

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', 10th Main,
Malleswaram, Bangalore – 560003

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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 Shrinivas 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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Dr. Nikhilesh Shastri,
Secretary
Bharati Research Institute, Delhi
INDORE CENTRE.



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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. (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

श्रीवत्साङ्गसुतः श्रीमान् श्रेयसे मे स्तु भूयसे

28th 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 & reseach 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), former Director of Chinmaya International Institute, Kerala.

Prof.BR.Seshadri Iyengar, a keen educationist and Sanskrit Profesor, 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 27th 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, 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 ।
श्रीवत्साङ्कसुतः 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 Parasara 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 परित्यक्तस्य 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 in feeding 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 (*sastra-artha*). 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 Madhavadasa 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 Madhavadasa 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 ह्यवददर्थमत्थान् ।

मुनिस्तदीयचरमावधेर्नहि विन पुनः शेषताम् ॥

स्थिरा भवति शेषता भगवतस्ततो
 बोधयत्तदीयचरमावधिं स्वपुरुषार्थसीमास्थलीम् ॥
 -श्री जगद्गूवेङ्कटाचार्य 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 सर्वार्थाः 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 न्णाआसतिः ।

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
श्रीमत्पराशरभट्टार्य विरचिता

अष्टश्लोकी

शिखरिणी

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

शार्दूलवित्रीडितम्

मन्त्रब्रह्मणि मध्यमेन नमसा पुंसः स्वरूपं गतिः
गम्यं शिक्षितमीक्षितेन पुरतः पश्चादपि स्थानतः ।
स्वातन्त्र्यं निजरक्षणं समुचिता वृत्तिश्च नान्योचिता,
तस्यैवेति हरेर्विविच्य कथितं स्वस्यापि नार्हं ततः
॥ २ ॥

शिखरिणी

अकारार्थायैव स्वमहम्थ मह्यं न निवहा
नराणां नित्यानामयनमिति नारायणपदम् ।
यमाहास्मै कालं सकलमपि सर्वत्र सकला-
स्ववस्थास्वाविस्युर्मम सहजकैङ्कर्यविधयः ॥ ३ ॥

स्त्रग्धरा

देहासत्तात्मबुद्धिर्यदि भवति पदं साधु विद्यात्तृतीयं,
स्वातन्त्रयान्धो यदि स्यात्प्रथममितरशेषत्वधीश्वेद्
द्वितीयम् ।

आत्मत्राणोन्मुखश्चेन्नम इति च पदं बान्धवाभासलोलः

शब्दं नारायणाख्यं विषयचपलधीश्चेच्चतुर्थीं प्रपन्नः

॥ ४ ॥

स्त्रग्धरा

नेतृत्वं नित्ययोगं समुचितगुणजातं तनुख्यापनं चो-
पायं कर्तव्यभागं त्वर्थं मिथुनपरं प्राप्यमेवं प्रसिद्धम् ।
स्वामित्वं प्रार्थनाञ्च प्रबलतरविरोधिप्रहाणं दशैतान्,
मन्तारं त्रायते चेत्यधिगतनिगमः षट्पदो यं द्विखण्डः

॥ ५ ॥

शार्दूलवित्रीडितम्

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

शार्दूलवित्रीडितम्

मत्प्राप्तयर्थतया मयोक्तमखिलं सन्त्यज्य धर्मं पुन-
र्मामेकं मदवाप्तये शरणमित्यातोवसायं कुरु ।
त्वामेवं व्यवसाययुक्तमखिल नादिपूर्णो ह्यहं,
मत्प्राप्तिप्रतिबन्धकैर्विरहितं कुर्यां शुचं मा कृथाः ॥ ७ ॥

शार्दूलवित्रीडितम्

निश्चित्य त्वदधीनतां मयि सदा कर्माद्युपायान् हरे !
कर्तुं त्यक्तुमपि प्रपत्तुमनलं सीदामि दुःखाकुलः ।
एतज्ज्ञानमुपेयुषो मम पुनः सर्वापराधक्षयं
कर्तुंसीति दृढोस्मि ते तु चरमं वाक्यं स्मरन्
सारथेः

॥ 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 (अ, उ and म) of the sacred syllable, **Pranava** (ॐ) with which begins the secret text: the **Mantra-brahma** (ॐ नमो नारायणाय्); and says that “अ” connotes Vishnu as the Creator, maintainer and destroyer of the Universe, both as its instrumental and material cause; “म” connotes the individual souls; and “उ” 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 "अ", 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-श्रीमन्नारायणचरणौ शरणं प्रपद्ये and श्रीमते नारायणाय 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 *jīva*;
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 *jīva*;
10. Being free from the false notion of 'I and mine' (= ego).

Thus meditating upon the twin-mantra, Sri Bhattarya 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 (*jīva*) 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 ब्रजा ...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 (*Upeyopaya*).

