of authority for *Prapatti* is enough. *Saunaka* and *Vyāsa* have (respectively) declared thus in the *Vishnudharma* and the *Bhārata* :—

44. "Thou hast uselessly passed through a succession of many births. Considering well any one of them, resort to refuge-seeking."

45. "O *Bharata* ! thou who art afraid of sins, resigning every other undertaking, become, with all thy heart, devoted to *Narayana*."

(*To be Continued.*)

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## P R A P A N N A P À R I J A T A.

(Continued from page 26.)

### CHAPTER II.

#### ON THE NATURE OF PRAPATTI.

1. The mental state consisting of determination which results in prayer, of a person who has a desire to attain but no means, is the nature of *Prapatti*.

2. The prayer which with great faith, regards, that (God) alone as the only means for the attainment of a desire incapable of being attained by any other means, is the *Prapatti* known as *saranagati* (seeking refuge with God).

3. By the word *saranagati*, *prapatti* is specified. Therefore seek with *bhakti* (love and devotion) this *Prapatti* which is characterised as *saranagati*.

4. This which with love has been declared by *Bhagavan* Vishnu to Vishvaksena is known as *Arta-prapatti* (the *prapatti* of the miserable); and it has five accessories (*angas*).

5. 'I am the abode of all sins, utterly incapable and helpless, Thou alone O Lord become my means?' Such a condition of the mind is called *saranagati*. Let this (*Saranagati*) be directed towards the Lord.

6. That *prapanna* is released from the bonds of *samsara*\* who considering well the bad lot that has befallen him and the (attractive) qualities of Hari and being fully

\**Samsara*, is from *Samari*, to flow continuously; the course of circuit of worldly life. Hence, transmigration or succession of births and deaths.

conscious that God is the only means, seeks refuge with Him.

7-8. In the above sentences the *Prapatti* of five *angas* (accessories) is mentioned. For (this *Prapatti* is also) synonymous with *Nikshepa* (self-resignation to the care of God) *Nyāsa* 'the five-membered' (*Punchangulakshana*) *Sannyasa* '(self-resignation), *Tyaga* (giving up one's self to God), and *Saranagati* (seeking refuge with God).

9. According to the Lakshmitantra, by (the two *angas* (viz.) the resolution to preserve conformity to his will and the abandoning of opposition to it—are (in a way) predicated the nature of the (other three) *angas*; moreover to these *angas* the same fruit as that of their principal (*prapatti*) (is attributed) and their several natures (are also pointed out).

10. Owing to the certainty of feeling that 'I abide inside all beings, kindness to all beings is said to be this 'Conformity (to me)'

11-12. By this, through a knowledge of the universal pervasiveness of Him who is sought after in *Prapatti* and the 'resolution to observe conformity to God', giving up of non-conformity to His will, the refraining from cruelties and other injuries to all beings (is meant).

13-14. From the thought that the several means (for the attainment of *moksha*) are sure to fail and there are also many dangers owing to the want of completeness in the constituent *angas*, the incapacity for the performance of *kurma* and other *yogas*, and the non-vestment of right in some to the practice of them, and the decay of the qualities of place, and time, relinquishing pride and being low spirited is known as *kārpanya* (wretchedness or poorness of spirit).

15. By the difficulty of performance of the other means is indicated the renouncing of them and also the vestment of right to *Prapatti* in one who is devoid of (other) means.

16-17. By reason of His ability, easy accessibility,



eternal union with mercy, and by reason of the relation of the Lord (*Isa*) and the dependent (*Isatvya*)—(a relation) which is not of to day (but has been existing) even from the beginning, the firm belief that He will protect us who are conformable to him is what is known as *Visvasa* (faith) destructive of all sins.

18. Discerning with skill the capability of the object of refuge to protect one's self and with the (firm) belief that God will protect, one should make Him the means for his desired end.

19. Even though He be manifestly merciful, able and the Lord of all beings, yet, unsolicited He will not protect, therefore direct the mind to prayer.

20. To say 'Lord Thou shalt be my protector' is what is known as choosing one's protector. Therefore is mentioned the ending in prayer of *Praputti*.

21. But to *Praputti* (beings), the quality of being the means to the grace of the object of refuge (God) and by him who is to be protected by God (so realised through *Praputti*) the disclaiming of proprietary right to the fruit of action which has its termination in the resignation to *Kesava* (God), is said to be *Atmanikshepa* (self-resignation to the care of God).

22. It is evident that eschewing self-exertion in both the means (*Upaya*) and the fruit (*phala*) belongs to the (province of the) Lord (*Swamyayatta*); (and it is) also (plain) that *Nikshepa* has accessories.

53. In *Artupraputti* (the *prapatti* of the miserable) is the combined manifestation of all the above *angus*. But in *Dripta-praputti* (the *prapatti* of the proud or contented) these manifest themselves in succession.

24.—25. The divison of *Prapanuas* into *Arta* and *Dripta* is mentioned in *Srimad Ramayana* :

“ Even an enemy, who takes refuge with another

whether he be an *arta* or a *dripta*, ought to be protected by a self-knowing person by giving up his own life."

26. He, whose misery is in taking another body, is called a *Dripta* (the proud or contented). He who grieves even at this body which is the result of his past *Karmas* is called an *Arta* (the miserable). \*

27. *Prapatti* also is therefore, mentioned as divided into *Arta* and *Dripta*. However the conviction that the means for the attainment of God is He alone ought to be firm.

28. That which is known as *Sukhya-bhakti* (love as the end) is declared as *Prapatti*. The words of Bhagavata conveying this import are as follow:—

29. A *Prapanna* (one who has sought refuge) is like the *chataka* bird, *prapattavya* (one who is to be sought after) is like the pigeon. These functions of the protected and the protector are indicated by the characteristics of these birds†

\* *Driptas* contentment arises not out of any physical happiness which he discards but out of realising the working of His will in everything; so a *Dripta* is not dissatisfied with this body because it is given by God and is ever ready to do the duties of this life, but longs for the union with God after death. An *Arta's* misery is not out of any physical suffering which is nothing to him. He feels miserable even at a moments separation from God; and consequently grieves at this body which keeps him away from the Divine Union.

† The allusion here is to the *chataka* bird which is supposed to live solely on rain-drops and to the pigeon of a story in Srimad Bhagavata. As the *chataka*-bird expectantly waits on the clouds alone for its food, a *prapanna* should wait on God for the attainment of *moksha*. And God is like unto the pigeon of the story which, after kindling fire for the warming of a weather-beaten, worn out, luckless hunter who has taken shelter under the tree inhabited by the bird, burnt itself to appease his hunger.

their analogues.

30--32. *Prapatti* is also explained elsewhere in general treatises. Whatever desire cannot be attained through any other means by a person desirous of them and what cannot be attained by a person desirous of freedom, either with *Saṅkhya* (knowledge), or *yoga* non-attachment to work) or Bhakti (love), namely that supreme abode of bliss from which there is no return—all those are attained by him, great sage! solely by *Nyāsa*; and by means of it alone is also attained the Supreme Soul (*Purushottama*).

33. That by which is procured with ease the goal held out by (the lower sciences of) the world and the Vedas, which is hard to reach by any other means, is to be understood as *Prapatti*.†

### CHAPTER III.

#### ON THE RIGHT OF PRACTICE.

The nature of one who is entitled to this *Prapatti* is stated :—

1. To men of all castes who are unable to adopt any other means and have desires to fulfil there is a right to *Prapatti* by being united with the qualities of goodness and the like.

2. As (*prapatti*) yields the fruits of all desires to all persons in all places, it is prescribed to all persons for the fulfilment of their desires.

3--4. The *mantra* which is declaratory of *Prapatti* is heard in *Kāthavallī* and other texts. And in *Padmapurāṇa*

(†). Of the several names mentioned in this chapter for *prapatti* *Prapatti* and *Saranagatī* are allied in import; similarly *Nikshepa* and *Nyāsa*, and *Tyāga* and *Sannyāsa*.

in the discourse between Parasara and Vasishtha, it is detailed with all its *angas* over and again, with the name of the sage (*Rishi*) (its seer), its metre &c., as being composed of twenty-five letters and of the same import as *Pranava*.

5. Therein is prescribed the right of all to it and the pronouncing of it only once. So also elsewhere in the *Pāncharātra Sāstra* it is ordained by Bhagavan Vishnu.

6. Even to those that are other than the three castes there is, therefore, right to the *mantra*, *dvaya*, and it is valid according to the lower sciences of the world and the higher *Vedas* (by treating as according to the subject of special law mentioned therein) and on the authority of taking those that follow a practice (to indicate the practice).

