

# *Ashta-sloki*

## of Sri Paraasara Bhattar

**Re-edited by Sri. Gagan Mandayam**  
(original ed - Prof. T. Bheemacharya,  
Bharati Research Institute-1971)

**VIDYASAGARA PROF. M.P.L. SASTRY  
EDUCATION FOUNDATION**

Indological Library & Research Centre (SILRC)  
M.E.S. Kishore kendra, 'Brahmi', 10<sup>th</sup> Main,  
Malleswaram, Bangalore – 560003

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## Table of Contents

Original Preface	iv
A Tribute (and a visual feel) to the original edition	vi
Preface II	vii
About the Indological Centre	ix
The Author, His Life & Works	1
Ashta-sloki	19
Resume : Ashta-sloki	21
The Octad of Verses	27
Appendix : List of English Books on Visishtadvaita	35

## Original Preface

It is with pleasure that I usher to the scholars of the Visishtadvaita philosophy this ornate edition of Sri Parasara Bhattarya's Astasloki, which fulfils the promise held out earlier when the simple text with Hindi translation of the said work was brought out. The publication is sponsored by the Shriniwas Udyoga Pratisthan of Bombay which intends to bring out well-annotated editions of all the principal works on Sri Ramanuja's system of Hindu Philosophy as a project worked out by the Editorial Board of the Indore Centre of the Bharati Research Institute, Delhi.

The present work, as its title bears out, consists of only eight verses and appears in size just a primer; but is, in essence, the last word on the subject of *Prapatti* as the surest means leading to salvation. Its celebrated author, Sri Parasara, the successor to Bhagavan Ramanujacarya, has eminently succeeded in containing well within the small pitcher of this Octad, the deep of the Visishtadvaita philosophy. Obviously, therefore, this terse text has become abstruse and has been awaiting long since the full exposition of what it really contains, which is based not only on the author's thorough knowledge of the Vedanta, but on the inner revelations and blissful experience of God's Grace.

The task indeed called for effort, and I am happy to record that the learned editors, Vidvan T.Bheemacharya and Dr.S.N.Shastri, benefited with references so unsparingly answered by their friend, Sri S.V.Rajarama Iyengar of Bangalore, have taken pains to do full justice to the subject in their hand, and have endeavoured hard for providing to the reader as much material as could be expected for the clear understanding of the essential tenets of philosophy contained therein.

The present edition contains first the bare text for a devotee for his recitation, then there is a full introduction, topically classified, to the Visishtadvaita system of thought, and also to the life and works of the author, less known about in the Northern parts of India. It is followed by Sloka-wise treatment of the subject containing Hindi translation by His Holiness late Swami Shri Krishnacharya, and Hindi commentary called Vivrti by Shri T.Bheemacharya, English Translation, a comprehensive Glossary of philosophical terms and Indexes-all indispensable and complete in every respect.

I feel assured that this learned edition of so important a work on Sri Vaisnavism will commend itself to the students and scholars alike.

Vijaya Dasami,  
1971

**GAJADHAR SOMANI**  
PRESIDENT

# A Tribute (and a visual feel) to the original edition



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## Preface -II

Ashta-sloki of Paraasara Bhattar was published first in 1971, by Bharati Research Institute, Delhi, with a copious note on the essence of Vishishtadvaita philosophy, biography of the author and his works.

Originally it was translated into Hindi and later on into English by Vidwan Prof.T.Bheemacharya & Dr.S.N.Shastri. As per information available, there are 2 English versions, one from Bharati Research Institute & an eBook-  
[http://www.ahobilavalli.org/ebooks\\_s12.htm](http://www.ahobilavalli.org/ebooks_s12.htm). (Bibliography of Visishtadvaita Works-vol 2-ASR-1988-pg204 has listed 12 texts with commentaries in regional scripts).

The copies of this book was not available for a long time. But our young friend Sri Gagan Mandayam, professionally a software engineer, with great enthusiasm, showing interests in the English works on 'Bhagavat Vishayam', procured a copy from **U.Ve. Prof.M.A.Lakshmithathachar of Melkote** in March 2011, and decided to republish this book (excluding the Hindi translation) through the Indological Library & Research Centre of MES Vidyasagara Prof.MPL.Sastry Education Foundation. An addition is the Appendix that lists English books on Visishtadvaita.

**Sri Paraasara Bhattar**, an ardent disciple of Sri Ramanuja by whom the 'Sri Vaishnavi shakti' was transmitted to the former in full measure designated him as the pontiff and a worthy successor to him during his lifetime itself. Indeed he was a form divinity exhibiting sparks of his uniqueness from his childhood till his end. He was a great thinker and a staunch spiritualist. Not only he had mastered the Shastras, but also preached them to thousands of followers of Sri-Vaishnavism effectively. He has left a legacy in the form of some very useful works comprising devotional lyrics & meta-physical treatises, which includes the

scholarly exposition of the ‘*Dravida Vedanta*’. All his seven works are rich in thought and meta-physical experiences resplendent with self-realisation.

Ashta-sloki which is being republished now, seems to be his last work, and vividly expounds the ‘*Rahasya-traya*’, the very foundation of Sri-Vaishnavism, and ‘*Prapatti*’, the most congenial means for self-realisation, and lays down the royal road for the devotee. The first four verses devote themselves to the exposition of Mantra-brahma- Tirumantram, Dvayam & the Carama-sloka and the remaining four verses focus on the Prapatti.

The MES Vidyasagara Prof.MPL.Sastry Indological Library & Research Centre is greatly indebted to **Sri Gagan Mandayam**. It is laudable to note the efforts of **Dr.A.Ramaswamy Iyengar**, Director of the Indological Centre, who has motivated and inspired Sri Gagan Mandayam to republish this work, enabling the devotees of Sri Ramanuja to understand the quintessence of Sri-Vaishnavism, and benefit by reading such profound yet pleasant & divine thoughts.

I conclude this preface quoting the worthy tribute paid to Sri Paraasara Bhattar :

**श्रीपराशरभट्टायः श्रीरङ्गेशपुरोहितः**  
**श्रीवत्सारङ्गसुतः श्रीमान् श्रेयसे मे स्तु भूयसे**

28<sup>th</sup> October 2011

**Prof. B.R. Seshadri Iyengar,**  
 Hon. Secretary,  
 Mysore Education Society,  
 Malleswaram, Bangalore-560003

## About the Indological Centre

MES Vidyasagara Prof.MPL.Sastry Education Foundation's Indological Library & Research Centre (SILRC) started in a humble way in 1994.

Revered Vidyasagara Prof.MPL.Sastry hailing from a family of traditional Sanskrit scholars, Muttur, was a profound scholar and an astute educationist who contributed much to Sanskrit studies, not only in Karnataka State but all over India. He was legislator for 5 terms and contributed much for the growth of Mysore State (now Karnataka). A prolific speaker, a great politician and as one of the founders of MES Educational Institutions, developed it to great heights, making it as one of the greatest educational institutes in India.

Later he renounced politics and had a great ambition to start an Indological Institute, when he was presented a purse of Rs. 1 lakh while being felicitated by MES Institutions and the public in 1994. He returned the amount to MES Institutions with a Library, for which about 1000 rare books were donated by Prof.Balasubramaniam, Mysore (of his grand-father K.Rama Shastry). Later on, many books were collected from many family of sanskrit scholars now to the extent of 11,000;

Currently, we preserve both new and older Indological books (Indian culture, history, language, Sanskrit literature, Hinduism, and other related subjects), used by scholars & research workers.

We also have preserved around 250 manuscripts (palm-leaves, hand-written).

The Library was converted as a Research Centre in 2004 with arrival of Dr.A.Ramaswamy Iyengar ([ariyengar@rediffmail.com](mailto:ariyengar@rediffmail.com)), former Director of Chinmaya International Institute, Kerala.

Prof.BR.Seshadri Iyengar, a keen educationist and Sanskrit Professor, and as Hon. Secretary of MES Institutions is zealously nurturing the Research Centre. He was Principal of MES College.

The other activities include conducting Indological lectures and one-day annual seminars by eminent scholars. On 27<sup>th</sup> August 2011, Prof.MPL.Sastry Centenary Celebration was held with a seminar on 'Ancient Indian Perspectives on Management'.

The current book ('Ashta-sloki of Sri Paraasara Bhattar') is its second publication (in June 2006, the first book was published- 'Rsi-Vani: gleanings from Vedas'- by S.K.Lal).

As technology consultants, Dr.M.N.Ramanuja (Sr.Scientific Officer, Physics dept, IISc) & Sri Gagan Mandayam (software professional) are digitizing select manuscripts, and updating the list of books, in an upcoming website.

Gagan M [ [gagan.mandayam@gmail.com](mailto:gagan.mandayam@gmail.com) ], English notes compiler of 'Grandeur of Sri-Vaishnavism & Vishishtadvaita' ] expresses his deep gratitude for the special interests shown by Prof.BR.Seshadri Iyengar and Dr.A.Ramaswamy Iyengar. He also wishes to thank two new volunteers of SILRC who helped in re-editing the original text of the Ashta-sloki book. Dr.Geetha Anand (worked in Stanford University, with a Purdue Ph.D. in Biochemistry, now contributes to Sri Vaishnava websites) and Sri Srinivasa Chakravarthy (a SAP Labs technologist, collects Sri Vaishnava books and delves into Visishtadvaita system).

**Sri Paraasara Bhattar's Taniyan is**

श्री पराशर भट्टार्यः श्री रङ्गेशपुरोहितः ।  
श्रीवत्साङ्कुसुतः श्रीमान् श्रेयसे मेस्तु भूयसे ॥

## THE AUTHOR, HIS LIFE & WORKS

### HIS PERSONALITY :

The author of the Astasloki, **Sri Parasara Bhattarya** (circa A.D. 1078-A.D. 1165) was a junior contemporary of Sri Ramanuja (A.D. 1027-A.D. 1137) whom he succeeded after the latter's demise in A.D.1137. Sri Parasara was an outstanding personality in many ways: he was a profound scholar, a dedicated devotee of **Lord Visnu** (**Sri Ranganatha Svami**) and an extremely pious Sri Vaishnava. He was believed to be the son of Sri Ranganatha Svami, as his birth was the result of his mother partaking of the consecrated food. Sri Parasar is known as one of the Troika of Sri-Vaishnavism, the other two being the great masters, Sri Yamuna and Sri Ramanuja, which fact is enough to indicate the high esteem he is held in by Sri Vaishnavas.

### HIS PARENTAGE :

Kuresa or Sri Vatsanka Misra, the illustrious father of Sri Parasara, was a well to-do Brahmana. He was a resident of Kura-agrahara, situated a couple of miles west of Kanchipuram. As he was the landlord of the place, he came to be known as Kuresa or Kuranatha, the lord of Kura. He had a great regard for Sri Ramanuja. When the latter took the holy order (*sannyasa*), Kuresa along with his worthy wife Andal, became his disciple. He was a mighty scholar and had prodigious memory. That he reproduced the entire **Bodhayana Vrtti** by memory for his Master, Sri Ramanuja, who was badly in need of it to write his magnum opus, **Sri Bhashya**, speaks highly of his retentive memory.

Being pious and charitable, Kuresa engaged himself in spending his immense wealth in the service of the needy and the helpless. From morning till midnight, the services to the

paupers, the blind, the lame and other disabled ones went on in his Dharmasala.

When Sri Ramanuja left Kanchipuram and went to SriRangam, Kuresa lost all interest in his worldly possessions. He gave up all his wealth, removed from his person all costly apparel and wearing a tattered cloth, he proceeded towards Srirangam with his wife. When they reached there, Sri Ramanuja received them with great kindness and set up for them an independent residence. Kuresa began to live on alms or on gleanings of grains from the fields, known as *Uncha-vrtti*

एकैकस्य परित्यत्तस्य कणस्योपादानमुञ्छः तेन वृत्तिः  
यस्य सः उञ्छवृत्तिः ।

--MitrAkshara on Y.S.  
I-V 128

Once, because it was raining throughout the day, Kuresa could not go round for his usual gleanings. As a result, the husband and his wife fasted on that day. After offering his evening prayers, Kuresa went to bed. But Andal could not sleep. That her husband who had spent all his wealth infeeding others, had to sleep without a meal pained her. She mentally prayed to Sri Ranganatha Svami. Shortly after, Uttama Nambi, manager of the temple, came with various rich dishes of consecrated food and offered them to Kuresa and saying that it was at the bidding of Sri Ranganatha Svami, he had brought them; he went away. Surprised at this, Kuresa asked his wife whether she had prayed to Sri Ranganatha Svami for this. With tears in her eyes, she confessed what she had done. Kuresa said, "what has been

done cannot be undone now; but please do not do so again." Kuresa took one-third of the *Maha-prasada* for himself and gave two-thirds to her, who ate it.

