

THE CONCEPT OF TATTVATRAYA ACCORDING TO YATĪNDRAMATADĪPIKĀ AN AUTHENTIC COMPENDIUM OF VIŚIṢṬĀDVAITA

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Abstract

The present paper explains the concept of 'three realities' according to Viśiṣṭādvaita philosophy, expounded in the 17th century treatise named *Yatīndramatadīpikā*. The work faithfully brings out the teachings of tattvatraya by Rāmānuja, in a summarised manner and is considered as the authentic work in Viśiṣṭādvaita tradition. On the basis of the textual study, it has been concluded that knowledge of the three fundamental realities i.e. tattvatraya is very essential as far as Viśiṣṭādvaita philosophy is concerned as liberation dawns on the embodied soul only after their precise knowledge.



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Introduction

The author of *Yatīndramatadīpikā*, Śrīnivāsadaśa (17th century) was a direct descendant in the long line of Sri Vaiṣṇava apostles (please vide colophon of *Yatīndramatadīpikā*)¹. He was a well-known Viśiṣṭādvaitic philosopher who lived in Tirupati, Chittoor district about the beginning of the 17th century. The treatise is divided into ten sections called *avatāras* which are further divided into sub-sections.

Each section is having colophons indicating the completeness of the text composed in simple and lucid style full of meaning, this manual may be said to have no parallel among the works of its class in the system.

In this text, the concept of *tattvatraya* viz. *cit* is expounded in the *avatāraviii*, *acit* in *avatāras* iv-vii and *Īśvara* in *avatāra* ix.

It is a compendious exposition of the teachings of *Viśiṣṭādvaita* in its aspect of metaphysics, moral and religion formally known as *tattva*, *hita* and *purusartha*. The book is called *Yatīndramatadīpikā*, or the Light of the system of Yatīndra or Śrī Rāmānuja.

Tattvatraya according to Rāmānuja

*Viśiṣṭādvaita*² as a well-formulated philosophical system or *darśana* was expounded by Rāmānuja (1017-1137 A.D) on the basis of the correct interpretation of the scriptural statements in his monumental commentary on *Vedānta-sūtras* known as *Śrī-bhāṣya* and also based on the teachings of his preceptors Śrī Vyāsa, Bodhāyana, Guhadeva, Bhārucci,

Brahmanandin, Dramiḍācārya, Śrī Parāṅkuśa, Śrī Nāthamuni and Yā munacārya. In view of this, Rāmānuja is regarded as the founder of the *Viśiṣṭādvaita* system. Śrī Rāmānuja has contributed nine works in Sanskrit on the *Viśiṣṭādvaita* philosophy wherein he has made frequent reference to *tattvatraya*.

Śrī Rāmānuja like other Vedāntins deduces his philosophy from the *Śāstra*'s; but gives a comprehensive and synthetic interpretation of it by recognizing the validity of *Pāñcarātra* as the word of God and accepting the equal value of the teachings of *Rṣis* and *Azhvars* in the scheme of *Ubhaya-Vedānta*. *Viśiṣṭādvaita* accepts the reality of experience in all its levels including dreams and illusions. Its *tattva*³ comprises the three entities, *cit*, *acit* and *Īśvara* which however are inseparable. God is defined as the *śarīrin* or self of souls and matter, as these two live and have their being in Him.

The individual soul is having consciousness and blissful and existent. This is its natural state. In the bound state, the variation in consciousness is due to its karmic effects. The innate consciousness is same for all souls. The variation comes in its attributive consciousness (*dharmabhūta jñāna*). This soul is considered as sub-servient to *Īśvara*, the Godhood, in the sense that it is a part of universal consciousness. Similarly, the insentient objects also forms a part of Godhood. The relationship between them is body-soul relationship i.e. *śarīra-śarīrībhāva*. Just as we are having conscious part of the body and inert part of the body like nails, hair, the non-sentient forms the inert flora and fauna, whereas the sentient beings form the conscious part. The philosophical knowledge consists in clearly understanding the nature of the three entities, *cit*, *acit*, and *Īśvara*, their distinctness from one another and their relations to one another.