7. For example, from the authority of the right of carpenters and others to consecrating the fire (*agnyādāna*) and such other vedic rituals and of the wife of the sacrificer to the *mantra* in the ceremony of looking at clarified butter (*ajyāvekshana*) and others of the kind.

8. Or on account of the danger arising to the proper order of chanting, or on account of the defects of pronunciation &c. the right of all others than the three castes, to *dvaya*, may be taken as *Tāntric*, or to all alike *Tāntric*.

9. To the ignorant (*Kārmayogin*), the wise (*jñānin*) and the *Bhaktas*,\* there is the right to *Prapatti*. To the ignorant it is proper on account of their inability to know any other means.

10. The wise clearly, knowing the voidness of means like unto God (directly from Him,) turning away from the path of *Yoga* seek refuge with him.

\* *Bhakti-yoga*: The method of *Bhakti* or Devotion and love to God as the means of attaining final emancipation and eternal bliss. "A search after God beginning, continuing and ending in love."

11. Also the *Bhakta*, always meditating on God with intense love and with his mind not directed to any other object, finds it not possible to depend upon any other means or end.

12. That Hari shall be the means and the end to the ignorant (*ajña*), the wise (*Sarvajña*) and the Bhaktas, is what has been said by Saunaka in his comment on the *mantra*, "Jitanta" (Victory to Thee, O Lord!):

"This *Prapatti* is the refuge of the ignorant, this alone is the refuge of the wise; this is of those that wish to cross the ocean of *samsāra*, and this of them that desire to attain immortality."

14. Also in the *Lakshmitantra* under *Prapatti* it is described that the sastras mention of him who has the qualities of faith &c., as having right to it.

15. In the *Pāncharātra-Sastra* Bhagavan says to the attentive Vishvaksena that he who takes refuge in this way has accomplished the object of his pursuit.

16. "This secret doctrine is in accordance with the teaching of the Vedas and the Puranas and in the *Vedānta* it is praised and declared as the most secret of esoteric doctrines.

17. It ought not to be divulged to the uninitiated and not at all to an unbeliever (*athiest*) and not to any who has no faith in *guru* (*guru-bhakti*), and in the essential syllable (*bija*), the collocation of the letters (*phinda*) and the words (*pada*), and such other elements (of his *mantra*).\*

18. To him who has no initiation this ought not to be divulged by one who wishes him well. So has Dviradana the Lord of the universe told me. By me too has been mentioned to you, a *bhakta*, what was heard before.

\* Another reading of the second part means 'who has no respect for the Guru's race and his abode.'

## CHAPTER. IV.

### ON THE SERVING OF GURU.

1. A great guru ought to be resorted to by one whose mind is afflicted by *samsāra*, who is afraid of the three miseries of life (*ādhyātmika* pertaining to the soul; *ādhibhoutika* : pertaining to the external world; *ādhidaivika* : pertaining to God) and who has renounced the fruits either of this world or of the world to come.

2. Having examined the worlds won by *karma*, the sage (*vipra*) with a desponding mind knowing that there will be no moksha by action, for the fruit of knowledge (the knowing of *Brahman*) shall seek a *guru* (spiritual preceptor).

3—4. He should please the *guru* who is proficient in the *Vedas* and conversant with *Brahman* with articles that are dear to him. The *guru* should teach the disciple whose mind has become calm and who is submissive, that *Brahma-vidyā* (knowledge of *Brakman*) by which he might learn, the Changeless, the True, the Supreme *Brahman*, *Narayana*. This is verily the idea, the *śruti*s teach.

5. *Bhagavan* has said in the *Āgama-Śāstra* both in general and in particular the nature of a *guru*, of a disciple, and of the knowledge (*vidyā*), and of the time (of initiation).

6. He is called a *Desika* (spiritual teacher) who is born of (any of) the three castes, who, with Me alone has taken refuge, who is devoted to the observance of daily and occasional duties, who takes pleasure in serving those that are Mine and is the same towards both what is his and what is others?

7. "He is called a disciple who is a believer in God

and the other world, who is righteous, good-natured, who is a worshipper of Vishnu and who is pure, deep, clever, bold and strong or determined.

8. This *mantra* (*dvaya*) needs no favourable circumstances (of time and place), no auspicious star, no worshipping of holy objects and the like, and no (constant) repetition or daily utterance.

9. "Saluting the guru with any of the full prostrations commencing with that of the three limbs of the body, the disciple shall receive the king of *mantras*, even like the penniless person who is eager to possess a treasure.

10. "The guru shall first teach him the lineage of gurus (*guruparampara*), and having made him pronounce the *mantra*, *dvaya*, with all its *angas* (limbs) shall teach him the mental form of *Prapatti*.

11. "Always loving the disciple as his own son, the guru becoming learned and collected shall teach him without any subterfuge (*upadhi*).

12.—13. "So also shall he, with compassion and without the hope of reward, teach the disciple who is unruffled in mind, the knowledge of the *Upanishads* which foster *bhakti* (*viśvāsa*) and knowledge (*jñāna*) and other knowledge of the self suitable to the condition of the disciple.

14. "The disciple having delivered presents to the teacher as much as lies in his power and as is ordained by the *Śāstras*, shall worship him at suitable times and do what is beneficial to him "

15—16. Also the treatise known as *jayasamhita* proclaims the glory of guru as follows:—

"Guru alone is the Supreme *Brahman*; guru alone is the highest riches; guru alone is the highest knowledge; guru alone is the highest object of devotion; guru alone is the highest desire; guru alone is the highest God.

"Because he is the teacher of *Brahman*, therefore he is

the highest of all teachers. He should always be worshipped, revered and praised.

“with love one shall meditate on him, internally repeat his name and bow to him in obeisance ; with pleasure serve and worship him ; with the thought that he is both the means and the end, take refuge with him solely.”

19. “This is approved of by all the Vedas and by all the *sāstras*. An intelligent man should think of the teacher of *draya* in this light.”

20. He alone and none else is considered a disciple who for the sake of his *guru* shall bear his body, wealth, knowledge, clothes, actions, qualities and vital energies.

21. With the evil minded who have swerved from duty to *guru*, even Narayana (God) gets displeased. (Even as) the lotus which is taken out of water the sun nourishes not but withers.

22. “He who harbours the notion of metal in the image-form of God and he who harbours the notion of man in his *guru*, both these fall into hell.

23. “That person from whom one acquires generally and specially the ancient *dharma*s is the *Āchārya* (spiritual preceptor). In nothing shall one deceive him.

24. “The syllable *gu* is indicative of darkness and *ru* the dispelling of it. By being the dispeller of darkness he is known as *guru*.”

25. The sage Manu also says that the giver of *mantra* should be worshipped even though he be a youth, and it is also laid down that among the *Vipras* seniority arises from the knowledge of the *Vedānta*.

26. The child Sukracharya, the son of Angiras taught his fathers (the Vedic lore). Judging from knowledge he addressed them as ‘children.’

27. They getting angry asked the *devas* the meaning of it and the *devas* came and told them that their child had



told them what was just.

28. Even though he be a child, a *vipra* has the privilege of age; and after giving *mantra*, he becomes a father. Only the ignorant person is called a 'child' and the giver of *mantra* a 'father.'

29. Not by advanced years, nor by grey hairs, nor by wealth, nor by relations, the *rishis* have made the *dharma*s. He who has learned the Sastras from an unbroken line of teachers (*anūchāna*) is our *guru*.

30. "Among the *Vipras* (Brahmins) the seniority is from knowledge, among the *kshatriyas* from valour, among the *Vaiśyas* the seniority is from wealth and among the *Sudras* alone it is from birth."

31. All the *gurus* of the *guru* ought to be worshipped specially. Towards the wife, sons and other relations of a *guru* one shall adopt the same behaviour as towards the *guru*.

32.—33. If the *guru* swerves from the path of *dharma* (virtue) he ought to be advised in private. If a degrading act of a *guru* is incapable of being removed either by means of advice or devotion (to God on his behalf), or service in the society of good men, one shall, abandoning his company, serve a virtuous teacher. (If he) wishes even (then) the welfare of his *quondam* teacher, he is freed and there is no doubt about this.

34. If the disciple strays from the path of duty, the *guru* shall prevent him with effort. He shall pray to the lotus-feet of the Lord of Sri (*Vishnu*) for the benefit of the disciple.

35. He shall cause the *bhāgavatas* (devotees of God) bestow their grace on him, himself shall also try to lift him up. In case he is not reclaimed he shall give up conversation and such other intercourses with him.

36.—37. In the presence of a *guru* one shall not express'

manifestly his *visvasa* (love) (for him). Wherever detraction or dispragement of the *guru* is heard, there a disciple shall either close his ears or quit the place for some other.