### HIS BIRTH :

Tradition has it that ten months after taking this consecrated food, Andal gave birth to twins, both sons. Exceedingly happy at this news, Sri Ramanuja deputed his cousin Govinda, to perform his *Jata-karma* [a religious ceremony performed on the birth of a child It purports to hail the new arrival to the family]. After this, Sri Ramanuja whispered into their ears the sacred couplet, *dvaya-mantra*. After sometime, one of them was baptised by Sri Ramanuja as Parasara Bhattarya [ one of the vows taken by Sri Ramanuja to fulfil the three desires of his master, Sri Yamunacharya was to show gratitude to the ancient sage, Parasara, author of *Purana-ratna*, *Vishnu Purana* by giving the same name (Parasara) to a suitable person so as to perpetuate his memory. Baptising (performing) **नामकरणसम्स्कार** – according to Hindu rites ) this child as Parasara was in fulfilment of that vow, the other two vows being to write a *Bhashya* on *Brahma-sutras* and teaching pupils *Dramida Veda* so as to enable them to take to the path of *Prapatti*. All the three vows, Sri Ramanuja duly fulfilled during his lifetime ], and the other as Ramadesika. Then a message came from Sri Ranganatha Svami through the worshipper (*archaka*) that Parasara was looked upon by the Supreme Lord as His own son. Thence forward the child was fed milk in the temple itself.

### HIS BOYHOOD :

From his very boyhood Parasara gave proofs of his inquisitive and alert mind. One day, when his father was reading some stanzas (*pasurs*) from the *Divya-prabandham*, Parasara who was nearby, happened to hear a phrase, *Siru*

*mamaniser* = “a small big man”. He immediately asked his father, “How can the same man be small and big at the same time? How can these mutually contradictory qualities inhere the same man?” The father was greatly impressed by the child’s curiosity and explained the phrase to him citing the example of a well known man, physically small and intellectually big, living in their neighbourhood.

One day, when Parasara was only five years old, a famous scholar, by name, Sarvajna Bhatta was passing through the street with his many disciples ostentatiously proclaiming his name by the beat of drums. Parasara was then playing in the street with his playmates. He heard the drummer proclaim: “Here goes the renowned Sarvajna Bhatta. All those who dare to face him in polemics may meet him without delay”. Parasara gave up his play and immediately appeared before Sarvajna with a handful of dust and asked him, “Could you tell me how many grains of dust I have in my hand? As you are called *Sarvajna*, you should know everything”. Sarvajna was a little taken aback thus to have been suddenly confronted by a small boy and did not answer. Parasara repeated the question. Again there was no answer. Nevertheless, Sarvajna had a sufficiently large mind to appreciate the boldness of the boy. He discarded his conceit of omniscience, took the boy on his lap, caressed him and having come to know that he was the son of Kuresa, blessed him and said, “My child! You are my *Guru*. Your question has brought me to my senses.”

In his eighth year Parasara was invested with the sacred thread, and his studies of Vedas & Vedanta started under the guidance of Govinda. One day, while reading Upanishads, Govinda was instructing him about God’s qualities in the

words of the Upanishad, **अणोरणीयान् महतो महीयान्** (= smaller than the smallest and bigger than the biggest- Katha Upanishad II-20). Parasara asked, "How is it possible to have these two contrary qualities?". The story is silent on how Govinda satisfied the curiosity of this prodigy. We may, however, presume that Govinda must have told Parasara that he was too young to understand that difficult concept and tried to explain how all contradictions are resolved in God. These anecdotes though small and unimportant, go to show that the boy was a genius and composed of a different stuff.

Every day Parasara used to go to the temple at the hour of worship and have the *darsana* of Sri Ranganatha Svami. One day, as he was nearing the sanctum sanctorum or the inner core of the shrine (*garbha-grha*) in the temple, he heard the roaring words, "Who is there, get out." As the boy hesitated to proceed, he heard, "Is it Parasara?" "Yes", replied Parasara in all modesty. "Then come in", said the voice, "not knowing who it might be, we asked you to get out rather harshly." Encouraged thus, Parasara stepped further, moved the curtain aside and entering the sanctuary sang ***Mangala-sasana*** in praise of Sri Ranganatha Svami. "What did you understand boy?", asked Sri Ranganatha, "when we asked you to get out?". "I thought that the Lord is now in privacy with *Nachiyar*-Goddess Lakshmi", replied Parasara. "What was your idea in coming towards us before you heard our prohibitive words?". "I thought Alvara and Andal (my parents) were inside the sanctuary", said Parasara. "Correct", said God immensely pleased with the answer. "Have the same feelings in future also towards us and behave accordingly."

HIS ADOLESCENCE :

Parasara attained marriageable age, and he was married to the two daughters of a relative of Mahapurna, a disciple of Sri Yamuna. After marriage, Parasara lived a disciplined life of a house-holder, daily teaching Visishtadvaita Vedanta and canons of Sri-Vaishnavism to an ever-growing corpus of disciples, and daily going to the temple and participating in the services unto Sri Ranganatha. Parasara was not only a distinguished scholar, but also an expert in training able disciples. He evolved his own method of teaching metaphysics and practice of religion which grew in course of time into a tradition named after him as *Bhattar-parampara*. Thus the years comfortably rolled on.

HIS SCHOLARSHIP :

Parasara had a well-stored mind and a rare gift of ready wit on which he could draw for substance, vivacity, alluring analogies and telling expressions. Here are a few anecdotes which amply illustrate the presence of these qualities in him.

*i. His encounter with Vedanta Madhava-dasa*

One day, Parasara came to know of a renowned scholar, Vedanti Madhava-dasa, who was well-versed in Advaita Vedanta and was noted for his skill in debating (*sastrartha*). Parasara felt a keen desire to encounter him in a disputation with a view to win over such a profound scholar and bring him within the fold of Sri-Vaishnavism, so as to facilitate the spread of Visishtadvaita philosophy.

Vedanti Madhava-dasa lived in a place called Gangotri near Yadavadri (Melukote- Mysore State), north of Srirangam. With the permission of Sri Ranganatha Svami, Parasara set out on this eventful journey to meet in a debate the redoubtable champion of Advaita Vedanta. After reaching

Gangotri, he bedecked himself with robes and insignia appropriate to his title, *Peria Bhattara* (=senior Bhatta) awarded by Lord Ranganatha. Accompanied by his many disciples he thus set out, seated in a palanquin, to meet the Vedanti. On the way, the disciples went on proclaiming: "Sri Ranganatha Kumara Bhattar vandar; Kumara Parasara Bhattar vandar, Vedantacharya Bhattar vandar, Paravadimada-hasti-panchanana vandar." [vandar in Tamil means "has come"; title of Stotra-ratnam as Alavandar named after its author- vide 'Introduction to Alavandar', Bharati Publications edition; Paravadi..= Here comes the lion who tears the temples of, unto the intoxicated elephant in the form of the adversary].

This ostentatious procession excited the curiosity of the residents of the place, and one of them, a Sri Vaishnava, expressed his desire to know what it was all about. On knowing that Parasara was going to meet Vedanti Madhava-dasa in a scholarly contest, he advised them not to go in such a pomp. For in that case, the Vedanti would not meet Parasara at all, considering it *infra dig*, to enter into a contest with a young prig and would rather direct his disciples to keep him engaged in a disputation for months together. Parasara, naturally evinced his anxiety to know how to meet him. The Brahmana replied, "The Vedanti is not only an erudite scholar, but a wealthy person disposed of charity. He feeds hundreds of *brahmanas* every day. The best way for you to meet him would be to go there as a humble *brahmana* in search of meals, which needs no permission there, and tell him the object of your visit to him." Acting on this sagacious suggestion, Parasara went to the house of Vedanti Madhava-dasa like a mendicant with a bowl of leaves (*drona*) in his hand. Immediately after entering the house, he stood before Vedanti, while all other *brahmanas* went towards the dining

hall. On his seeing Parasara standing before him, an interesting dialogue took place between them:

Vedanti... "Well, young man! Go and have your meal."

Parasara..."(with folded hands) Sir, I beg of you for alms (*bhiksha*)"

Vedanti..."Then why did you not go there along with others?"

Parasara... Sir, I do not beg for food (*anna-bhiksha*)"

Vedanti... "What alms do you want then (*ka bhiksha*)?"

Parasara... Sir, I seek disputation (*Tarka-bhiksha*)".

At this, Vedanti was taken aback to find an unassuming young man challenging him to a contest. He soon remembered that he had once heard about one Parasara Bhattar, a reputed scholar of Srirangam, and in order to ascertain it, he asked him if he was Sri Parasara Bhatta. "Yes", replied Parasara and throwing away the bowl (*drona*), he requested the Vedanti to help him in propagating the Visishtadvaita philosophy. Thereupon the Vedanti evinced a keen desire to have a disputation with Parasara before conceding to his request. From the next day onwards, the disputation began, both the participants being well equipped for the task. This battle of wits lasted for ten days at the end of which Vedanti Madhava-dasa was worsted. Like a sportsman, the Vedanti acknowledged his defeat and begged of Parasara to accept him as his disciple. Parasara, then, branded him with the insignia of Lord Vishnu (***Tapta mudra of Shanka & Chakra***), and advised him to follow and propagate the principles of Visishtadvaita. Thus taking leave of Vedanti Madhava-dasa, Parasara came back to Srirangam where he was greeted with great éclat.

Devoted to the cause of the new faith he had embraced, Madhava-dasa led the life of a zealous Sri Vaishnava at

Gangotri, doing all that he could for propagating Sri-Vaishnavism. Sometime later, being disgusted with his domestic life, he divided his wealth into three portions, two of which he left for his two wives, and with the third for himself, he left for Srirangam, where he met Parasara and related the circumstances that brought him there and handed over to Parasara the wealth he had brought to utilise it in charity. He took Sannyasa and dedicated himself to the worship of Sri Ranganatha Svami. He became a favourite of Parasara who called him “*Namma Jiyar*” (=a loving friend), which subsequently became his name, and he came to be known as ‘**NANJIYAR**’. For the rest of his life, he lived with Parasara, almost as his shadow. Later on, Nanjiyar became the successor of Parasara Bhattarya in his pontifical seat.

## *ii. A query*

One day, a Sri Vaishnava devotee came and requested Parasara in all modesty to explain “*Nedu mal Kadimai*”, a part of the Prabandha of Nammalvar. Parasara explained how the middle syllable, *Ukara* of the Pranava and the middle word *namah* of the Octo-syllabic Mantra- [Astakshara

**ॐ नमो नारायणाय**] would together mean that man is the in-alienable subject (**Sesa**) of God. But the realisation of this position of his, by man is not likely to remain steadfast unless it is extended to the Bhagavatas, the devotees of God also. It is, therefore, necessary that man should realise that he is not only the Sesa of God, but of His devotees as well. This feeling is the highest achievement for man which includes all other achievements.

**उकारनमसोः पुरा ह्यवदर्थमत्थान् ।  
मुनिस्तदीयचरमावधेन्हि विन् पुनः शेषताम् ॥**

स्थिरा भवति शेषता भगवतस्ततो  
 बोधयत्तदीयचरमावधिं स्वपुरुषर्थसीमास्थलीम् ॥  
 -श्री जगगूवेङ्कटाचार्य द्रमिडोपनिषत्सारसंग्रहः ॥

To know God alone is like feeding oneself partially, but to know His devotees also is like having a full meal. Parasara concluded his exposition with a beautiful couplet:

“ न्यग्रोधबीजे वतवत्प्रणवे शब्दजालवत् ॥  
 सिद्धत्वे तदीयशेषत्वे सर्वार्थः सम्भवन्ति हि ” ॥

which purports to say, “as the huge banyan tree is latent in its seed and as the entire language is implicit in the Pranava, so also are, all achievements included in the realisation of one's own **Sesatva** of His devotees. That is why the worship of the devotees of God (*tadiya-aradhana*) is said to be as important as the worship of God.”

Emphatically says **Sri Vishnu Purana**, “He who worships God, but does not worship His devotees is not a Bhagavata (God's devotee) but a hypocrite”.

