

Ācāryābhimāna:

agency, ontology, and salvation in Piḷḷai Lokācārya's *Śrīvacana Bhūṣaṇam*

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For my Father-

I'll love you forever.

Abstract

This dissertation explores the emergence of *ācāryābhimāna* (“love of the *ācārya*”) as a key theological doctrine in the development of the Śrīvaiṣṇava tradition of South India in the post-Rāmānuja period. In the late thirteenth to early fourteenth century, Pillai Lokācārya articulated a point of view on a number of the theological tensions evident in the works of his predecessors. This culminates in his conception of the *ācārya* and his love as an independent means (*upāya*) of salvation. His longest and most detailed defense of this position is found in the *Śrīvacana Bhūṣaṇam*. Thus, this study focuses on the theological problems presented therein, as they pertain to Pillai Lokācārya’s conception of the *ācārya*. There are three major issues: (1) the conflict between the soul’s agency (*kartṛtva*) and subservience (*śeṣatva*) vis-à-vis the Lord’s absolute autonomy (*svātantrya*); (2) the apparent paradox of mediation (*puruṣakāra*) in the soul’s relationship to the Lord; and (3) the seeming ambiguity of the *ācārya*’s ontological status. As I will show, all three of these tensions are present in the works of his predecessors. More importantly, however, it is through his discussion of these points that he leads his reader to his own ultimate conclusion: the love of one’s *ācārya* alone is the true means of salvation.

In addition to the descriptive analysis offered in the body of this dissertation, I have prepared an English translation and a new edition with variant readings of the *Śrīvacana Bhūṣaṇam* based on three palm-leaf manuscripts from the collection of the École française d’Extrême-Orient in Pondicherry, India.

Résumé

L'objet de cette thèse est d'explorer l'émergence de l'*ācāryābhimāna* ("l'amour de l'*ācārya*") comme doctrine théologique clef dans le développement de la tradition Śrīvaiṣṇava de l'Inde du Sud, au cours de la période postérieure à Rāmānuja. De la fin du XIII^e siècle au début du XIV^e siècle, Piḷḷai Lokācārya élaborait une réflexion sur un certain nombre de tensions déjà visibles dans les œuvres de ses prédécesseurs. Sa position a pour point culminant sa conception de l'*ācārya* et de l'amour de ce dernier comme un mode (*upāya*) indépendant de salvation. Sa défense la plus longue et la plus détaillée de cette idée se trouve dans le *Śrīvacana Bhūṣaṇam*. Pour cette raison, cette étude se concentre sur les problèmes théologiques qui y sont discutés, concernant la conception que Piḷḷai Lokācārya avait de l'*ācārya*. Il y a trois thèmes majeurs : (1) le conflit, à l'intérieur de l'âme, entre agentivité (*kartṛtva*) et subservience (*śeṣatva*) face à l'autonomie absolue du Seigneur (*svātantrya*) ; (2) le paradoxe apparent de la médiation (*puruṣakāra*) dans la relation de l'âme avec le Seigneur ; (3) l'ambiguïté apparente du statut ontologique de l'*ācārya*. Comme je le montre, ces trois tensions sont déjà présentes dans les œuvres de ses prédécesseurs. L'élément crucial, cependant, est le fait que c'est en discutant ces thèmes que Piḷḷai Lokācārya conduit son lecteur vers sa conclusion personnelle : seul l'amour de l'*ācārya* est un véritable mode de salvation.

Comme supplément à la description analytique contenue dans le corps de cette thèse, j'ai également préparé une traduction anglaise et une nouvelle édition, avec indication des variantes, du *Śrīvacana Bhūṣaṇam*, sur la base de trois manuscrits appartenant à la collection de l'École Française d'Extrême-Orient à Pondichéry (Inde).

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Note on Transliteration

Tamil words and morphology have been transliterated according to the system used in the *Madras Tamil Lexicon*. Sanskrit and/or Grantha words and morphology have been transliterated according to the standard system used for Indological Sanskrit, the International Alphabet of Sanskrit Transliteration (IAST).

Tamil transliteration scheme:

அ	ஆ	இ	ஈ	உ	ஊ	ஓ	ஔ	எ	ஏ	ஐ	ஒள
a	ā	i	ī	u	ū	o	ō	e	ē	ai	au
க	ங	ச	ஞ	ட	ண்	த்	ந்	ப்	ம்		
k	ṅ	c	ñ	ṭ	ṇ	t	n	p	m		
ய்	ர	ல்	வ்	ழ்	ள்	ற்	ன்				
y	r	l	v	ḷ	ḷ	ṛ	ṇ				
ஜ்	ஷ்	ஸ்	ஸ்	ஹ்							
j	ś	ṣ	s	h							

Grantha transliteration scheme:

஁	ஂ	ஃ	஄	அ	ஆ	இ	ஈ	ஊ	஋	஌	஍
a	ā	i	ī	u	ū	r	e	ai	o	au	
ஶ	ஷ்	ஹ்	வ்	ஐ							
k	kh	g	gh	ṇ							
஑்	ஒ	ஓ	ஔ	஖	஗						
c	ch	j	jh	ñ							
ட	ṭ	த்	த்	ண்							
ṭ	ṭh	ḍ	ḍh	ṇ							

ക യ് ത് യ് ന്

t th d dh n

പ് പ് ബ് ഖ് ഴ്

p ph b bh m

യ് റ് ത് വ്

y r l v

ശ് ഷ് ഷ് ഷ്

ś ṣ ṣ h

ക്ഷ് ജ് ശ്

kṣ jñ śrī

1.0 Introduction

The general purpose of this dissertation is to contribute toward scholarship on the development of key theological doctrines in the Maṇipravāḷa literature of the Śrīvaiṣṇava *ācāryas*. As the name suggests, Śrīvaiṣṇavism is a Hindu tradition that celebrates Viṣṇu, who is eternally accompanied by his consort Śrī, as the Ultimate Reality. The philosophical arm of Śrīvaiṣṇavism is Viśiṣṭādvaita Vedānta, a philosophy most famously expounded by Rāmānuja in the twelfth century C.E., which posits the ultimate reality as a qualified non-dualism and claims Vedic authority, especially through the *Brahma Sūtras*. The tradition accepts three streams of authoritative scripture: the Sanskrit *Vedas*, the *Pāñcarātra Āgamas* (temple-oriented ritual texts), and the *Nālāyira Tivya Pirappantam* (henceforth *Divya Prabandham*).¹ The latter is a collection of over four thousand stanzas of devotional poetry composed in the Tamil language by twelve poet saints (*ālvārs*) between the sixth and ninth centuries C.E. From the tenth century on a group of Brahmin Vaiṣṇavas developed a school of thought drawing on these different strands that led to the formation of the Śrīvaiṣṇava *saṃpradāya* (system of religious teaching).

By the mid-nineteenth century a formal schism had occurred between the “Southern branch” (*Teṅkalai*) and “Northern branch” (*Vaṭakalai*) of the *saṃpradāya* due to a dispute over temple rights and certain key theological points.² This split exploited some obvious tensions

¹ *Nālāyira Tivya Pirappantam* translates as the “the divine (*tivya*) collection (*pirappantam*) of four-thousand (*nālāyira*).” The title assigned to the corpus is already an indication of the mixed idiom that would define the commentaries and doctrinal treatises composed by the Śrīvaiṣṇava *ācāryas*. Thus I have opted to use the short title, *Divya Prabandham*, in the rest of this dissertation as it is the Sanskrit name of the work from which the Tamil title derives, i.e., *divya* = *tivya*, *prabandham* = *pirappantam*.

² There is some disagreement on the exact time period in which the schism occurred. Srīlata Raman argues for a definitive date of the mid-nineteenth century (See Raman, *Self-surrender (prapatti) to God in Śrīvaiṣṇavism: Tamil cats and Sanskrit monkeys* (London: Routledge, 2007), 4-11). Patricia Mumme sees the schism occurring sometime in the seventeenth century (See Mumme, *The Theology of Maṇavāḷamāuni: Toward an Understanding of the Teṅkalai-Vaṭakalai Dispute in Post-Rāmānuja*

between *ācāryas* from *Śrīraṅgam* (retroactively identified in this period as *Teṅkalai*) and *Kaṅcīpuram* (retroactively identified in this period as *Vaṭakalai*) to consolidate their different orientations. The *Teṅkalais* and *Vaṭakalais* looked to the thirteenth to fourteenth century *ācāryas* Piḷḷai Lokācārya and Vedānta Deśika, respectively, as the prime movers in the sectarian schism. The distinctions between the theological perspectives of these two *ācāryas* have been commented upon at length by several scholars.³ Suffice it to say here that there are significant differences between the way they conceived of the Lord, his relationship to his devotees, the essential nature (*svarūpa*) of the soul, and the role and importance of Śrī and the *ācārya* in their respective soteriological paradigms. Neither of their positions on these matters are unattested in the works of their predecessors. The late thirteenth through the fourteenth century, however, was a period of systematic theological thinking in the Śrīvaiṣṇava *saṃpradāya* and both *ācāryas* attempted to resolve the ambiguities present in the works of their predecessors.

Beginning in the twelfth century, with Tirukkurukaippirāṇṇiḷḷāṇ's⁴ commentary on Nammālvār's *Tiruvāymoḷi*, the Śrīvaiṣṇava *ācāryas* began writing commentaries on the *Divya Prabandham*, esoteric treatises called *Rahasyagranthas*, and other independent works in a new linguistic register, eventually identified as Maṇipravāḷa (lit. gem (*maṇi*) and coral (*pravāḷa*), which in this case refers to a mixture of Sanskrit and Tamil).⁵ The *rahasyagranthas* are particularly important to understanding the development of the theological perspective of the

Śrīvaiṣṇavism (Dissertation for the University of Pennsylvania, 1983), 4). And, K.K.A. Venkatachari argues that the split should be traced to the eighteenth century (*The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas: 12th to 15th century A.D.* (Bombay: Ananthacharya Research Institute, 1978), 165-166).

³ Raman, *Self-surrender(prapatti)to God in Śrīvaiṣṇavism*, pp. 157-160; Patricia Mumme, *The Śrīvaiṣṇava theological dispute* (Madras: New Era Publications, 1988); Surendranath Dasgupta, *A History of Indian Philosophy Volume III* (Cambridge, UK: Cambridge University Press, 1952), 374-381.

⁴ Venkatachari gives Tirukkurukaippirāṇṇiḷḷāṇ's date of birth as 1161 C.E. (*The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 61).

⁵ I will provide a brief analysis of the structure of Maṇipravāḷa in the introduction to my edition of the *Śrīvacana Bhūṣaṇam* in Appendix 1.

Śrīvaiṣṇava saṃpradāya. They cover a wide range of topics such as the three *mantras* (*rahasyatraya*), three realities (*tattvatraya*), intercession (*puruṣakāra*), the preceptor (*ācārya*), surrender (*prapatti*), service (*kaiṃkarya*), and the attributes of a Śrīvaiṣṇava.⁶ Considering the importance of this body of literature to the development of Śrīvaiṣṇava doctrine after Rāmānuja, there have been relatively few detailed studies of the doctrines expounded in the *Rahasyagranthas*.⁷

The specific contributions of this dissertation are: 1) a detailed examination of the emergent doctrine of *ācāryābhimāna* (literally “the affection of the *ācārya*”) and the special status of the *ācārya* as articulated by Piḷḷai Lokācārya in his *Śrīvacana Bhūṣaṇam* (“ornament of auspicious speech”) and 2) a new scholarly edition and translation of this text.

Piḷḷai Lokācārya’s articulation of the importance of the *ācārya* to salvation is not the first such move by the early *ācāryas* (and one *ālvār*), nor would it be the last. The *Śrīvacana Bhūṣaṇam* is, however, the first systematic treatment of the doctrine of *ācāryābhimāna*. It is both the culmination of what had been said before and cultivates the seed of a doctrine that would eventually become the sole means of salvation in the contemporary Tenḱalai branch of Śrīvaiṣṇavism. Patricia Mumme has noted that the contemporary Tenḱalai community understands *ācāryābhimāna* to mean that, “Rāmānuja has already done *prapatti* to the Lord for all future generations of his followers. Therefore, rather than surrendering to the Lord himself, one merely has to take refuge with an *ācārya* of his lineage.”⁸ As we will see, this understanding

⁶ K.K.A. Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas: 12th to 15th century A.D.* (Bombay: Ananthacharya Research Institute, 1978), 1-2.

⁷ There are, of course, a few very important scholarly contributions to this area of inquiry. I will discuss these in the Literature Review below.

⁸ Mumme, *The Śrīvaiṣṇava theological dispute*, 226. *Prapatti* is from the Sanskrit *pra* + *√pad* meaning, “to take refuge with.” (Vaman Shivaram Apte, “The Practical Sanskrit-English Dictionary,” <http://dsalsrv02.uchicago.edu/cgi-bin/philologic/getobject.pl?c.4:1:750.apte>.) In the Śrīvaiṣṇava context it means specifically “to take refuge with/surrender to the Lord.”

of *ācāryābhimāna* is nowhere to be found in the *Śrīvacana Bhūṣaṇam*. It is also absent from the doctrinal works of Vedānta Deśika and Maṇavāḷamāmuṇi. It seems to me that the contemporary understanding of *ācāryābhimāna* must have developed sometime after the fourteenth or fifteenth century. The lack of any focused study on the emergence of the *ācāryābhimāna* doctrine is, therefore, somewhat surprising and something I aim to rectify in this dissertation.

Most of the scholarship that has touched upon the *Śrīvacana Bhūṣaṇam* has tended to read it as an exposition on *prapatti*, with *ācāryābhimāna* treated as little more than a footnote and the *ācārya* relegated to the status of a mediator.⁹ Part of the reason for this treatment, it would seem, is for the purpose of comparison with the works of Vedānta Deśika. As he appears to have no bearing on Piḷḷai Lokācārya's thought, however, it has been my express intention to look at the text without such a comparative framework in mind. Thus, I have limited the vast majority of my analysis of the *Śrīvacana Bhūṣaṇam* to text-internal evidence, the commentary of Maṇavāḷamāmuṇi (where necessary), and the works of earlier *ācāryas* who may have influenced his particular view on the status of the *ācārya*. What becomes apparent from reading the text in this way is that, in the end, *prapatti* is subordinated to *ācāryābhimāna* as a means to salvation and the *ācārya* himself is elevated to a status well above that of a mere mediator.

Piḷḷai Lokācārya's formulation of the *ācārya*'s role and status in the salvific process plays on three important points of tension in the soteriological framework of his predecessors. These are the problem of the soul's *śeṣatva* (subservience) vis-à-vis the Lord's *svātantrya* (autonomy),

⁹ Raman, *Self-surrender (prapatti) to God in Śrīvaiṣṇavism*, 157-160; Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 133-138; Robert C. Lester, *Śrīvacana Bhūṣaṇa of Piḷḷai Lokācārya* (Madras: The Kuppaswamy Sastri Research Institute, 1979), 4-9; Dasgupta, *A History of Indian Philosophy*, vol. III, 374-381; Ananad Amaladas, *Deliver me, my Lord: a translation of Maṇavāḷamāmuṇi's Ārtiprabandham* (Delhi: Śrī Satguru Publications, 1990), xii-xviii. Mumme's *The Śrīvaiṣṇava theological dispute* is the exception. In this work she does recognize that *ācāryābhimāna* is defined by Piḷḷai Lokācārya as an independent means to the Lord. However, even here, this is explained by way of reference to the *ācārya*'s function as a mediator rather than by recognizing the special ontological status and degree of agency ascribed to the *ācārya* in the *Śrīvacana Bhūṣaṇam*.

the apparent contradiction in the notion of *puruṣakāra* (mediation), and the ostensible ambiguity of the ontological status of the *ācārya*. In chapter two I discuss Piḷḷai Lokācārya’s understanding of the soul’s dependence upon the Lord in salvation and the problem that this presents for an approach to salvation that requires the active participation of the soul in attainment of the Lord. In chapter three I outline two important precedents for/influences on Piḷḷai Lokācārya’s understanding of the *ācārya*’s role in salvation: the doctrine of the Goddess as the mediator (*puruṣakāra*) of the soul’s relationship to the Lord and the significance of the lineage of teachers (*guruparamparā*) as a point of refuge on the path to salvation. In chapter four I describe the various ways in which Piḷḷai Lokācārya avoids any potential conflict with respect to the above tensions by showing the *ācārya* to be a *trans*-mediate¹⁰ figure whose special ontological status allows him to fulfill the duties of the *puruṣakāra*, the *upāya*, the *ācārya*, and the disciple/soul. In the concluding chapter I revisit each of these topics with a particular focus on the issue of agency as it pertains to each of the actors (the soul, the Lord, the Goddess, and the *ācārya*) in his salvific paradigm and how his view of the *ācārya* resolves any potential conflicts.