38. He shall be happy in whom there is the faith "By the grace of *guru* I shall attain all my desires."

39. To whomsoever by a *guru* is given the knowledge of self-resignation, to him is that *guru* alone the *Vaikuntha* (empyrean of Vishnu), the milky ocean, *Dvaraka* and all.

40. The all of this world and of the other, is that *guru* who gives the eight lettered *mantra* (*ashtākshara*). Those that do not think so are, by the wise, fit to be forsaken.

41. "He, who insults the teacher, who gives one syllable of *māntra*, say *Pranava*, after being born a hundred times in the womb of a bitch, shall be born among the *chandalas*."

42. *Bhagavan Vishnu* in the shape of the mighty *Varaha* has proclaimed for crossing the ocean of births, man's body as the boat, His Self (*Ātman*) as the favourable wind, the *guru* as the pilot. Therefore, with the help of a *guru* shall an embodied being cross the ocean of *Samsāra*.

43. That man is the destroyer of self (*ātma*) who first having secured the boat of human body which is difficult to attain, then the dextrous pilot of a *guru*, crosses not the ocean of *Samsara* which is blown by the favourable wind, Myself (God).

(To be Continued.)

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# PRAPANNAPĀRIJATA.

## CHAPTER V.

### ON THE SERVING OF GOD.

(Continued from page 101)

1. Thus by the grace of the *Guru* attended with the knowledge of one's subserviency to God (*Seshatva*),\* ever despising sound and other objects of the senses, even as other deities than God, he who, desirous of the fruit of attaining Vishnu, has bhakti for his means, is a *Vaishnavat* (follower of Vishnu).

2. Having concluded that the means of bhakti is useless equally with the worship of other deities than God, and of the physical objects of enjoyment, he who adopts Krishna (the supreme spirit) as the sole means for the attainment of Krishna, is an *ekānti* (i. e. one whose mind is devoted to one object).

3. He is a *Paramekānti* (the supreme *ekānti*) who

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\* *Sesha*: One whose nature is solely towards the attribution of another's supremacy, is the *Sesha* of that other and is subservient to his purposes. *Seshi* is one who holds everything at his own disposal and appropriates it for his own purposes. According to the *Visishthadvaita* system the relation between the ruler and the ruled, the *Ivara* and the *jīva* is *Sesha-seshi-bhava*-and it is eternal.

† According to the *Vaishnava* theology a *Prapanna* is of two kinds; the *ekanti* or one who is devoted to one object and the *Paramekanti*, the supreme *ekanti*. A *Paramekanti* is again of two kinds: the *arta*, or the afflicted, and the *Dripta*, or the proud or contented.

holds that the several means (for *moksha*), the deities other than God, the objects of the senses, *bhakti* and *prapatti* known as *Krishna* (having Krishna as the means and end) are all equal and has also the notion of the lord and the appropriator in Hari.

4. In knowing the subserviency of his self, and in always doing service to the lotus-feet of the lord, he shall, thus spend his time usefully.

5. Learning from the *guru* the meaning of the basic *mantra* (*Nārāyaṇāya*) as being of the same import as *dvaya* and having God as his sole refuge, he shall worship Hari with that (*mantra*).

6.—7. In accordance with his ability he shall worship God with the basic *mantra* daily three times. This basic *mantra* is the essence of the teaching of the whole *Vedānta*. It enables one to cross the ocean of *samsāra*. Of all the *mantras* it is the highest *mantra*; of all the secrets it is the best secret; it is the purest of the pure and is eternal.

8. By those that are desirous of freedom it is worthy of silent utterance at all times as giving the fruits of worldly enjoyment (*bhukti*) and freedom (*mukti*). By the *Vaishnavas* it is worthy of utterance as fostering knowledge and love (*Jñāna* and *bhakti*).

9. It is the divine source of all the *mantras*, and is capable of destroying all sins. Becoming calm and collected one shall diligently utter it.

10.—11. As there is thus the injunction of the commander of the hosts (Senesa) to Gajānana (the elephant-faced God) and other hosts, either with this *mantrā* shall a Vaishnava always conduct the worship &c. of Hari, or with the *mantra dvaya* shall he perform it preceded by salutation to his *guru*.

12. Only after having put on the marks of a Vaishnava shall a Vaishnava worship Hari. The sage Vyāsa

says that only (by those of) the castes who have got the marks on should Mâdhava (God) be worshipped, served and adored.

13. These marks are said to be of two kinds: external and internal. The marks like those of the conch, the disc &c., are external, and the absence of desire and other passions is the other.

14. So also has the *Atharvopanishad* clearly and specially prescribed the wearing of the disc-mark &c., to the discerning which (in general) is (also) established in all the *Upanishads*.

15. Seers of *Brahman* know that a *Vipra* shall bear on his right arm the mark of the disc and on his left that of the conch.

16.—17. If the authorities above mentioned are to be doubted as being Vedic, we say that, even the whole lot of mantras are equally to be so. If on account of their acceptance by great men as being Vedic, there is doubted no doubt (on that score), (If doubt arises again) the Pâdma and Agneya-Puranas with raised hands do, indeed, proclaim aloud their authoritativeness.

18. By those that are advanced in love and faith (*bhakti* and *Sraddha*) the five weapons (of God) are to be worn separately each on one place; on the forehead, on the head, on the chest and on the two arms.

19. On the forehead the mace is to be worn; on the head the bow (*Saranga*), on the middle of the chest the sword (*Nandaka*), and on the two arms the conch and the disc.

20. With metallic models which have been heated in fire and over which their respective mantras have been pronounced, shall one be marked. Even Vriddha-Manu has said this with care.

21. To that man who daily wears the vertical marks (*ûrdhvapundra*) and the disc mark (*chakra*) good ever in-

creases and evil disappears.

22.—23. The time for wearing the disc and other marks has been mentioned by *Bhagavān* in the *Pāñcharātra-sastra*. Under sixteen years is the best time, till the fiftieth middling and after that bad. Such is the determination of time. All the months of the year excepting the winter ones (*Varshika*) are also auspicious.

24. In the *Pāñcharātra* are prescribed *in extenso*, the place, measurement, and the material of *ūrdhvapundra*. One shall wear it according to that (prescription.)

25. Then shall *ūrdhvapundra* be painted with white mud, produced on the top of a sacred mountain and such other holy places, especially by the *Vaishnavas*.

26. He who wears a pure and white *ūrdhvapundra* with interspaces, builds Me with it a clean temple.

27. A heart untouched by desire and other passions, a speech unsullied by lies and other faults, a body unimpaired by torture and other injuries, these are the three kinds of worship in relation to *Kesava* (God).

28—29. Non-injury, the first flower; control of the senses, another; kindness to all beings, a flower; forgiveness preeminently a flower; knowledge, a flower; austerities, a flower; meditation, again the seventh flower; and truth, (one more);—these eight kinds of flowers are dear to Vishnu (God).

30-32. Thus with body adorned with the marks, external and internal, having bathed in holy waters and offered libations of water to the *Devas*, the manes, and other deities as ordained in the *sāstras*, having diligently muttered hundred and eight times the basic *mantra* (*mūlamantra*) and making ready all the articles for sweet smearing, as also articles of food and of divine service, and having finished the decoration of the *yoga-bhūmi* \* (the place of worship).

\* *Yogabhūmi*: Literally means the place for meditation,

one shall worship Hari in accordance with the routine † established by the prince of *sannyasins* (*yatindra*).

33. Just as a servant overcome with love pleases the king, his master, in the same way, shall one please the Lord of one's self, God, free from subterfuge, by going round the object of worship, placing it always to the right (*pradakshina*), and by prostrations and praises approved of by the *ekāntis*.

34. The whole aggregate of the *angas* of *bhakti*, which Vishnu in the shape of the mighty Varāha has said to Agastya, shall one diligently practice, in due time.

35—37. "Affection for My devotees, rejoicing in their worships, worship by one's self, avoidance of pomp in My affairs, devotion to the hearing of My deeds, agitation (or change in the expression) in the voice, eyes and limbs (when so hearing), constant remembering of Me daily, and the (consciousness of) the fact that one depends not on Me for any worldly advantage,—these are the eight kinds of *bhakti*. Even in a *mlechcha*\* (Barbarian) if this *bhakti* exists, he is to be taken as the holiest of Brahmins; he is the greatest of sages; he is a *yati* (one who has renounced the world and controlled the passions); and he is a savant (*pandit*); to him ought to be given (gifts) and from him ought it to be received; even as I am is he worthy of worship."

hence the place of worship of any kind. The idea is that when a man sits for meditation or worship, he should on no account get distracted and leave his seat, but should remain comfortably seated till everything is finished,

† The reference here is to the *Nitya-karma* or daily liturgy of the *Sri-Vaishnavas* as arranged by Sri Ramanuja.