अर्चयित्वा तु गोविन्दं तदीयानार्चयेत्तु यः ॥  
 न स भागवतो ग्न यः केवलं दाम्भिकः स्मृतः ॥  
 तस्मात्सर्वप्रयत्नेन वैष्णवात् सदा ॥ Sri Vishnu Purana

### *iii. Seeking an advice*

Once a chieftain of a neighbouring state approached Parasara and said “Being always busy in the administration

of the state, I do not find time to understand and contemplate upon the glories of God. Sir, will you please tell me something or give me some clue whereby I may find peace of mind?". Parasara asked him to ponder over the "Seashore Guard". Unable to understand its meaning, the chieftain sought its explanation. Parasara elucidated thus "when Sri Ramachandra went on an expedition to Lanka, a huge army of monkeys followed him. By the time they reached the seashore, the monkeys had become completely exhausted; and with the sunset they all fell asleep. Then, both the brothers, Sri Rama & Sri Lakshmana with bow and arrow in their hands, kept guard on the entire army of monkeys throughout the night. What does this fact indicate? God keeps watch over all of us day & night. He has joyfully taken upon Himself this responsibility of protecting us. Have faith in Him and think of Him. He who keeps watch over us when we are asleep, will by no means, forsake us, if we remember Him in our wakeful condition."

#### *iv. A curious point*

"Is it necessary to pronounce any other word, before we pronounce the name of Sri (=*Tiru-nama*)?", asked Vedanti Madhava-dasa one day. "It is like asking whether one should have a dip in a pond before taking bath in the holy Ganga" retorted Parasara.

#### *v. A problem solved*

Vedanti Madhava-dasa posed a problem: "I shall not let in Vibhisana", said Sugreeva when Vibhisana had gone to meet Sri Rama. "I shall not oppose Sugreeva who prevents Vibhisana from approaching me. At the same time, I shall not stop Vibhisana from seeing me either," said Sri Rama. The behaviour of these two is enigmatic. What does it mean?"

"It only means", explained Parasara, "that neither would give up the refugee who had taken shelter under him: as Sri Rama had taken shelter under Sugreeva ['Sugreevam saranam gatah" - Valmiki Ramayana], the latter (Sugreeva) felt that it was his duty to disallow Vibhisana who had come from the enemy camp to approach Sri Rama. Similarly, Sri Rama considered it, his duty to give shelter to Vibhisana as the latter had sought refuge with him ['Raghavam saranam gatah"- Valmiki Ramayana]. At the same time, Sri Rama would not oppose Sugreeva also because he was doing his duty in preventing Vibhisana from approaching Sri Rama who was under his protection. As Vibhisana was defecting from the enemy side, it is only natural that Sugreeva doubted his *bona fides*."

#### *vi. A light joke*

Parasara had two wives. One day, they said humorously, 'Sir, you have two serpents [ It is a common feeling that wives are an impediment in the way of one's spiritual pursuit, and they are compared to serpents, whose bite is fatal or to a whirlpool that drowns;

वेधा द्वेधा भ्रमं चत्रे कान्तासु कनकेषु च । तासु तेष्वनासक्तः साक्षात्  
भर्गो न्णाआसति: ।

संसार तव निस्सार पदवी न दवीयसी अन्तरा दुस्तरा न स्याद्यदि रे  
मदिरेक्षणा ॥]

by your side. How can you escape them and wade through the wilderness of this worldly life?".

"Well, the Eagle-rider (Garuda vahana; it is well-known that Garuda is a serpent-eater) God is there", replied Parasara wittily, "to take care of me", I have nothing to do". a simple but effective answer.

### ***vii. A discrimination explained***

A learned pundit often came to visit Parasara Bhattarya at a time when he would be teaching his disciples. Whenever he came, Parasara would welcome him saying “please come in and be seated”. When he would depart, Parasara would give him a similar respectful farewell. Beyond this he would speak nothing to him. During those very days, a Sadhu also used to visit him. Whenever he came, Parasara would speak to him fondly and ask him how he did, how he fared in his spiritual pursuits and so on. When he would take leave, then also Parasara would give him a similar treatment. This discrimination of Parasara in treatment accorded to the pundit and the Sadhu provoked one of his disciples to say, “Sir, why this partiality in treating the visitors?”. Parasara replied quietly “Next time when they come, please observe the happenings carefully”.

Next day, when the pundit came, Parasara asked him “whom do you consider to be the highest or the Supreme Being (= *para-tattva*)?”. The pundit answered “Some scriptures declare *Brahman* to be the highest reality; others proclaim Vishnu to be the highest Being, and some others, Rudra and so on. Its, therefore, difficult to say definitely who is the Supreme Being.” After some time, the Sadhu came and the same question was put to him. Unhesitatingly, the Sadhu replied promptly, “There is only one Supreme Deity, and that is Sriman Narayana. I know of none else as the Supreme Being.”

When the Sadhu left, Parasara spoke to the disciples smilingly, “I am sure you could appreciate the relative value of the understanding of these two visitors and the reason for the difference in my behaviour towards them.”

### HIS LATER LIFE :

During all these years, Sri Ramanuja was busy carrying on the onerous duties of a pontiff. Once, Sri Ramanuja set out on a campaign of conquest, accompanied by seventy four of his chief disciples and several followers. He visited almost all parts of India. He met several scholars, defeated them in disputation on **Sastras** and brought them into his own fold. On his way back, he stayed for some time at Yadavadri, where he installed the idol of **Yadavadri-pati** in a temple. At long last he came back to Srirangam (perhaps in A.D. 1118) with his disciples and took the *darsana* of Sri Sesa-sayi Narayana. Then he entered his monastery. The news of Yatiraja's [ Title of Sri Ramanuja is : यतिराज ! फणिराज ! ] return spread like fire.

On hearing the return of his Guru, Kuresa with his wife and son, Parasara hastened to meet him and fall at his blessed feet. Two years after, Kuresa, disabled in body, breathed his last in the presence of Yatiraja and several of his devotees. Tears rolled down from the eyes of Yatiraja. Controlling himself and consoling others with words of wisdom, Sri Ramanuja said "Devotees of the Lord, Parasara, the son of Kuresa, is, in fact, the son of Sri Ranganatha Svami Himself. From today accept him as your Chief. He will keep under his control, the vast Vaishnava empire of the future. His devotion equals his father's and his wisdom is incomparable."

So saying, Yatiraja seated Parasara on the throne, placed on his head a crown of flowers decorated with garlands and asked all the devotees to utter words of blessings. Then he himself embraced Parasara and transmitted to him the divine prowess (**Vaishnava Sakthi**) in full measure and made him blessed. This is how Parasara Bhattarya became Pontiff

designate during the lifetime of Sri Ramanuja and succeeded him after his demise in A.D. 1137.

HIS END :

On a certain Kaisiki Dvadasi in the year A.D. 1165, Sri Parasara was expounding as usual a certain portion of a Purana in the temple of Sri Ranganatha. Immensely pleased with the eloquence of Sri Parasara, Lord Sri Ranganatha decided to have him permanently settled in Vaikunta. He announced, "Parasara, we have decided the Upper House for your permanent settlement. Come and occupy it without delay." Sri Parasara replied "*Maha Prasada*" [ *Mahaprasada* literally means great favour, the highest Grace of the Lord-a summons has come and I am ready for my journey..R.Tagore-Gitanjali, 93 ] and reciting a beautiful *Pasur* about God, and with a beaming smile on his lips, shed his mortal frame to join his divine parents at Vaikunta.

Thus came to an end, the life of a remarkable personality believed to be the son of God. It is an extra-ordinary end. While it is in keeping with the traditional belief that Sri Parasara was the son of Lord Ranganatha, and was, therefore called by Him to go back to Him, when his earthly duties were over, the last stanza of Ashta-sloki, which gives vent to Parasara's deep anguish caused by his vacillation (ie. by his inability to decide whether or not to take to *Prapatti* whole-heartedly by giving up all the duties appropriate to his station in life [ it may be recalled here that Parasara as successor to Sri Ramanuja must be having heavy pontifical duties besides his *Nitya-karma* ] as a pontiff), seems to suggest that God, Sri Ranganatha, deeply affected by his outpourings expressed in the last lines of Ashta-sloki lifted him out of his anguish and provided him residence eternally in His own celestial abode

having granted him **Sayujya mukti** [ In Ramanuja philosophy, Mukti is four-fold, out of which this is the last which grants the devotee intimate union with God ].

### HIS WORKS :

Parasara was indeed a born divinity showing sparks of his uncommonness right from his infancy to the end of his life. He was a great thinker, a great devotee and a great spiritualist. He not only mastered the *Sastras*, but taught them with eminent success; he not only practised religion, but preached it successfully, and thus fostered the cause of Sri-Vaishnava faith with his heart and soul. He sang hymns in praise of the Lord as outpourings from the very core of his heart, which are left to posterity in the form of devotional lyrics, full of pathos and sentiments. As a result of his deep thinking, he expounded in essence the philosophy of qualified non-dualism, a rich heritage passed on in his discourses for the benefit of generations to come.

His Ashta-sloki reveals his human life lived in the realm of God and beautifully records his experiences along his spiritual career, invoking the mercy of God and earning the very *summum bonum* of life.

Thus he has left over a rich legacy in the form of some eminent works comprising devotional lyrics (=*stotras*) and meta-physical treatises including a learned exposition of the Dramida Vedanta. He is believed to be the celebrated bard of Sri Rangaraja-stava, Sri Ranganatha-stotram and Sri Guna-ratna kosa- all three lyrics full of spontaneous expressions of his intense devotion to God, and yet **gleaming with the golden thread of Visishtadvaita** way of thinking palpably running through them.

In Sri Rangaraja-stava & Sri Ranganatha-stotram, the poet-philosopher sings of Sri Ranganatha Svami's beauty, greatness, love, omnipotence, glory and other superb qualities. It appears that these lyrics of Parasara served as a model to Sri Vedanta Desika; for the latter deals with almost similar points in his Bhagavat-dhyana-sopanam.

Sri Guna-ratna kosa is a hymn of sixty-one stanzas addressed to Goddess Sri Lakshmi. It contains some of the finest of poetic imagery. Here the poet addresses Sri Lakshmi as his mother, a very natural feeling of one, looked upon as the son of Sri Ranganatha. He describes Her innumerable auspicious qualities. He is in raptures when he speaks of Her incomparable beauty. He praises Her exalted position which is next only to God.

Bhagavat-guna darpana, as its very title shows, mirrors the endless auspicious virtues of God, for the devotee to meditate upon.

His Sahsra-gati bhashya is a learned commentary composed in 9000 verses on Sahasra-gati of 1000 Gathas of the great saint, Nammalvar.

Tattva-ratna-kara has, unfortunately not become available as yet in print. Nevertheless its character can be well understood through the copious quotations found in Sri Vedanta Desika's Nyaya-pari-shuddhi. Vedanta Desika refers to Sri Parasara in his works as Bhattaraka in place of Bhattarya. There is no doubt that Vedanta Desika was greatly influenced by the works of Sri Parasara Bhattarya.

Seemingly his last composition is the Ashta-sloki which expounds the three Mysteries (rahasya-trayam), the very base of Sri Vaishnava philosophy. It contains his own experiences as an aspirant, and lays down the royal road for the devotee to lead himself to his cherished destination. It closes with his complete reliance on the Mercy of God, that grants him his heart-felt prayer by bestowing upon him the salvation of the highest order.