These three realities are inter linked and called *tattvatraya* collectively. Of these three, the Supreme Being (*Īśvara*) is called the “higher reality” (*paratattva*); the other two soul and matter are known as “lower realities” (*avaratattva*). *Īśvara* is the supporter, controller and master of both *cit* and *acit*. Just like the soul supports the body, *Īśvara* supports *cit* and *acit*. In other words, *Īśvara* is the soul (*śarīrī*) and both *cit* and *acit* are the body (*śarīra*). Hence the relationship (linkage) among these three realities is called body-soul relationship (*śarīra - śarīrī bhava*). For that reason, *Viśiṣṭādvaita* is also called the *śarīrika śāstra*.

Tattvatraya in Yatīndramatadīpikā

The *Yatīndramatadīpikā*, a manual of *Viśiṣṭādvaita* Vedānta clearly explains the essence of *Viśiṣṭādvaita* in the following words : “ In fact, the quintessence of Vedānta has as its support the unity of Brahman qualified by the sentient and the non-sentient things. With the purpose

of teaching this Brahman as the only reality qualified by *cit* and *acit*, the revered Bādarāyana began his enquiry into the nature of this Brahman as having modes . Thus, Nārāyana, the Supreme Vā sudeva known by the name of Viṣṇu indicated by the term ‘Brahman’ and qualified by *cit* and *acit* is the only reality.”⁴

Form of *cit*

The essence of the *cit*⁵ of *tattvatraya* has been explained by Śrīnivāsadāsa in a very subtle manner. The common characteristics of the individual self and *Īśvara* are self-consciousness, sentiency, selfhood, illumine oneself for oneself.

The term *cit* means knowledge.⁶ It also means “possessing knowledge”. Hence the reality which possesses knowledge is called *cit*. Other names for this reality are *cetana*, *jīva*, *ātmā*, *jīvātmā*, *ksetrajña*, *pumān* and *puruṣa*, (sometimes *puruṣa* also refers to the higher reality *Īśvara*). There are countless *jīvas* in this universe. Each has a body such as a celestial, human being, animal, bird, fish, insect, plant, tree etc. Whatever body the *jīva* occupies, it is different from the body. This fact is brought out by a verse in the *Viṣṇupurāṇa* which states that the *jīva* is not a celestial, human being, animal or plant; the difference in the bodies which the *jīva* occupies are the results of past actions. *pumān na devo na naro na paśur na ca pādapāh śarīrākṛti bhedāstubhūpaite karmayonayaḥ. (Viṣṇupurāṇa - 2.13.98)*

The *jīva* is not only different from the body but also from the various sense organs and mind which vary from body to body. The body and the sense organs will perish but the soul (*jīva*) is indestructible . Bhagavān Kṛṣṇa has succinctly described the nature of the soul in the *Bhagavadgītā*⁷ (verses 2.18 – 2.25). He has said that the soul is indestructible (*avināsinah*), is not born and does not die (*na jāyate mriyate vā*) and is eternal (*nityam*). Weapons do not destroy the soul, fire does not burn him, water does not wet him, wind does not dry him, the soul is not apparently visible, is incomprehensible and unchangeable.⁸

The soul is monadic (*aṇu*). His form is made up of knowledge and bliss. He is self-luminous. He is eternally subservient to *Īśvara*. The *jīva* is always aware of himself and does not require any other external knowledge to know himself. The knowledge which constitutes his form is called *dharmijñanā* and helps him to be aware of himself at all times such as wakeful states, sleep, dream, meditation etc. There is another type of knowledge called attributive consciousness (*dharmabhūta jñanā*) which helps him to know his body and all persons and objects beyond his body. This second type of knowledge diminishes when the soul is embodied (associated with a physical body).