\* *Mlechcha*: is from *mlechch*, to talk confusedly. i.e. a barbarian or non-Aryan who does not conform to the Aryan institution and does not speak the Sanskrit language but speaks a barbarous tongue.

38.—39. On the authority of Saunaka even the incarnation in images for the purpose of worship (*archāvatara*) shall one worship. Having made with gold, silver or any other metals a beautiful image of *Vishnu* with gracious face and eyes which shall excite one's own love, and embodying in it the *Brahman*, one shall become mentally absorbed in it.

40. It, one shall worship ; it, one shall salute ; it, one shall serve ; it, one shall contemplate ; and casting away all impurities, it alone which is the image (visible) of *Brahman*, one enters.

41. Doing even a mere trifle one shall live in a temple of *Vishnu*. Ever living in a temple of *Vishnu* one shall do the service of God as much as it lies in his power.

42. What might be a mighty temple, or a dear ornament, or a suitable enjoyment to *Vishnu*, that shall not be meddled with even in the least with the idea of its being the means (to a desired end).

43. That hour or even moment when *Vasudeva* (God) is not thought of,—that itself is a loss ; that is a huge opening to disaster ; that is an aberration of the mind ; that is a mental disorder.

44. If even a single hour were to be passed away without meditation (by any person) it is fit to be wept over very much as when he is robbed by a thief.

45. Having churned (*i. e.* entered into) all the *sāstras* and examined them again and again, we find this one ultimate clear conclusion viz., that *Nārāyana* ought to be ever meditated upon.



## CHAPTER VI.

### ON THE WORSHIP OF THE ATTENDANTS ON GOD.

1. Then the goddess Lakshmi ought to be specially worshipped by a *Prapanna*, along with (the goddesses) Bhumi, Nila and such others, also with Sutravati and other attendants (on Lakshmi).

2. She is the resting place of *Gurus*, and the ruler of this world, the divine consort of the God of gods and is eternal and imperishable.

3. In the *Pāncharātra-Sastra*, Vishnu has said to the attentive Vishvakṣena to the effect that he who is a *bhakta* of Lakshmi, of Myself and of persons of your stamp, is rare to meet with on this earth.

4. After collecting all the materials for the worship of Hari, one shall worship therewith the goddess also who is the consort of the God of gods in the same manner as he worships God.

5. After mentioning the five kinds of manifestations\*

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\* The manifestations of God (*Isvara*) according to the *Pancharatra sastras* are fivefold: *Para*, the essential and supreme manifestation, as it appears in the empyrean, (*Vaikuntha*) of Vishnu which is only one; *Vyuha*, the group of partial manifestations which are recognised as fourfold, Vasudeva, Sankarshana, Pradyumna, and Aniruddha; *Vibhava*, the part manifestations of cosmic energy which are innumerable as seen in the incarnations of Rama, Krishna &c., *Antaryamin*, the manifestation as abiding inside all beings; *Archavatara*, the incarnations in the form of holy images for the purpose of worship. These four grades of manifestation lead successively from the lowest image to the highest *para*.

like the supreme (*Para*), the partial (*Vyūha*) and others of His Self, Hari says in *Tatvaratna* about her glory as follows :—

6. “Similarly I shall state the nature of Lakshmi, listen to me calmly. Pervasion by quality and substance is considered to be the common nature of both (Her and Me).

7. Just as the universe is pervaded by Me both in essence and quality, all this is pervaded by Her (also). Therefore she is the Disposer and Ruler of all.

8. “She is pervaded by Me and similarly I, the Lord am also pervaded by Her. Hear, therefore, Senesa ! the difference between Me and Her.

9. “My consort who is the ruler of all is subservient to Me. To Her as well as the universe that I am the Lord is well-known in the Vedas.

10. “That the twofold power of manifestation (*Nitya-vibhūti* : Etenal manifestation and *Lilavibhūti* : sportive manifestation) is at the disposal of both Her and Me, is evident, O mātada ; (my pride !) from the *Vedānta* and the *Pāñcharātra-Sāstra* taught by Me.

11. “In the same way Bhūmi and Nīla are also considered subservient to Me. As pervasion by intelligence is laid down to all souls, to these two is prescribed only pervasion by quality and not by substance.”

12.—13. In the same *sāstra* elsewhere, Lakshmi Herself has also said about the relation between Herself and Her Lord, their pervasion and rulership. By reason of His being (the Lord and appropriator) inseparably united with Her the Brahman is said to be non-dualistic (*advaita*.)

14. “That Supreme energy of *Brahman*, which is as is light to the moon, is the goddess Lakshmi, who is coexistent with *Brahman* in all His conditions, and who is in His own nature indestructible.

15. “I am that ancient (or eternal) One who is the

'I-ness' of *Brahman*. He, the *Brahman*, is the (essence) or the inner Self of all beings, and after becoming 'I' of all beings is known as *Hari*. I am, therefore, that ancient One who is the 'I-ness' of all beings.

16. \*Whatever form (of a thing) *there is*,—(all that) is the eternal Vāsudeva; (for) the Brahman constitutes the essential *existence* and *form* (of all things): hence That is the abode of immortality.

17. "God, Narayana, is the essence of existence; and I, the Supreme Lakshmi, am the attribute ('be-ness') of it. Hence what is known as Lakshminārāyana is the *Brahman* which is the eternal One.

18.—19. "The notion of 'I' is got only as united with 'I-ness.' And that which takes its rise in the notion of 'I' is known as 'I-ness.' On account of this connection of mutual inseparable existence and of mutual sequence, know the relation between Me and My Lord to be that of attribute and essence."

20.—21. The sage Parāsara says of Her who is of the nature of *Brahman* :—

"She is eternal, the mother of the universe, the glory of Vishnu, and imperishable. O thou, the purest of

\* According to the Visishthadvaita Philosophy, the substance can have no real existence apart from quality and the quality can have existence only as inherent in substance. No idea can have a corresponding reality of existence unless it is capable of being resolved into essence or the 'thing-in-itself' and attribute through which we cognise the reality. Here the *Brahman* in order that it may be posited to exist ultimately (*bhavat*), is capable of being viewed in its dual aspect of existence, *bhava*, the essence of existence and *bhāva*, its attribute. Lakshmi says this essence to be *Narayana* and attribute to be Herself; and *Lakshmi-Narayana* is the One Existence, the *Brahman*.

**Brahmins !** Just as Vishnu is all-pervading so also is she."

22. "Among gods, animals and men, the glorious *Hari* is the masculine name and *Lakshmi* is the feminine name. O Maitreya ! there is nothing higher than these.

23.—26. I salute that consort of the Bestower of boons (*Varadavallabha*) who by being the Beloved of God, previous to their having recourse to her Lord occupies, of Her own accord, the position of mediatrix to men,—to men that are solely addicted to sinful deeds and are for a long time unworthy and promotes affection, mercy and such other feelings in Her Lord, who at the time of His becoming the means fosters knowledge, energy and other attributes in Him, who for the enhancement of the enjoyments of the freed augments the qualities of beauty, &c, who is endowed with the three capacities of (*upāyatva*, being the means, *upēyatva*, being the end, and *purushakārātā*, being the mediatrix), and who dwells in a lotus and is the ruler of the whole world.

27. "Similarly one shall worship by their respective mantras Bhūmi and Nila and other innumerable consorts and the important of the eternal (*nityasuris*).

28. "One shall worship with retinue the minister of Vishnu, Senesa (the commander of the hosts), under the sway of the rod; in whose hand lies the world; which is of the nature of intelligence and non-intelligence (*chit* and *achit*).

29. In due order, one shall worship the eternal, Ananta, Garuda, and a host of others with their retinue ; the weapons, disc, &c ; the consorts of God ; the attendants of Lakshmi, Sútravati and others ;—all these and their retinue.

30. Those gods, who, having casually gone to the temple of Vishnu, serve Him, ought not to be worshipped by *mumukshus* unless they are ranked in the order of the eternal,

32. And what Vishnu says to the attentive Vishvak-sena regarding those in particular that are unworthy of the worship of *mumukshus* is as follows :—

33.—38. Whoever is of super-human dignity and goodness, is especially favoured by the goddess of fortune, is devoid of love and hatred, and is by himself strong and powerful—know carefully every one of these to be portions of My spirit for the purpose of My work. Such persons as these, who are governed by Divine manifestation, are all of them individual souls (*jivātman*s) and therefore they ought not to be worshipped by the Vaishnavas.

39—40. They are merely entered into, O limitlessly glorious one ! by My spirit on purpose, and O Sapient one, they are all unworthy of worship by reason of its being incongruous. And they, even though dwelt in by me, do, indeed, partake of the nature of *jiva* and are possessed of egotism.