All the seven valuable works ascribed to Sri Parasara Bhattarya are rich in thought, bearing fullness of deep cogitation and emotional experiences resplendent with realisation of SELF. A worthy tribute has been nicely paid to him in a simple couplet, reading as

श्री पराशर भट्टार्यः श्री रङ्गेशपुरोहितः ।  
श्रीवत्साङ्कसुतः श्रीमान् श्रेयसे मेस्तु भूयसे ॥

श्रीमते वेङ्कटेशाय नमः  
 श्रीमत्पराशरभृत्यर्थं विरचिता  
 अष्टश्लोकी  
 शिखरिणी

अकारार्थो विष्णुर्जगदुदयरक्षाप्रलयकृन्-  
 मकारार्थो जीवस्तदुपकरणं वैष्णवमिदम् ।  
 उकारो नन्याहं नियमयति सम्बन्धमनयो-  
 स्त्रयीसारस्त्र्यात्मा प्रणव इममर्थं समदिशत् ॥ १ ॥

शार्दूलवित्रीडितम्  
 मन्त्रब्रह्मणि मध्यमेन नमसा पुंसः स्वरूपं गतिः  
 गन्यं शिक्षितमीक्षितेन पुरुतः पश्चादपि स्थानतः ।  
 स्वातन्त्रयं निजरक्षणं समुचितां वृत्तिश्च नान्योचिता,  
 तस्यैवेति हरेविविच्य कथितं स्वस्यापि नाहं ततः  
 ॥ २ ॥

शिखरिणी  
 अकारार्थायैव स्वमहम्थं महयं न निवहा  
 नराणां नित्यानामयनमिति नारायणपदम् ।  
 यमाहास्मै कालं सकलमपि सर्वत्र सकला-  
 स्ववस्थास्वाविस्युर्मम सहजकैङ्कर्यविधयः ॥ ३ ॥

स्त्रगंधरा  
 देहासत्तात्मबुद्धिर्यदि भवति पदं साधु विद्यात्तत्तीयं,  
 स्वातन्त्रयान्धो यदि स्यात्प्रथमं मितरं शेषत्वधीश्वेद्  
 द्वितीयम् ।  
 आत्मत्राणोन्मुखश्चेन्नम इति च पदं बान्धवाभासलोलः

शब्दं नारायणाख्यं विषयचपलधीश्चेच्चतुर्थी प्रपन्नः  
॥ ४ ॥

स्त्रग्रधरा

नेतृत्वं नित्ययोगं समुचितगुणजातं तनुख्यापनं चो-  
पायं कर्त्तव्यभागं त्वथं मिथुनपरं प्राप्यमेवं प्रसिद्धम् ।  
स्वामित्वं प्रार्थनाञ्च प्रबलतरं विरोधिप्रहाणं दशैतान्,  
मन्तारं त्रायते चेत्यधिगतनिगमः षट्पदो यं द्विखण्डः

॥ ५ ॥

शार्दूलवित्रीडितम्

ईशानां जगतामधीशदयितां नित्यानपायां श्रियं  
संश्रित्याश्रयणोचिताखिलगुणस्यांघी हरेराश्रये।  
इष्टोपायतया श्रिया च सहितायात्मेश्वरायार्थये,  
कर्तुं दास्यमशेषमप्तिहतं नित्यं त्वहं निर्ममः ॥ ६ ॥

शार्दूलवित्रीडितम्

मत्प्राप्तयर्थतया मयोक्तमखिलं सन्त्यज्य धर्मं पुन-  
र्मामेकं मदवाप्तये शरणमित्यार्तोवसायं कुरु ।  
त्वामेवं व्यवसाययुक्तमखिलं नादिपूर्णो हयहं,  
मत्प्राप्तिप्रतिबन्धकैर्विरहितं कुर्यां शुचं मा कृथाः ॥ ७ ॥

शार्दूलवित्रीडितम्

निश्चित्य त्वदधीनतां मयि सदा कर्मदयुपायान् हरे !  
कर्तुं त्यक्तुमपि प्रपत्तुमनलं सीदोमि दुःखाकुलः ।  
एतज्ज्ञानमुपेयषो मम पुनः सर्वापराधक्षयं  
कर्त्तोसीति द्वृष्टिं ते तु चरमं वाक्यं स्मरन्  
सारथे: ॥ ८ ॥

इति

## Resume : ASHTA-SLOKI

The Three ultimate realities admitted in Ramanuja philosophy are: Intelligent individual souls, unintelligent matter and God, ie. *Cit*, *acit*, and *Isvara*. The world, which is made up of individual souls and matter, is the body of God. The souls and matter are inseparably related to Him as attributes to substance, as parts to a whole or as body to the soul- this relation between them is expressed in the phrase, **Sesa-sesi-bhava** alias **Sarira-sariri-bhava**. God is the *Sesin* or Lord and the *Jivas* and the matter are His sesas or subjects or instruments to be used by Him in whatever manner He likes.

The **first stanza** of Ashta-sloki undertakes to interpret the three component syllables (ॐ, त् and म्) of the sacred syllable, **Pranava** (ॐ) with which begins the secret text: the **Mantra-brahma** (ॐ नमो नारायणाय्); and says that “ॐ” connotes Vishnu as the Creator, maintainer and destroyer of the Universe, both as its instrumental and material cause; “म्” connotes the individual souls; and “त्” as a copula indicates their inseparable relation determined, with a restriction, in such a way that the individual souls and the inanimate things of the world turn out as subjects to be used exclusively by God according to His sweet will.

The individual soul (*Jiva*) should therefore, realise that he is a *sesa* or a *conscious willing* instrument at the disposal of God. This realisation has a deep significance. It at once determines the entire course of life that the *Jiva* has to adopt henceforward: (i) he is not for himself; he is for God (ii) he has nothing to do for himself, his ultimate dispensation is the

look-out of God and (iii) he has no freedom, his utter dependence upon God is complete: the only thing he has to do, is forever to maintain an attitude of being serviceable to God and to none else. All this, with complete details, the author of Ashta-sloki explains in the **second stanza**, where he expounds the significance of 'namah', the middle part of the Mantra-brahma.

In the **third stanza**, the author tells us that the word, NARAYANA, the sacred appellation of God, means that He is the inner controller of the Universe, the support of all the animate & in-animate things of the world, the Supreme, the Highest, and yet easily accessible. A special stress, given on the dative case termination in *Narayanaaya*, indicates that everything and everyone is meant for God and God alone, neither for the *jiva* himself, nor for any body else. The *jiva* would declare in the words of the author, "I therefore pray: be it part of my nature that all kinds of services are rendered by me unto Him, under all circumstances irrespective of time, place and my condition."

Yet, many are the pitfalls in the way of the devotee. He may swerve from the right path by several false conceptions. In the **fourth stanza**, Sri Parasara warns the devotee against such possible errors. In case the devotee identifies himself with the body, he is advised to understand fully the significance of "म", the third syllable of the *Pranava* and know that he is a sentient being and not the in-animate body; if he considers himself a free agent, he is advised to brood over "ॐ", the first syllable of the *Pranava* which tells him that he is a mere tool in the hands of God who can use him in any way He likes; in case he feels that he is the subject (sesa) of some body other than God, he should concentrate on the

meaning of “**ॐ**”, the middle syllable of the *Pranava*, which defines his relation to God in unmistakable terms and convince himself that he is exclusively meant for God. If he thinks of utilising means other than service to God, for his own well-being, he should recall “**मः, न**”, the reversed form of the middle part of the Mantra, which pulls him back and shows that he is to depend upon God and God alone for everything including his own living. If, by chance, he becomes attached to the so-called relatives, let him concentrate on the meaning of the epithet, “*Narayana*” who is the one real support of all and redouble and reinforce his faith in Him.

Proceeding to give the meanings of the Twin-mantra (*dvaya-श्रीमन्नारायणच्चरणौ शरणं प्रपृथ्ये* and *श्रीमते नारायणाय् नमः।।*), the author tells us in the **fifth stanza** to meditate on the following ten meanings that can be derived from the text of the *Dvaya-mantra* :

1. Goddess Lakshmi as the infallible guide;
2. Her eternal and inseparable unity with Lord Vishnu as component *Sesin*;
3. the auspicious qualities of God, such as affection, sovereignty, tenderness of disposition and easy accessibility which are all meant for the redemption of the *jiva*;
4. the Divine Image;
5. means to achieve the ideal, viz. to attain God
6. duties of the *jiva* unto the Lord

7. the eternally united dual form of God Narayana and Goddess Lakshmi, the object of devotion, and ultimately of attainment by the *jiva*;
8. Lordship (= **Sesitva**) of God, which implies that all the sentient & insentient things of the world are His subjects (sesa);
9. prayer to be offered to God under all circumstances by the *jiva*;
10. Being free from the false notion of 'I and mine' (= ego).

Thus meditating upon the twin-mantra, Sri Bhattacharya advises the aspirant through the declaration of his own resolve in the **sixth stanza**, wherein he says, "I seek refuge with Goddess Lakshmi whose intervention is absolutely necessary for securing the Grace of God. With her benign permission, I seek shelter under the auspicious feet of God and pray that I may, undeterred by the limitations of time & place, and free from the false notion of "I & Mine", perform all the functions of service in dedication to God." This is an ideal attitude, an attitude of **dasya-bhava**, of willing service, which is to be emulated by every aspirant (*jiva*) who craves for liberation from the *samsara*.

All this, therefore, comes to mean that God is the only means to attain Him, neither actions nor knowledge. An assurance to this effect was given by Lord Krishna Himself on the field of Kurukshetra when He exhorted Arjuna in the now- world famous verse "Give up all duties and approach me, the one saviour; for, it is I who will relieve you of all sins, worry not" (- सर्वधर्मात्परित्यज्य मामेकं शरणं द्वजा ...Gita XVIII-66).

Sri Parasara Bhattarya arrived at this very conclusion as a result of his own cogitation and remembers the above assurance of Lord Krishna, which reinforces his faith in **Sharanagati** as the only means for attainment of the ultimate end (*Upayopaya*).

Hence he simply paraphrases his master's assurance in the **seventh stanza**, in His own words: the Lord says, "Give up whatever I have preached you so far in the form of *Karma-yoga*, *Jnana-yoga* and *Bhakti-yoga* as a means to attain me, and know for certain that the only means to attain Me is to take refuge under Me. Therefore take a decision to that effect as a helpless man without recourse. And then I, perfect in knowledge, bliss and other virtues, will free you from all impediments that may prevent you from attaining Me."

Fully convinced of this position, Parasara Bhattarya, as a staunch devotee, much advanced towards self-realisation, came to the definite conclusion that he is entirely dependent upon God, and the only means of salvation is to gain His shelter. Nevertheless, he took all this as an intellectual comprehension, and in practice found that, it was not a full realisation. This hiatus between intellectual comprehension & practical realisation throws him beside himself, and with all hopeful anguish, he laments-

"Oh Lord! even after fully comprehending all this, I find myself unable to abandon all the duties enjoined upon me as an embodied being and so not ready to surrender myself to you fully and with all trust. All the same, I am not prepared to give up the fruit of my devoted cogitation, namely, the **determination of absolute surrender**, to you either. So, I ma in a queer fix and know not what to do. In this sad plight, I however, compose myself with a feeling that the very idea of

surrendering myself wholly to you, to gain you has dawned upon me, as a spark of your benign Grace, and await patiently your pleasure in granting succour to me; I must wait for salvation and while doing so, I somehow sustain myself on the lone provender of your kind assurance to Arjuna in your final advice and feel fully assured that you will be pleased certainly to forgive me all my sins and shortcomings" which are as incalculable as the drops of rain...पांसूनां व्रष्टिबिन्दूनां पापानाश्च न् मे मितिः।-अर्थवर्णरहस्य, नारायणहृदय ।  
(Stanza 8)

### **CONCLUSION :**

This sincere appeal of a true devotee is simply touching, something very stirring. Such a transparent integrity of Sri Parasara Bhattarya which acknowledges in no equivocal terms that he is unable to offer by himself *Prapatti* unto the Lord is the real point; for even the attitude and readiness to submit *prapatti* has to come from the Lord (यमेवैष वृणुते तेन लब्यः। -Mund. Upa III-ii-3 ): the Jiva should keep himself ready only to be chosen. For "They also serve Him, who only stand and wait."- Milton.

*English Version***THE OCTAD OF VERSES**

THE OCTAD of verses, named ASHTA\_SLOKI, is as it were, a rubric of Sri Ramanuja philosophy. Its author, Sri Parasara Bhattarya, was a great saint and thinker, and successor to Sri Ramanuja on his pontifical Chair of the Sri Sampradaya. This booklet, in a span of eight verses, presents the very quintessence of the Bhakti cult and concentrates upon the three mysteries of Sri-Vaishnavism, popularly known as the Rahasya-traya and thereby lays stress upon *prapatti*, the spirit of absolute surrender to the Lord as the surest measure for attaining salvation. It opens with the importance of the sacred syllable, Pranava, and passes on to the significance of the Mantra-brahma, Mantra-raja & the Carama-sloka. Incidentally, it also warns the aspirant (*mumuksu*) against the usual pitfalls along the track of devotion and suggests remedies against them as well.

**VERSE 1***The significance of Pranava: AUM (A + U + M)*

The Pranava is composed of three sounds: A, U, and M. It contains the essence of all that is laid down in the triad of Vedas. The first component of the Pranava is the Akaara, which means Lord Vishnu who creates, sustains and annihilates this Universe; the last component Makaara means the individual soul, the Jiva who is the subject of Lord Vishnu and of none else; and the middle sound, Ukaara copulates the two, the Lord and the subject and determines the relation between them in a manner that the subject, Jiva

is an object solely meant for the Lord and for none else. This relation is noted as the Sesa-sesi-bhava.