Relationship between *cit* and *Īśvara*

It was explained earlier that *cit* or soul is the body of *Īśvara*. This relation is called *śeṣatva*. A *śeṣa* is one who exists for another person, is totally dependent on him and whose services are intended for the benefit of the other person. The *cit* has no possession of his own. All his possession and powers are endowed on him by the Supreme Being. It therefore follows that the soul (*cit*) exists for *Īśvara*. Sri Vedanta Desika describes the relationship between *cit* and *Īśvara* in three terms besides *śeṣatva*. The soul is supported by *Īśvara* (he is *dhārya* and *Īśvara* is *dhāraka*), controlled by Him (he is *niyamyā*, He is *niyantā*) and dependent on Him (he is *paratantra*, He is *svatantra*). Besides these relationship, there is another loving relationship between *cit* and *Īśvara*. The latter considers each soul as very dear to Him (*hrdayaṅgamah*). *Īśvara* treats each soul as very close to Him as the *kaustabha* jewel worn on his chest (*mani vara iva ś aureh*). *Īśvara* the Supreme Being treats each *jīva* as his son and disciple. This diverse relationship is a cardinal feature of the *Viśiṣṭādvaita* philosophy and is totally different from the other two philosophies of Advaita and Dvaita.

Śrī Pīḷai Lokācārya has identified nine relationships between the supreme *Īśvara* and the soul (*jīva*). They are as follows :

Isvara	Jiva
Father	Son
Protector	Protected
Principal	Subsidiary
Husband	Wife
Knower	Known
Master	Servant
Supporter	Supported
Soul	Body
Enjoyer	Enjoyed

pitā ca rakṣakaḥ śeṣī bhartā jñeyo ramāpatiḥ

svāmi ādhāro mamātma ca bhoktā ca ādya manūditaḥ.⁹

Souls (*jīvas*) fall into three categories as bound (*baddha*), liberated (*mukta*) and everfree (*nitya*) souls.¹⁰ *baddhas* are those who live in this world and continue to be entangled in worldly life. (This category includes animals, birds and plants also). Due to their continued attachment to worldly objects they are repeatedly born in a variety of bodies as a result of

their past actions. *baddhas* can be divided into two categories as pleasure seekers (*bhubhukṣus*) and liberation seekers (*mumukṣus*). *bhubhukṣus* are those who pursue the three goals of *dharma*, *artha* and *kāma*. Among this category, those who pray to the supreme being alone for achieving these three goals are called *bhagavatparas*. Those who seek the assistance of other gods are known as *devatāntara paras*. Even among *bhagavat paras*, there are three types. They are: (i) those who have lost their wealth, prosperity etc. and seek to regain them – *ārtis*. (ii) the 2nd category aspire for wealth etc. afresh having not possessed them before – *arthārtis* (iii) the 3rd category is of those who seek knowledge about their own souls - *jijñāsus*.

The second type of *baddhas* who are known as *mumukṣus* aspire for *mokṣa* only to the exclusion of *dharma*, *artha* and *kāma*. They are always wanting to be liberated and seek the grace of the supreme being to achieve the goals. They are *bhagavatparas* since the supreme being (*Isvara*) alone can grant liberation. Now these *mumukṣus* are sub-divided into two groups : (i) those who adopt the path of devotion – *bhakti*, who are known as *bhaktas* and those who prefer the path of surrender – *prapatti*, who are called *prapannas*. Even among those who follow the path of devotion (*bhaktas*), there are two types, (i) adopting this path as a means to liberation – *sādhana bhaktas*, e.g. sage Vyasa and (ii) adopting this path as an end in itself because this path results in intense experience of the Supreme Being *sadhya bhaktas*, e.g. Śrī Nammālvār. Similarly *prapannas*¹¹ can be divided into two sections : (i) those who seek liberation at the end of their present lives – *dyṛta prapannas* and (ii) those who seek it immediately because they are utterly dis-illusioned with the world and want immediate relief – *ārta prapannas*.

Among *baddhas*, there is another section who seek all the four goals, i.e. *dharma*, *artha*, *kāma* and *mokṣa* from the Supreme Being, *Īsvara*. They are called *ekāntis*. Even among them, there are some who devotedly worship *Isvara* alone and do not even pray for liberation but get immense happiness in serving Him. They are known as *parama-ekāntis* or *paramaikāntis*. Such people are very rare indeed.