41—42. Those manifestations who, on account of being largely parts of my spirit, are important, who have not given up their own true nature and who are Divine and are of superhuman bodies, and have arisen like one light from another for the protection of the world—those, O Senesa, are indeed worthy of worship for the sake of crossing the ocean of *samsāra*.

45. “O tiger of men! Other deities who to the sages are not proper objects of resort—all of them are impure; for the Devas and other gods are sprung from *Karma*.”

(To be Continued.)

## CHAPTER VII.

### ON SERVING THE VIRTUOUS.

1. For the removal of doubt in what we have learnt and for mutual enlightenment, sages (*sadhus*) should be sought; for, the virtuous are the cure of attachment.

2. Bhagavan Vyasa (illustrious) says regarding the remedy for the renunciation of sense-objects as follows :—

“By all means attachment is to be given up. If it is not possible to give up, *sadhus* should be sought after; for, the virtuous are the cure of attachment.

3—4. Whenever a doubt arises as regards one's own conduct and action, approaching with humility such sages (*vipras*) as have well deliberated, and are perfect and steady in the path of virtue, one shall learn the solution. Whatever course of conduct they pursue in the particular case in view that course a virtuous man shall (in his case) adopt.

5. Sages ought to be sought even though they do not give a single instruction. For, even what they spontaneously talk become *Sastras*.

6—7. Saunaka says about the visiting of *sadhus* by virtuous men as follows :—

“The place where a holy man (*bhagavata*) lives, even though it be a long way off, should be resorted to and the holy man seen even though with exertion, for, therein lives Hari (God).”

8. “Visiting the *sadhus* is a meritorious act; for, are not the *sadhus* sacred? A holy object yields fruits in course of time but the intercourse with *sadhus* forthwith.”

9. Bhagavan Suka says that praising the qualities of

the virtuous is, as it were, the fruit of knowledge long acquired, in the following terms.

10. "No fruit has directly been proclaimed by the sages to persons whose learning is one of long labour, therefore is (advised) the constant thinking of the qualities of those in whose heart is the lotus-feet of the lord (*Makunda*)."

11. "By the good, the sages that have come to their house ought to be specially worshipped with kind words, with offerings of water to the hand &c., and with agreeable food in a fit way.

12. "One shall not wash the feet (of a guest) in a vessel made of bell-metal, is the injunction of the *Smritis*. Therefore in other vessels like the mud ones, shall one wash. And Bhagavan Suka says as follows:—

13. "Those houses that are destitute of holy water from the feet of spiritually great men, even though these be not devoid of all sorts of riches, are verily the trees (sandal) which are the abode of serpents.

14. "The adoration of the holy-water from the feet of the devotees of God, is determined by the wise to be the atonement for all sins.

15. "This water is to be received on the head, as well as on the limbs and eyes and other members of the head. It is to be taken in the same way as the *soma* Juice where there is not the religious ceremony of sipping (*achamana*).

16. "O holiest of the twice-born! if the water of the feet of Vishnu as well as of the *bhaktas* of Vishnu be drunk no ceremony of sipping should be practised as (is done) in the case of the *soma*-Juice."

17. Lord Krishna washing with his own hands the feet of the guest, Narada, in the houses of all his beloved (*Gopis*), drank the holy water of the feet of that sage.

18. For the promotion of the knowledge of one's subserviency to God (*Seshatva*), in one's house one shall, atten-

ded with the consciousness of their tripleness\* (*prapya*; object of attainment; *prapaka*: the means, and *Seshi*: appropriator), gratify the Vaishnavas with repasts which are to their liking and are in consonance with the *Sastras*.

19. After they have finished eating a truly pious man should eat the remnant. For those virtuous men who eat the leavings are liberated from all sins.

20. The conversation and such other intercourses with them, the Lord has mentioned in the *Pancharatra-Sastra*:—

“What the twice-born, who ride the chariot of the Vedas and wield the sword of knowledge, shall utter even in sport—that is considered as the highest ethics (*dharma*).”

21. “The Vedic scholars know those alone to be *dharma-Sastra* (codes of law) that are the practices of men who have taken refuge with Vasudeva.”

22. Men are rendered pure by the mere sight of the *Vaishnavas*, but not so much by holy places. Sounaka says as follows:—

23. “O King! a being is not made so holy even by thousands of holy waters as by the mere look of *Vaishnavas* cast as if in sport.

24. Residing within a cage of the flames of fire is commendable and not the torment of association with men who are averse to the thought of *Souri* (God).

25. Great sage! I am the slave of those that touch the *Bhagavatas* (the godly) with their limbs, even sit near (them), see (them) even, and hear (them).

26. With the good alone one should live, with the good one should associate, also with the good quarrel and make friendship; but with the wicked nothing whatever shall

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\* *Trividha-Tyaga* is another variant of *Trividha-tyaga*. In that case the meaning is ‘preceded by the threefold renunciation’, of *Phala-sanga-kartri* (fruits of action, attachment and the claiming of agency.)



one have to do.

27. As Yayate\* having fallen among the good regained his own position from there, even so one falling among the good does not get embarrassed.

#### CHAPTER VIII.

### ON THE DETERMINATION OF KARMAS FROM AMONG THE PRESCRIBED.

1. The determination of the duties of a *Prapanna* from among those prescribed is dealt with at large :—

2. The obligatory duties prescribed in *Sruti*, *Smriti* and other Sastras ought to be performed. For the Lord of Lakshmi says “*Sruti* and *Smriti* are my own commands.”

3. A *Prapanna* shall also perform what is specially prescribed to him in the *Pancharatra-Sastras*; that is, shall always do knitting garlands and such other works of God (*Sripati*).

4. Among those prescribed the determination of the duties of one practising *Nyasavidya* (the science of refuge-seeking), as said by Lakshmi in her own *Tantra* to the interrogating Indra, is as follows :—

5. One who has renounced expedient and detrimental actions (*upayapaya*) and has followed a medium course and who resolving that God will protect him, has laid down all

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\* The allusion is to the story of the Mahabharata. When Yayate the celebrated king of the lunar race, the son of Nahusha, was reaping the fruits of his merit in the Svargaloka, blinded with pride he one day used vile language towards the sages, which destroyed his *punya* and led his fall through a curse from Indra. But by the favour of the king of gods he fell among the sages called *ashtakas* and by their grace regained his lost position.

that one can claim as one's, shall recognise as the Protector, that God of gods, the Supreme Being.

6. What course is it, mother! (*ambike*) that is midway between detrimental and expedient *karmas*? All actions rest solely on the quality of being expedient and detrimental (*upayapayata*).

7. On the acceptance or the denial of prohibitory and mandatory injunctions (*sastras*), is clearly seen the expedient and detrimental naturedness of *karmas* (rites).

8. Know, O king of the Devas! the mysterious course of *karmas* to be threefold. And learn from me the same classification (as it arises) from the prohibitory and mandatory injunctions.

9. Some are the means of producing evil (detrimental and some the means of accomplishing an object (expedient), while some other *karmas* are taught for the remedying of evil (expiatory).

10. The classification of karma into three groups should thus be known by those that have the *sastraic* eyes. The first two groups designated the detrimental and the expedient (*apayopaya*), shall one relinquish.

11. The third group which is for the remedying of evil is of two kinds. Some are of the expiatory nature and destroy the evil that has already arisen (*prayaschittātmaka*). This portion, like the previous groups, a wise man shall not practice.

12. (Other *karmas*) which in being done do not happen towards any benefit whatever but in not being done (happen) towards evil—such *karmas* one shall surely practise.

13. This is that Vedic course of conduct which is midway between the detrimental and expedient ones. Remaining in this shall one reach *Janardana*, the Lord of the universe, (*jagannatha*).

14—16. This is what has been taught here : such groups of actions as injuriousness, theft, &c., are the detrimental *karmas* which are the means of producing evil ; the *kamyakarmas* or the *karmas* performed with a view to some particular worldly object and future fruition, are those that are the means of accomplishing some object (expedient), such as, building temple and other worldly acts, as also *Sankhya*\* *yoga*† and other means (for securing

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\* *Sankhya* : The system of philosophy attributed to the sage Kapila. This philosophy is so called because it 'enumerates, in order, twenty five *Sattvas* or verities, beginning with *prakriti* or *pradhana*, the primordial matter ; and its chief object is to effect the final emancipation of the twenty fifth *tattva*, the *Purusha* or soul, from the bonds of worldly existence—the three miseries of life—by obtaining a correct knowledge of the twenty-four other *tattvas* and by properly discriminating the *purusha* from *prakriti* and its products. It regards the whole universe as a development of this innate principle called *prakriti*, while the *purusha* is altogether passive and simply a looker on, untainted, unaffected, pure and perfect. It agrees with the *Vedanta* in being synthetical and differs from the analytical *Nyaya* or *Vaisesika*, but its great point of divergence from the *Vedanta* is that it maintains two principles which the *Vedanta* disapproves and that it does not admit God as the creator and controller of the universe which the *Vedanta* affirms.