## VERSE 2

*The explanation of Namah, the second term in the text of Mantra-brahma:*

Of the Mantra-brahma alias Astakshra mantra (Aum Namo Naaraayanaaya), the second term, Namah literally means 'obeisance to'. But it contains a signification much more than that. The term 'na+mah' broken into two syllables and read together with the last syllable, *Ma* of the first term (Aum) of the Mantra-brahma would make a clause '*ma, na and mah*' meaning *ma*= the *jiva*, *na*=not and *mah*=of me, being the genitive singular of *m* (म्) and signify that *jiva* is not for himself, ie. 'I not for me'.

Then without breaking the term *Namah* into two as shown above, but taking it as one, it radically means obeisance ie. the measure (*upaaya*) for attaining salvation. Now, taking the split 'na mah' and the unitary 'namah' together, it will form the sentence "*namah na mah*" and express that the *Upaya* is not for myself: that too is pro bono Lord- for the sake of the MASTER alone.

Lastly, by construing the split 'na mah' with the third and the last term of the Mantra-brahma, it will form the clause "*Naraayanaaya na mah*" which conveys that even the service (kainkarya), the very summum bonum of human existence, is for the sake of Lord *Naraayana* and not for me.

In sum, the middle term, Namah of the Mantra-brahma yields the following three-fold sense:

- (i) Jiva is the subject of the Lord
- (ii) measure for the protection, guidance or salvation of jiva is also subject to the will of the Lord and
- (iii) Highest aim or end of human life is the absolute devotion (**bhagavat-kainkarya**) to Naraayana and nothing else.

Even *upaya* is not for the Jiva: to think of and implement that too is the charge of the Lord.

### VERSE 3

*The exegesis of the term, Naraayana and its signification:*

The term Narayana is a composition of Nara and Ayana, ie. ayana, the abode of Naras, the individual souls which are external. The expression thus vividly conveys the sense that I is only for the sense expressed by 'A (अ)', namely, Narayana and not for my sake. And the dative termination 'ya' suffixed to the term Narayana, bears out that the service and devotion of the jiva is, under all conditions, situations & circumstances, for the Lord, to the Lord and of the Lord. Such a feeling, never flinching, will conduce to the well-being (= salvation) of the jiva.

### VERSE 4

Even after having the conviction that self-surrender unto God is the only and surest course leading to salvation, the aspirant due to the natural weaknesses of flesh, may become susceptible to certain human lapses detracting him from the pursuit of his goal, Sri Parasara Bhattacharya therefore, proceeds to take a note of a few of probable lapses and

compassionately suggests practical remedies, based on personal revelations, to spare him from them. They are:

- 1-Should an aspirant begin to feel an attachment towards his body and his physical requirements, then he should reverentially dote upon the third sound in the **syllable AUM**, namely 'ma' which represents the conscious individual soul and intently repeat '**makara**' as often as possible intelligently;
- 2-should the aspirant become blinded by the false notion that he is an independent doer, forgetting his subjection to the Lord, then he should concentrate upon the first sound in the sacred syllable, AUM, '**Akara**' which will bring to his mind, the Lord Vishnu and His omnipotence;
- 3-should the aspirant begin wrongly believing that he is subject to some (inferior) Power other than Lord Vishnu, then he should meditate upon the second sound, **Ukara** of the Pranava, so that he could gain a constant awareness of his relationship with Vishnu, the Supreme Lord;
- 4-should the aspirant begin feeling self-sufficient for guarding himself, then he should devote to the expression 'namah' to awaken him to the effect that 'it is not of me (na-mah- Genetive singular of ma-Jiva);
- 5-should the aspirant become affected by the worldly relationship or ties of blood, then the best course for him is to think constantly of "**Narayana**"; and lastly
- 6-should the aspirant's mind flirt with the sensual objects, he should spare himself through deeply brooding over the dative particle, 'Yakara' suffixed to the term Narayana in the Mantra-brahma, which means *for the sake of*, and would flash unto him, that he is "for the sake of Narayana" and not meant for sensualism.

In fine, the octo-syllabic Mantra-brahma is said to act as the never-failing phylactery (meaning= amulet or charm) to guard the jiva against all calamities; and its devoted recitation (japa) is the key to ultimate success.

### VERSE 5

The second secret of Sri-Vaishnavism is the DVAYA-MANTRA, a composite dyad of mantras, the text of which reads as

***“Sriman-Narayana-caramau saranam prapadye; Srimate Narayanaya namah”***

Syntactically, they are two, no doubt; but essentially they are deemed one. This twin-mantra is composed of six words, each part verily having three terms. The base and the suffix of these terms have their own signification and express the following ten veritable truths:

PART 1: *Sriman-Narayana-caramau saranam prapadye*

1. Here first term, SRI, the divine Consort of Lord Narayana, represents the sense of guidance, inasmuch as Sri alias Mahalakshmi ushers the devotee unto the Lord, palliates his offences, seeks pardon in his behoof and ultimately gets him deliverance;
2. the possessive termination, 'matup' suffixed to the term Sri stands for the eternal relationship between Lord Narayana and Mahalakshmi to the extent that the latter shares sovereignty (sesitva) with the Lord vis-à-vis the rest of the Universe;

3. the next term Narayana, literally meaning the 'abode of all beings', is expressive of all the benevolent qualities (*kalyana-guna*) of the Lord;
4. the word, Caramau, means the feet- the reverential limb of the Lord- a part standing for the whole = graceful figure of the Lord cap-a-pie (means- from head to foot);
5. the next one, 'Saranam' meaning resort, indicates the true expedient to be used by the jiva for his salvation; and
6. 'prapadye' (= I surrender) stands for the action, the obligatory part, of which the individual soul has to acquit himself well.

These six fundamental points are laid out by the first part of the Mantra-raja.

PART 2: Now the second part, *Srimate Narayanaya namah*, further conveys four fundamentals; viz

7. the first term Srimate represents the Divine Pair of Lakshmi & Narayana, accessible to all the jivas;
8. the base, Narayana, in the next word is expressive of the lordship and sovereignty of Vishnu, and
9. its dative termination lays stress upon the ceaseless duty of the jiva to serve his Master without limitations of Time and Space and situation; and lastly
10. the Namah denotes the spirit of shedding the individual ego ie. I-ness & my-ness, which will do away with all the forceful impediments in securing final emancipation.

## VERSE 6

### *Dedication to the Lord:*

Having explained the Mantra-brahma and the Dvaya-mantra and their implications, Sri Parasara now, presents the mode of dedication by the individual soul (jiva) to his Master. According to Sri-Vaishnavism, the procedure for jiva's approach to the Lord is through the medium of the Divine Consort Sri, who is the inseparable associate of the Lord, enjoying His highest affection and sharing sovereignty (sesitva) with Him. Thus Sri is the Guide to the jiva, governing all individual souls. Thus the jiva dedicates:

“I, (Sri Parasara representing the universe of discourse, viz, aspirants in all) importune shelter of the all-governing Mahalakshmi, the Consort of the Lord of all the worlds and His never-forsaking Associate, and through Her, dedicate myself to the feet of Lord Hari, the repository of all the benevolent qualities worthy of seeking patronage; and pray unto Him, to bless me with an unflinching, ceaseless spirit of devotion and servitude to the Lord and His Consort, the surest means to the end, remaining all along untouched by the filth of the ego of I-ness & my-ness, unfettered by the shackles of time, space and situation.”

## VERSE 7

### *The third secret (rahasya) of Sri-Vaishnavism: Carama-sloka, the Great Word of honour of the Lord:*

The Lord pledged, “For the sake of gaining Me, you have to relieve yourself, as I said, from attachment to all and several

duties enjoined by Me through all Codes of conduct and resolutely determine in the state of piteous affliction regarding what to do, to make an absolute surrender to Me, as the surest measure of salvation. When you are so firmly determined, then I, possessed with the power of omniscience, and all the other benefice qualities, shall verily relieve you of all the impediments that stand between you and Me- worry not- sink not."

### VERSE 8

The impact of Divine assurance: The Jiva holds:

Fully taking into account that I am wholly and solely subject to Your sweet Will and pleasure, O Lord Hari! I am unable to resort to any of the expedients of *Karma-yoga*, *Jnana-yoga* or *Bhakti-yoga* though prescribed by the Scriptures, nor do I easily feel surrendering myself unto you by quitting all duties enjoined by the *Sastras*- thus I am miserably distressed and I sink. Nevertheless, I have gained through your Mercy this knowledge that "thou shalt absolve me of all my sins", I muster strength recalling to my mind, the solemn pledge of Yours given by You in the *Carama-sloka* (addressed to Arjuna in the field of Mahabharatha battle) and remain firm and resolute, and place myself at Your disposal.."

\* \* \*

This is the line of action followed by the ancient seers and is to be followed all along by the aspirants; PRAPATTI is the only solution, the royal road to salvation.

## APPENDIX

### **List of English Books on Sri-Vaishnavism & Vishishtadvaita**

# *Grandeur of* **SRI-VAISHNAVISM & VISHISHTADVAITA**

**A COMPILATION - Gagan Mandayam**

## LIST OF ENGLISH BOOKS ON SV-VA

This Appendix is a check-list of the printed English books on Sri-Vaishnavism & Visishtadvaita, since 1890s, extracted from 'Grandeur of Sri-Vaishnavism & Visishtadvaita' eBook. Any English-written book/booklet on this topic needs to be mentioned in this comprehensive checklist as an easy reference.

The compiler requests the writers to let him know the book details, once published ([gagan.mandayam@gmail.com](mailto:gagan.mandayam@gmail.com), 0-99452-44397).

Recent publication : Sep 2011 : Intro to 32 Brahma-vidyas- KR.Krishnaswami, Bangalore- pg71  
 -a thorough list of both Printed Books & Manuscripts till Sep 1988 is in 'Bibliography of Visishtadvaita Works'- 2 vol-ASR-10.1988

### ALVARs- general

1	Holy lives of alwars or Dravida saints orig-1902	Alkondaville GovindaCharya-Mysore	AlRI-1982 p226 pcopy
	Divine wisdom of Dravida saints 1e-1902-p215	Alk.Govindacharya; repr-Dr.Muralidharan TD	Archish-1.1998 p251
3	Hymns of the Azhvars orig-4.1929	J.S.M.Hooper-Chennai p94	Pioneer Books-1985
	Alvars of South India	Dr.K.C.Varadachari	BVB-1.1970 p200
5	Philosophy & Theistic Mysticism of Alvars	SMS Chari-Bangalore	Motilal B-1997 p263
	Divine world of alvars	Prav-rajika Shuddh-atmamata	RK mission-Kolkata-

7	Alvars' divya vaibhavam	(Cecile Guenther)	2003 p127
	Divine stories of Alwars -chart: alvar works	T.Raghavaiah	TTD-2004 p216
9	Children's illustrated book of Alvar tales	Sundara Rajan, Dr.MA Alwar	Samskruti-2004 p40
	Alwars & Acharyas at a glance- NDP chart-p25	Srirama Bharati- 4ed	Chennai-2005 p34
	NDP (Nalayiram Divya Prabandam)	Kadaba S.Sridhar-Bangalore	2001 p76
11	NDP- sacred book of 4000 (thin pages)	Srirama Bharati	7.2000 p792
	NDP- series (Vol 1-8 books)	KRK-Bangalore	10.2002-5.2010
13	Select hymns from NDP	K.Venkata-Krishnan-Bangalore	11.6.05 p40
	Nithya-anusandanam series-1899- eng tr-Tiruppavai	MB.srinivasa aiyangar	Mys-1899

Poigai-Bhutat-Pey (first 3 alvars)	
Mysticism of poigai alvar	R.Balasubramanian 1976-p100
Irandam tiru-vandadi (200 verses)	vedanta publ-madras N.Rajagopalan-Chennai 16.1.2002 p123

TIRU-MALISAI (alvar 4 of 12)	
1	Tiru-malisai
	Tiru-chanda viruttam- 120 stanzas

	T.v-with Tamil orig verses	Srirama Bharathi	13.1.03 p36
3	T.v	BSS Iyengar	2.04 p84