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 am 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 द्रष्टुमिच्छन् पापानाश्च न मे मितिः।-अथर्वणरहस्य, 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 लब्धः। -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 Namō 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* (म) 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 (ॐ)', 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 Bhattarya 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, 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 alvars or Dravida saints orig-1902	Alkondaville GovindaCharya-Mysore	AIRI-1982 p226 pcopy
	Divine wisdom of Dravida saints le-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-

		(Cecile Guenther)	2003 p127
7	Alvars' divya vaibhavam	T.Raghavaiah	TTD-2004 p216
	Divine stories of Alvars -chart: alvar works	Sundara Rajan, Dr.MA Alwar	Samskrti-2004 p40
9	Children's illustrated book of Alvar tales	Srirama Bharati- 4ed	Chennai-2005 p34
	Alvars & Acharyas at a glance- NDP chart-p25	Kadaba S.Sridhar-Bangalore	2001 p76
	NDP (Nalayiram Divya Prabandam)		
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 vedanta publ-madras
	Irاندam tiru-vandadi (200 verses)	N.Rajagopalan-Chennai 16.1.2002 p123

TIRU-MALISAI (alvar 4 of 12)		
1	Tiru-malisai	Dr.Prema Nandakumar TTD-1994 p43
	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	TiruvaSiriyaM & Periya TiruVantadi	BSS.Iyengar	10.04 p65
	Tiruvoyomoli [TVM]		
4	eng glossary- 4-vol- AIRI-1981	SSA,Gwalior, v1-2-p516	v3-4-515-1102
	God far,God near-an interpretation of thought of N	Kaylor RD, Venkatachari KKA	AIRI-1981 p116
6	Tamil Veda-pillan's interpretation of TVM	John Carman, Vasudha Narayanan;	Univ of chicago press-1989 p323
	Hymns for the drowning	AK Ramanujan	Penguin-1993 p176
8	Mysticism Supreme	BSS.Iyengar	6.1999 p624
	3 andadis on N (TVM nutrandadi of MM, Satakopar andadi of Kambar, Kanni-c of MK)	BSS.Iyengar, -18 th English publication of Sri Parampara Sabha-Blr	BRSI-7.07 p110

MADHURA KAVI (alvar 6 of 12)			
	Kanninum ChiruTambu		
1	Gateway to TVM	SSA-Gwalior	BRSI-10.1993 p45

-	see TAP's Tiru-ppalli-E-Raghavan	
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KULA-SEKHARA (alvar 7 of 12)		
	Perumal Tirumoli-PT	
1	PT- eng tr, kann comm.	VR.Narasimhan- Thillasthanam swamy kainkarya
2	PT	BSS Iyengar
3	Psychic approach to religious mysticism	V.Rajagoplan
	Mukunda Mala-MM	
4	MM	MA AnanthAlwar-chennai
	MM	SSA Raghavendra ashram- Blr
6	MM	swami prabhupada
	MM	Dr.MS.Rajajee
8	Eng tr	Swami Chidananda
	Eng comm.	Swami Chidananda
10	MM -palm booklet	Swami Gabhir-ananda
		1929 p36
		11.97 p95
		Bhaktivedanta-1997 p157
		TTD-1998 p86
		Chinmaya-1995 p21
		Chinmaya-2000 p71
		RKM-9.2008 p40

PERIYALVAR (alvar 8 of 12)		
	Tiru-pallandu- 30 stanzas	
1	TP	MAN Prasad-Bangalore
-	See TAP's Tiru-ppalli-E-Raghavan	
		12.2002 p40

2	Periyalvar Tiru-moli- sublime hymns of mystic consciousness	V.Rajagopalan foreword-MKS, Prof.MN	16.3.08 p423
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ANDAL (alvar 9 of 12)			
	Nachiyar Tirumoli- 143 stanzas		
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
	Tiru-ppavai- 30 stanzas 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	MAN Prasad-Bangalore	5.2004 p67
	with varanam ayiram	VV Parthasarathy	RKM-12.2008 p78

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

TIRU-PPAN- [TP] (alvar 11 of 12)			
	Amalan-adi-ppiran-aap		
1	Aap	D.Ramaswamy ayyangar	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-KKA V <u>Very Imp. book</u>	AIRI-3.1978 p462
	Manipravala Literature of SV acharyas-12 th -15 th cent.AD	Dr.Venkatachari KKA	AIRI-1978 p192

NATHAMUNI	
	Life & Works
	Kasturi Rangacharya-Bangalore
	1987 p96

YAMUNACHARYA/Alavandar			
1	Contribution of Y to VA	Dr.M.NarasimhaChari	MRMT-1971 p340
	Y's Agama Pramanyam	Prof.van Buitenen	RRS-Chennai-1971 p145
3	Y- life-eng-p1-6; works-kannada-p7-48	GnanaPrakashana- Melkote	1980s- tiny booklet
	Y	Dr.V.V.Varadachari	MRMT-12.1984 p88
5	Gitartha Sangraha (Sanskrit comm.. -Y; tamil comm. -VD)	Eng tr, notes- diwan bahadur vk.Ramanujachari	Kumbakonam-1931 p145; Andavan mutt-