† *Yoga* : The system of practical philosophy attributed to Pantanjali who appeared to have given it first a systematised form, which is only another form of the *sankhya* philosophy though practically reckoned as a separate system and differs from it in admitting a twenty fifth principle, God. The chief aim of this philosophy is to teach the means by which the individual soul *jiva* may be completely united with the supreme spirit by isolation from matter and thus secure absolution ; and abstract meditation is laid down as the chief means of securing this end. The word *yoga* from the universality of the science came to be

future fruition). Similarly the expiatory karma (*Prayaschitta*) is of two kinds; one is *chāndrāyana* and such other penances destructive of sins already committed, the other, *sandhya* (the morning, noon and evening prayers), worship and such other (obligatory *karmas*).

17—18. Of these, injury and other detrimental *karmas* (*apāya*), building temple and other *kamyakarmas* (performed for some particular object and with a view to future fruition, *Sāṅkhya* and other expedient *karmas* (*upāya*) and also *Chandrāyana* and other expiatory *karmas* (*prāyaschitta*)—all these, one shall not, at any time practice.

19—20. Those *karmas* (rites) which are mentioned as remedying future evil, such as *sandhya* (the morning, noon and evening prayers), *archana* (worship) *panchayagna*\* (the five sacrifices) and such others as are honoured by those that are desirous of freedom (*mumukshus*), and the occasional one's such as, the oblation consisting of first fruits at the end of the rainy season (*āgrāyana*), the parting of the hair (*Simantonnayana*) &c., and also such others as consecrating the fire (*agnyadhana*),—all these, ought to be done by the twice-born (*dvijas*) if they have a right to them. But those *Karmas* that are known as the forbidden (*nishiddha*), those done for some gain (*Kāmya*) and those that are the means for securing some future fruition (*upāya*), these others one shall not perform.

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applied to any practical science or method for realising an ideal; thence to a portion or even a member of it. In this sense is affixed to several other words, where it indicates the method of leading to the ideal indicated on.

\* *Panchayagna*: The five devotional acts or worships which every house holder, especially the twice-born, has to perform every day. They are *Bhutayagna*, *Manushya-yajna*, *Pitriyajna*, *Devayajna*, and *Brahma-yajna* which are collectively called 'the five great sacrifices.'

21. Should an occasion arise, one shall perform that *prayaschitta* (expiatory rite) which is specially prescribed to a *Prapaṇṇa* by Lakshmi in *Lakshmitantra*.

22. This (special) teaching of the *Pancharatra-Sastras* being observed only once, shall surely enable a man to cross *Samsara*. In case of his being attached to the expedient and detrimental *Karmas* (*upayapaya*) he loses in faith or fixity.

23. When there is an overflow of evil then alone shall one perform an expiatory rite (*prayaschitta*). This *prayaschitta* is that special one 'that he shall again seek refuge with God.' Even in the case of accepting the expediency of beneficial rites, the same is the remedy,

24. When an occasion for *prayaschitta* arises, whatever may be the sin that gave rise to it, one shall seek refuge with me alone, the Consort of the God of gods.

25. Therefore whatever may be the sin of a *Prapaṇṇa* brought on either by negligence or by intention—all these, this *Saranagati* (refuge-seeking) alone removes at once.

26. That fool who, even knowing the loss of position in detrimental rites (*apaya*) (willfully) performs them,—to him there shall be only the enjoyment of those *karmas* and no atonement even by this (*saranagati*).

27. From the pride that one is a *Prapaṇṇa* one shall not commit excess of sins. The fool, even while being conscious of performing detrimental *karmas*, falls down.

28. The wise do not at all commit (such deeds) If through ignorance or mistake, they do any, getting a lucid state of mind they burn them all with the fire of knowledge.

29—30. In this connection Bhagavan Krishna says to the attentive Arjuna :—

"As a fire well-kindled reduces the fuel to ashes so, to ashes, the fire of knowledge reduces all actions?"

31. To the sages whose minds are purified by the trust in the knowledge of God, the knowledge of God mentioned in the *Sastras*, is the atonement for all the sins committed by them.

32. Only as much accomplishment there is to a person as the degree of faith in him. The efficacy of faith cannot be measured as 'thus much'.

33. An intelligent man shall always obey the approved customs mentioned in the Vedas. With reference to the transgression of the Vedic course of conduct what is said in the *Pancharatra-sastras* is as follows :—

34—35. " For the non-lapse of *dharma*s, for the preservation of the race, for the protection of the people, for the establishment of the moral-laws (or fixity of usages), for the pleasure of myself and Vishnu, the God of gods and the Wielder of the bow *saranga*, an intelligent man shall not transgress the Vedic usage even mentally.

36—37. " As the favourite of a king destroying a channel inaugurated by the king, even though he be indifferent towards it—a channel which is of public use, which is beautiful and which sustains the growth of many plants—shall be impaled on a pike, so a person having violated the usage established by the Vedas, even though he be dear to Me ceases to be my beloved on account of the transgression of My command.

38—39. With reference to these *karma*s, a wise man shall give up the idea of perceiving in them the means to an end. But remaining in his own caste and order of life, suitably to place and time he shall perform only those *karma*s agreeable to God that have been specially prescribed to him.

## PRAPANNAPĀRIJATA.

(Continued from page 302.)

### CHAPTER IX.

#### ON THE KARMAS THAT OUGHT TO BE RENOUNCED.

1. Of the worldly and Vedic *karmas* those that ought to be renounced by the *Prapannas* are here described. One shall always shun what is incongruent with one's own status, place and time.

2. What is particularly mentioned by Manu and others as contrary to caste and order of life and what is said in the *Pancharatra-sastra* as inconsistent with one's own duty, shall one not perform.

3—4. The reverential going from left to right, keeping the object of circumambulation to the right, round a place where the four roads meet, a tree, an auspicious object and such other acts which are destructive of sins to men, all those acts that are sanctioned by the general *sastras* but are contrary to the special ones, and the *karmas* yielding the enjoyments of both the worlds *i. e.* performed for some particular worldly object and future fruition (*kāmya*), all these the prince of men devoted to one object only (*parama-kānti*) shall not do, as also wearing marks and other tokens which are prescribed in the general *sastras* but are contrary (to the practices of a Vaishnava).

5. Singing, dancing &c, which are enjoined by the special *Agama-sastra*—all these shall a Vaishnava do. Yama and Sounaka have thus declared :—

6. “O the purest of men! except the singing of God, no other song of words should be sung by a Brahmin. Therefore (if other songs are sung) sin has been committed by you.”

7. Singing of Vishnu, composing songs on Him and dancing, O Brahmin ! ought to be specially done by those born of the Brahmin caste, like the obligatory *karmas* (*Nitya Karma*).

8. The birds of great sins which inhabit the bodies of men who dance in the presence of God are scared away by the clapping of hands &c.

9. A Vaishnava shall not give up the mark of the disc of Vishnu and such other tokens which are mentioned in the special *sastras*, on account of the superiority of a special rule.

10—11. Owing to sparseness of followers in the world, owing to the quality of being an easy means, from the weightiness of the result and also from construing otherwise the authorities (for *prapatti*) with the help of specious reasoning, some disregard the expediency of *Prapatti* for the accomplishment of freedom.

12. They who are wicked and foolish, are deemed the vilest of men. Robbed of their knowledge by *Maya* (illusion) they have betaken themselves to demoniac nature.

13. Those sinners at the time of birth whom—Vishnu *satva* shall not glance at, but Brahma or Rudra shall look at as being covered with passion or darkness, with such one shall not speak. For, with the unrighteous, one shall not have any intercourse whatever.

14. Manu has said the *Sastras* of the vain questioners of cause to be vulgar and forbids intercourse with them even by mere speech.

15. Those *smritis* which are contrary to the Vedas, and those low cults which are sophistical, all these are useless after death ; therefore, indeed, they are considered as resting in darkness (low ideas).

16. One shall not honor even by speech heretics who practise impious acts, who are impostors in 'cat-like obser-



vance,\* and who are religious hypocrites behaving like the crane.†

17. A Prapanna shall not practise any such (*karmas*) acts whatsoever by which hindrance arises to *Prapatti*.

18—21. Honoring deities other than God except in the established usages of daily work, following other means than *Prapatti*, and malice towards holy men, too much indulgence in sensual objects, reviling and otherwise acting in any such way towards Lakshmi, the Lord of Lakshmi and their attendants, and remorseless conduct as long as the body exists, egregious sins devoid of *prayaschitta*-all such acts also a *Prapanna* shall not do.