**NAMMALVAR** (alvar 5 of 12)

1	Nammalvar	Dr. V.Varadachari (FII, Pondicherry)	TTD-1994 p13
	Tiruviruttam	BSS.Iyengar	7.04 p62
3	TiruvaSiriyan & Periya TiruVantadi	BSS.Iyengar	10.04 p65
	<b>Tiruvoymoli [TVM]</b>		
4	eng glossary- 4-vol- AIRI-1981	SSA,Gwalior, v1-2-p516	v3-4-515-1102
	God far, God near-an interpretation of	Kaylor RD, Venkatachari KKA	AIRI-1981 p116
	thought of N		
6	Tamil Veda-pillan's interpretation of	John Carman, Vasudha Narayanan;	Univ of chicago press-
	TVM	1989	1989 p323
	Hymns for the drowning	AK Ramanujan	Penguin-1993 p176
8	Mythicism Supreme	BSS.Iyengar	6.1999 p624
	3 andadis on N (TVM nutrandadi of	BSS.Iyengar, -18 <sup>th</sup> English	BRSI-7.07 p110
	MM, Satakopar andadi of Kambar,	publication of Sri Parampara Sabha-	
	Kanni-c of MK)	Blr	

**MADHURA KAVI** (alvar 6 of 12)

	Kanninum ChiruTambu	
1	Gateway to TVM	SSA-Gwalior

- see TAP's Tiru-ppalli-E-Raghavan

**KULA-SEKHARA** (alvar 7 of 12)

	Perumal Tirumoli-PT	VR.Narasimhan- Thillasthanam swamy kainkarya	Sabha, Blr-1993 p224
1	PT- eng tr, kann comm.	BSS Iyengar	6.2005 p66
2	PT	V.Rajagopalan	12.9.2009 p152
3	Psychic approach to religious mysticism		
	<b>Mukunda Mala-MM</b>	MA AnanthAlwar-chennai	1929 p36
4	MM	SSA Raghavendra ashram- Blr	11.97 p95
	MM	Swami prabhupada	Bhaktivedanta-1997 p157
6	MM	Dr.MS.Rajajee	TTD-1998 p86
	MM	Swami Chidananda	Chinmaya-1995 p21
8	Eng tr	Swami Chidananda	Chinmaya-2000 p71
	Eng comm.	Swami Gabhir-ananda	RKM-9.2008 p40
10	MM -palm booklet	Swami Gabhir-ananda	

**PERIYALVAR** (alvar 8 of 12)

	Tiru-pallandu- 30 stanzas	MAN Prasad-Bangalore
1	TP	12.2002 p40
-	See TAP's Tiru-ppalli-E-Raghavan	

2	Periyalvar Tiru-moli- sublime hymns of mystic consciousness	V.Rajagopalan Prof.MN	16.3.08 p423
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ANDAL (alvar 9 of 12)			
	<b>Nachiyar Tirumoli- 143 stanzas</b>		
1	poems of Andal (T, NT)	PS Sundaram p158	AIRI-ser-17 1.1987
	Love transcendental	V.Rajagopalan foreword-Dr.Prema N, Prof.MN	16.9.2005 p185
3	NT	BSS Iyengar-Bangalore	BRSI-1.08 p74
	<b>Tiru-ppavai- 30 stanzas</b>	11n	
4	T	D.Ramaswamy Ayyangar	VAPS-1967 p34 pcopy
	T	Sita-ramamurti C	TTD-1980 p520
6	T of Goda	SLN Simha	AIRI-ser-12 1982 p47
-	see TP (Tiruppavai & Amalan-adi- piran-VKSNR	(of Ranga-Ramanuja comm.)	
7	Andal vaibhavam & Temple - palm booklet	MV Krishnaswamy 13.1.1989 p44	Venkateshwara Temple, Shivajinagar, Secunderabad
	Musings on A's T	Dr.VS.Sampathkumaracharya	4.2002 p184
9	Garland of Krishna verses	SLN Simha-Bangalore	6.2003 p95
	Sublime poetry of mysticism	V.Rajagopalan foreword-Dr.Prema N, Compliment-V.Krishnan	15.9.2003 p124
11	T- spl intro (good)	T.Raghavaiah	TTD-2004 p194

	A spiritual odyssey	Ranee kumar -palm booklet 30 pics	TTD-2004 p78
13	Sacred prayer with varanam ayiram	MAN Prasad-Bangalore VV Parthasarathy	5.2004 p67 RKM-12.2008 p78

TONDAR-ADI-PPODI – [TAP] (alvar 10 of 12)			
<b>Tiruppalli Ezhucchi</b>			Dr.VKSN Raghavan
1	a brief study on Tiru-ppallandu, Tiruppalli-ezhucchi of TAP & Kanninun-siru-ttambu of MK hymns of mystics three- TAP, Panar, Madhurakavi		VAPS-1983 p64
		V.Rajagopalan	3.2011

TIRU-PPAN- [TP] (alvar 11 of 12)			
<b>Amalan-adi-ppiran-aap</b>			D.Ramaswamy ayyangar
1	Aap		VAPS-1970 p32
2	Tiruppavai & Aap	Dr. VKSN Raghavan	VAPS-1983 p103
3	The immaculate lord of Arangam	SSA	SPS-24.1.1993 p66

TIRU-MANGAI (alvar 12 of 12)			
1	Tiru-kuran-dandakam & Nachiyar T's Varanam-ay.	Dr.VKSN.Raghavan	VAPS-26.7.1995 p50

2	Tiru-Nedun-Dandakam	BSS Iyengar	BRSI-1.2003 p44
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**ACHARYAS**

Divyasuri charitam of Garuda vahana Pandita [ life of alv & ach, in the style of Kalidasa's Raghuvamsa ]	Hindi tr-Madhavacharya; eng Preface-KKAV Very Imp. book	AIRI-3.1978 p462
Manipravala Literature of SV acharyas-12 <sup>th</sup> -15 <sup>th</sup> cent.AD	Dr.Venkatachari KKA	AIRI-1978 p192

**NATHAMUNI**

Life & Works	Kasturi Rangacharya-Bangalore	1987 p96
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**YAMUNACHARYA/Alavandar**

1	Contribution of Y to VA Y's Agama Pramanyam	Dr.M.NarasimhaChari Prof.van Buitenen	MRMT-1971 p340 RRS-Chennai-1971 p145
3	Y- life-eng-pl-6; works-kannada- p7-48 Y	GnanaPrakashana- Melkote Dr. V.Varadachari	1980s- tiny booklet Eng tr, notes- diwan bahadur vk.Ramanujachari
5	Gitartha Sangraha (Sanskrit comm.. -Y; tamil comm. -VD)		MRMT-12.1984 p88 Kumbakonam-1931 p145; Andavan mutt-

	GS	Uttamur TV, K.Bhashyam(Tamil-66p & Eng-64p)	ASVC-11.2000
7	GS - booklet	Venkateshwara mandir society- Delhi	VAPS-1966 p130
	<b>Stotra-ratna- 65 slokas</b>		
8	eng glossary, compact & concise	SSA, Gwalior	1.1981 p106
9	Jewel of a hymn	Swami AdiDevananda	RKM-1992 p45
10	Stotra-ratna	Dr.Rajajee MS foreword-Prof.MN	TTD-2001 p93

KURESA			
1	Sri-Stava	MK Srinivasan-Chennai	VAPS-6.1997 p63
2	TiruVinnagar-adhis-a-stava (hymns on 38th ahobilam jeer) + <u>kuresa-vijayam-</u> eng-foreword	Rangacharya svami, Pudukkotai	11.1945 p45
3	Pancha-stavi-critical ed - see PB- praise-poems	Dr.L.Geetha -with comm. of R	AIRI ser-31-6.3.10 p320

PARAASARA BHATTAR [PB]			
1	VishnuSahasranama with Nirukti slokas	Uttamur TV, K.Bhashyam	VAPS-1967 p155
	Vishnu-SahasraNama with PB Bhashya	Prof.A.Srinivasa Raghavan	VAPS-1983 p928
3	Praise-poems to Vishnu & Sri-stotras of Kuresa & PB	Nancy Ann Nayar	AIRI-1994 p361

	His contribution to VA	Dr.S.Padmanabhan p252	VARC-Chennai-1995
5	BhagavadGuna darpana- Vishnu Sahasranam tr	SSA p246	SPS-5.1996 (1e-3.1990)
	article-Sri Paraasara Bhattar	R.Kannan -1pg	TTD Sapthagiri- 8.2011

**PILLAI LOKACHARYA [PL]**

	<b>Mumuksu-ppadi</b>		
1	Mp	MB Narasimha Iy p36	educational pub.co-1962
2	Mp with Manavala M's comm.	Patricia Y.Mummie	AIRI-1987 p227
-	see PL- Tattva-traya-SSA		
	SriVachana Bhushanam-SVB		
3	SVB	SSA; preface-TA.Sampathkumar-acharya	6.11.72 p84
4	SVB	BSSI	BRSI-2003 p187
5	SVB	Dr.Rob Lester	KSRI-2.7.1979 p124
	Tattva-traya		
6	Tt	MB Narasimha Iyengar p27	MC.Krishnan-25.11.1966
7	Mp & tt	SSA	PBA-1970 p68

**MANAVALA MAMUNI [MM]**

1	Biographical sketch of MM	SSA	PBA-197? P21
2	R's 2 successive pillars- life of MM & VD	MC Krishnaswamy Iyengar-Bangalore	1966 p76

3	Two great acharyas- VD & MM	Dr. V.Varadachari	MRMT-12.83 p178
4	Voice of Varavara muni -gist of Pillai Lokam jeer's comm. on Upadesa ratnamala	Dr.M.Varadarajan, foreword- Dr.M.Narasimhachary, Sapthagiri-4.07- rev Prof.MA.Lakshmi Thathachar	4.2007 p112

#### OTHER ACHARYAS

1	Andhra-purna- yatiraja-vaibhava -114 sloka	Dr.V.Varadachari	MC Krishnan- 1.1978 p32
2	Tirumalai Anand-alvan-a biography- tam tr, intro-UVe.TA.Krishnamacharya	eng tr-TCA.Ramanujam foreword-KKAV	9.2001 p73
2	Neeti-mala of Naraya-narya (1075- 1250)	R.Ramanujachari, K.Srinivasacharya foreword-kuppuswami	Annamalai Univ-1940-p eng intro-82, san intro-29, tx-94
3	Tiruva-ranga amudanar- R Nootrandaadhi	'iramanuca nurrantai' - SSA	Chinna jeer- 1984 p156
-	Tiruva-Ranga amudanar- R Nootrandaadhi	See KRK-NDP series	
4	VangiPurattu Nambi-Virodhi parihamar (83 points)	BSSI	BRSI-7.2004 p47
5	Yajnamurti- Jnanasara & Prameyasara	BSSI	BRSI-6.2009 p58
6	Vatsya Varadaguru- Prapanna parijata		VAPS-5.1971 p134

7	Vatsya V- Tattva sara	Dr.MA.Venkata Krishnan p118	Geetacharyan-1995
8	Vatsya V- Yatiraja vijayam/Krishna vilasam	Preface-KKAV, eng intro- VV.Ramanujam	R.Kannan Swami- 7.1993 p220
9	Alagiya Manavala PN-Acharya hrdayam-a critical study	Dr.G.Damodaran-SVU-Tirupati	TTD-7.1976 p144
10	Alagiya Manavala PN-Acharya hrdayam	BSSI	BRSI-6.2002 p156
11	Srinivasa-charya-Yatindra-Mata-deepika [YMD]	Swami AdiDevananda, foreword- PN SrinivasaChari	RKM-1996 p208
12	Kumara varada- Rahasya-traya- Saraartha samgraha	Dr.TN.Aravamudhan p129	Hayagreeva vidya peetam-6.1989
13	Sri Raghava Yadaveeyam- 30 verses of Ry & Bhagavatham in sans-rare verbal ingenuity; eng tr	Arasanipalai Venkatadhwari (VD follower- later 17 <sup>th</sup> cent)	Lifco-2e-1988 p64

RAMANUJA (1017-1137) : Life			
1	Life of R	Alkondavilli Govindacharya-Mysore	S.Murthy & co-1906 p256
2	Life & teachings of Sri R pcopy	C.R.Srinivasa Iiyengar p318	R.venkateshwar & co-1908
3	R-his life & teachings-; sudarshanam & co-blr-2.67-p76	R.Padmanabhan 3e- Lifco-2006 p72	1e-2.1967-Sudarsanam & Co-Blr p74
4	R	R.Parthasarathy 2.1969-p81	National Book Trust
5	Brief account of life & works of R- booklet	AN.Srinivasa Iyengar-Blr 21.12.1977 p32 (Sanskrit- 1-24)	21.12.1977 p32 (Sanskrit- 1-24)
6	Sri R & Tiru-Kottiyur	GN Rama Prasad	SRST-1988 p56