Those who seek knowledge about their own souls (*jijñāsus*) reach a state called *kaivalya* which is totally different from liberation (*mokṣa*) and is inferior to it. In the state of liberation, the soul gets a direct experience of the Supreme Being, attains immense bliss and performs eternal service to Him. In the state of *kaivalya*, all that the soul gets is experiencing the soul only and being released from the bondage of the physical body. The followers of the Northern school believe that those who have reached the *kaivalya* stage can also perform

bhakti or *prapatti* and then attain liberation, while the followers of the Southern school feel that those who have attained *kaivalya* would remain in that state only and have no hope of liberation.

Muktas

Those who have been liberated from this world are known as *muktas*.¹² *Mukti* means release. The liberated is one who after accepting *prapatti* as the means, performs all *nitya* (regular) and *naimittika* (incidental) religious duties as ends in themselves, since he regards them as consecrated service enjoined by Bhagavān; who refrains from committing offences against Bhagavan and the votaries of Bhagavān. They will never again be born in this world. They will eternally reside in the Supreme abode, Śrīvaikuṅṭha in the direct and immediate presence of the Supreme Being and enjoy boundless bliss. They will be performing countless services to the Supreme Being. They will not be affected by changes in the material world like deluges (*pralayas*) etc. which mark the end of a cycle of epochs (*yugas*) and others. *Muktas* have the same experience as *nityas* who have always been in Śrīvaikuṅṭha.

Nityas

*Nityas*¹³ or *Nityasuris* are ever-free souls who have never been born in this world and have always remained in the supreme abode since the beginning of creation. e.g of such souls are Ananta (Adiśeṣa), Garuḍa and Viṣvakṣena. The Supreme Being's ornaments and weapons are *nityas* too. The will of the Lord, *Īśvara* is their will also. They sometimes accompany the Lord in His incarnations according to His will or incarnate independently and carry out His wishes. The *Azhvars* are considered as incarnations of *nityasuris*.

Bliss in Śrīvaikuṅṭha

Nityas and *muktas* enjoy identical boundless bliss in Śrīvaikuṅṭha. This bliss consists of four types of experiences, all simultaneous. They are ;

- (i) being in the same world as the Supreme Being (*sālokya*)
- (ii) having the same appearance as Him (*sārūpya*)
- (iii) being near Him (*sāmīpya*)
- (iv) enjoying the same bliss as Him (*sāyujya*)

Further, in the liberated state, *nityas* and *muktas* have the power to go anywhere and their attributive knowledge (*dharmabhūta jñānā*) is total and complete.

Acit

The term *acit* means non-sentient. It is inert (*jada*). Since this reality exists for others, it is called *paraka*. *Acit* is divided into four categories :

- (i) primordial matter (*prakṛti*) and its evolutes.
- (ii) time (*kāla*)
- (iii) attributive knowledge (*dharmabhūta jñāna*)
- (iv) transcendental spiritual matter (*śuddha sattva*)

Primordial matter (*mūla prakṛti*) or *prakṛti*¹⁴ as is usually called is the foundation of all material objects in the universe such as bodies, sense organs, elements and their innate nature. Since it comprises three traits (*guṇas*) viz. *sattva*, *rajas*, *tamas*, it is also known as *triguṇa*. Since it is indestructible but only changing from one form to another, it is known as *akṣara*. Since it is the cause of attachment of the soul to the material world, it is called *avidya*. Since it is illusory (ever changing), it is known as *māyā*. *Mūlaprakṛti* is always subtle in nature. First, it is transformed from the subtle state to the gross state when it is known as *mahat*. From this state, the next stage of egoity (*ahamkāra*) emerges. It is to be noted that egoity is a state of inert matter and different from egoism which is the state of mind of an individual about himself. The *ahamkāra* consists of three sections called as *sāttvika*, *rājasa* and *tāmasaahamkāra*, which are in fact manifestation of the three *guṇas*.

A clear understanding of the various divisions of *acit* is essential as they constitute obstacles to liberation and hence have to be overcome.