22. In case there is any connection with these to the good, and if repentance sets in, they shall, then, perform *prayaschitta* both privately and publicly.

23. To a repentent *Prapanna* there is authorisation to *prayaschitta* only in private. Thus has Lakshmi said to the

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\* *Baidalavrata*. "Catlike observance," concealing one's malice or evil designs under the garb of piety or virtue. The allusion is to a characteristic story of a cat which after infusing confidence into the rats by a show of assumed piety, tries to destroy them by carefully preying on the stray ones. Manu gives the following definition of a *Baidalavratika*. "One who vaunts his piety by carrying the flag of righteousness, who is always malicious and who is a religious hypocrite, deceiver of the world, fierce as a beast and a traducer of all, is known as a *Baidalavratika*."

† *Bakavritti*. "Cranelike conduct," religious hypocrisy. The reference is to the act of a crane which under the pretence of sleep watches the fish passing through an aqueduct till a big one passes when it suddenly pounces upon it. Manu defines a *Bakavratika* thus:—"He is a *dvija* (twice-born) acting like the crane who (like a *yogi*) has a downward look, who is false and cruel, who is always bent on securing his own interest who is a rogue and who is falsely modest.

questioning Indra.

24. In the ways of yore secrecy has been pointed out to a *Prapanna*. Implying the same idea the words of Parasara are as follow.

25. "To a person in whom repentance sets in when a sin is committed, the remembering of God alone is mentioned as the highest atonement (*prayaschitta*)."

26. "O Maitreya! Swayambhu and other sages have spoken of *prayaschitta* to be of the same degree as the sin (proportionate to), a severe one for a great sin and a light one for a slight sin."

27. "All *prayaschittas* are of the nature of austerity (*tapas*) and rite (*karma*). Of all of them the constant remembering of Krishna (God) is the highest."

28. That those rites which are done in a sacrifice either from negligence or from deviation from the right course become perfect by the remembering alone of God, is the teaching of the *Srutis*.

29. To him who is devoted to the meditation on God, expiatory rites (*Kriyas*) end with the setting in of that meditation; but to a foolish unbeliever those of ten year's duration are enjoined.

30. As the expiatory rites which ought to be done (*kartavya*) are prescribed to be of twelve years duration only to an atheist, by thus distinguishing the subject, there can be no confusion of the 'severe one' and the 'light one.'

31. "The purification that arises to a soul (*Kshetrajna*) from the knowledge of Isvara (the Lord) is considered the highest." By Yajnavalkya who thus has said, is also described the purification of the soul that arises from a knowledge of the relation of the appropriated and the appropriator (*seshaseshu*) that exists between the Soul and God (*Atman* and *Isvara*).

32. Even though a person be much addicted to sin,

meditating on God for a moment he becomes anew an ascetic (*tapasvin*) and the purifier of the pure who sanctify by their presence those persons that sit with them in the same row to dine (*panktipavana*).

33. Whether he be holy or unholy or even has fallen into all sorts of undesirable states of life, that person who shall think of God, becomes pure both internally and externally.

34. To such men, meditators on God, mentioned by Sounaka and others who feel repentance when a sin is committed, their expiatory rites end with the setting in of that meditation (*i. e.*, on God).

35. A *Vaishnava*, only giving up association with those that are devoted to other deities than God and also with those that are devoted to other means than *Prapatti*, shall live with the *prapannas*.

36. A virtuous man (*sadhu*) shall not resort to a fool, nor a *guru* shall teach a fool. For, he who betakes himself to an ignorant person enters the darkness; and the knowledge that is given to a fool is seed sown in a barren, saline soil.

37. The *guru* and the disciple shall not at anytime bear malice towards each other. Of these he who is maliciously inclined falls from the path of freedom.

38—39. No person shall have recourse to God (*Hari*) with a *mantra* uninstructed by a *guru*. From cupidity a disciple shall not reproach a righteous *guru*. An intelligent man shall not appropriate anything without offering it to his *guru*. A good *Vaishnava* shall relinquish all those that hate his *guru*.

40—41. In a temple of Vishnu a *Prapanna* shall not commit spitting, and such other defilement; shall not wash his feet; nor walk between God and the altar; nor enter God's temple by any passage which is not intended as a regular

door way.

42—43. A Vaishnava shall never enter clothed in a blanket of blackwool; nor in a temple of Vishnu perform any other work but the lighting of lamps &c, the knitting of garlands and such other services of God.

44. He shall not salute any other deity, nor contemplate any other deity; he shall not go up into any other temple nor enter any other sanctuary.

45. In the Varahapurana thirtytwo offences against God are especially considered. A Vaishnava shall abstain from them.

46. A Vaishnava shall not get, on his own behalf perfumes, flowers, also clothes, jewels, animals, houses and other objects of enjoyment.

47. The idea of subserviency should not be entertained in one's own sons &c, who are the manifestations of the glory of God (Vishnu). For a wise man shall always shun the feeling of *meum* (*mamata*).

48. An *Ekanti* (one who is devoted to one object) should not be designated with the appellations of Village, family &c, but he should be called by the names of Vishnu. For, his all is that Vishnu.

49. As of a river which has entered into the ocean all names are but the names of that ocean, so of an *Ekanti* who has completely surrendered himself to Vishnu.

50. He shall not also do crossing the shadows of the holy sages and such other acts. He shall always remain with spiritual men and shall avoid dispute with them.

51. The Vishvakṣena Saṁhita of Pancharatra Agama thus enjoins a *Prapanna*. He shall not evince taste for an unvaishnavic look or love to an unrighteous *sastra*.

52—53. He shall not take a false oath, nor consult (astrologers &c.) for good and evil. With base *mantras* he shall not effect extraction of poison, exorcism of devils and other evil spirits and the cure of all diseases.

54. He shall not wear matted tresses, also he shall not wear ashes. He shall give up for life all heterodox marks.

55. My idea is that wherever the Vaishnavic course of conduct approved of by wise men is in vogue, in any such place shall he always live and not elsewhere.

56. Any how for the sake of livelihood one shall not follow the ways of the world. Occupying that profession which is to the approval of the good and is consistent with place and time, he shall not, out of temptation, resort to vulgar means.

57—58. Bhagavan Vyasa has, in this connection, pointed out what ought to be rejected by the virtuous :—

“There is no *moksha* to him who takes delight in the science of words (*sabda sastra*) and also to him who is fond of fine habitation ; not to him who is exclusively devoted to food and clothing ; nay to him who is bent on captivating the minds of people. But to him who is of a retiring disposition, of firm practice, who has withdrawn from the pleasures of the senses, whose mind is devoted to the knowledge of the Supreme Spirit, and who is always harmless, *moksha* is certain.”

59. He shall not welcome death, he shall not welcome life. As the hireling his wage, so shall he abide his time.

60. Mostly those people who have not accomplished the object of their lives shrink from death ; but those who have accomplished their objects await death like a welcome guest.

61. A person shall never pray to Vishnu (God) for any other reward than love (Bhakti) and knowledge (*gnana*) at his feet ; for, by so praying he is sure to go to ruin.

62. If an offence is given to a sage either from negligence or from intention, repentant one shall seek him alone for forgiveness, otherwise there will be no palliation.

63. Even in the case of an offence against God this expiation is unsurpassed. A wise man shall avoid all carnality.

64. Therefore shall a wise man completely renounce the objects of the senses like poison. An ignorant is called a vulgar man of the world but a wise man, a Vaishnava.

65. A wise man shall not do anything with any unwise man. This has been said by the Lord in the *Pancharatra Sastra*, also by Manu and others.

66—67. Therefore a pious Vaishnava shall shun contact with a vulgar man of the world. Intermingling is said to be of eight kinds which ought not to be held with unblushing sensualists;—occupying one bed, one seat, sitting in one row with other people, using one pot, intermixing cooked food, conducting sacrificial rites, teaching the Vedas, intermarriage and interdining.

68. Sins enter into men by conversation, touch and the manner of sleeping, by sitting and lying down together, by the functions of a priest and of an instructor, and by intermarriage.

69. Through conducting sacrifices, through reaching the Veda and learning them, through lying down, sitting and sleeping together, having associated with a fallen man for a year one falls.

70. The delineation of this conmingling (*sankara*) by Brihaspati and, Manu is diverse. But the power of conducting sacrifices and such other intercourses to cause degradation is immediate.

71. To the high souled Vaishnavas who are devoted to the knowledge of self-surrender (*Nyasavidya*) the praise of the low sensualists is declared to be a censure and their censure, praise.