The second part of this dissertation is a new edition and translation of the *Śrīvacana Bhūṣaṇam*. There are currently four printed editions available. Two of these include translations into English: Robert C. Lester’s *Śrīvacana Bhūṣaṇa of Piḷḷai Lokācārya* (1979) and J. Rangaswami’s *Śrīvacanabhūṣaṇam of Piḷḷai Lokācārya: Translation and Commentary of Maṇavāḷamāuni; Critical Evaluation of the Theo-Philosophy of the Post-Rāmānuja Śrīvaiṣṇavism* (2006). The two printed editions without English translations are Kōvinta

¹⁰ I use the term *trans*-mediate in order to distinguish Piḷḷai Lokācārya’s conception of the *ācārya* from the prior understanding of him as an *inter*-mediate figure. By using the prefix “*trans*-” I mean that the *ācārya* is one who moves *through* the realms of the *śeṣa* (the subordinate) and the *śeṣī* (the principal). That is, he has a dynamic position in Piḷḷai Lokācārya’s ontological paradigm. This is to be read against the prior understanding of the *ācārya* as an *inter*-mediate, meaning that the *ācārya* is one who stands *between* the *śeṣa* and the *śeṣī*. That is, he is in a static position with the soul on one side and the Lord on the other.

Narasimhācāryasvāmi and Vēḷukkuṭi Varatācārya Svāmi's *Śrīvacanabhūṣaṇam of Piḷḷai Lokācārya with Maṇavāḷamāmuni's Vyākhyānam* (2001, reprint of 1908 edition) and B.R. Purushothama Naidu's *Śrīvacana Bhūṣaṇam of Piḷḷai Lokācārya with Maṇavāḷamāmuni's Vyākhyānam*. Though I have collated all four of these printed editions for the purpose of comparison, my own edition is based on the three palm-leaf manuscripts in the collection of the École Française d'Extrême-Orient in Pondicherry, India.¹¹ As my edition will show, these manuscripts attest variants not present in the printed editions listed above. There are also a number of omissions, transpositions, and additions present in the printed editions that become evident only by comparison with the manuscripts.¹²

One very obvious difference between the printed editions and the manuscripts, and one of the reasons that an edition based on both the manuscripts and the printed editions would be difficult, is the script(s) in which they are recorded. The *Śrīvacana Bhūṣaṇam*, like all of Piḷḷai Lokācārya's *rahasyagranthas*, was composed in Maṇipravāḷa. The manuscripts reflect this linguistic choice by employing a combination of Grantha and Tamil scripts. That is to say, Sanskrit lexemes are written using Grantha characters and Tamil lexemes and morphological

¹¹ Based on the cataloguing efforts of R. Varada Desikan, the Vaiṣṇava pandit formerly employed at the EFEO (retired in 2012), the oldest datable manuscript of the three, and the one I have used as the base text for my collation of the manuscripts, is from 1819 (EO-0408, E1 in my edition). The production dates of the other two are unknown (EO-0947 and EO-1008, E2 and E3, respectively, in my edition). My initial intent in consulting the palm-leaf manuscripts was simply to check the variants/mistakes found in the printed editions. What I found, however, suggested to me that a new edition would better reflect the content, organisation, and language of these manuscripts. While a critical edition would be ideal, the time and financial investment involved in finding every remaining palm-leaf manuscript of the *Śrīvacana Bhūṣaṇam*, not to mention collating them all, was beyond my capacity at this time. It is, however, something I hope to do in the future. Furthermore, as my interest in this project is the concept of *ācāryābhimāna*, the use of these manuscripts is more than adequate for the purpose at hand.

¹² Whether or not the differences between the printed editions and these manuscripts are evidence of divergent recensions in the manuscript tradition or of deliberate manipulation of the source text is a question that will have to wait until such time as a critical edition becomes available.

markers are written using Tamil characters.¹³ Three of the printed editions, Rangaswami's, Narasimhācāryasvāmi and Varatācārya Svāmi's, and Naidu's, eliminate most of the Grantha script and replace those letters with the closest Tamil equivalent.¹⁴ This is problematic inasmuch as treating the text in this way obscures the clearly mixed phonetic, lexical, and semantic characteristics of the language in which Piḷḷai Lokācārya composed the *Śrīvacana Bhūṣaṇam*.¹⁵ Furthermore, due to the reduced number of consonant signs in Tamil (i.e., the unvoiced, unaspirated stop consonant is used to represent all the variations of a given class of sounds, e.g. 'k,' is used to represent 'k,' 'kh,' 'g,' and 'gh. '), it creates ambiguities in possible interpretations where none exist in the manuscripts. Lester's edition is the exception. His appears in a roman letter transliteration that is a faithful rendering of both the Sanskrit and Tamil elements (i.e., all letters appear with the appropriate diacritics to indicate voicing, aspiration, length, and point of articulation according to the phonemic system from which they come). My own edition of the

¹³ "Lexeme" refers to the meaning-bearing elements of speech and/or writing (i.e. nouns, adjectives, adverbs, verbs, etc. as opposed to, for example, case and tense markers).

¹⁴ The Grantha characters for j (ஜ), s (ஸ்), ṣ (ஷ), ś (ஸ), and h (ஹ) are found in the printed editions but used inconsistently. The conjunct characters kṣ (க்ஷ) and śrī (ஸ்ரீ) are attested in the editions and used consistently. Additionally, Tamil and Grantha share four consonant characters (ṭ (ட்), ṇ (ண்), ṭ (த்), ṇ (ந)), two semi-vowels (y (ய), v (வ)), and two word-initial vowels (u (உ), ū (ஊ)). See the Note on Transliteration above for the full inventory and transliteration scheme for both the Tamil and Grantha scripts.

¹⁵ There are a number of possible explanations for why the editors and/or publishers of these editions chose to present the text in Tamil script alone: (1) it makes the text readable (though not necessarily comprehensible) for a contemporary audience; (2) it was simply easier or more economical, especially for the early editions, to print the text using a single set of characters (this line of reasoning is complicated by the existence of at least one edition of another text (the *Śrī Purāṇam*, a Jaina work of approximately the fourteenth century (Venkatarajulu Reddiar (ed.), *Śrī Purāṇam* (Madras: University of Madras, 1943)), and probably many more, that includes the entire inventory of both Grantha and Tamil characters); and (3) omitting the Grantha script allows the editors to gloss over the clear connection to Sanskrit that, with the rise of Tamil nationalism in the late nineteenth and early twentieth century, had become a rather uncomfortable historical fact. A complete investigation of these hypotheses is not possible here as such an inquiry could easily form the basis of yet another dissertation! Suffice it to say, I suspect that the choice to drop the Grantha characters in the printed editions was no accident.

Śrīvacana Bhūṣaṇam will be the first to present the text in both transliteration and in the combined Grantha and Tamil scripts attested in the manuscripts.¹⁶

A further complication regards the numbering of the *sūtras* in the printed editions. Rangaswami and Naidu give four hundred and sixty-six *sūtras*, and Lester and Narasimhācāryasvāmi and Varatācārya Svāmi, give four hundred and sixty-three. The *sūtras* are not numbered in the manuscripts, line breaks, however, are usually indicated with either a single “|” or double “||” *daṇḍa*, and/or with a dash “-”. I have followed the *sūtra* divisions attested by the printed editions wherever possible (i.e. where the line breaks indicated in the manuscripts align with the *sūtras* given in the printed editions). My own edition, however, appears with only four hundred and fifty-five *sūtras*. While my treatment does not alter the overall content, by following the manuscripts, I have been able to determine connections between elements of his argumentation that would otherwise be open to being interpreted as unconnected statements.

As for the need to present a new translation, there are numerous problems with both of the translations currently available. One of the major obstacles to using Rangaswami’s translation of the text for any in-depth analysis stems from what seems to be a poor command of the English language, so much so that it is actually difficult to say whether some of the strange constructions are the result of interpolation or a simple misunderstanding of the appropriate English phrase. Lester’s translation, though better than Rangaswami’s, attests several instances of unmarked interpolations and, in a few instances, the number of additions to the translation are so extensive that one has to wonder if he is reading another text. His commentary on each of the *sūtras*, while helpful in contextualizing particularly obscure references, is often given without a

¹⁶This is only possible thanks to the work of Vinodh Rajan Sampath, a PhD student in Computer Science at the University of St. Andrews in Scotland, who in recent years has developed an Asian script converter with the capacity to produce a computer readable grantha script. His converter can be found online at: <http://www.virtualvinodh.com/wp/aksharamukha/>

citation. That is to say, they seem to be a recording of the oral commentary of his teacher, Sri Agnihotram Ramanuja Tatacharya. It is possible that the incidents he cites as explanations derive from the traditional stories of the lives of the *ālvārs* and *ācāryas* recorded in the *hagiographies*, but without proper citation it was not possible to confirm the sources.¹⁷ One additional problem with his edition is his identification of the sources cited by Piḷḷai Lokācārya. Although I have confirmed that his identification of the passages cited from the *Divya Prabandham* are accurate, I have corrected nearly all of the citations from the *Rāmāyaṇa*. These problems make it difficult to rely on his edition for any scholarly purposes such as tracing doctrinal developments.

In addition to the collation of the manuscripts and printed editions and my production of a new edition with variant readings, I have also completed an extensive study of the linguistic forms attested in the *Śrīvacana Bhūṣaṇam*. For each of the lexical items (just under five thousand in total) I have accounted for etymology, syntactic category, morphology, semantics, and the syntactic relation of compound noun and verb structures. Although a full discussion of the properties of the Maṇipravāḷa used by Piḷḷai Lokācārya awaits a later project, my awareness of the structure and derivation of the various elements of the language has contributed to my translation, which, in turn, has been important to my interpretation of key doctrinal points. With the linguistic elements in mind, I have tried to provide a reading that is as literal as possible without losing the meaning of each *sūtra*.

1.1 Literary Context

It would be difficult to pass directly into a discussion of Piḷḷai Lokācārya's theological perspective without first addressing perhaps the single most important aspect of Śrīvaiṣṇavism's literary history. This, of course, is the acknowledgement of the Tamil *Divya Prabandham* as an

¹⁷ See section 1.2 below for a brief discussion of the Śrīvaiṣṇava hagiographies.

authoritative text akin to the Vedas and the subsequent synthesis of the Vedāntic paradigm of Rāmānuja's *Viśiṣṭādvaita* with the devotionalism of the *ālvārs*. The canonization of this corpus of poetry marks the first time in the history of India that a text composed in a language other than Sanskrit was identified as *Veda*, as revealed, as sacred. This understanding of the status of the *Divya Prabandham* as equivalent to the Sanskrit Vedas is called *Ubhayavedānta* (lit. “both Vedāntas”). It posits both scriptural traditions as *śruti*, the supreme and most authoritative scripture in Hinduism.

Though there was almost certainly some kind of religious practice involving the hymns of the *ālvārs* from the time of their composition (sixth to ninth century C.E.), it is only with the *ācāryas* of the post-Rāmānuja period (twelfth to fifteenth century), Piḷḷai Lokācārya among them, that we have any textual evidence of the systematic attempt to integrate the hymns, canonized as the *Divya Prabandham*, into a sectarian framework. The work of incorporation and its defense took place, primarily, in the Maṇipravāḷa commentarial and esoteric literature of the *ācāryas*. The Śrīvaiṣṇava *ācāryas* in the post-Rāmānuja period inaugurated a radical departure from traditional Brahminical views in accepting and defending the status of the *Divya Prabandham* as sacred scripture. “In the general history of Indian religious thought such a belief appears as a radical innovation, for it marks the first (and perhaps only) time a language other than Saṃskṛt claimed to express “revealed truth” as well as to possess the sanctity and authority of the Vedas.”¹⁸

The first and arguably the most important of the hymns to be commented upon by the *ācāryas* was Nammālvār's *Tiruvāymoḷi*. With the first Maṇipravāḷa commentary on this work, the *Ārāyirappaṭi* written by Tirukkurukaippirāṇṇiḷḷāṇ, the identification of the Tamil language as a vehicle for revelation began in earnest. We find sources for this understanding of the status of

¹⁸ Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 4.

the *Divya Prabandham*, however, already in the hymns of the *ālvārs* themselves. The *Tiruvāymoḷi* and its author indirectly state a position on the status of the Tamil language that the *ācāryas* would later draw upon for their defense of their dual scriptural heritage, *Ubhaya Vedānta*. Though Nammālvār does not directly claim the *Tiruvāymoḷi*’s equivalency with the Sanskrit Vedas, every verse of *Tiruvāymoḷi* 7.9 pronounces the mystery of the Lord speaking through him. For example, at 7.9.2 Nammālvār says:

I proclaimed the sweet poem that was spoken with my words, [but, it was] Māyaṇ
(Viṣṇu) who praised himself with his words! ¹⁹

This verse and the rest of the verses of this poem bind the whole of the *Tiruvāymoḷi* to the traditional understanding of the ‘revealed’ nature of the Sanskrit Vedas. It ties our author to the ancient sages (*ṛṣis* ‘seers’) who ‘heard’ (*śruti*) the eternal, pre-existent Truth. “The key idea here is that Kṛṣṇa [Viṣṇu-Nārāyaṇa] uses the poet as an instrument to speak about himself, which means that the Ālvār’s poetry is ‘inspired’ and contains Kṛṣṇa’s ‘revelation’ about himself”.²⁰ Nammālvār nowhere identifies this poem explicitly as Veda. Nammālvār, in fact, distinguishes his poetry from that of the Sanskrit Vedas in assuming authorship, and in the language he has chosen. Unlike the ancient *ṛṣis*, he sees himself as a vehicle of the Lord’s revelation, but a vehicle with a voice to speak. As Vasudha Narayanan points out, while Nammālvār sees himself as the instrument of the Lord, he maintains his role in the composition of this poem by “signing” his poem in the eleventh verse.²¹ Though the Lord has spoken sacred words through him, it is still his voice that speaks, his voice that sings. That he sings in Tamil is of no small significance to Nammālvār. As he sees it, it is, in fact, the Lord who sings in Tamil:

¹⁹ *Tiruvāymoḷi* 7.9.2: *eṇ collāl yāṇ conṇa iṇkavi eṇpittu taṇ collāl tāṇ taṇṇai kīrttitta māyaṇ*.

²⁰ Friedhelm Hardy, *Viraha-Bhakti: The early history of Kṛṣṇa devotion in South India* (Delhi: Oxford University Press, 1983), 326.

²¹ Vasudha Narayanan, *The Vernacular Veda: Revelation, Recitation, and Ritual* (Columbia: University of South Carolina Press, 1994), 30.

Each day my splendour, who remains as the first-cause Lord, makes me his [and] sings to himself sweet Tamil [verses] through me.²²

We find one more internal reference to the status of the *Tiruvāymoḷi* in Maturakavi Āḷvār's poem titled *Kaṇṇi nuṇṇirut tampu*. In the ninth stanza of this poem, Maturakavi says in reference to Nammāḷvār and his *Tiruvāymoḷi*:

The great Vētiyar [with his] song established in my heart the esoteric meaning of the Vedas so that it remains.²³

The term Maturakavi Āḷvār uses to refer to Nammāḷvār, *mikka vētiyar*, alludes to his esteem for both the Vedas and the Brahmins in whom knowledge of the Vedas is entrusted- *vētiyar* derives from the Sanskrit term *vedin*, meaning a learned Brahmin or teacher (lit. 'one who possess knowledge'). According to the *Madras Tamil Lexicon*, *vētiyar* denotes a Brahmin, Brahmā, God, or a Catechist.²⁴ This moniker, as bestowed upon him by Maturakavi, acts as an important bridge from the Tamil *Tiruvāymoḷi* to the Sanskrit Vedas, and as a title indicating his respect for both the poet and his work. His claim that the *Tiruvāymoḷi* contains the esoteric meaning of the Vedas (*vētattiṇ utporuḷ*) is the first such pronouncement, but it would not be the last.