Time

Time¹⁵ is an *acit* which is also eternal. It has the same status as *prakṛti*. Time existed even before creation. It is infinite but has no qualities like *sattva*, *rajas* and *tamas*. It is divided into three kinds as past, present and future. When it is associated with seasons, it acquires the name and quality of that season. During summer, when the sun is predominant, we call it hot time and during winter it is known as cold time. In the material world it is divided into various segments such as second, minute, hour, day, week, fortnight, month, year etc. Since this material world extends to the spiritual world (Śrīvaikuṇṭha) and since various celestial and other beings inhabit it, there is a slight difference in the reckoning of time for those beings. What constitutes a month for humans is reckoned as a day for the manes (*pitrs*) or departed souls. What is one year for humans is one day for the celestials (*devas*) like Indra, Varuna and others. Uttarayana is day time for them and Dakshinayana is night for them.

Attributive knowledge (*dharmabhūta jñāna*)¹⁶

It is a non-sentient entity though it has got knowledge (*jñāna*) in its name. It is not conscious or sentient. It is like a lamp which is giving out light but does not know that it is doing so. It is a quality of the soul (*jīva*) and will always remain attached to him. This helps the soul to know his body and all external objects and beings. It will get contracted when the soul is associated with a body which is made of inert matter. It is also restricted due to the fact that the sensory organs and perception are also tainted with *prakṛti*. But there is a possibility of its expansion even in the embodied state by proper control of senses. However, it does not reach its full potential till the bound soul (*baddha*) becomes totally liberated and finds a place as a *mukta* in Śrīvaikuṅṭha. For *muktās* and *nityās*, *dharmabhūta jñāna* is total and complete like that of *Īśvara*.

Transcendental spiritual substance (*śuddhasattva*)

This substance called *śuddhasattva*¹⁷ is a unique kind of spiritual matter which is found only in Śrīvaikuṅṭha. It is therefore referred to as *aprakṛta* (non-*prakṛti*). It does not have *rajas* and *tamas* qualities at all. Further it is totally different from even the *sattva guṇa* found in the material world. The form of the Supreme Being and His consorts, all objects in Śrīvaikuṅṭha such as mansions, gardens, rivers, ramparts as well as the bodies assumed by *nityas* and *muktas* are all made of *śuddha sattva*. The entire Śrīvaikuṅṭha is thus made of *śuddha sattva*. The bodies assumed by *Īśvara* during His incarnations are made of *śuddha sattva*. So are His images and those of His consorts in temples installed after due consecration. Though it is luminous, it is still classified as *acit*, since it lacks sentience or consciousness.

Īśvara

*Īśvara*¹⁸ is the higher Reality, supporting, controlling and the master of the other two realities, *cit* and *acit*. He is worshipped in every religious act, the bestower of all fruits, the sustainer of all, the cause of all effects and has everything except Himself and His consciousness as His body. The term “*Īśvara*” is a derivative word, just like *Viṣṇu* and *Nārāyaṇa*. *Īśvara* means “one who possesses *aiśvarya* which is wealth”. What is this wealth? It is a combination of both the eternal world (*nityavibhūti*) and the created world (*līlavibhūti*, which is the area of the *Īśvara*’s pastimes). *Nitya* means eternal, *vibhūti* means glory or prosperity and *līlā* means play. It is held in the *Upaniṣads* that the Supreme Being willed the creation of the universe for his pleasure. The *nityavibhūti* is the abode of *Īśvara* in His transcendental (*para*) form and also of the eternally free and liberated souls (*nityas*

and *muktas*). The *līlāvibhūti* houses the bound (unliberated) souls i.e *baddhas* in their various bodies, human beings, animals, fish, birds, plants, insects etc.

Īśvara's triple relationship

Śri Vedanta Deśika describes the relationship between *Īśvara*, *cit* and *acit* in a succinct way when he says that He is the supporter, controller and master of both of them, i.e He is their *dhāraka*, *niyantā* and *śesī*. This relationship leads to the fact that the Supreme Being is the universal soul (*śarirī*) of both *cit* and *acit*.

Īśvara's form, nature and qualities

Īśvara is all pervasive (*vibhu*) unlike the soul who is monadic (*aṇu*). His form is brought out through five terms, i.e eternality (*satyatva*), form made of knowledge (*jñanatva*), pervasiveness i.e not being limited by place, time object (*anantatva*), boundless bliss (*ānandatva*) and being totally free from any blemishes (*amalatva*). These five descriptive terms fully describe *Īśvara* and are called “*svarūpa nirūpaka dharmas*”.