72—73. O worldlings! henceforth you are yourselves and we are ourselves. You are devoted to worldly prosperity and sensual enjoyments and we are devoted to Narayana (God). There can be no intercourse whatever between you and us. You are servants of senses but we are servants of (God) Vishnu.

(To be Continued.)

## PRAPANNAPĀRIJATA.

(Continued from page 324.)

### CHAPTER X.

#### ON THE DAWN OF FRUITION.

1. Vishnu overcome with intense love goes after those that have thus taken refuge with the feet of Vishnu and are designated His life (*Prana*).

2. 'That the wise man is myself, is my creed'. So has been said by the Lord Himself. The high-souled person who, at the end of many deaths and births, by good fortune resorts to Vishnu knowing that he is the all, is very difficult to be met with.

3. It has been said by Bhagavan Vishnu in the *Pan-charatra Sastra* that the satisfaction of a Prapanna in having achieved his object is unsurpassed love to God and the consciousness of His distinction from all.

4—5. He who adopting Vishnu as the means accomplishes another object is said to be the lowest. He who adopting other means aims at the attainment of Vishnu is said to be mediocre. He who adopting the pair of Madhava's feet as the means attains the feet of Madhava (God) is the best qualified, and has here, in this birth accomplished his object.

6. God of his own accord receives on His head all the worship which are made by men whose minds are devoted to one object.

7. Even an atom of offering given with love by the *bhaktas* becomes very great to me, and that offered by a

non-bhakta, however much it be, does not bring about my satisfaction.

8. Here the word *bhakta* in its chief significance ultimately points to a *Prapanna*. In his own *samhita* (*Vishvak-senasamhita*) the leader of the hosts (*senesa*) has said as follows :—

9-10. By the word *bhakti* copious *seva* (devoted service) is mentioned by the sages ; and *seva* is entering into a state of utter lowliness towards one's Lord. Therefore the act of taking pleasure solely in the service of the Supreme is called *Bhakti*.

11-12. Some good men who have their sole refuge in destitution of means, but again are highly fortunate and have chosen Lakshmi as the mediatrix and are desirous of attaining Me alone who is united with Sri, having thus taken shelter with Me, reach me alone.

13. He who does My work, who has no being higher than me, who is free from sorrow, fear and fatigue and who is without any support, without any desire, without any attachment to the external world and without egotism, having taken refuge with Me alone shall cross the ocean of *samsara*.

14. Those that are devoted to good works, that are pure and learned in *sankhyayoga* (the path of knowledge), are not worth even a tenmillionth part of him who is staid in refuge-seeking.

15. And to a person who has acquired the means (of *Prapatti*), the non-clinging and destruction of subsequent and antecedent *aghas* (actions of bondage) which are of the nature of merit (*punya*) and demerit (*papa*), shall happen.

16—17. Properly, all other antecedent *aghas* of a proud *prapanna* (*dripta*), except those that are fit to be enjoyed in the body already begun, desist ; and there shall be no clinging of all other *aghas* except those only that are



intentional, principal, persisting till the decay of the body and are devoid of repentence.

18—19. This import has been specially declared by Bhagavan Vishnu.

“*Bhakti* as the means of accomplishing one's desired object (*upāyabhakti*) is the destroyer of all *aghas* excepting those that have begun to work (*prārabdha*); but *bhakti* as the end to reach (*sādhya-bhakti*) which is greater, is the destroyer even of the *aghas* that have commenced to work.

20. “*Bhakti-yoga* with all its auxiliary parts is here called *upāya-bhakti* (*bhakti* as a means). It shall not destroy the *aghas* begun (*prarabdha*) which is verily the cause of many births.

21. “*Prapatti* which is of the nature of *moksha* is called *sādhya-bhakti* (*bhakti* as an end). This one too which is higher, shall destroy even the *aghas* already begun of the afflicted *Prapannas* (*artas*), but it shall not destroy the *aghas* of a proud *Prapanna* which are to be enjoyed in the body already possessed.”

22. This is what has been said here:—If there is liberation from *prarabdhakarma* owing to the enjoyment of births, then with the help of *bhakti-yoga* shall one be freed.

23—24. “From *karma* which is the root of sorrow I shall liberate you, grieve not.” As it has been thus said by the Lord, also on account of the feeling of grief for the body, there shall be liberation forthwith to an *arta-prapanna* (the afflicted or the unhappy *prapanna*); for *prapatti* is higher (than *Bhakti-yoga*).

25. But a *dripta* (a proud-*prapanna*), as he of his own accord does not feel grief on account of the body possessed (*prarabdha*), is liberated at the end of the body. This is the determination of their time of liberation.

26—30. This *Prapanna*, therefore, solely through the grace of the Lord of Sri who resides within the lotus of the

heart, with ease bursting open the hundred and oneth tubular organ of the body (*sushumna*) and through it immediately rising above, reaching those employed to convey to the other world (*ātivāhikas*) being conducted by them who have kindness to show at every step, through the different stages of the path of light (*archirādi*), and owing to the contact of the hand of the superhuman being (*amānava*) leaving the subtle body (*Sūkshmadeha*), mentally crossing the river *Viraja* (devoid of passion) and marked with holy sandal and other perfumes of *Brahman*, shall attain, in order, (the several states of assimilation with God), living in the same heaven (*Sālokya*), then having the sameness of form (*Sarupya*) and living in proximity (*Samipya*) and finally shall completely obtain intimate union with *Brahman* (*Sayujya*), moving about from world to world and pursuing all desires taking form at will, along with the eternals (*Suris*) he always does the service of chanting *Samaveda*.

31. Or else, as if not brooking the delay caused by the regular path (*archiradimarga*), that God speedily takes away at will a *Prapanna* is also taught by the *Srutis*.

32. The Lord in the shape of the great *Varaha* who is eminent among the mighty, has spoken to His attentive consort, *Bhumi*, words bearing on this subject as follows :—

33—34. “That person who thinks of me, the omnipresent and the unborn, when his mind is in a state of calmness, his body in a state of harmony of the humours, him, I afterwards think of; my devotee (*bhakta*) who is at the point of death like a stock or stone and lead him to the final goal.”

35—43. At any time whatever on account of the harmony of wind and other humours of the body due to the absence of disease when calmness of mind exists, if any man whatever thinks of me who am the great ocean of lordship, excellence of disposition, affection and other good qualities

kindled by Lakshmi, and who am Narayana, the Omnipresent, the unborn and the possessor of body at will,—Me, if he thinks of even once saying ‘O Narayana, than whom there is no other resort, I have taken refuge with Thy feet’, Of my own accord I then think of him who is free from obstruction by other means, who remains steady in that state and who, when death approaches, is like a block of wood or stone, that is, like wood is devoid of the activity of mind in his own body, who has consciousness only when awakened by others but afterwards has an impaired mind, who himself is devoid of the thought of his own good and like his own self by others also—I, the soul of support of my followers, am that *Purusha* (*Person*) who, while his dependents are asleep, remaining steady and bringing into existence all the objects of their desire, is awake for the fulfilment of them. And by way of making known the flow of my grace, without the path of the light (*archiradi*) I shall take this person who is worthy of enjoying my enjoyments, to the highest region, mounting him without any hindrance as much as desired on the shoulder of Garutman.”

44. The servants of Yama with their nooses, being afraid, speedily fall off from the side of a *Prapanna* who is possessed of such glory.

45. As has been said by Parasara and Suka this man is the servant of none whatever : —

“ Seeing his own functionary noose in hand, Yama, indeed, whispers in his ear, shun those that have taken refuge with Madhusudana, for I am the master only of other men and not of the *Vishnavas*.”

46. “O King ! that person who has completely sought refuge with the Teacher of the world (*Lokaguru*), Narayana, the worthy object of resort, is neither a servant nor a debtor of the gods, the sages, the elementals, men and the divine manes (*Pitris*).”

47. A great bridge over the milky ocean of the practices of *Prapannas* has been built by bringing together the poundings of the mountains of *Vedānta*, *Smṛiti*, and such important teachings of great sages and the *Pāṇcharātra*. Those that wish to reach quick the extremity of the ocean of *Samsara* by this route, being released by the store of antecedent and subsequent (*Purvottara*) sinful *Karmas*, they are considered to be completely freed.

48. Wise men who are fearless therefore get into the boat of *Nyasa* (self-surrender) which is without any hole and is able to go to the end, which has for the base-plank the consciousness arising out of the feeling of wretchedness, which is fastened by the nail of faith, which obeys the pull of the tether (*Bandanarajyu*) of prayer, which has the mast of self-surrender (*Nekshepa*) and which enables embodied beings to cross the ocean of *Samsara*.

49. The work known as *Prapannaparijata* has been proclaimed on earth—a work where the desires of the virtuous are met with from all sides.

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