According to Venkatachari, the first time we see the *Tiruvāymoḷi* referred to in these terms by an *ācārya* who is counted in the succession of Śrīvaiṣṇava teachers is found in a *taṇiyaṇ* (invocatory verse)²⁵ ascribed to Nāthamuni (circa 10th century):

²² *Tiruvāymoḷi* 7.9.1: *aṇṇaikkū aṇṇu eṇṇai taṇ ākki eṇṇāl taṇṇai iṇṇamīl pāṭiya īcaṇai āṭiyāy niṇṇa eṇ cōṭiyai*.

²³ *Kaṇṇi nuṇṇirū tampu* 9: *mikka vētiyar vētattiṇ utporuḷ niṇṇap pāṭi eṇ neṇṇacacuḷ niṇṇuttināṇ*.

²⁴ *Madras Tamil Lexicon*, pp. 3833 and S418.

²⁵ See Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 8-11, for information on the *taṇiyaṇs*.

“I bow down to that ocean of Tamil Veda (*drāviḍaveda*) which is a nectar for all bhaktas and joy for everyone, where we can find all [important] meaning comprising the words of Śaṭhakopa, where you have all the thousand branches (*śākhās*) of the Upaniṣads.”²⁶

Here we have the first direct reference to the *Tiruvāymoḷi* as the *Drāviḍaveda*, or “Tamil Veda.” This verse, according to Venkatachari, is traditionally written or recited before Nammālvār’s *Tiruvāymoḷi*. In it, the thousand verses of the *Tiruvāymoḷi* are compared to the thousand branches of the Upaniṣads. In another *taṇiyaṇ*, Nāthamuni’s son, Īśvaramuni, writes:

O Mind, think always of the feet of the one who has composed the *Maṛai* (Skt. Vedas) in the form of *antāti*, who [belongs to the region of] Tiruvalutinātu [the town known as] Teṇkurukūr [where the river] Teṇporunal flows.²⁷

The “*Maṛai* in the form of *antāti*” here refers to Nammālvār’s *Tiruvāymoḷi*. *Maṛai* is a Tamil word meaning “secret” or “hidden,” and conventionally denotes the Sanskrit Vedas. *Antāti* refers to the poetic form of the *Tiruvāymoḷi*. The term is a Sanskrit compound meaning ‘end-to-beginning’ (*anta* ‘end’ + *ādi* ‘beginning’). The last word of a set generally consisting of ten verses (plus one verse, the *phalaśruti* (“fruit of hearing”), comprising one poem) is the same as the first word of the next set of ten verses, and so the last word of the entire *Tiruvāymoḷi* is the same as the first, thus creating a poem contained within itself, a complete circle. “The *antāti* thus puts before us the whole text in its sequence; regardless of what it says, every verse is formally, firmly located where it belongs in the ordering of the whole, and the whole is strung together so

²⁶ Cited in Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 15. The correlation between the *Divya Prabandham* and the Upaniṣads is clearly pretty loose here, nonetheless, it expresses the desire of the early *ācāryas* to show the correspondence of the streams of the tradition’s literary corpus.

²⁷ Ibid.

that nothing can drop out or be added.”²⁸ It presents to us a complete universe. It demands that we never be done with it. Though the *Tiruvāymoḷi* is unlike the Vedas in that it has an author who speaks his name, it is, in a manner, beginningless and endless, just as the eternal Vedas.²⁹

It isn’t until the first of the commentaries, the *Ārāyirappaṭi* written by Tirukkurukaippirāṇpillāṇ in the twelfth century, however, that we begin to see a systematic attempt to draw parallels between the *Divya Prabandham* and the Sanskrit Vedas. The commentarial tradition as a whole and the other independent works, including the *Rahasyas*, clearly proclaim Śrīvaiṣṇavism’s acceptance of both the Sanskrit Vedas and the Tamil *Divya Prabandham*. This acceptance of two sacred scriptures was eventually called *Ubhayavedānta*. It is rarely mentioned in the sect’s literature as such, and, according to Venkatachari, was, in fact, never debated within the community.³⁰ And yet, “[a]n important part of the commentator’s agenda seems to have been the highlighting of this concept and proclaiming the authority of the *Tiruvāymoḷi*.”³¹ There are two principal methods by which the *ācāryas* enunciate this point. The first method is by the use of simile and structural analogy with the Vedas. As, for example, in

²⁸ Francis X. Clooney, S.J., *Seeing Through Texts: Doing Theology among the Śrīvaiṣṇavas of South India* (Albany: State University of New York Press, 1986), 84.

²⁹ *Antāti* sets up an expression of experience that can be set in only one way. Such a structure may lead one to assume something of a sequentially ordered progression toward an end that leads back to a new beginning. However, as Francis Clooney (ibid., 54) points out, “...this order is not determinative of meaning in any evident way, since the songs and verses are not serial in their contribution to the meaning of the whole.” This meaning, it would seem, can only be borne out of the internalized whole. It does not lead to an experience of the divine. The internalized whole *is* an experience of the divine. Shifting through and back and forth between themes, motifs, expressions of union and separation, despair and ecstasy, contemplation and possession, the poem does not give us a hierarchically ordered path. As Clooney (ibid., 105) puts it, “in its play of content and form, it verbally (re)presents a world we must negotiate, it is a place in which the charting of one’s religious memories and commitments becomes possible and can become actual, as one (re)constructs these in trying to make sense of *Tiruvāymoḷi* and find one’s position in relation to it.”

³⁰ K.K.A. Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 25.

³¹ John Carman, *The Theology of Rāmānuja: An Essay in Interreligious Understanding* (New Haven: Yale University Press, 1974), 10.

this line from Vaṭakuttiruvītippiḷai's (traditional dates 1217-1312) commentary called the *Ītu* (5:7:11):

Though the meaning is *vedārtha*, it is not self-manifest. Veda is like *paratva* (the remote, high Lord), Ītihāsa and Purāṇas are like *avatāra*, and the *Tiruvāymoḷi* is like the *arcāvatāra*.³²

Whereas the Veda is beginningless and without author (i.e., self-manifest), the *Tiruvāymoḷi* has a finite beginning and an identifiable author. Nevertheless, it does convey the meaning of the Vedas and it does so in a manner that is accessible to all, just like the form of the Lord manifest in the temple *arcāvatāra*. It is sacred, it reveals the meaning of the Veda, and, yet, it is an accessible (i.e., vernacular) form of the Veda. Vedānta Deśika (traditional dates 1268-1369) goes even further by specifying exactly how the *Tiruvāymoḷi* breaks down in terms of both its structural and semantic similarities to the Vedas:

The first twenty stanzas condense the *śārīrakārtha* (the *Brahmasūtra* or Vedānta). These twenty attractive stanzas clearly explain the meaning of the *Ṛgveda*. [The *Tiruvāymoḷi*] follows in its thousand hymns the *Sāmaveda* which has one thousand branches with melodies. We can see as well the *Yajurveda* in the decades, which are pregnant with meaning. The *Atharvaveda* shines in the *Tiruvāymoḷi* because the essence of the two is the same.³³

Furthermore, when the *Divya Prabandham* as a whole was compiled as a single corpus, it was, in fact, given four divisions or 'chapters' (*adhyāya*) consisting (very loosely) of one-thousand verses each, suggesting, at least in the mind of the man or men who undertook the task, a direct correspondence with the four Vedas.

³² Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 20-21.

³³ *Ibid.*, 22.

The second method of acknowledging the sacred nature of the *Divya Prabandham* was simply by treating it in a manner analogous to that of the Vedas. The fact that there are commentaries at all speaks to this fact. This is, after all, the first time a religious text composed in a language other than Sanskrit is deemed worthy of commentary. John Carman has noted that as such, Tirukkurukaippirāṇṇi (the first *ācārya* to provide a commentary on the *Tiruvāymoḷi*) provided a subtle critique of traditional Hindu society's belief that Sanskrit was the exclusive vehicle for revelation and theological communication.³⁴ True as this may be, the fact remains that this same commentary is derived directly from Sanskrit models. Yes, it challenges the status quo, but it also affirms and appeals to the status of Sanskrit.

The structure of the commentary on the *Divya Prabandham* is based largely on the structure of Sanskrit commentaries and employs many of the same strategies.³⁵ For example, the use of a prose link given between stanzas that establishes the relationship between verses; the use of supporting passages from scripture to validate a point by showing agreement with a prior authority; the use of Pāṇini's grammar rules to provide constraints on possible interpretations; and the use of the *Nyāya* system of logics is called upon to prove the logical basis of an argument.

Perhaps the biggest difference is in the choice of proof texts. By using the hymns of the *āḷvārs* as proof texts in both the commentarial and independent works, in this very Sanskritic mode, the *ācāryas* are demonstrating (rather than saying) their inherent equivalency to the whole gamut of acceptable Sanskrit literature. Although the elevation of the *Divya Prabandham* to a sacred status does provide a critique of the status and authority of Sanskrit and Sanskritic sources, the authority of the *Divya Prabandham* for the *ācāryas* does not come so much from its

³⁴ Carman, *The Theology of Rāmānuja*, 10.

³⁵ Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 47-48.

subversion of the Sanskritic paradigm as from its suitability to it. As much as the *ācāryas* are attempting to fit the *Divya Prabandham* into a Sanskritic world-view, however, the Sanskrit sources from which they draw much of their philosophical and theological system are equally being adjusted to the world of the *ālvārs*. “The Śrīvaiṣṇava community articulates the terms of the dual heritage clearly, but in the process of accepting two models of thinking, moves away from the primary concerns of both and sets its own priorities.”³⁶

1.2 Piḷḷai Lokācārya’s authorship, corpus, and dates

Piḷḷai Lokācārya lived sometime in the thirteenth to sometime in the fourteenth century. Just a few of the dates cited are: 1205-1311 C.E.,³⁷ 1213-1323 C.E.³⁸, and 1264-1369 C.E.³⁹ Clearly, there is no consensus to be found on his exact dates, nor even on how long he lived, with 106, 110, and 105 years listed, respectively. All of these formulations for his dates of birth and death are based on the hagiographical accounts of the lives of *the ālvārs* and *ācāryas*. Though there may be some useful material therein, as is argued by Venkatachari,⁴⁰ the reliability of the *Guruparamparāprabhāvam* or any other hagiography for assigning dates is questionable, at best. Piḷḷai Lokācārya’s given life span in any of the formulations above should be a clue that there was some imagination involved in constructing his life story. What we do appear to have some consensus on is the relative chronology of the *ācāryas*. According to the traditional accounts, he is in the sixth generation of teachers following Rāmānuja. The succession appears as follows:

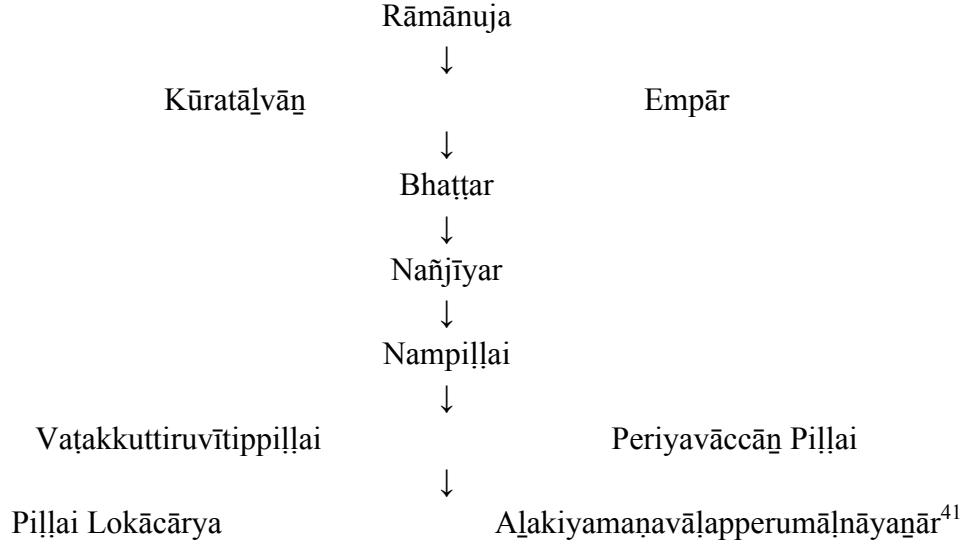
³⁶ Carman, *The Theology of Rāmānuja*, 11.

³⁷ Mumme, *The Śrīvaiṣṇava theological dispute*, 272. Her dating is based on S. Krishnaswami Iyengar’s *Ācāryarkaḷ Vaibhavam* (Trichy, published by author, n.d.).

³⁸ Lester, *Śrīvacana Bhūṣaṇa*, 1. Lester cites Piḷḷai Lokam Jīyar’s *Yatīndra Pravaṇa Prabhāvam* as his source for the dates and life story of Piḷḷai Lokācārya.

³⁹ Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 124. Venkatachari does not give the source for his dating or for his brief sketch of Piḷḷai Lokācārya’s biography.

⁴⁰ Ibid., 11-14.



We can say with relative certainty that in the succession of the prominent *ācāryas* of the Śrīvaiṣṇava tradition that Piḷḷai Lokācārya came after Vaṭakkuttiruvītippiḷḷai (author of the *Ītu*), as he is said to be the father of both Piḷḷai Lokācārya and Aḷakiyamaṇavāḷapperumāḷnāyaṇār (author of the *Ācāryahrdayam*). In terms of literary influence that might provide evidence for his relative dating, as will become apparent in the following chapters, there is significant evidence to suggest that the thought of Piḷḷai Lokācārya was influenced by Vaṭakkuttiruvītippiḷḷai and his contemporary, Periyavāccāṇ Piḷḷai (author of numerous important commentaries and *rahasyagranthas*).

According to the *Yatīndrapravaṇa Prabhāvam*, Piḷḷai Lokācārya remained celibate throughout his life, having dedicating himself to studying and teaching *Viśiṣṭādvaita*, the *Divya Prabandham*, and the *Rahasyas*.⁴² His immediate disciple is said to have been Kūrukkulottama

⁴¹ Adapted from Lester, *Śrīvacana Būṣaṇa*, 1.

⁴² The hagiographical works of the Śrīvaiṣṇava *saṃpradāya* record the succession of the *ālvārs* and *ācāryas*, and usually include some fantastical biographical information. There are six primary sources of hagiographical information for the Śrīvaiṣṇava *saṃpradāya*: the *Guruparamparā Prabhāvam* 6,000, *Periya Tirumuṭi Aṭaivu*, *Koyil Oḷuku*, *Yatīndrapravaṇa Prabhāvam*, the *Divya Sūri Caritam* and the *Guruparamparā Prabhāvam* 3,000. For an evaluation of these sources, see Appendix I of Patricia Mumme's Doctoral dissertation, *The Theology of Maṇavāḷamāuni: Toward an understanding of the*

Dāsa, who had as his disciple Tirumalai Ālvāṇ,⁴³ who in turn had Maṇavālamāmuni (traditional dates 1370-1443) as his direct disciple. Whether Piḷḷai Lokācārya was a contemporary of Vedānta Deśika (traditional dates: 1268-1369) remains somewhat unclear. Vedānta Deśika certainly seems to have been familiar with the works of Piḷḷai Lokācārya and his brother, Alakiyamaṇavāḷapperumāḷnāyaṇār. Piḷḷai Lokācārya's *rahasyagranthas*, on the other hand, provide no clear evidence that he was familiar with the works of Vedānta Deśika. Thus, at the very least, we can assign to Piḷḷai Lokācārya a relative placing that is in all likelihood a bit earlier than Vedānta Deśika and definitively after Vaṭakkuttiruvītipiḷḷai and Periyavāccān Piḷḷai.

Regardless of Piḷḷai Lokācārya's exact placement in the chronology of *ācāryas*, his works had a lasting impact on the direction of Śrīvaiṣṇava theology. He authored eighteen *rahasyagranthas*, collectively referred to as the *Aṣṭadaśarahasyaṅkaḷ*. Unlike most of the *ācāryas*, both before and after, Piḷḷai Lokācārya wrote no commentaries on the *Divya Prabandham* nor did he write devotional poems in honour of the *ālvārs*, former *ācāryas*, or even

Teṅkalai-Vaṭakalai dispute in post-Rāmānuja Śrīvaiṣṇavism (ProQuest Dissertation and Theses: 1983), 361 to 369.