Īśvara is also known as *Bhagavān*, i.e one who possesses *bhagas*, positive attributes. He possesses supreme knowledge (*jñāna*), supreme strength (*bala*), supreme lordship (*aiśvarya*), supreme virility (*vīrya*), supreme potency (*śakti*) and supreme splendour (*tejas*). Since *Īśvara* has all the six qualities, He is called *Bhagavān*. These qualities are referred to as “*nirūpita svarupa viśeṣaṇas*”.

Īśvara is totally independent (*svatantra*). He needs no assistance from any other deity for His triple actions of creation are (*sr̥ṣṭi*), protection (*sthiti*) and dissolution (*samhāra*). He is the material cause¹⁹ (*upādāna kāraṇa*), the instrumental cause (*nimitta kāraṇa*) and auxiliary cause (*sahakāri kāraṇa*) of the universe. These three functions can be explained through an illustrative simile. To make an object like a pot, mud is the primary material need. Hence mud is the *upādānakāraṇa* of the pot. Then there should be a potter to shape the mud into a pot. He is *nimitta kāraṇa* and thirdly there should be a wheel to rotate the mud before it becomes a pot. The wheel is *sahakāri kāraṇa*. While in the case of transforming the mud into a pot, three different objects are needed, *Īśvara* alone is capable of performing all the three roles. Hence He is all the three causes rolled into one. Further, when mud becomes a pot, it changes form. But, in the case of *Īśvara*, when He creates the universe, He remains unchanged. Hence it is said that He creates the universe out of His will alone. Since He is Supreme and independent, He is usually referred to as *Paramātmā*.

Īśvara has got a divine (*aprākṛta*) form which is made of transcendental spiritual matter (*śuddha sattva*). The *Upanisads* says that He is present in the transcendental form (*para*) in

Śrīvaikuṅṭha in the cosmic form, the milky ocean and in the orb of the sun. In the *para* form, *Īśvara* receives the services of both *nityas* and *muktas*. In the cosmic form, He is available for personal worship by Brahmā, Śiva and other lesser gods and for hearing their prayers. In the third form, He is contemplated by devotees on earth who are striving for liberation.

Īśvara alone can grant liberation to aspiring devotees on earth. In view of this, He is called the *siddhopāya*. Some action on the part of the aspirant for liberation is needed to get *Īśvara* assist him in the process of liberation. These actions are having recourse to the path of devotion (*bhakti mārga*) or surrendering to Him (*prapatti* or *saraṅāgati*).²⁰

Though *Īśvara* is compassionate towards all, He is strictly impartial²¹. He endows each soul in the universe with a body and sense organ strictly in accordance with the soul's previous merits and sins and also rewards him according to his desires. He grants wealth and self-knowledge to those who seek these attainments. He is open to surrender by all living beings when they seek liberation as their goal.

Conclusion

Yatīndramatadīpikā expounds the *tattvatraya* concept (in the light of *Viśiṣṭādvaita*) as the ultimate. It summarises how matter and individual self are absolutely dependent on *Īśvara* for their existence, their dependence being similar to that of body upon self. *Īśvara* is substance and the world of matter and self form his inseparable attributes. The text brings out in a very precise manner why this system is called *Viśiṣṭādvaita*, wherein the attributive elements (matter and self) and the substantive element (*Īśvara*) form a synthetic unity.

While a bound soul is getting liberated, it is required to realize the three realities. There should arise the knowledge of the three fundamental realities, when the liberation dawns on the embodied soul who desires salvation.²²

Even the Supreme Lord, who desires the liberation of all waits for this birth of desire in the embodied soul.