Paraasara Bhattar's Ashta-Sloki

7	Glory of Tondanur & R's bhakti movement	Dr.S.VenugopalaCharya	1992 p16 palm booklet
8	Life of Sri R -excellent, elaborate, invigorating info	Swami RamakrishnaNanda	RKM-1999 p280
9	Sri R, Melukote & SV	Dr.KS NarayanaCharya p104	Kautilya-Mysore-7.2005
10	Sri R-his life, religion & phil	Swami Tapasyananda	RKM-5.2009 p84
11	R a reality, not a myth- Garudaswamy's rebuttal to Nagaswamy's tirade on R	Garudaswamy A.Krishnamachari Srirangam	SVS-10.09 p340
12	Sri R (life & phil)	Prof.MA.Lakshmi Thathachar, Dr.MA.Alwar	Samskriti-Mysore-2008 p188

**RAMANUJA- 9 WORKS**

Vedartha-sangraha, SriBhashya, Vedanta-deepa, Vedanta-sara, Gita-bhashya, Sriranga gadya, Sharanagati	Vedartha-sangraha- independent exposition of the phil of Upanishads	4n
VS 2- intro to VS- 'supplement to I book by RKM'-1957	SS Raghavachar, foreword-Swami AdidevaNanda	RKM-Mysore-1956-p196, 1968-p192
Intro to VS- 'supplement to RKM's notes	Prof.SS.Raghavachar; very concise notes	RKM-1957 p168
Prof.SS.Raghavachar	MRMT-1e-3.1972 p152	12.1992 p318 pcopy
J.A.B.Van Buitenen orig-10.1956	J.A.B.Van Buitenen orig-10.1956	12.1992 p318 pcopy
VS		

5	phil of Upanishads- study based on evaluation of comments of Sankara, R, Madhva	Dr.SMS.Chari	Munshiram-2002-p342
	Gen intro to upanishads with spl chapter 'R on upanishads'	KRK-Blr	4.02-p128
	<b>Sri Bhashya-</b> comm. on Vyasa/Badarayana's Brahmasutras	10n	
7	Vedanta sutras with comm. By R	George Thibaut	Motilal-vol.48 1962 p800
	Vedanta sutras with SB- 3 vol v1-p342 v2-intro + 362 v3-intro + 508	Prof.M.Rangacharya, MB Varadaraja Aiyangar	Munshiram-MRMT-2002 (Le-Brahma Vadin Press, Madras-1899)
9	SB-3 vol; tr-Prof.M.Rangacharya, MB Varadaraj Aiyangar	MR SampatKumaran, MB Narasimha Iyengar; Educational publ co-Chennai	v1-4.1961-p420 v2-1964-p462 v3-1965-p612
	The 3 tattvas (being the criticism by R of theories of Oneness)	VK.Ramanujachari	Kumbakonam-1932 p346
11	SB of R-part 2	R.D.Karmarkar, BORI	Poona-1962 p300+
	SB on phil of Brahmasutras - Blr	Prof.SS.Raghavachar-1986 p310	LakshmiHayagreva seva
13	An intro to Brahma sutras & SB	KR.Krishnaswami	11.2001 p112
	Brahma sutras acc. To SB	Sw.Vireswarananda & AdilDevananda	Advaita Ashrama-2003 p512
15	Gleanings from SB	Dr.P.Narasimhan;foreword- Prof.M.Narasimhachary	VARC-25.6.1996 p267
	R on chatus-sutri (first 4 sutras)	Dr.NSAR-Bangalore	3.2000 p89
17	The 7 untenables	Motilal	

1	Vd	<b>Vedanta deepa-</b> brief comm. on BS	K.Bhashyam p242	UV Granthamala-1990
2	vd- 2 vol	Dr.NSAR v1 (chap 1 & 2)-2005- p408	v2 (chap 3 & 4)-2006- p428	
<b>Vedanta-saara-</b> easy & very concise comm. on BS				
3	vs by V.KrishnamaCharya	p500	Eng tr- MB Narasimha Ayyangar	Adyar LRC-vol 83 1979
4	<b>Gita Bhashya-</b> comm. on Gita	3n	MR.Sampatkumaran	2e-MRMT-6.2002 p587
5	GB	1e-MRMT-6.1969 p586	van Buitenen	Motilal-2e-1968 p187
6	R on Gita	4.1979 p	Prof.SS Raghavachar p213	Advaita Asram-6.2004
7	GB		Swami AdiDevaNanda	RKM-2001 p620
8	Condensed rendering of R Gita bhashya		KR.Krishnaswami	6.03 p268
9	<b>Gadya-trayam</b> 5n		K.Bhashyam	VAPS-1970 p50
10	Saranagati gadya & its comm. by sruta-prakasika		Dr.Ramanujam VV	BSSI-2.1994 p157
11	Gt		Kadaba S.Sridhar-Bangalore	2003 p107
12	Triple prose of R-Gt		KR.Krishnaswami	10.2004 p96
13	Gt		MAN Prasad-Bangalore p98	Palahalli trust-12.2006

<b>VEDANTA DESIKA- VD- Life 8</b>			
1	Divya charitram-2 <sup>nd</sup> Brahma-tantra swami	JK Yamunacharya, Mysore	1970 p54 pcopy
2	A critical appreciation of VD vis-a-vis Vaishnavite world	SSA	Grantha-mala office, Kanchi-1967 p46
3	Desika souvenir-700 <sup>th</sup> bday	18 articles (eng,sans,tam,kann)	VA sabha-Blr-23.9.1968
4	Desika sambhavana souvenir- (sans, tam, eng, kan)	VD 7 <sup>th</sup> centenary commemoration vol	Venkatesha sabha, Mysore-10.1968 p300+
5	VD- a study -exhaustive details	Dr.Satyavrata Singh (1e- early 1980s)	Chaukhamba- 2e-2008 p503
6	Life & works of Sri Nigamantha Maha Desikan	Prof.A.Srinivasa Raghavachariar	VAPS-1990 p101
7	VD vaibhavam-handbook kaipidi + 3 page bio of Paraasara B, Vedavyasa B	TK Srinivasa Iyengar-Blr	9.2009 p158
8	Swami Desika sanctifies some holy places & holy waters	Anbil Ramaswamy	4.2011 p94

<b>Vedanta Desika- Works 55</b>			
1	Stotrani- 29 stotras -chrono order	foreword-DRA 1e-1952; 2e-15.10.64-p250	VD sampradaya sabha,mumbai
2	Minor rahasyas of VD	A.srinivasa raghavan	VAPS-8.1993 p208
3	11 rahasya granthas	Dr.NSAR	2.2009 p110

4	VD-a special number	MKS, et al	VDRC-5.1996 p191
	<b>Abheeti stavam</b>		
1	AS	D.Ramaswamy Ayyangar	VAPS-1987 p80
2	AS- NVLN RamanujaCharyulu (Telugu comm.)	Dr.Rajajee MS	Ubhaya Krishna sabha- 8.2001
3	Sathyagala:As	KR.Krishnaswami	11.2007 p87
4	Achyuta satakam	D.Ramaswamy Ayyangar	VAPS-9.1983 p80
5	Ashta-bhujAshtakam & Vegaa- setu-stotram	D.Ramaswamy Ayyangar,A.Srinivasa Raghavan	VAPS-1968 p32
-	A-b- see Vegaa-setu- KPR-VDRC		
6	Bhagavat Dhyana Sopanam	D.Ramaswamy Ayyangar	TTDJ ser-8n-10.8.1968
7	Bhagavat DS	Usha Narasimhan- Dr.NSAR	5.2008 p41; 2e-4.2009 p85- Dr.MKS preface
8	Bhoo-stuthi -33 slok	D.Ramaswamy Ayyangar	TTDJ- 1966
9	Bhoo-stuthi	Usha Narasimhan- Dr.NSAR	7.2006 p41
10	Daya satakam	D.Ramaswamy Ayyangar	TTD-1961 p221
11	Daya satakam (in comparison with TVM)	Dr.Mythili Raghavan	2.2010 p194
12	Deha-seesa stuthi-tamil	D.Ramaswamy Ayyangar	VAPS-1973 p42
13	Dramidopanishad Tatparya Ratnavali & Sara + article-Nammalvar's bridal mysticism-PNS	R.Rangachari	VDRC-1974
14	Garuda dandaka- word to word	Usha Narasimhan -palm booklet	2.2009 p33

	meaning
15	Goda stuthi
16	Goda stuthi
17	Goda stuthi
18	Gopala vimsati
19	HayaGreeva stotra
20	HayaGreeva stotra
21	Kamasika-ashtakam
-	Kamasika-ashtakam- - see Paramartha s-DRA

1	Nyasa dasakam	D.Ramaswamy Ayyangar	VAPS-1965 p18
2	Visishtadvaitam & Nyasa dasakam ( a primer)	TV Raghavadasan	VDRC-4.1998 p54
	Nyasa Tilakam	SrinivasaChariar N-1974 p48- incomplete	Ahobilam Math Oriental high school
4	Nyasa Vimshati	D.Ramaswamy Ayyangar	VAPS-1979 p50
6	paaduka sahasram	see VD-Yaadava-ab-KRK	
8	paaduka sahasram- pancha-ratra-raksha	KR Krishnaswami Dr.VN.Vedanta Desikan	200? P48 -palm booklet Lifco-2010 p723
	eng-intro- g.srinivasa murti	m.duraiswami aiyangar, T.venugopalacharya-sans;	Adyar-vol-36-1996 p
10	Paramartha stuti & Kamasika-ashtakam	D.Ramaswamy Ayyangar	1972 p24
	<b>Rahasya-traya saara- RTS</b>	<b>4</b>	

11	RTS -orig-Agnihotram RT-1.4.1956	Prof.MR.Rajagopala ayyangar p544	VD vidhya trust-chennai-2006
	RTS	Prof. AravaMudaChariar S-tamil	SRST-2e-1995
	Essence of RTS	Dr.NSAR	1.2004 p408
14	RTS	KR.Krishnaswami	11.2005 p104
-	RTS- see VD-Yaadava-ab- KRK		
	Sampradaya parisuddhi & anjali vaibhavam	prof.a.srinivasa raghavan-eng intro- good	VAPS-23.1.1987 p132
	Sankalpa suryodaya p600	Tam tr-uttamaur, eng intro,synopsis- pg34-76	SriKrishna Sabha-Mumbai 12.2004
16	Saranagati deepika	D.Ramaswamy Ayyangar ed-vksn.raghavan, dr.s.padmanabhan	VAPS-1974 p86
	Sarvaartha siddhi- Dr.VN.Seshadri acharya	exhaustive intro-Kesava aiyangar	VDRC-1993 p366
18	SataDushani – Prof.V.SrivatsankAchar		VD Ramaswami-1974 p300
	Sri Stuthi	MK Srinivasan	VDRC-1994 p50
20	Sri Stuthi- eng notes	Usha Narasimhan	4.2008 p69
	Subhashita Neevi-treasure of wise sayings	MKS -tiny booklet	VDRC-19.3.95 p74
22	Tiru-ch-chinnamalai eng-p33 of p109	VV.Srinivasa Iyengar	VAPS-2.3.64
	Vairagya Panchakam	D.Ramaswamy Ayyangar	VAPS-22.11.1967 p44
24	Varadaraja Panchasat	D.Ramaswamy Ayyangar	VAPS-25.2.1972 p107
	Varadaraja Panchasat	Pierre-Sylvain Filliozat	AIRI-1990 p168
26	Varadaraja Panchasat	KP Rangaswamy intro-MKS	VDRC-7.12.1999 p194

	Vegaas-setu stotra- Ashta-buja-ashtakam & vs	KP Rangaswami	VDRC-1996 p51
28	Yadava-abhyu-dayam with Appayya dikshita comm	A.V.Gopalachari; eng-Life of appayya-32p	1909- vol2-p246
	Yadava-abhyu-dayam- prof.ks.krishna thathachariar	Intro by 8 scholars	VDRS-1976 p400+
30	Yad-3 great epic creations (paaduka s, Yaadava-Ab, RTS)	KR.Krishnaswami	11.2005 p104
31	VD's 2 maha-kavyas-Paaduka s & Yadava-ab	KR.Krishnaswami	11.05 p108