The hagiographies are generally unreliable as historical documents. That Piḷḷai Lokācārya remained unmarried throughout his life is not entirely unlikely; thus I have included this information here. I have omitted, however, the miraculous circumstances of his birth. Robert Lester records the incident as it is related in the *Yatīndrapravaṇa Prabhāvam* as follows:

Vaṭakku Tiruvīti Piḷḷai, although married, lived the life of a brahmacārin. His mother complained to his teacher Nampiḷḷai that her son would have nothing to do with his wife. As a consequence, Nampiḷḷai had the girl sent to him and stroking her stomach, he blessed her. At the same time, he informed Vaṭakku Tiruvīthipiḷḷai not to give up his renunciation but to keep company with his wife lest people should speak unkindly of him. In due course, Vaṭakku Tiruvīthipiḷḷai's wife bore a son who was called Lokācārya." As for his death, he is said to have fled Śrīraṅgam due to a Muslim invasion, carrying the processional image of Śrīraṅganātha. "A short time later, exhausted from travel, he died at the village of Jyotiṣkuḍdi. (Lester, *Śrīvacana Bhūṣaṇa*, 2).

⁴³ According to the *Yatīndrapravaṇa Prabhāvam*, Kūrukkulottama Dāsa "had taken refuge at the feet of Piḷḷai Lokācārya himself as a small boy and had studied the *Nālāyira Divya Prabandham*, *Ītu*, and the *rahasya* doctrines with several of Lokācārya's disciples after their dispersion following the Muslim invasion." (Mumme, *The Śrīvaiṣṇava theological dispute*, 14-15).

God. All of his eighteen works are dedicated to expounding the philosophy of Viśiṣṭādvaita Vedānta. These works are:

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|-----------------------|-------------------------|--------------------------------|
| 1) Mumukṣuppaṭi | 7) Prapannaparitrāṇam | 13) Parantapaṭi |
| 2) Tattvatrayam | 8) Sārasaṅgaraham | 14) Śriyaḥpatippaṭi |
| 3) Arthapañcakam | 9) Saṃsārasāmrājyam | 15) Tattvaśēkharam |
| 4) Śrīvacana Bhūṣaṇam | 10) Navaratnamālai | 16) Taṇidvayam |
| 5) Arcirādi | 11) Navavidhasambandham | 17) Taṇicaramam |
| 6) Pramēyaśēkharam | 12) Yādṛccikappaṭi | 18) Taṇipraṇavam ⁴⁴ |

Of these eighteen works, the *Śrīvacana Bhūṣaṇam*, *Mumukṣuppaṭi*, and *Tattvatrayam*, along with Aḷakiyamaṇavāḷapperumāḷnāyaṇār's *Ācāryaḥṛdayam* and Maṇavāḷamāmuni's commentary on all four, are considered by Teṅkalai Śrīvaiṣṇavas with the highest reverence as they constitute their authoritative corpus.⁴⁵

1.3 Methodology

The *Śrīvacana Bhūṣaṇam* is a Maṇipravāḷa text consisting of over four hundred *sūtras* of varying length that comment upon a wide range of topics which, combined with the relatively terse *sūtra* style of the text, make it initially difficult to determine whether or not there is any single guiding principle. There are a wide variety of texts composed in the *sūtra* style. Generally speaking we can say that they tend to be condensed, often difficult to understand without the aid of commentary, and used for the purpose of memorization.⁴⁶ The style of Piḷḷai Lokācārya's composition is, indeed, quite condensed. Like the aphoristic sayings in many *sūtra* type works,

⁴⁴ For a summary of all 18 works see Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 125-141.

⁴⁵ Lester, *Śrīvacana Bhūṣaṇa*, 3.

⁴⁶ See Gary A. Tubb and Emery R. Bose, *Scholastic Sanskrit: A Handbook for Students* (New York: Columbia University, 2007), 1-2.

the *Śrīvacana Bhūṣaṇam* seems to invite further elaboration. This is made particularly evident in the *sūtras* that call upon the reader, reciter, or listener to remember some incident or the words of one of *ālvārs* or the previous *ācāryas*. In its exposition on particularly important points, however, the *Śrīvacana Bhūṣaṇam* is not near as terse as the typical *sūtra* text. Though some parts are, indeed, difficult to understand without the help of a commentary, much of the text is fairly elaborate in its descriptions of the various issues with which Piḷlai Lokācārya is dealing.

To the best of my knowledge, only four of Piḷlai Lokācārya's eighteen works are available in translation - the *Śrīvacana Bhūṣaṇam*, *Tattvatrayam*, *Mumukṣuppaṭi*, and *Arthapañcakam*.⁴⁷ Though all four are classified as *Rahasyagranthas*, there is something quite distinctive about the *Śrīvacana Bhūṣaṇam*. The most obvious difference is that where the *Tattvatrayam*, *Mumukṣuppaṭi*, and *Arthapañcakam* are concerned with specific points of doctrine,⁴⁸ and thus fairly focused in their discussions, the *Śrīvacana Bhūṣaṇam*, without a clearly stated organizing principle, seems like a meandering thought experiment more than a doctrinal statement. My main task in analysing the content of the text, then, has been to try to determine what, if any, core reference point Piḷlai Lokācārya is using.

Lester and Rangachari have attempted to section off the seemingly disparate parts of this rather difficult text so as to lend it a clear structure.⁴⁹ However, I think that to do so creates the illusion that there are finite sections that cannot or should not be read together and that the text as a whole presents a series of discreet systematic arguments. I, however, have no wish to subject the text to such treatment. What I can say is that there is a difference in emphasis between the

⁴⁷ See Bibliography for publication details.

⁴⁸ The *Tattvatrayam* is concerned with the 'three realities' - *Īśvara*, *cit* and *acit*. The *Mumukṣuppaṭi*'s focus is the three sacred mantras (*rahasyas*)- the *Dvayamantra*, *Tirumantra*, and *Caramaśloka*. The *Arthapañcakam* is an exposition on the five truths- the nature of the soul (*svarūpa*), the nature of God (*parasvarūpa*), the nature of the goal (*puruṣārthasvarūpa*), the nature of the means (*upāyasvarūpa*), and the nature of the obstructions (*virodhisvarūpa*).

⁴⁹ Robert Lester, *Śrīvacana Bhūṣaṇa*, 13-14; J. Rangaswami, *Śrīvacana Bhūṣaṇam*, ix-xiv.

first two-thirds of the text and the last third. The prior focuses more on issues around *prapatti* and the latter deals more clearly with the terms of *ācāryābhimāna* and the status of the *ācārya*. Based on the numbers alone this would seem to indicate that the *Śrīvacana Bhūṣaṇam*'s primary purport is the definition and defense of *prapatti*. However, I think that we would be remiss to ignore the implications of the final section on *ācāryābhimāna* in our reading of his discourse on *prapatti*.

It seems to me that, while only the last third or so of the *sūtras* deal extensively with the *ācārya* and his role in salvation, it is this final section that guides the entirety of Piḷḷai Lokācārya's discourse in the *Śrīvacana Bhūṣaṇam*. He leads the reader, speaker, or listener through his opening statements on the greatness of *puruṣakāra* and *upāya*, his defence of *prapatti* and arguments against any *upāya* but the Lord, the various regulations around membership in the community of *bhāgavatas*, and the stages leading to the goal of service (*kaiṃkarya*) of the Lord. He then invites him to his own ultimate conclusion that even "*prapatti* slips away because of fear of the Lord's independence."⁵⁰ Thus, "The *ācārya*'s affection alone is the saviour."⁵¹ The term *ācāryābhimāna*, "the affection of the *ācārya*," does not appear often (*Śrīvacana Bhūṣaṇam* 435, 439, 453) in the text. However, there are references to the basic concept throughout. Furthermore, the final third of the *sūtras* are dedicated to establishing this doctrine. In the text as whole, but particularly in these final *sūtras*, the identity of the *ācārya* is marked by a kind of ambiguity. He is both an *ācārya* and a disciple. He is utterly helpless and yet to his disciple he is as if God Himself. He has agency but no autonomy.

In terms of content, structure, and style Piḷḷai Lokācārya plays in the realm of paradox. By reading the sections of the text alongside one another, it becomes clear that he is setting up a

⁵⁰ *Śrīvacana Bhūṣaṇam* 438. All references to the *Śrīvacana Bhūṣaṇam* are to the *sūtras* of my edition of the text, found in Part II of this dissertation.

⁵¹ *Ibid.*, 439.

number of oppositional dualities, especially as regards the main actors in his soteriological paradigm, i.e., the Lord, the soul, and the *ācārya*, most of which will not tolerate an easy resolution.

1.4 Literature Review

Although there is no scholarly work that deals extensively with Piḷḷai Lokācārya's formulation of *ācāryābhimāna* and the status of the *ācārya*, there are numerous works that deal with the theological and devotional literature of the *Śrīvaiṣṇava ācāryas*.

Piḷḷai Lokācārya's soteriological project must, of course, be seen in light of the larger Śrīvaiṣṇava project of synthesizing the three streams of religious literature. This happens primarily in two linguistic contexts. First, in Sanskrit we find Rāmānuja's philosophical treatises and devotional poems (collectively called the *Gadya Traya* - his authorship of which remains hotly contested in academic literature), and the *stotras* (hymns of praise) of Rāmānuja's immediate disciples Kūreṣa (also called Kūraṭṭālvāṇ) and Parāśara Bhaṭṭar. Second, in Maṇipravāḷa we find a large body of commentarial literature and philosophical treatises.

Compared to the rest of the *Śrīvaiṣṇava ācāryas*, there has been quite a lot written about the literature and theology of Rāmānuja. John Carman's *The Theology of Rāmānuja* (1974) is an extensive study of the works of Rāmānuja. It is an excellent source of information on the finer points of Viśiṣṭādvaita and, of particular importance for my purposes, the *śeṣa-śeṣī* (subordinate-master) relation of the soul and the Lord. Julius Lipner's *The Face of Truth: A Study of Meaning and Metaphysics in the Vedāntic Theology of Rāmānuja* (1986) is another important source for general information on Rāmānuja's theological perspective. Of particular interest to me is his treatment of Rāmānuja's conception of the Essential and Contingent Self. Martin Ganeri's article, "Free Will, Agency, and Selfhood in Rāmānuja" (2014), and Elisa Freschi's article, "Free

Will in Viśiṣṭādvaita Vedānta: Rāmānuja, Sudarśana Sūri and Veṅkatanātha” (2015) provide detailed examinations of the problem of free will in the works of Rāmānuja and a selection of his successors. In the second and final chapters of this dissertation I expand upon these contributions to the study of free will and agency in the *Śrīvaiṣṇava* theological tradition by looking at the ways in which Piḷḷai Lokācārya’s views conform and contrast with the determinations of his predecessors.

Nancy Ann Nayar’s *Poetry as Theology: the Śrīvaiṣṇava stotra in the age of Rāmānuja* (1992) provides a thorough analysis of the theological concepts presented by the poems of Kūreśa and Parāśara Bhaṭṭar and their relation to the works of Rāmānuja. She highlights the ideas present therein that are, by the thirteenth to fourteenth century, developed as doctrine. Of particular importance to my study of the *Śrīvacana Bhūṣaṇam* is the evidence of a nascent understanding in the *stotras* of both the Goddess Śrī and the lineage of teachers (*guruparamparā*) as mediators of the divine-human relationship. In the third chapter of the present study I have discussed the importance of these concepts as precedents for Piḷḷai Lokācārya’s understanding of the *ācārya*’s role in salvation.

The most complete work to date on the commentarial and independent works of the *ācāryas* is K.K.A. Venkatachari’s *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas* (1978). As a survey of the major works in Maṇipravāḷa and their authors, I have consulted this work primarily as a reference guide to the development of *Śrīvaiṣṇava* doctrine after Rāmānuja. Venkatachari’s focus on *Ubhaya Vedānta*, the acknowledgement of both the Sanskrit Vedas and the *Divya Prabandham* as authoritative scripture, in the opening chapter elucidates the synthesis and subsequent diffusion of ideas in the works of the twelfth to fifteenth century *ācāryas*. While his summary of Piḷḷai Lokācārya’s eighteen works is useful as a general overview of the major

themes addressed in each of his works, Venkatachari glosses over some important points of tension without much analysis. One important example of this is his treatment of the doctrine of *ācāryābhimāna*. Venkatachari summarizes its importance in a single sentence: “Though *ācāryābhimāna* cannot be an independent *upāya*, it will be a help (*sahakāri*) for all other *upāyas*.”⁵² Such a sentiment is clearly contradicted in both the *Arthapañcakam*⁵³ and the *Śrīvacana Bhūṣaṇam*.⁵⁴ I cannot presume to know the reasons for such an oversight, but it is my hope that the present work will contribute toward assuaging any lingering doubts as to the status of *ācāryābhimāna* as an independent *upāya* in the works of Piḷḷai Lokācārya.

John Carman and Vasudha Narayanan’s *The Tamil Veda: Piḷḷai’s Interpretation of the Tiruvāymoḷi* (1989), Vasudha Narayanan’s *The Vernacular Veda* (1994), and Francis X. Clooney’s *Seeing Through Texts: Doing Theology among the Śrīvaiṣṇavas of South India* (1986) focus on how the tradition deals with Nammālvār’s *Tiruvāymoḷi* and justifies its status as sacred scripture. None of these works deal with Piḷḷai Lokācārya or his theological position to any great degree. However, all three provide valuable insights into the ways in which the *ācāryas* worked through the difficult task of synthesizing the Vedāntic theology of Rāmānuja and the devotional hymns of the *ālvārs*. I have also consulted these works for primary text materials from the lineage of *ācāryas*, particularly as they show the history of textual reception and interpretation, and the transformation of literature into religious experience for the purpose of comparison with the thought of Piḷḷai Lokācārya.

There are, additionally, a number of works that deal with specific points of doctrine that are relevant to this study. *Self-Surrender (Prapatti) to God in Śrīvaiṣṇavism: Tamil Cats and*

⁵² Venkatachari, 132.

⁵³ See Alkondavilli Govindacarya and G.A. Grierson, *The Artha-Pancaka of Pillai Lokacarya* (Journal of the Royal Asiatic Society of Great Britain and Ireland, Jul. 1910, pp. 565-607), section E.5, 587-588.

⁵⁴ *Śrīvacana Bhūṣaṇam* 453.

Sanskrit Monkeys (2007) by Srilata Raman traces the development of the theological concept of *prapatti* from Rāmānuja’s *Gītābhāṣya* in the twelfth century through to the last of the major commentaries on the *Tiruvāymoḷi*, Aḷakiya Maṇavāḷa Cīyar’s *Paṇṇīrāyirappaṭi*, in the late fourteenth century. Her treatment of Piḷḷai Lokācārya’s conception of *prapatti* in chapter seven is extremely brief. Nevertheless, her analysis of the commentarial literature, generally, and Vatakkuttiruvītipiḷḷai’s commentary on the *Tiruvāymoḷi*, called the *Īṭu*, in particular, has been an important resource for identifying the various streams of influence on Piḷḷai Lokācārya’s thinking about the *ācārya*.

Pratap Kumar’s *Goddess Lakṣmī: The Divine Consort in South Indian Vaiṣṇava Tradition* (1997) is a detailed examination of the ways the Śrīvaiṣṇava tradition has dealt with the figure of Śrī-Lakṣmī and her relation to Lord Viṣṇu. This study of the Goddess points out the problematic notion of the mediation of the Lord’s grace. I have, in addition to consulting Kumar’s work on the development of the doctrine of *puruṣakāra* in relation to the Goddess, examined this issue as it relates to Piḷḷai Lokācārya’s conception of the *ācārya*’s mediation.

On the issue of the *arcāvatāra*’s ontological status, Vasudha Narayanan’s essay, “Arcāvatāra: On Earth as He is in Heaven” (1985), Katherine Young’s *Beloved Places (Ukantarūḷiṇilāṅkaḷ): The Correlation of Typology and Theology in the Śrīvaiṣṇava Tradition of South India* (1978), and James Colin Daly O’Rourke’s *God, Saint, and Priest: A Comparison of Mediatory Modes in Roman Catholicism and Śrīvaiṣṇavism with special reference to the Council of Trent and the Yatīndramatadīpikā* (2002) are particularly pertinent. The present study investigates the ontological status of the *ācārya* as presented by Piḷḷai Lokācārya and the above works provide an important point of comparison.