¹*Yatīndramatadīpikā*, colophon, इति श्रीमद्वाधूलकुलतिलकश्रीमन्महाचार्यस्यप्रथमदासेन श्रीमद्वेङ्कट गरिनाथ

पदकमलसेवापरायणस्वा मपुष्करिणीगो वंदाचार्यसूनुनाश्रीनिवासदासेन वर चता यतीन्द्रमतदी पकाख्या शारीरिकपरिभाषा ।

²*Ibid*, 1.1, श्रीमन्नारायण एव च द च् व शष्टाद्वैततत्त्वं भक्तिप्रपत्तिभ्यां प्रसन्नः स उपायः, अप्राकृतदेश व शष्ठः स एव प्राप्य इति वेदान्तवाक्यैः प्रतिपादयतां श्रीव्यासबोधायनगुहदेवभारु च्छहमनन्दिद्र मडाचार्य्य श्रीपराङ्कुशनाथ यामुनमुनि यतीश्वर प्रभृतीनां मतानुसारेण बालबोधार्थं वेदान्तानुसारिणी यतीन्द्रमतदी पकाख्या शारीरिकपरिभाषा महाचार्य्य कृपावलम्बिना मया यथामति सङ्ग्रहेण प्रकाश्यते।

³ *Sri-bhāṣya*, I.I.I, अ चद्वस्तुनः चद्वस्तुनः परस्य च ब्रह्मणः भोग्यत्वेन भोक्तृत्वेन च ई शतृत्वेन च स्वरूप ववेहमाहुः काक्षचन श्रुतयः I

⁴ *Yatīndramatadīpikā*, X-XXII, वस्तुतस्तु वेदान्तानां चद चद् व व शष्टाद्वैततत्त्वम् एकमेव ब्रह्म इति तात्पर्यम्, अत्त एव चद चद् व व शष्टम् ब्रह्म एकमेवेति मत्वा भगवान् बादरायणः – ‘अथातो ब्रह्म जिज्ञासा’ इति उपक्रम्य तदेव सप्रकारं निरु पतवान् अतः चद चद् व व शष्टः ब्रह्मशब्दवाच्यः वष्णवाख्यः परवासुदेवो नारायण एवैकम् तत्त्वम् इति व शष्टाद्वैतवादिनाम् दर्शनं इति सद्मम् I

⁵ *Ibid*, VIII.I, अथ जीवो निरूप्यते। प्रत्यक्त्वचेतनत्वात्मत्वकर्तृत्वादीनि ईश्वरजीवसाधारणानि लक्षणानि। प्रत्यक्त्वं नाम स्वयमेव स्वस्मै भासमानत्वम्। चेतनत्वं ज्ञानाश्रयत्वम् आत्मत्वं शरीर प्रतिसम्बन्धित्वम्। कर्तृत्वं संकल्पज्ञानाश्रयत्वम्।

⁶ *Brihadāranyaka Upaniṣad*, V1.V.XIII, अयमात्मा अनन्तरोऽबाहयः क्रत्स्नः प्रज्ञानघन एव।

⁷ *Bhagavadgīta*, II.18-25.

⁸ *Ibid*, II.23 – *nainam chindanti*, II.25 – *avyakto ayamacintyoyam avikaryo ayam ucyate*.

⁹ *Ashtadasarahasyam*, 11th Rahasyam.

¹⁰ *Yatīndramatadīpikā*, I.IV जीवस्त्रि वधः – बद्धमुक्तनित्यभेदात्। बद्धो पर्द व वधः – बुभुक्षुमुमुक्षुभेदात्। बुभुक्षुर्द व वधः

अर्थकमोपरो धर्मपरश्चेति। धर्मपरो द् व वधः – देवतान्तरपरो भगवत्परश्चेति। मुमुक्षुर्द व वधः – कैवल्यपरो मोक्षपरश्चेति। मोक्षपरो द् व वधः – भक्तः प्रपन्नःश्चेति। प्रपन्नो द् व वधः – एकान्ती परमैकान्ती चेति। परमैकान्ती द् व वधः – द्रप्तार्तभेदात्।

¹¹ *Ibid*, VIII.22, स च प्रपन्नो द् व वधः - एकान्ती परमैकान्ती चेति। यो मोक्षफलेन साकं फलान्तराण्य प भगवतएवेच्छति स एकान्ती

। देवतान्तरशून्य इत्यर्थः। भक्तिज्ञानाभ्यामन्यत्फलं भगवतो प यो नेच्छति स परमैकान्ती। स द् व वधः दृप्त आर्तश्चेति भेदात्।