SV – SRI VAISHNAVISM			
1	History of Vaishnavism in S.India upto R	Dr.N.Jagadeesan(thesis-1967- University of Madras)	Koodal, Madurai-2.2.1977 p460
2	Vaishnavism-its phil, theology & religious discipline	SM.Srinivasa Chari	Motilal- 1994 p383
	Peeps into mysticism (alvars, R, VD, archa anubava, jeevan mukti)	D.Ramaswamy Ayyangar	VAPS-1986 p126
4	Impact of R on temple worship	Smt.Sarojini Jagannathan	Nag publishers-1994 p314
	SV thru the ages -palm booklet	Swami Harshananda	RKM-6.2000 p47
6	Amrutasya putrah & religion of mankind	TR.Seshadri- Bangalore	Nathamuni Trust-4.2002 p84

	Hinduism rediscovered	Anbil k.ramaswamy, Ohio-US	Tiruvenkatam Group,Kuwait-1.04-p900
	Sharanagati- sharanam prapadye	proceedings of AIRI seminar-2002	AIRI-26.3.2007 p232
8	Sharanagati-super highway to Godhead	KR.Krishnaswami -palm booklet	200? p56
	Studies in Sri Vaishnava Literature-II; 8 research articles on Ramayana, Tiru-viruttam, Nachiyar Tirumoli, genres in NDDP, contribution of Mamunigal	Dr.M.Varadarajan	5.2005 p79
10	Gems of spiritual thought (8 articles)	Dr.NSAR KKA V	200? p92
	SV-an insight (imp. concepts, Manipravala literature, Rahasyaagranthas)	Dr.MK.Srinivasan, KS Rajan	AIRI-3.2006 p281
12	<b>SV- a concise study</b> (gen, Vishnu, Sri, VA parts, alvars, acharyas, misc, post-R acharya chart)	VASPT-Bangalore-1.2010 p176	Somaiya-Mumbai-1996
	R Sampradayam in Gujarat	Haripriya Rangarajan p220	motilal-1973 p254
14	Vaishnavism of Samkaradeva (Assam) & Ramanuja -comparative study	hv.sreenivasa murthy-blr	
	Sri Vaishnava theological dispute	Patricia y.mumme p320 8.09	Navabharath enterprises

SV- Vishnu & Sri	
1	Vishnu – an intro
2	The book of Vishnu
3	Maha-Vishnu & his various forms
4	Vishnu koshha- (mix-avatar, parivar, etc)
7	7 Secrets of Vishnu
5	Sri Lakshmi- Legends & Lores
6	Lakshmi-Goddess of wealth & fortune-an intro
7	Lakshmi Tantra-a PRA
8	Lakshmi Tantra-a pancharatra text

SV- Temples	
1	Koil Ozhugu-chronicles of SriRangam Temple
2	Srirangam Temple-art & architecture
3	Kancheepuram & its temples
4	Vishnu Temples of S.India- 3-vol
5	Srinivasa/Venkateshwara- TTD
	Venkateshwara-Lord of 7 Hills

6	Venkateshwara swamy-Tirumala, worship, utsavams & festivals	P.Sitapati	BVB-1998 p356
7	Balaji-Venkateshwara- an intro	Dr.Nanditha Krishna	Vakils-2000
8	Tirumala-Tirupati..the legends & beyond	T.Sarita reddy, Birad Rajaram Yajnik	Visual quest India-Hyderabad 2006 p196
9	Lord Sri Venkateswara	Prof.S.Gopalan	MB publ-10.2007 p192
10	Hill shrine of Tirupati	Prof.SK.R.Rao 2011 p256	Surama prakashana-Blr TTD-2000 p56
11	Tirumala-panorama of 7 hills	T.Varadachary	TTD-2003 (of 1950)
12	History of Tirupati vol 1-3	TKT ViraRaghava Charya	TTD-2004 (of 1981)
13	Tirumala Temple	Dr.N.Ramesan p609	Tirupati-1923 p8-booklet
14	Seshadri hills- hymns in praise of Sri Venkatesha	K.Venkataranma Rao -201 lines	Archeology & Museums Mys
15	Narayanasvami Temple at Melkote	Dr.R.Vasantha 1991 p215	1998 p548
16	Melkote thru the ages	ASR Team	
17	Melkote- an intro -booklet p30	Haripriya, MAN Prasad	Samskriti-Mysore-2007
18	Sri Vaishnava Divya desams (108 Tiruppatis)	LV.Gopalan First English book on Divya desams	VAPS-1972 p144
19	108 Vaishnavite Divya desams 7-vol	Miss Dr.MS.Ramesh	TTD-1995-2000
20	Divya desa darsanam	Mayan Pathippagam	2002
21	108 SV divya desams	CS Krishnan	Lifco-2009 p272

22	Divyadesa darsanam- (slick note + good pic)	Sri Krishna Sabha	Mumbai-11.2003 p248
23	The glory of Ahobilam shrines 4.93	Prof.S.Rangachar, Mysore p53	samskrita sahitya sadana
24	Hayagreeva avatara & history of Parakala mutt	KR.Krishnaswami	4.2007 p50
25	Origin & growth of Brahmatantra Parakala mutt	N.Desikacharya	Bangalore press-1949 p300+

SV- Practices, Festivals			
1	intro to Pancharatra & AhirBudhnya Samhita	F.Otto Schraeder	Adyar-1973 p200
2	phil of PRA-pancharatras	by late dr.s.rangachar-dr.mn.singaramma	Sridevi prakashana,Mandy- foreword-1990-p396
3	PRA (pancharatra agama)	Dr.V.Vardachary	TTD-2001 p187
4	Agamas & South Indian Vaishnavism	Dr.V.Vardachary	MRMT-6.2003 (1e-2.1982) p328
5	PRA- an intro	Swami Harshananda	booklet RKM-8.2002 p24
6	Agamas- Indian tradition of Image worship	KR.Krishnaswami	7.2004 p52
7	Vishnu samhita (tantras, agamas, worships, Temple/idol constructions, festivals, practices)	Dr.T.Ganapati Sastry, intro- Dr.NP.Unni	Nag-1991 p405
8	Padma samhita (puja vidhi, festival	Seetha Padmanabhan,	pancharatra parisodhana

	conducts, etc)	Prof.RN.Sampath-AIRI	parisad-10.1974
	Araiyan sevai-theatre expression in SV worship	Srirama Bharati	BVB-1999 p152
10	SV- elementary treatise (japam & aradhanam)	VA Res centre-2002 p67	ThillaSthanam swamy Kainkarya sabha-Blr
	Yajurvediya Kaalatraya SandhyaVandanam	S.Satyamurty Ayyangar	SPS-1990 p46
12	Gokulashamee- Sans-english	Meenakshi Balu p80	MB publishers-Chennai-1.2008

SV- Slokas	
Vishnu Sahasranama [VS]	
1	VS
2	VS
3	VS with Shankara's bhashya
4	VS
5	VS with comm. of Shankara
6	VS
7	VS-Bhagavat guna darpanam
8	VS stotram & namavali
9	VS stotram
10	VS 5 column-wise meanings -hand booklet
11	VS (calendar 2011-supplementary
	TM P Mahadevan
	Prof. P.SankaraNarayanan
	R.Ananthakrishna sastry
	Chinmayananda p266 1e-1984
	Swami Tapasyananda p216
	MS.Parthasarathi p109
	PK Devanathan-Blr p114
	Chinmaya
	- palm booklet
	Eng-GB.Rangachar kannada- Kalbagal
	V.Krishnan -hand booklet
	Kinchitkaram trust-1.2011
	BVB-5e-2006 p74
	BVB-1996 (1e-1978) p242
	Adyar-4.1980 p475
	Chinmaya-3.2002
	RKM-9.2000 (of 1986)
	BVB-3.2002 (1e-10.1999)
	S.Raghavachari-2002
	10.2001 (1e-1987) p37
	RKM-7.2005 p54
	5.2010 p185

	book)		
<b>Venkatesha Suprabatham [VES]</b>			
12	VES	Prof.T.Venkatacharya	Adyar-1999 p93
13	VES	BVL.Narayananow	TTD-2004 (of 1999) p57
14	Venkateswara-swamy vaibhava (supra-b, stotra, prapatti, mangala; nutshell story)	Compiler-G.LakshmiNarasimhan- Blr	Ambuja publ-2008 p109
15	VES	palm booklet	MB publ-2.2010 p112

16	Lakshmi sahasram -of Atreya Venkatadri-16 <sup>th</sup> C	ed-Dr.P.Ramanujan, Intro- K.Narayanan	SRST-Blr-1988 p120
17	Lakshmi Sahasranama stotra, ashtotara & namavali	-	SKS-1991 p56
18	Sri Lakshmi Sahasram	tamil-sanskrit	SKS-12.2007 p550
19	Purvacharya stotra-mala 14 slokas	VKS N.Raghavan -tamil	VAPS-1999 p103

	<b>VA - VISHISHTADVAITA</b>		
<b>upto 1950s</b>			
1	R's idea of the finite self	PN.Srinivasachari, foreword- Kuppuswami	Longmans-1928 p125
	Elements of Vedic Religion	V.K.Ramanujachari	Cosmo Publ-2004
3	Essentials of Hinduism	Dr.PN.Srinivasachari	VA sabha-14.1.1948

	Essence of VA (brief notes in 30 groups; kannada-pg75, tamil-pg108, english-pg142)	Maharaja chika-Devaraja Wadayar, Mysore; foreword-GR.Josyer	R.Tirunarayana Iyengar- 1.1949 p335
5	Complete works of Dr.KC.Varadachari- vol 6 (VA-metaphysics, epistemology, philosophy)	KCV (1902-71) Lectures in 1940-60s	Sri Ramachandra publishers, secunderabad- 4.2001 p572
7	Aspects of Bhakti R's theory of knowledge- a study	KC.Varadachari-SVU p86 1956 Dr.KC.Varadachari 1e-1943-p240	University of Mysore TTD-2e-1956 (1e-1948) p269
9	A Catechism of VA phil of Bhagawan Sri R -by N.Bhashya Charlu (written in 1887)	edited by Gajendracharya, Raghavendra Jaista Ramanujacharya	Beawar Ranka Math, Beawar, 1956 p77
	Relation of Guru & Shishya (9p) & prapatti- atonement-(p15)	VK.Deshikachari	adyar-1913
<b>1960-70s</b>			
1	R's teachings in his own words	Prof.M.Yamunacharya (Tamil-Eng)- MR Rajagopala Ayyangar	BVB-1963 p160 1964 p78
3	Siddhanta Traya Sangraha of kapisthalam desikacharya	Dr.Anima Sen Gupta (of 1.1967)	Chaukhamba-2008 p263 RKM-2.1996 (of 1967) p208
5	Isavasya Upanishat-acc to VA	S.Sampathlengar	1970 p102

		1980-90s	
1	Theology of R	John B Carman, Harvard Univ	AIRI-14.2.1981 p333
2	VA (tattvas, hita, purushartha,	A.Srinivasa Raghavan	TTD-1.8.1985 p214

	epistemology)		
	Living in the absolute	NC RamanujaChary	1985
4	R on tat tvam asi & neti neti	Prof.KS.Narayananacharya p231	Veda VP, dharwad- 2.1989
	VA deepika (purushartha kalpadruma) - MA jayarama venkatachar	Tr-CLN Iyengar	UVPS-Blr-1989 p98
6	Basic concepts of VA	Prof.KS.Narayananacharya p336	Veda VP, dharwad- <b>2.1990</b>
	Epistemology & Metaphysics of R	Vindicated by Prof. KSN FamilyTrust-1990-p60	SRSKSrinivasa ly
8	A dialogue on Hinduism	VN.Gopala-desikan p208	VARC-Chennai 1990
	Vaishnavism, Saivism & minor religious systems	RG.Bhandarkar 1995 p238	Asian educational services
10	VA- intro to R's philosophy	Dr.NS AnanthaRangacharya	SRST-1996 p91
	Religion of the Vedas	Yatindra-dasa 1.1.97 p72	Yatindramada PN-Blr
12	Philosophy of Vedanta-sutras (based on comm. of Shankara-R-Madhva)	SMS.Chari	Munshiram-1.1.98 p199
13	Fundamentals of VA Vedanta (based on VD's tattva-mukta-kalapa)	SMS Chari	Motilal-1998 p423

	<b>2000-2010</b>		
1	Philosophy of VA-expounded by VD's nyaya-siddhanjana	Dr.M E Rangachar - Blr	Nithyananda printers-6.2000 p322
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