The only scholar to deal extensively with the works of Piḷḷai Lokācārya is Patricia Mumme. *The Theology of Maṇavālamāmuni: Toward an Understanding of the Tenkalai-Vaṭakalai Dispute in Post-Rāmānuja Śrīvaiṣṇavism* (1983) and *The Śrīvaiṣṇava Theological Dispute: Maṇavālamāmuni and Vedānta Deśika* (1988) are both excellent surveys of the doctrinal issues that contributed to the eventual schism of the Śrīvaiṣṇava *saṃpradāya*. Her article, “The evolution of the Tenkalai understanding of the *ācārya*: teacher, mediator and saviour,” in *Journal of the Ananthacharya Indological Research Institute*, vol. 1 (1988), 75-98, is a concise evaluation of the development of the doctrine of the *ācārya* through four stages of development. My study of Piḷḷai Lokācārya’s perspective on *ācāryābhimāna* is certainly indebted to Mumme’s work. However, I have attempted to build upon her evaluation of the tradition’s view of the *ācārya* by examining in greater detail the problems and seeming contradictions implicit in Piḷḷai Lokācārya’s perspective on these issues as they are presented in the *Śrīvacana Bhūṣaṇam*. That is, I have taken a text-internal approach to the problems of the *ācārya*’s agency, mediation, and ontology, rather than relying extensively on the commentary of Maṇavālamāmuni.

There are, finally, the translations of Piḷḷai Lokācārya’s works that have been consulted in this study. First, as I have already noted above, there are Lester and Rangaswami’s translations of the *Śrīvacana Bhūṣaṇam*. Second, there are translations of three of the *rahasyas* that I have consulted in this study. The *Mumukṣuppaṭi* has been translated by Patricia Mumme in *The Mumukṣuppaṭi of Piḷḷai Lokācārya with Maṇavālamāmuni’s commentary* (1987). Though it appears to be a good translation, it has not been possible for me to check her rendering due to the fact that she does not give the original text, and I have been unable to locate the edition she used as the basis of her translation. The only printed edition of the *Mumukṣuppaṭi* that I have been

able to locate is in Telugu script and, though I would like to access the text in the future, for the moment I have been unable to access the text in this format. The *Arthapañcakam* has been translated by Alkondavilli Govindacarya and G.A. Grierson in “The Artha Pañcaka of Piḷḷai Lokācārya,” in *Journal of the Royal Asiatic Society of Great Britain and Ireland* (July, 1910), 565-607. Govindacarya and Grierson also do not give the original text alongside their translations. And, again, I have been unable to locate their source editions and/or manuscripts. The *Tattvatraya* has been translated by B.M. Awasthi and C.K. Datta in *The Tattvatraya of Lokācārya: A Treatise on Viśiṣṭādvaita Vedānta* (1973), and by Śrī-Pārathasārathy Aiyangār in *Tattva-Traya or Aphorisms on the Three Verities, Soul, Matter, and God* (Madras: Sreshtalur Virarāghavā Chāriar, 1900). In Awasthi and Datta’s work we do find the source text for their translation, but, oddly, it is an English translation of a translation of the *Tattvatraya* into Sanskrit. As I also have an edition of the *Tattvatraya* in *Maṇipravāḷa*, the *Tattvatrya with Maṇavāḷamāmuniḷ’s commentary*, edited by Aṇṇaṅkarāriya (Tricci: Śrīsutarcaṇarṭraṣṭ, 1966), I have been able to check their translation and to translate relevant passages from the *Maṇipravāḷa* myself.

Subservience and Autonomy

2.0 Introduction

In order to begin my discussion of Piḷḷai Lokācārya's portrayal of the *ācārya* as a trans-mediary in his soteriological paradigm, it will be necessary to first explore the essential nature (*svarūpa*) of the individual soul and what this means in terms of human agency, particularly as it pertains to the process of salvation. As a corollary to this line of inquiry, it will be equally necessary to explore his thought on the nature of God and the role of divine agency in salvation. As I will show in this chapter, what Piḷḷai Lokācārya has to say on the topics of essential nature and human versus divine agency grows out of preexistent notions within the Śrīvaiṣṇava tradition on these matters and has important ontological implications for the divine and finite selves he discusses in the *Śrīvacana Bhūṣaṇam*. The way he understands the essential nature and ontology of both the Lord and the soul ultimately provides the foundation for his understanding of the *ācārya*'s importance in his salvific paradigm. In this chapter I will (1) discuss Piḷḷai Lokācārya's understanding of the soul and human agency and how these are related to earlier conceptions of the soul's nature in the works of Rāmānuja and a few of his disciples; (2) look at Piḷḷai Lokācārya's and his Śrīvaiṣṇava predecessors' discussions of the Lord's nature and divine agency and how this impacts the relationship between the Lord and His devotees; and (3) explore at length what Piḷḷai Lokācārya sees as the potential obstacles to salvation that result from the above and how he deals with them.

2.1 The Nature of the Soul

By the time Piḷḷai Lokācārya was composing the texts that would comprise his

Aṣṭadaśarahasyaṅkaḷ, the Śrīvaiṣṇava tradition had accepted as truth a few basic ideas about the soul. The characteristics of the soul are generally recognized as intelligence (*jñāṭṛtva*), agency (*karṭṛtva*), enjoyment (*bhokṭṛtva*), and subservience (*śeṣatva*). Piḷḷai Lokācārya, picking up on the soteriological tension between understanding the soul as an agent in his own salvation and yet subservient to the Lord, adds dependence (*pāratantrya*) to this list. Thus, we find in his work an implicit bifurcation of the soul's essential nature. On the one hand, the soul is a knower (*jñātā*), doer (*kartā*), and enjoyer (*bhoktā*), while, on the other, the soul is the subordinate of the Lord (*śeṣa*) and utterly dependent upon Him (*pāratantrya*). In the *Śrīvacana Bhūṣaṇam* the conflicting nature of these characteristics is ultimately resolved by subordinating intelligence, agency, and enjoyment to the soul's subservience. The soul's dependence (*pāratantrya*), as the proper mode of subservience, is specifically aimed at rectifying the problematic notion of the soul's ability to act as an agent in his own salvation. It is because *prapatti* and, even more so, *ācāryābhimāna* advocate precisely this state of dependence that Piḷḷai Lokācārya understands them to be the only effective means to the Lord.

The works of Rāmānuja (traditional dates 1017 – 1137 CE) provide the first systematic account of Viśiṣṭādvaita, which became the philosophical basis for all of the later *ācāryas*' (twelfth to fifteenth century) elaboration of the Śrīvaiṣṇava theological paradigm. Of importance to this particular study on the nature of the soul and agency in the work of Piḷḷai Lokācārya is Rāmānuja's account of the two levels of selfhood. The first is the Supreme Self, or Brahman who is the basis and cause of all things, and the second is the multitude of finite selves who are dependent upon Brahman for their existence but remain distinct from him. "Not only are the many finite selves really distinct from the Supreme Self, but any self (whether Supreme or finite)

is inherently a conscious subject, with consciousness as its essential nature.”⁵⁵ Piḷḷai Lokācārya, like Rāmānuja, accepts that the individual soul, which is distinct from the body (*deha*) and all forms of material nature (*prakṛti*), is characterized by knowledge (*jñātr̥tva*). The soul’s status as a “knower” is affirmed by Pillai Lokācārya in verses 66 to 69 of his *Mumukṣuppaṭi*. In discussing the *aum* that begins the Tirumantra, Piḷḷai Lokācārya states in *sūtra* 66 that, “The letter *m*, being the twenty-fifth letter and denoting knowledge, refers to the soul.”⁵⁶ The *m* here is traditionally interpreted as representing the verb *man*, “to think.” And in *sūtra* 69 he states: “This declares that the soul is a knower (*jñātā*), distinct from the body.”⁵⁷

Rāmānuja’s views on *jñātr̥tva*, or consciousness, have implications for the issue of agency. He appeals to the authority of *śāstra* to declare the conscious subject/finite self as the agent of his actions in his commentary to 2.3.33 of the *Vedānta Sūtras*:

If a non-sentient thing [i.e. the *guṇas*] were the agent, the injunction would not be addressed to another being (viz. to an intelligent being – to which it actually is addressed). The term ‘śāstra’ (scriptural injunction) moreover comes from *śās*, to command, and commanding means impelling to action. But scriptural injunctions impel to action through giving rise to a certain conception (in the mind of the being addressed), and the non-sentient Pradhāna cannot be made to conceive anything. Scripture therefore has a sense only, if we admit that none but the intelligent enjoyer of the fruit of the action is at the same time the agent.⁵⁸

⁵⁵ M. Ganeri. “Free Will, Agency, and Selfhood in Rāmānuja,” in *Free Will, Agency, and Selfhood in Indian Philosophy*, eds. Matthew R. Dasti and Edwin F. Bryant (Oxford Scholarship Online: April 2014).

⁵⁶ Mumme, trans., *The Mumukṣuppaṭi of Piḷḷai Lokācārya*, 68.

⁵⁷ Ibid., 69.

⁵⁸ George Thibaut, trans., *The Vedānta Sūtras with Commentary by Rāmānuja*, (Sacred Books of the East, Volume 48, 1904), the Project Gutenberg ebook.

The argument here is with the Sāṃkhya conception of the soul as being exclusively the experiencer or enjoyer (*bhoktr*) of the fruits of action while agency resides with the non-sentient *pradhāna* (the predominant *guṇa* that constitutes the individual's disposition- these being *sattva* (purity), *rajas* (activity), and *tamas* (inertia)). Because *śāstric* injunctions are addressed to a thinking subject with the intention of giving rise to knowledge of this or that *and* to impel them to the correct action, in order for the *śāstras* to be meaningful, we must take the experiencer/knower, i.e. the soul, to also be the agent of that activity.

Piḷḷai Lokācārya also affirms that the state of knowledge (*jñāṭṛtva*) necessarily entails agency (*karṭṛtva*) and enjoyment (*bhokṭṛtva*):

When [the soul] is said to be a knower, the nature of the word is established at the time of saying “doer” and “enjoyer,” therefore, agency and enjoyment [are] characteristics of the state of knowledge.⁵⁹

That the soul itself is characterized by agency is an important point in the Śrīvaiṣṇava *ācāryas*' consideration of *śāstric* injunction. The *śāstras* enjoin means upon the soul to attain the Lord. All means require the individual to act according to the prescription of *śāstra* and to renounce all that *śāstra* forbids. If we are to understand the soul as the knower of the self and subject to the dictates of *śāstra*, if we are to understand the soul as the enjoyer of the fruit of action, then, for Piḷḷai Lokācārya, it logically follows that we must also understand the soul to be the agent of action. In a concise statement reminiscent of Rāmānuja's thoughts on this topic, as quoted above, Piḷḷai Lokācārya has this to say:

Some say that agency belongs to the *guṇas* [of *prakṛti*], not to the soul. But then, governance by the *śāstras* and enjoyment become disordered for this one [the soul] .⁶⁰

⁵⁹ *Tattvatraya* 29-30: *jñānātā eṇṇa pōtē karttā pōktā eṇṇum iṭam collirāyittu. kartrutva pōktrutvaṅkaḷ jñānāvastā vicēṣaṅkaḷ ākaiyālē.*

For the Śrīvaiṣṇava *ācāryas*, however, the agency of the soul does not imply its autonomy. In the *Brahma Sūtra Bhāṣya* 2.3.40, “Rāmānuja affirms that the soul’s agency is dependent (*parādhīna*) on the Lord because of *śruti* declaring the Lord to be the inner controller and cause of action (*antaryāmi, niyantā, kārayitā*).”⁶¹ Paradoxically, though the soul is affirmed as the agent of its actions, this does not mean that the actions of the finite self are totally independent of the Lord’s will. “Instead, the Supreme Self brings things about as a form of consent (*anumati*) to what the self otherwise freely chooses to do.”⁶² The individual has free will, so to speak, but can only act upon his⁶³ will because the Lord permits it. Piḷḷai Lokācārya makes a similar statement in verse 35 of the *Tattvatraya*: “*karṭṛtva* itself is dependent on the Lord.”⁶⁴

Piḷḷai Lokācārya’s chief commentator, Maṇavāḷamāmuni, sheds some light on the particulars of the relationship of the soul’s agency to the Lord:

Since the nature of sentient beings is knowledge, there exists the common capacity [for] action and abstention. Thus, Īśvara abides as the inner self (*antarātmā*) for the purpose of maintaining the essential nature. The sentient being who has the power of the essential nature that was brought into being by Him [the Lord] alone, remains, having grasped the knowledge, will, and effort that has arisen toward various things. Because [the Lord] is impartial in this situation, the Supreme Soul is as if indifferent. He has permission and indifference toward the performance of the injunctions and prohibitions that are suitable to the sentient being’s previous karmic tendencies. He [the Lord] produces assistance [for] that which is prescribed and punishment [for] that which is forbidden, granting to

⁶⁰ *Tattvatraya* 31-32: *cilar kuṇaṅkalukkē kartrutvam uḷḷatu ātmāvukku illai enṛārkaḷ. appōtu ivanukku cāstravacyataiyum pōktrutvamum kulaiyum.*

⁶¹ Mumme, *The Śrīvaiṣṇava Theological Dispute*, 39.

⁶² Ganeri. “Free Will, Agency, and Selfhood in Rāmānuja.”

⁶³ Throughout this dissertation any pronominal referents to the soul/disciple/*cetana* from the works of Piḷḷai Lokācārya are given in the gender indicated in the texts cited, which happen to be overwhelmingly masculine.

⁶⁴ *Tattvatraya* 35: *kartrutvam tāṇ īcvarātīnam.*

each sentient being happiness that is the fruit of merit which is the nature of reward, and sorrow that is the fruit of sin which is the nature of punishment.⁶⁵

Because the Lord bestows upon the soul the ability to know, to do, and to enjoy, the finite self has the capacity to act as an agent in the attainment of his own desires. No action undertaken, however, is possible without the Lord's active permission or, at least, His passive acquiescence.

This situation pertains because the soul is also a *śeṣa*. It is a difficult term to translate accurately into English. It is a *kṛt pratyaya*, or primary derivation that forms an action and/or agent noun based on the verb root *śiṣ*, meaning “to leave as a remainder, spare.”⁶⁶ It is commonly translated as either “subordinate,” or “remnant.” I have opted here to translate it as either “subservient” or “subordinate.” The meaning of the term as it is used by Rāmānuja and, later, by Piḷḷai Lokācārya is developed from the commonly accepted meaning of the term in the Karma Mīmāṃsā school of thought. The Mīmāṃsaka understanding can be stated thus: “*Śeṣa* is a thing which exists for another, and that for which it exists is the *Śeṣī*.”⁶⁷ As Carman notes, in both the *Vedārtha Saṃgraha* and *Śrī Bhāṣya*, Rāmānuja takes this Mīmāṃsaka definition as his basis, but also seems to have in mind a definition found in the work of the grammarians: “*Śeṣa* is an object

⁶⁵ Maṇavāḷamāmuṇi's commentary to *Tattvatraya* 35: *ellā cētanarukkum jñātrutvam s[va]pāvam ākaiyālē, sāmānyēna pravrutti nivrutti yōkyatvamuṇṭāyē irukkum; ippaṭiyāṇa svarūpattai nirvahikkaikkāka, īcvaraṇ antarātmāvāy koṇṭu nillānīrkum; avaṇālē uṇṭākkappaṭṭa svarūpacaktiyai uṭaiyaṇāṇa cētanāṇ, avvō patārttaṇkaḷilē utpanna jñāna cikīrṣā prayatnaṇāy koṇṭu varttiyānīrkum; avviṭattil matyastaṇ ākaiyālē utāsīnaraī pole irukkīra paramātmāvāṇ avaṇ anta cētanāṇuṭaiya pūrva vāsanānūrūpamāṇa viti niṣēta pravruttiyilē anumatiyaiyum anātarattaiyu[m] uṭaiyavaṇāy koṇṭu, vihitāṇkaḷilē anukrahattaiyum niṣittāṇkaḷilē nikrahattaiyum paṇṇārīrpāṇāy, anukrahātmakamāṇa puṇyattukku palamāṇa sukattaiyum nikrahātmakamāṇa pāpattukku palamāṇa tukkattaiyum avvō cētanarkku koṭānīrkum*. All citations of Maṇavāḷamāmuṇi's commentary to the *Tattvatraya* verses have been sourced from: Piḷḷai Lokācārya. *Tattvatraya with Maṇavāḷamāmuṇi's commentary*. Aṇṇaṇkāriya, ed. Tricci: Śrīsutarcāṇarṭraṣṭ, 1966.