अवश्यमनुभोक्तव्य मतिप्रारब्धकर्म अनुभवन एतद्देहावसानसमये मोक्षमपेक्षमाणो दृप्तः। जाज्वल्यमानाग्निमध्यस्थितेरिव

संसारावस्थितेरिदुःसहत्वात् प्रपत्त्युत्तररक्षणमोक्षकाम आर्तः।

¹² *Ibid*, VIII.23, मुक्तो नाम उपायपरिग्रहणानन्तरं नित्यनै मत्तिकभगवदाज्ञाकैङ्कर्यरूपा णस्वयम्प्रयोजनतया कुर्वन्,

भगवद्भदागवतापराधांश्चवर्जयन्।

¹³ *Ibid*, VIII.26, नित्या नाम कदा चद प भगवद् भमत वरुद्धाचरणाभावेन ज्ञानसङ्कोचप्रसङ्गरहिता अनन्तगरुड वष्यक्सेनादयः।

तेषाम धकार वशेषा ईश्वरस्य नित्येच्छयैव अनादित्वेन व्यवस्थिताः।

एतेषामवतारास्तु भगवदवतारवत् स्वेच्छया। एवं बद्धमुक्तनित्यभेद भन्नो जीवो निरु पतः।

¹⁴ *Ibid*, IV.VII, तत्र सत्त्वरजस्तमोगुणत्रयाश्रयरूपा प्रकृतिः।

¹⁵ *Ibid*, V.I अथ अ चद् वशेषः कालो निरूप्यते। कालो नाम गुणत्रयरहितो जडद्रव्य वशेषः। स च नित्यो वभुश्च।

भूतभ वष्यद्वर्तमानभेदेन त्रि वधः।

¹⁶ *Ibid*, VII.I, अथ क्रमप्राप्तं धर्मभूतज्ञानं निरूप्यते। स्वयम्प्रकाशा चेतनद्रव्यत्वे सति वषयित्व वभुत्वे सति

प्रभावद्वयगुणात्मकत्वम् अर्थप्रकाशो बु द्धः। तल्लक्षणम्।

¹⁷ *Ibid*, VI.II, शुद्धसत्त्वं नाम त्रिगुणद्रव्यव्यतिरिक्तत्वे सति सत्त्वं; निःशेष अ वद्यानिवृत्तिदेश वजातीयान्यत्वं वा। सा

वभूतिरुर्ध्वप्रदेशे अनन्ता।

¹⁸ *Ibid*, IX.I-,, अथ ईश्वरो निरूप्यते। सर्वेश्वरत्वं सर्वशे षत्वं सर्वकर्माध्यत्वं सर्वफलप्रदत्वं सर्वाधारत्वं सर्वकार्योत्पादकत्वं

स्वस्वज्ञानेतरसमस्तद्रव्यशरीरत्वम् इत्यादीनि ईश्वरलक्षणानि।

¹⁹ *Ibid*, IX.II, अयमीश्वरः सूक्ष्म चद चद् व शष्टवेषणजगदुपादानकारणं भवति; सङ्कल्प व शष्टवेषेण नि मत्तकारणं भवति;

कालाद्यन्तर्या मवेषेण सहकारिकारणं च।

²⁰ A Concise study on SriVaisnaviam, Note : The followers of the Southern school believe that no action on the part of the aspirant is needed as *Īśvara* is well aware of his aspiration and will grant liberation at the appropriate time. Mainly, they base their views on their perception of *Īśvara's* causeless compassion on *nirhetuka kṛpā*. The followers of the Northern school believe that though He is inherently compassionate, He requires some effort on the part of the aspirant as otherwise He will be termed as partial towards some whom He liberates sooner than others. His compassion will be activated by the aspirant's actions. *Īśvara* compassion is therefore “compassion for a cause” (*sahetuka kṛpā*). Of course, *Īśvara* is the goal of attainment, hence He is *upeya* too

²¹Bhagavadgita, IX.29, *samo aham sarva bhutesu.*

²²Tattvatraya, sutra no.1 in citprakaranam.

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