			ASVC-11.2000
	GS	Uttamur TV, K.Bhashyam(Tamil-66p & Eng-64p)	VAPS-1966 p130
7	GS - booklet	Venkateshwara mandir society- Delhi	4.1985 p9
	Stotra-ratna - 65 slokas		
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	Tiru Vinnagar-adhisa-stava (hymns on 38th ahobilam jeer) + <u>kuresa-vijayam</u> - eng-foreword	Rangacharya svami, Pudukkottai	11.1945 p45
3	Pancha-stavi-critical ed	Dr.L.Geetha –with comm. of R	AIRI ser-31-6.3.10 p320
-	see PB- praise-poems		

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]

	Mumukshu-ppadi		
1	Mp	MB Narasimha Iy p36	educational pub.co-1962
2	Mp with Manavala M's comm.	Patricia Y.Mumme	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.LakshmiThathachar	4.2007 p112

OTHER ACHARYAS

1	Andhra-purna- yatiraja-vaibhava -114 sloka	Dr. V. Varadachari	MC Krishnan-1.1978 p32
	Tirumalai Anand-alvan-a biography- tam tr, intro-UVe.TA.Krishnamacharya	eng tr-TCA.Ramanujam foreword-KKA V	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 Nootran- daadhi	'iramanuca nurrantati' - SSA	Chinna jeer- 1984 p156
-	Tiruva-Ranga amudanar- R Nootran- daadhi	See KKK-NDP series	
4	VangiPurattu Nambi-Virodhi pariharam (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

Paraasara Bhattar's Ashta-Sloki

7	Vatsya V- Tattva sara	Dr.MA. Venkata Krishnan p118	Geetacharyan-1995
8	Vatsya V- Yatiraja vijayam/Krishna vilasam	Preface-KKA V, 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 Venkataadhvari (VD follower- later 17 th 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 Aiyengar p318	R.venkateshwar & co-1908
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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
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12	Sri R (life & phil)	Prof.MA.Lakshmi Thathachar, Dr.MA.Alwar	Sanskriti-Mysore-2008 p188

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Vedartha-sangraha, SriBhashya, Vedanta-deepa, Vedanta-sara, Gita-bhashya, Sriranga gadya, Sharanagati gadya, Vaikunta gadya, Nitya grantha			
	Vedartha-sangraha - independent exposition of the phil of Upanishads 4n	SS Raghavachar, foreword-Swami AdidevaNanda	RKM-Mysore-1956-p196, 1968-p192
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3	R on the Upanishads	J.A.B. Van Buitenen orig-10.1956	12.1992 p318 pcopy
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	Gen intro to upanishads with spl chapter 'R on upanishads'	KRK-Blr	4.02-p128
	Sri Bhashya - comm. on Vyasa/Badarayana's Brahmasutras 10n		
7	Vedanta sutras with comm. By R	George Thibaut	Motilal-vol.48 1962 p800
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15	Gleanings from SB	Dr.P.Narasimhan;foreword-Prof.M.Narasimhachary	VARC-25.6.1996 p267
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17	The 7 untenables		Motilal

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1	Vd	K.Bhashyam p242	UV Granthamala-1990
2	vd- 2 vol	Dr.NSAR v1 (chap 1 & 2)-2005- p408	v2 (chap 3 & 4)-2006- p428
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4	GB 1e-MRMT-6.1969 p586	MR.Sampatkumaran	2e-MRMT-6.2002 p587
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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

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2	Minor rahasyas of VD	A.srinivasa raghavan	VAPS-8.1993 p208
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4	VD-a special number	MKS, etal	VDRC-5.1996 p191
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5	Ashta-bhujAshtakam & Vegaa- setu-stotram	D.Ramaswamy Ayyangar,A.Srinivasa Raghavan	VAPS-1968 p32
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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-īesa 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

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15	Goda stuthi	KP.Rangaswami & MK.Srinivasan	VDRC-6.7.1997 p143
16	Goda stuthi	Dr.Prema Nandakumar	TTD-2003 p80
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18	Gopala vimsati	MKS, KP Rangaswami	VDRC-1996 p87
19	HayaGreeva stotra	D.Ramaswamy Ayyangar	VAPS-1978 p42
20	HayaGreeva stotra	Prof.VKSN.Raghavan, Dr.MKS	VDRC-10.2003 p55
21	Kamasika-ashtakam		VDRC-1998 p69
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2	Visishtadvaitam & Nyasa dasakam (a primer)	TV Raghavadasan	VDRC-4.1998 p54
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