⁶⁶ Apte, “The Practical Sanskrit-English Dictionary,” <http://dsalsrv02.uchicago.edu/cgi-bin/philologic/getobject.pl?c.5:1:4796.apte>.

⁶⁷ Carman, *The Theology of Rāmānuja*, 147.

possessed, whereas the possessor is *śeṣī*.”⁶⁸ Thus the term *śeṣa* implies that the soul is both an instrument of the Lord’s will and His property.

In his *Vedārtha Saṃgraha* Rāmānuja explains his understanding of the relationship between the *śeṣa* and the *Śeṣī* (the Lord) as follows:

The *śeṣa-śeṣī* relationship in any situation means just this: the *śeṣa* is that whose essential nature consists solely in being useful to something else by virtue of its intention to contribute some excellence to this other thing, and this other (*paraḥ*) is the *śeṣī*. Thus sacrifice [or other work] and the effort it entails are undertaken by virtue of the intention of obtaining its meritorious result (*phala*), while everything else [all the accessories to the sacrifice] is undertaken with the intention of bringing the sacrifice [or other work] to a successful conclusion (*siddha*). In the same way, the essential nature of born slaves (*garbhadāsa*) and other servants is solely that they are beings who have value for their masters (*puruṣa*) by virtue of their intention to contribute some excellence to them. Thus everything is in the state of being subservient (*śeṣa-bhutam*) to the Lord, and He is the master and owner (*śeṣī*) of everything, as is declared in texts like “He is the ruler (*vaśī*) of all and the Lord (*īṣanaḥ*) of all”, and “the master (*pati*) of the universe.”⁶⁹

Although, indeed, the Lord has imbued the sentient being (*cetana*) with agency, the true purpose of this agency is the pleasure or glorification of the Lord.

In his *Śrī Bhāṣya* 2.3.42 Rāmānuja makes clear that it is the intention, or will, of the finite self to serve the Lord that determines the fruit of his actions:

Favoring the one, who has become fixed in unbounded good will toward the Supreme Person, he causes him to find pleasure (*ruci*) in very auspicious actions leading to

⁶⁸ Ibid., 147-148.

⁶⁹ Carman, trans., *The Theology of Rāmānuja*, 148.

attainment of himself. And disavouring the one, who has become fixed in unbounded hostility to him, he causes him to find pleasure in actions opposed to attaining him, which are the means for going downward.⁷⁰

Thus, the finite self has agency in salvation in so far as he chooses to be inclined or disinclined toward the Lord.

However, there is a question on the point of intention that remains unresolved in the work of Rāmānuja, as pointed out by Lipner:

... is the agent's "act of will" in the first place dependent upon the consent of the Lord or not? If it is, how is the agent really free to initiate action? If it is not, the Lord is not the universal cause.⁷¹

The need to maintain the meaningfulness of Vedic injunctions means that the finite self or soul must be understood to be an agent, at least in so far as having the choice or intent to obey the dictates of *śāstra* or to spurn them. But, if the Lord is to be understood as the cause and support of all things, then the impulse toward salvation and the continued observation of *śāstric* imperatives, too, must begin with Him.

In the Sanskrit *stotra* literature of Kūreśa and his son Bhaṭṭar, we find an early iteration of the problem presented by understanding the soul as both subservient to the Lord (*śeṣatva*) as well as the agent (*kartṛtva*) of the actions required by *śāstra* vis-à-vis the supremacy of the Lord. Both poets display a certain degree of ambivalence regarding the efficacy of the rituals prescribed by *śāstra*. "Formally extolled by both Ācāryas, the Śāstraic ritual commands are, at the same time lamented; indeed, the correct and constant performance of these rituals is deemed

⁷⁰ Ganeri, trans., "Free Will, Agency, and Selfhood in Rāmānuja."

⁷¹ Julius Lipner, *The Face of Truth: A Study of Meaning and Metaphysics in the Vedāntic Theology of Rāmānuja* (Albany: State University of New York Press, 1986), 71.

impossible!”⁷² In the same *stotra*, *Sundarabāhu Stava*, Kūreśa celebrates both practicing the *dharma* enjoined by the Vedas (v. 100) and the fact that eons of accumulated sins can be forgiven by the Lord with “a single act of prostration” (v. 29).⁷³

The rigorous nature of the duties prescribed by *śāstra* for the expiation of sin seems to be a source of anxiety for these *ācāryas*. In the final verse of his *Varadarāja Stava*, Kūreśa writes:

If (*yadi*) it is a binding rule that You protect
only those who follow all the [Śāstric] injunctions
then You alone
Who are the remover [of all obstacles]
[should] grant me the power, qualification, will
and all else [I need to do so]!⁷⁴

Kūreśa, while acknowledging the necessity of fulfilling the obligations outlined by *śāstra*, expresses his inability to perform his duties without the aid of the Lord. In this way, he foregrounds the dependence of his soul. His prayer here is not for salvation, but for the Lord’s help in taking even the preliminary steps toward it. Bhaṭṭar, in verse 91 of his *Śrīraṅgarāja Stava*, goes further than Kūreśa on this point as he verges on a total disregard for Vedic injunctions:

O You Who are devoted to Śrīraṅgam! O Lord Raṅga!
Ignoring Your commandments and prohibitions
I continuously injure in word, thought, and deed
You and Your devotees.

⁷² Nancy Ann Nayar, *Poetry as Theology: the Śrīvaiṣṇava Stotra in the age of Rāmānuja* (Wiesbaden: O. Harrassowitz, 1992), 66.

⁷³ Ibid., 66-67.

⁷⁴ Ibid., trans., 68

I delight in consciously or unconsciously committed offenses

which are unbearable to You.

Even so, because of Your forbearance,

please consider me Your own!⁷⁵

It is his very sinfulness and failure to perform his duties that leads Bhaṭṭar not only to relinquish his agency but also to delight in the fact that his unworthiness is the cause for his taking refuge in the Lord. “As with his father, it is his experience of helplessness brought about by his sense of failure which compels him to seek shelter with the Lord.”⁷⁶ While both *ācāryas* recognize the Vedic injunctions as necessary and, indeed, as commandments of the Lord, one gets the sense that their purpose is ultimately to lead one to realize himself as utterly dependent.

When Piḷḷai Lokācārya takes up the problem of the soul’s dual nature, he deals with it by conceiving of the soul as, at its core, totally subservient. His understanding of the soul as a knower (*jñātā*), which itself entails agency (*kartr̥tva*),⁷⁷ is qualified in the *Mumukṣuppaṭi* by the nature of the Lord as seen in the ‘a’ of the *praṇava* (*aum*). As a contraction of the term *nārāyaṇa*, which is to be understood in the dative (or fourth) case, the letter *a* refers to the Lord as “...the cause of the whole world and the savior of all.”⁷⁸ Because the letter *a* also denotes the Lord’s auspicious qualities (*kalyāṇaguṇa*), the subservience of the soul (*śeṣatva*), coming as it does from these qualities, “... indeed is the essential nature (*svarūpa*) of the soul.”⁷⁹

Subservience is so central to the nature of the soul, in fact, that, “When there is no subservience

⁷⁵ Ibid., trans., 69.

⁷⁶ Ibid., 69.

⁷⁷ Remember that Piḷḷai Lokācārya interprets the “m” of the *praṇava* to mean that the soul is a knower and different from the body (see p. 2, above).

⁷⁸ Mumme, trans., *The Mumukṣuppaṭi of Piḷḷai Lokācārya* (*sūtras* 35 and 48-50), 55 and 62.

⁷⁹ Ibid., (*sūtras* 54-55), 63.

(*śeṣatva*), there is no essential nature (*svarūpa*).”⁸⁰ Further, the *u* of the *praṇava* means that the soul is subservient exclusively to the Lord.⁸¹ This exclusivity is such that it precludes the soul’s servitude to any other, including himself. Thus, the free will suggested by the soul’s *jñāṭṛtva*, *karṭṛtva*, and *bhokṭṛtva* is not only constrained by the soul’s dependence upon the Lord’s permission but by its own essential nature.

Maṇavāḷamāṃuni would later take up the implicit division between *jñāṭṛtva*, etc, and *śeṣatva* in clearly hierarchal terms. The terms he uses to distinguish them are *svarūpa* and *svarūpāthātmya*,⁸² respectively. “Maṇavāḷamāṃuni’s dichotomy between the *svarūpa* and *svarūpāthātmya* is based on the idea that the centrality of subservience demands a reinterpretation of the soul’s nature of *jñāna* and *ānanda* as understood in the Vedānta.”⁸³ The truth of the essential nature as *jñāṭṛtva*, etc. and *śeṣatva* is taught by *śāstra*. The deeper truth that *śeṣatva* is the essential nature “as it truly is” is taught by the Tirumantra.⁸⁴ Although such a distinction does not appear in explicit terms in the works of Piḷḷai Lokācārya, he clearly prioritizes the servitude of the soul’s nature and thus the Lord as the cause of even the first inclination toward salvation through Him.

In *sūtra* 73 of the *Śrīvacana Bhūṣaṇam* Piḷḷai Lokācārya deals with the tension between the Vedāntic definition of the soul as a “knower” (*jñātā*) and “enjoyer” (*bhoktā*),⁸⁵ and the soul’s essential servitude with the term “*taṭastha*.” His use of this term is suggestive of the hierarchical relationship, defined by Maṇavāḷamāṃuni, between these characteristics. A simple translation of the *sūtra* is as follows: “Knowledge and bliss are indicative characteristics (*taṭastham*) in regard

⁸⁰ Ibid., (*sūtra* 56), 64.

⁸¹ Ibid., (*sūtras* 58-59), 65.

⁸² The term is a compound noun from *sva-rūpa-atha-atmya*, meaning “having the nature of the totality of the essential nature.”

⁸³ Mumme, *The Śrīvaiṣṇava Theological Dispute*, p. 50.

⁸⁴ Ibid.

⁸⁵ Thus, a *kartā*, according to Piḷḷai Lokācārya’s position in the *Tattvatraya*, as above.

to the self; as such, servitude alone (*dāsyamire*) is the definition of the inmost limb.” Literally, *taṭastha* means “stands (*stha*) on the shore (*taṭa*).” According to Apte’s “Practical Sanskrit-English Dictionary” this compound noun can be defined as “that property or *lakṣaṇa* [characteristic] of a thing which is distinct from its nature, and yet is the property by which it is known.”⁸⁶ Much in the way a shore indicates the existence of a body of water, but is not itself that body of water, so too is the relation of knowledge and bliss to the central truth of the soul’s essential nature of servitude.

If *śeṣatva* (or *dāsyā*) is the true state of the soul, *pāratantrya* (“dependence”) is its appropriate mode in salvation. Piḷḷai Lokācārya introduces this corollary of subservience in *sūtra* 71 of the *Śrīvacana Bhūṣaṇam*: “The fruit of dependence (*pāratantrya*) is the cessation of self-effort; the fruit of subservience (*śeṣatva*) is the cessation of self-aim.” The realization of one’s subservience means knowing that his *svarūpa* is in the hands of the Lord. It means knowing that the qualities of the soul are produced by Him and that the soul has no purpose but the Lord’s. More than this, it is dependence – knowing that there is nothing that one can do to be saved. Maṇavālamūnī comments:

Because he possesses the agency and enjoyment that are the result of intelligence, therefore [he] is such that he is capable of self-effort and self-aim. Because of the doubt that is said, “by what means [does] the cessation of both of these [self-effort and self-aim] occur for him?,” he [Piḷḷai Lokācārya] answers to that [doubt] with the pair of words beginning with “*svayatnanivṛtti*.” That is to say, having caused [him] to have agency that is dependent on intelligence, he [should] not make even one effort for attaining the Lord, this is the cessation of self-effort. The result of dependence is that which has as a

⁸⁶ Apte, “The Practical Sanskrit-English Dictionary,” <http://dsalsrv02.uchicago.edu/cgi-bin/philologic/getobject.pl?c.2:1:4612.apte>.

beginning the condition of the essential nature's dependence on the Lord. In the same manner, having made [him] to have enjoyment [as a quality], the cessation of self-aim is being without pleasure in one [thing] for himself except [that which] causes pleasure for the Lord. The result of subservience is the purification of the state of giving excellence to the Lord. With this, dependence and subservience are both the essential nature of the soul, therefore, having realized those aspects, these two [cessations] occur of their own accord.⁸⁷

The dependence of the soul is such that even the conditions for such a realization are produced for the soul by the Lord. "Like the seed that falls into the field that has been continually ploughed, planted, and reaped for a long time grows up to fruit, these are produced on their own for him [the *cetana*]- the ploughman of bhakti [the Lord] creates fruit in a dry land by its own accord."⁸⁸ Over countless eons the Lord alone has worked tirelessly to ensure the soul's salvation, waiting only for an excuse to bestow him with His grace.

2.2 The Lord's dual nature

That the Lord is the sole cause of salvation is, for Piḷḷai Lokācārya, revealed by the Lord's dual nature of *paratva* (supremacy) and *saṁlabhya* (accessibility). He explains in the *Mumukṣuppaṭi* that the Lord's name, 'Nārāyaṇa,' is indicative of the polarity that is essential to the soul's

⁸⁷ Maṇavāḷamāmuṇi's commentary to *Śrīvacana Bhūṣaṇam* 71: *āṇāl jñātrutvakāryamāṇa kartrutvapōktrutvaṅkaḷai uṭaiyavaṇ ākaiyālē svayatnasvaprayōjanaṅkaḷukkarhaṇāy irukka, ivai iraṇṭiṇuṭaiyavum nivrutti ivanukkevvaliyālē varukira teṅkīra caṅkaiyilē attai aruḷiceykirār, (svayatnanivrutti) ityāti vakyatvayattālē, atāvatu- jñātrutvanipantanamāṇa kartutvamunṭāy irukka ceytē pakavatprāptikku tāṇoru yatnampanṇāmal irukkai ākīra inta svayatnamivrutti, parātīnasvarūpasttitiyātīmattvam ākīra pāratantryattiṇ kāryam; appaṭiyē pōktrutvam uṇṭāyirukka ceytē, attalaiyai rasippikkum toḷiya taṇakkennā oṇṇil rasam iṇṇikkē irukkai ākīra svaprayōjana nivrutti parāticayātāyakatvamē vaṭivāy irukkai ākīra cēṣatvattiṇ kāryam, ittāl – pāratantryacēṣatvaṅkaḷ iraṇṭum ātmāvukku svarūpam ākaiyālē, avvākāraṅkaḷai ariyavē ivai iraṇṭum taṇṇaṭaiyē varum eṇṇratāyttu.*

⁸⁸ *Śrīvacana Bhūṣaṇam* 385.

release from *saṃsāra*.⁸⁹ He parses the term as ‘*nāra*’ and ‘*ayana*.’ *Nāra*, he tells us, is a term for the whole host of eternal beings, meaning everything from His own qualities of knowledge, bliss, etc., to the gods and bound souls.⁹⁰ *Ayana* means ‘support’ or ‘locus.’ When the term is taken as a *tatpuruṣa* compound ‘*nārāyaṇa*’ means “the support or locus of the eternal beings.” When taken as a *bahuvrīhi* compound, on the other hand, it means “he who has the eternal beings as His support or locus.”⁹¹ Thus the Lord appears in this dual mode, being both the foundation of all of creation and being supported by it. “What results from these two is [the Lord’s] supremacy (*paratva*) and accessibility (*saulabhya*).”⁹²

Paratva and *saulabhya* became, after the time of Rāmānuja, important terms for characterizing the two sets of qualities of the Lord. *Paratva* describes the qualities of the Lord that constitute His supremacy and point to His inaccessibility. *Saulabhya* refers to the qualities that are related to the fact that the Supreme Lord, because of His compassion for the human soul, descends to the phenomenal realm to make Himself accessible to His creatures. Though Rāmānuja himself does not use these terms in this way, Carman points to Rāmānuja’s introduction to the *Gītābhāṣya* as evidence of a similar mode of thinking. Highlighting the distinction made therein between two sets of the Lord’s qualities, Carman tells us,

The first group consists of the *ṣaḍguṇas*, the “six attributes” of Bhagavān: knowledge (*jñāna*), untiring strength (*bala*), sovereignty (*aiśvarya*), immutability (*vīrya*), creative power (*śakti*), and splendor (*tejas*). The second group consists of compassion or mercy

⁸⁹ Mumme, trans., *The Mumukṣuppaṭi of Piḷḷai Lokācārya* (sūtras 95-96), 80.

⁹⁰ Ibid., (sūtras 96-97), 80-81.

⁹¹ Ibid., (sūtras 98-99), 84-85.

⁹² Ibid., (sūtra 100), 85.

(*kāruṇya*), gracious condescension (*sauśīlya*), forgiving and protecting love (*vātsalya*), and generosity (*audārya*).⁹³

These two sets of qualities speak to the salvific paradox presented by the Lord's nature. In the words of Rāmānuja:

This Nārāyaṇa, the Supreme Person [*Puruṣottama*], when He created the entire universe of everything from the god Brahmā to motionless stones, remains with His same essential nature [*svena-rūpeṇa*] and is inaccessible even by such means as the meditation and worship of men or of gods like Brahmā.

But being a shoreless ocean of compassion, gracious condescension, forgiving love [or motherly affection (*vātsalya*)] and generosity, while still not losing His own inherent nature and attributes [*sva-svabhāvam-ajahad-eva*], He has assumed His own bodily form [*svam-eva-rūpam*], which on each occasion has the same generic structure as one of the various classes of creatures, and in these various shapes He has descended again and again to the various worlds where they dwell, where having been worshiped by these different kinds of creatures, He has granted them whatever they prayed for, whether meritorious action, wealth, physical pleasure, or deliverance, according to their own desire.

Although the immediate occasion of His descents is to relieve the earth's burden of evildoers, their deeper intention is to provide a refuge for those who resort to Him, even for such creatures as we, by becoming a visible object to all mankind and

⁹³ Carman, *The Theology of Rāmānuja*, 79.

accomplishing such Divine feats as captivate the hearts and eyes of all creatures high and low.⁹⁴

Though the Lord in His Supreme form remains forever inaccessible to gods and men, He manifests Himself in the world. That is, He makes Himself accessible and even desirable so that His creatures might be uplifted. For the Śrīvaiṣṇava *ācāryas* the fact that the supreme Lord, who is absolutely full and without need of anything, would condescend to such action is the great mystery of His love.

With the twelfth to fifteenth century *ācāryas*, we find that the theological distinction of *paratva* and *saulabhya* had been reinterpreted in explicitly soteriological terms as the Lord's autonomy (*svātantrya*) and mercy (*kṛpā, kāruṇya*).⁹⁵ The interplay of the qualities that make up these characteristics for the purpose of saving the soul is explained by Piḷḷai Lokācārya in the *Mumukṣuppaṭi* as follows:

Affection (*vātsalya*) is for not being afraid upon seeing one's sins. Lordliness or ownership (*svāmitva*) is for being certain that the work will be done. Affability (*sauśīlya*) is for not leaving upon seeing his lordliness. Knowledge and power (*jñāna, śakti*) are for removing obstacles and granting himself [as the final goal].⁹⁶

The affection (*vātsalya*) and affability (*sauśīlya*) of the Lord are qualities expressive of His mercy (*kṛpā*); His ownership (*svāmitva*), knowledge (*jñāna*), and power (*śakti*) are characteristic of His autonomy (*svātantrya*). We find here that His mercy is manifest primarily for the purpose of removing fear from the soul – both one's fear of his own sinfulness and fear of the Lord's autonomy. His autonomy here, on the other hand, is meant to inspire the soul to trust in the Lord as the sole means of salvation.

⁹⁴ Ibid., 78.

⁹⁵ Mumme, *The Śrīvaiṣṇava theological dispute*, 188

⁹⁶ Mumme, trans., *The Mumukṣuppaṭi of Piḷḷai Lokācārya (sūtra 138)*, 121.

Evident in the above passage, the Lord's supreme autonomy is also expressed in the fact that "...He functions as the judge of karma, meting out rewards and punishments when pleased or displeased by the soul's action."⁹⁷ This is the cause of the fear that His mercy is meant to assuage. Despite His role as the Lord of *karma*, out of His boundless love and compassion for the soul He works tirelessly to free the soul from the *karma* that keeps him hopelessly bound in *saṃsāra*. The balance between these two aspects of the Lord's nature is most clearly expressed, according to Piḷḷai Lokācārya, in the *arcāvatāra* (i.e., the Lord's image form).

According to Śrīvaiṣṇava theology the Lord manifests in five forms: (1) *para*, the Supreme Lord resident in his heavenly abode of Vaikuṇṭha; (2) *vyūha*, the emanations that oversee the creation, maintenance, and dissolution of the worlds; (3) *vibhava*, the *avatāras* or descents of the Lord into human history (i.e., Vāmana, Rāma, Kṛṣṇa, etc.); (4) *antaryāmin*, the inner controller residing in the hearts of men; and (5) *arcāvatāra*, the Lord as the idol placed in the temple or home shrine.⁹⁸ Narayanan notes that "[t]he last, and the most important form of Viṣṇu, for Śrīvaiṣṇavas, is his permanent descent into the world as an image which can be worshipped. This image is an actual and real manifestation of the deity, neither lesser than nor a symbol of other forms. It is wholly and completely God, though it does not exhaust his essence."⁹⁹

In his *Arthapañcakam* Piḷḷai Lokācārya describes the wondrous nature of this form:

⁹⁷ Mumme, *The Śrīvaiṣṇava theological dispute*, 188.

⁹⁸ These five manifestations are based on the Pañcarātra conception of the Lord's forms. For information on the relation of Viśiṣṭādvaita Vedānta to Pañcarātra see Gerhard Oberhammer and Marion Rastelli, eds., *Studies in Hinduism III: Pañcarātra and Viśiṣṭādvaita Vedānta* (Wien: VÖAW, 2002) and Gerhard Oberhammer and Marion Rastelli, eds., *Studies in Hinduism IV: On the Mutual Influences and Relationship of Viśiṣṭādvaita Vedānta and Pañcarātra* (Wien: VÖAW, 2007).

⁹⁹ Vasudha Narayanan, "Arcavatara On Earth as He is in Heaven," in *Gods of Flesh, Gods of Stone: The Embodiment of Divinity in India*, eds. Joanne Waghorne, Norman Cutler, and Vasudha Narayanan, 53-68 (Chambersburg, PA: Anima, 1985), 54.

The *Arcā*-Form consists in the images of Bhagavān (God) which accommodate themselves to the various tastes of His creatures for their worship, having no fixed *form*, but that which the worshipper may choose and desire to have of Him; having no fixed *name* but that which the worshipper may choose and desire to call Him by; all-knowing, but seeming as if not-knowing; all-powerful, but seeming as if powerless; all-sufficient, but seeming as if needy; - thus seeming to exchange places, the Worshipped with the worshipper, and choosing to be ocularly manifest to him in temples and homes, in short at all places and at all times desired.¹⁰⁰

The dramatic reversal of roles made explicit by the *arcāvatāra* is indicative, for Piḷḷai Lokācārya, of the degree of the Lord's compassion for the soul. That the all-powerful, autonomous Lord would condescend to being dependent upon His devotees is expressive of the mystery of His compassion for the souls bound in *saṃsāra*. He takes this form in order to inspire the love for and trust in Him that will produce the soul's acceptance of His protection.

For the sentient beings who are continuously disinclined, who are concentrating on other objects, and who cannot be corrected by *śāstra*, this [*arcāvatāra*] indeed, converts aversion to hunger; This must be explained – if the taste is produced it becomes as the *upāya*, if accepting the *upāya*, it is the object of enjoyment.¹⁰¹

By becoming an object of the physical world, moreover, the Lord appeals to the conventional tendency of the soul caught in *saṃsāra* to become attached to sense objects. “The *arcā* invokes awe and ecstasy from the Śrīvaiṣṇava devotees who believe that God's total presence at select

¹⁰⁰ Alkondavilli Govindacarya and G.A. Grierson, trans., *The Artha Pañcaka of Piḷḷai Lokacarya*, 577.

¹⁰¹ *Śrīvacana Bhūṣaṇam* 43.

dwelling places is the visible and tangible proof that He is a God of grace Who deeply cares for His creatures and relates to them in terms they can understand.”¹⁰²

Attachment to this form, while problematic when applied to inappropriate objects, is “the most important cause of the qualities of the soul produced for him [by the Lord].”¹⁰³ Thus, out of His love for the soul, He appears in the form of the *arcāvatāra* to convert the basic inclination of the individual to form attachments to inappropriate objects to attachment to the goal of attaining Him. Paradoxically, His descent in this form is also proof of the extreme limit of the Lord’s absolute autonomy. “It is only out of His unprompted, intractable, and unquestionable will that He does this.”¹⁰⁴

Indeed, without being absolutely autonomous, His compassion for the soul alone would be insufficient for the purpose of saving the soul. That is, he could not descend purely out of His own will as the *arcāvatāra*, let alone as Rāma or Kṛṣṇa, nor save the soul despite its accumulated *karma* simply because He desired to do so. Yet, His autonomy, especially as the Lord of *karma*, unqualified by compassion would leave the soul forever caught in *saṁsāra* as reaching Him by self-effort alone is not possible. Salvation, in fact, like the realization of one’s *svarūpa*, is attained for the soul by the Lord alone. Through the countless births of the soul, the Lord creates the pretext for salvation. With the slightest inclination of the soul toward him, He collects all of one’s unintentional good deeds and multiplies them by ten.¹⁰⁵

¹⁰² Katherine Young, “Beloved Places (*ukantaruḷiṇanilaṅkaḷ*): the correlation of topography and theology in the Śrīvaiṣṇava tradition of South India” (Ph.D. thesis, McGill University, 1978), 145.

¹⁰³ *Śrīvacana Bhūṣaṇam* 94.

¹⁰⁴ Mumme, *The Śrīvaiṣṇava theological dispute*, 189.

¹⁰⁵ *Śrīvacana Bhūṣaṇam* 377

2.3 Potential Problems

Piḷḷai Lokācārya is absolutely clear that for salvation it is unnecessary that the individual do even one thing for himself.¹⁰⁶ Even fault (*doṣa*) and lack of quality (*guṇahāni*) are the characteristics that provide the ground for an openness to accepting the Lord's protection.¹⁰⁷ In fact, the only fault here is believing oneself to have destroyed fault and lack of character without the aid of the Lord.¹⁰⁸ Thinking oneself to be independent stands in direct opposition to the knowledge of the self as subservient to the Lord. Taking it upon oneself to destroy fault and lack of quality - that is, thinking oneself to be an agent in one's own salvation - precludes acceptance of the Lord's protection. And, as we see in *sūtra* 60, "For the fruit [of surrender to the Lord] self-knowledge (*ātmajñāna*) and non-denial (*apratishedha*) are required."¹⁰⁹

Part of self-knowledge is expressing the humility appropriate to the soul's essential nature of servitude. In this way, a low-birth is, in fact, better, as humility is acquired by birth.¹¹⁰ For the *brāhmaṇa* born, humility must be cultivated. Indeed, the need to cling to caste distinctions is a mark that one persists in assuming an identity different from the essential nature of the soul. As such, Piḷḷai Lokācārya tells us that, "The cause of harm is the name that comes with village, family, etc."¹¹¹ This is because "the designation by name of village, family, etc., is producing *ahaṃkāra*, therefore, it has been said that [these] damage the essential nature and make [it] without purpose. Thus, he should not be designated by these [names]."¹¹² As it is articulated in the *Śrīvacana Bhūṣaṇam*, *ahaṃkāra* ("pride") is the primary reason for non-

¹⁰⁶ Ibid., 384.

¹⁰⁷ Ibid., 16.

¹⁰⁸ Ibid., 18.

¹⁰⁹ Ibid., 60.

¹¹⁰ Ibid., 214, 216 and 217.

¹¹¹ Ibid., 78.

¹¹² Maṇavāḷamāmuṇi's commentary to *Śrīvacana Bhūṣaṇam* 78: *krāmakulātivvyapatēcam ahaṃkārajanakam ākaiyālē svarūpahānirūpānarttakaram enṛapaṭi; ākaiyālavarrāl ivan vyapatēṣṭavyan allan enṛu karttu.*

attainment of the Lord. It is the conceit of an identity distinct from the soul and the delusion of self-ownership. Thus, “If one removes the bondage caused by pride (*ahaṃkāra*), the unperishing name for the soul is servant (*aṭiyāṇ*).”¹¹³

Ahaṃkāra arises both from erroneous thinking, as with the false identification of the self with village, family, etc., and, importantly, from the actions one undertakes based on this misidentification. The term is derived from two lexemes – the pronoun *aham* meaning “I” and the verbal root *kṛ* meaning “to do.” This is the same verb root that we find in the terms *kartṛtva* and *kartā*, introduced above. Here it undergoes a primary derivation (*kṛt pratyaya*) that transforms it into an agent noun. The basic meaning of *kāra* is “doer” or “maker.” So, *ahaṃkāra* might be literally read as one who “does or makes the self.” It can also mean “self-action,” “self-effort,” or “self-exertion.” The point here being that “pride” is fundamentally about what we *do*.

This, for Piḷḷai Lokācārya, is why only *prapatti* and *ācāryābhimāna* are suitable to the essential nature of the soul. The peculiar merit of one who surrenders (*prapanna*) is that he not only abstains from that which is prohibited by *śāstra*, but also from that which it prescribes.¹¹⁴ Any *upāya* that calls for effort on the part of the individual, in his estimation, includes *ahaṃkāra*. Quoting Tirukkurukaippirāṇpiḷḷāṇ, he says, “other means are blended with *ahaṃkāra* like holy water in a golden pot with a drop of liquor.”¹¹⁵ *Bhaktiyoga* stipulates that the devotee must actively engage in the pursuit of attainment, requires adherence to *śāstric* injunction, and depends upon an individual’s *varṇa* and *āśrama* (caste and stage of life). It cultivates pride by recognizing the individual as having an identity distinct from the soul and by suggesting that he has a degree of autonomy - that he can act as an agent in his own salvation, thus negating the

¹¹³ *Śrīvacana Bhūṣaṇam* 124.

¹¹⁴ *Ibid.*, 101.

¹¹⁵ *Ibid.*, 125.

soul's dependence and subservience. Further, it suggests that the soul has something to give to the Lord that does not already belong to Him, thus negating the soul's status as *śeṣa*.

Like a shell to a gem, like a lemon to a kingdom, [this] is not equal to the fruit.

Indeed, there is poverty; therefore there is not even one thing to give to Him.

Giving that which is His, even if giving in the proper manner and place, is not the means; if giving in the improper manner, it is exposed as theft.¹¹⁶

There is literally nothing that the individual can *do* that could possibly warrant the gift of the Lord's grace. "Furthermore, to offer the devotion which the *śeṣa* rightfully owes to the Lord as if it were a gift or payment shows the soul to be a thief."¹¹⁷

Thus, *prapatti*, according to Piḷḷai Lokācārya, cannot be understood as a means (*upāya*) to attainment of the Lord. If it is taken as such, we would have to admit that the soul retains agency, that there is something one can do to obtain the Lord's grace. In fact, we find that when *prapatti* is taken as a means, "*prapatti*, being the expiation for all faults, is itself among the multitude of faults requiring forgiveness."¹¹⁸ As we have already seen, active engagement in the process of salvation produces *ahaṃkāra* and is contrary to the soul's essential nature. Thus, for him, *prapatti* must be understood as no more than a cognitive assent to the total surrender of any claim of agency and/or will to the Lord in recognition of one's dependence and servitude. The Lord is the sole means to salvation. Even the motivation to surrender is attributed to Him, "... it is the Lord's gracious will and overwhelming efforts to save – through teaching, *avatāras*, etc. – which prompt the soul to surrender to Him."¹¹⁹

¹¹⁶ Ibid., 126-128.

¹¹⁷ Mumme, *The Srivaishnava theological dispute*, 81.

¹¹⁸ *Śrīvacana Bhūṣaṇam* 149.

¹¹⁹ Mumme, *The Srivaishnava theological dispute*, 104.

Commenting on *Mumukṣuppaṭi* 239, Maṇavālamūnī quotes from Piḷḷai Lokācārya's *Parantapaṭi* to clarify the nature of *prapatti*:

This kind of thinking is a special cognition (*jñānaviśeṣa*) consisting of firm resolve, one which 1) lies outside the category of things to be abandoned, 2) is not included in the category of the *upāya*, 3) is preceded by relinquishing other means (*prāpākantara*), 4) consists of consenting to the Lord's protection, 5) is an effect of [the soul's] sentience, 6) implies a prayer, 7) makes the Lord rejoice, 8) is in accord with the soul's essential nature, and 9) is without [the possibility] of failure or delay.¹²⁰

This passage serves to highlight the passive nature of *prapatti* in that it is a cognition rather than an action, while at the same time acknowledging the soul as a *jñātā* ("knower") and *kartā* ("doer"). These qualities of the soul, however, are in their proper context here. As we saw hinted at in the works of Kūreṣa and Bhaṭṭar above, the purpose of the soul's *jñātvā* is to realize its *śeṣatva* and thus surrender to the Lord. Having recognized one's utter helplessness, the purpose of the soul's *kartvā* is to pray for the Lord's assistance in salvation. Neither of these, however, should be understood as being instrumental or essential to salvation. Even the certainty of *prapatti* (i.e., number 9 of this list) is not affected by the soul's surrender. As Piḷḷai Lokācārya states in the *Śrīvacana Bhūṣaṇam*, "When one thinks to obtain Him, this *prapatti* is not the means."¹²¹ It is merely an acknowledgment of one's true nature. Rather, *prapatti* is without failure because, by relinquishing agency, the Lord Himself becomes the *upāya* and He is absolutely without failure or fault. "When He [the Lord] thinks to obtain this one [the soul], even grievous sin is not at all an obstruction."¹²²

¹²⁰ Mumme, trans., *The Śrīvaiṣṇava theological dispute*, 107.

¹²¹ *Śrīvacana Bhūṣaṇam* 145.

¹²² Ibid., 146.

While much celebrated by the Śrīvaiṣṇava *ācāryas*,¹²³ the Lord's dual nature is also recognized by Piḷḷai Lokācārya as the source of pronounced anxiety for His devotees. When one takes *bhakti* as their *upāya*, the individual experiences fear due to the *śāstric* prescriptions requiring self-effort, which, of course, is a kind of independence (*svātantrya*) or agency. That is, one becomes aware of his inability to properly and continuously perform the prescribed duties autonomously. Piḷḷai Lokācārya shows that this situation produces fear by citing the *Jitāntā Stotra*, I.9: "That fear is produced [is shown] by the saying, 'Great fear exists for me...'"¹²⁴ This fear, however, is merely a symptom of the fact that, when the Lord is not taken as the sole *upāya*, the means is contrary to the essential nature of the soul. "The preeminent reason for complete renunciation of other means (*prāpakāntara*) is not ignorance or powerlessness, it is opposition to the essential nature [of the soul]."¹²⁵ Vedic injunctions, in Piḷḷai Lokācārya's soteriological paradigm, serve two purposes. First, they produce trust in *śāstra*, which in turn prevents harm to others.¹²⁶ Second, and most importantly, they produce the conditions that produce the fear that produces the realization of the soul's essential nature. Thus, the individual is compelled to take refuge in the Lord as his only means of salvation. "*Bhakti* slips away because of fear (*bhayattāle*) of one's own independence."¹²⁷

Fear is present too, however, for the *prapanna* who has taken the Lord as both the *upāya* (means) and *upeya* (goal) of salvation. Though he does much to assuage this anxiety, he admits that even after surrendering to the Lord, one will vacillate between fear and fearlessness until the time of attainment (i.e., death).¹²⁸ "Since one is still under the influence of *karma* and *prakṛti* in

¹²³ Mumme, *The Śrīvaiṣṇava theological dispute*, 187-191.

¹²⁴ *Śrīvacana Bhūṣaṇam* 123.

¹²⁵ Ibid., 118.

¹²⁶ Ibid., 132.

¹²⁷ Ibid., 436.

¹²⁸ Ibid., 398.

the meantime, and since the same Lord who is the *upāya* is also the judge of karma, it is natural that the *prapanna* will occasionally experience doubt and fear.”¹²⁹ He gives the causes of this fear as: evaluation of one’s own defects, karma, and the knowledge of what should be removed.¹³⁰ The burden of the soul’s faults and accumulated karma is such that it seems to be wholly insurmountable. “Maṇavālamūni explains that when the unpredictable Lord and Judge of karma is chosen as the *upāya*, there is the possibility that He may at any point reject the soul on account of his sin.”¹³¹ In each case, however, Piḷḷai Lokācārya reminds us that there is a panacea for this fear - trust in the Lord. Fearlessness, according to him, results from examining the qualities of the Lord, the Lord’s compassion, and knowing that all that should be removed shall be removed by the Lord.¹³² This alternation between states of fear and fearlessness after surrendering to the Lord appears to be a matter of course for Piḷḷai Lokācārya. He even makes the point that for the *prapanna* it is essential that he continue serving the Lord even when his fear overwhelms his trust in Him: “Service, indeed, should come such that its source is fear when its source is not devotion.”¹³³ Though Piḷḷai Lokācārya attempts to reassure the *prapanna* that the Lord is powerless to abandon him,¹³⁴ he nevertheless admits that, “*Prapatti* slips away because of fear (*bhayattāle*) of the Lord’s independence.”¹³⁵

On account of the *ahaṃkāra* and fear that are so destructive to the fruition of the soul’s essential nature, Piḷḷai Lokācārya presents a third path to salvation, *ācāryābhimāna* (love of the *ācārya*).¹³⁶ *Bhaktiyoga* and *prapatti* rely on the autonomy of the soul and the autonomy of the

¹²⁹ Mumme, *The Śrīvaiṣṇava theological dispute*, 160.

¹³⁰ *Śrīvacana Bhūṣaṇam* 363, 397, and 399.

¹³¹ Mumme, *The Śrīvaiṣṇava theological dispute*, 239.

¹³² *Śrīvacana Bhūṣaṇam* 363, 397, and 399.

¹³³ *Ibid.*, 281.

¹³⁴ *Ibid.*, 302.

¹³⁵ *Ibid.*, 437.

¹³⁶ *Ibid.*, 439: *ācāryābhimāname uttāarakam* |

Lord, respectively. As I will discuss at length in the following chapters, *ācāryābhimāna* avoids the problem of fear by relying on the trans-mediate figure of the *ācārya*. Suffice it to say here that because the *ācārya* is the living agent of the Lord’s compassion for the soul without any of His autonomy, one need not fear being abandoned on account of karma or sin. *Ahaṃkāra* remains, even here, however, as a potential problem. “Since attachment to the *ācārya* is itself pregnant with pride, it is like taking and putting on the ring of the God of death.”¹³⁷ Just as surrendering to the Lord is itself not the means to the fruit of *prapatti*, so too assenting to a relationship with an *ācārya* is not the means to the fruit of *ācāryābhimāna*. Rather, it is only the *ācārya*’s affection for his disciple that saves the soul.

2.4 Conclusion

The characteristics of the soul are, on the one hand, “knowledge” (*jñāṭṛtva*), “agency” (*karṭṛtva*), and “enjoyment” (*bhokṭṛtva*) and, on the other, “subservience” (*śeṣatva*). In the *Śrīvacana Bhūṣaṇam* Piḷḷai Lokācārya adds an important corollary to the soul’s characteristic as *śeṣatva*, “dependence” (*pāratantrya*). He uses this term, in part, to contrast the extreme limits of the salvific paradigm. The Lord, in His infinite supremacy, is absolutely autonomous (*svātantrya*). The soul, as His subordinate (*śeṣa*), is utterly dependent (*pāratantrya*) upon Him. The contrast between these two terms also serves to clarify the capacity of the soul in salvation. The Lord is the only autonomous actor here. When the individual makes any claim whatsoever to autonomy, he is acting in opposition to the Lord and even to his own true nature. Thus, for Piḷḷai Lokācārya, the soul’s nature as *jñāṭṛtva*, etc., is completely subordinated to the deeper truth of the soul’s *śeṣatva* and *pāratantrya*.

¹³⁷ Ibid., 438.

Fear and *ahaṃkāra* emerge as the primary problems faced by the soul in undertaking both *bhaktiyoga* and *prapatti*. The fear (*bhaya*) that results from self-effort (*svayatna*) and self-aim (*svaprayojana*) are symptomatic of the underlying problem of the individual's misidentification as an autonomous agent. Furthermore, such an identification is indicative of the *ahaṃkāra* that for Piḷḷai Lokācārya is so problematic to salvation. When understood as an act of self-aim, "Even the cessation of fault is a fault."¹³⁸ The individual's belief that he can affect the change necessary for salvation to occur, whether it be through proper conduct as prescribed by the *śāstra*, or even through seeking refuge with the Lord, obstructs the Lord's movements upon the soul as both may be the cause of *ahaṃkāra*. It would seem, however, that fear and *ahaṃkāra*, as destructive as they are to the soul's essential nature, are so common to the experience of being bound in *samsāra* that they make the fruition of the essential nature and thus the proper relationship with the Lord near impossible without the intercession of an *ācārya*.¹³⁹

¹³⁸ Ibid., 179.

¹³⁹ Ibid., 432.

Mediation

3.0 Introduction

Before moving on to a discussion of the *ācārya*'s unique position and how it is presented by Piḷḷai Lokācārya in the *Śrīvacana Bhūṣaṇam*, it will be necessary to explore two important issues that inform his thinking about the salvific process: the concept of *puruṣakāra* and the significance of the *guruparamparā*. I will provide a brief overview of *puruṣakāra*, or intercession, as it develops in the tradition and how this pertains to Piḷḷai Lokācārya's view of the salvific paradigm and the *ācārya*. Next, I will look at how the *ācārya* and *guruparamparā* in the early tradition lays the foundation for Piḷḷai Lokācārya's insistence on the *ācārya*'s salvific role. In this chapter I aim to show the literary-theological context for his conception of the *ācārya*'s role in salvation in order to highlight how his work on the issues around the paradoxical nature of salvation elaborates upon pre-existent notions of the intercessory function (*puruṣakāra*) of the Goddess and the transformative mediation of the line of *ācāryas* (the *guruparamparā*) who share a special connection to the Lord.

3.1 *Puruṣakāra*

Piḷḷai Lokācārya's formulation of both *prapatti* and *ācāryābhimāna* emphasizes the importance of a mediator in correcting the soul's relationship to the Lord. From a very early period in the development of the *Śrīvaiṣṇava* tradition, there is a pronounced inclination toward understanding the mediation of Śrī and/or the *ācārya/guruparamparā* as a necessary corollary to salvation by the Lord. The basic problem being addressed by this position is the tension between the subservience (*śeṣatva*) of the soul and the unpredictable autonomy (*svātantrya*) of the Lord. In the system set forth by Piḷḷai Lokācārya, as pointed out by Pratap Kumar, there seems, however,

to be no logical necessity for such mediation.¹⁴⁰ The soul's dependence upon the Lord is so complete that there is literally nothing that one can do to attain salvation. In fact, *sūtra* 70 of the *Śrīvacana Bhūṣaṇam* goes even further proclaiming that the Lord alone is “the one who attains, the one who procures, and the one who pleasures from attainment.”¹⁴¹ Thus the focus on mediation in the *Śrīvacana Bhūṣaṇam*, particularly the mediation of an *ācārya*, is somewhat puzzling.

According to Piḷḷai Lokācārya, there are three *adhikāris* (people eligible to perform *prapatti*): the ignorant (*ajñār*), the religious authority (*jñānādhikarar*), and those who are subject to devotion (*bhaktivivaśar*).¹⁴² All three are unavoidably subject to mediation.¹⁴³ Why, given that the Lord is not only autonomous, but also compassionate, is mediation necessary? The answer provided by the *Śrīvacana Bhūṣaṇam* is that the relationship between the *prapanna* and the Lord is both eternal and, importantly for the topic of mediation, conditional. It must be recalled here that Piḷḷai Lokācārya presupposes two levels of existence that pertain for the human being before his final attainment of the Lord. He is, of course, in his truest, eternal form no more than a soul (*ātman*) that is dependent on the Lord (a *śeṣa*). He is also, however, a sentient being (*cetana*) whose mundane existence is conditioned by karma. The fundamental relationship (*saṁbandha*) between the *ātman* and the Lord, “indeed, is not conditional; it is that which arises from existence.”¹⁴⁴ This is the relationship of the *śeṣa* to the *śeṣī*. It is the basis for the love of the Lord that inspires one to seek refuge with Him. It is unconditioned by the good or bad qualities of either. It is unconditioned by karma. It simply *is*.

¹⁴⁰ Pratap Kumar, *The Goddess Lakṣmī: the Divine Consort in South Indian Vaiṣṇava Tradition* (Atalanta: Scholar's Press, 1997), 102.

¹⁴¹ *Śrīvacana Bhūṣaṇam* 70.

¹⁴² Ibid., 44-45.

¹⁴³ Ibid., 162.

¹⁴⁴ Ibid., 116.

In the relationship between the *cetana* and the Lord, however, there is dependence (*pāratantrya*) that is both eternal and conditional.¹⁴⁵ Their eternal dependence is, as above, the natural state of being for both as *śeṣa* and *śeṣī*. According to Piḷḷai Lokācārya, it is the conditional dependence of the two that makes the mediation of their relationship absolutely essential. Though he does not state it outright, this conditioned dependence refers to their respective reliance on *karma*. “The problem of human life is set by the fact that the *jīvātman* (embodied soul), on the one hand, has accumulated numerous defects from which it cannot get free, and the Lord, on the other hand, is committed by His own will to reward and punish *karma*.”¹⁴⁶ The weight of the karmic burden of any given soul is such that none are capable of freeing themselves from the bondage of *saṃsāra* save by taking refuge with the Lord. The Lord, however, is also bound by *karma*. It is His sworn duty to bring the consequences of *karma* to fruition and thereby uphold the dictates of *śāstra*. Thus, both are caught in a conundrum. The soul seeks salvation, but cannot reach it. Out of His compassion the Lord wants to save the soul, but as the Lord of *karma* He allows the soul to suffer in *saṃsāra*. Even in seeking out the Lord’s protection the *cetana*’s *karma* produces further obstructions (fear and pride) to the realization of the correct relationship between them, and the Lord finds it difficult to accept the soul with all its faults. *Prapatti*, as Piḷḷai Lokācārya understands it, requires only that the *cetana* understand himself as subservient and accept the Lord’s protection - he must realize his utter dependence upon the Lord and as such take Him as both the means (*upāya*) and the goal (*upeya*) of salvation. Due, however, to the fear produced by contemplating one’s karmic burden and the Lord’s reaction to it, this simple assent is not as easy as it seems. Thus, “these two invoke aid for the

¹⁴⁵ Ibid., 157.

¹⁴⁶ Lester, introduction to *Śrīvacana-Bhūṣaṇa of Piḷḷai Lokācārya*, 5.

destruction of their errors.”¹⁴⁷ These errors - their respective dependence on *karma* - are put to an end by mediation.¹⁴⁸

Because the Lord is otherwise absolutely autonomous and thus may withdraw his favour at any time, Piḷḷai Lokācārya sees that there needs to be continual third-party intercession on behalf of the *cetana* (sentient being), even after surrendering to the Lord, in order to attain the final liberation that is abode in his realm of Vaikuṇṭha. In the *Śrīvacana Bhūṣaṇam* this intercession is carried out by two figures: the Goddess (Ta. ‘Pirāṭṭi’; Skt. ‘Sītā’) and the *ācārya*. The Goddess as intercessor in the *Śrīvacana Bhūṣaṇam* takes something of a back seat to Piḷḷai Lokācārya’s exposition on the role of the *ācārya*. However, her appearance as *puruṣakāra* alongside the Lord as the *upāya* in the opening *sūtras* of the text set the terms for his insistence on the necessity of the *ācārya*’s mediation.

3.2 Śrī as *puruṣakāra*

In its earliest iteration, the doctrine of the Goddess’s intercession is expressed as taking refuge with her before the Lord.¹⁴⁹ The first time we see this intercession referred to specifically as

¹⁴⁷ *Śrīvacana Bhūṣaṇam* 155: *iruvaram muṇṇitukiraṭum tantāṇ kurraṇkaḷai śamippikkaikkāka*. The fact that Piḷḷai Lokācārya refers to this situation as the ‘kurram’ of both the finite self and the Lord is an interesting problem in our understanding of the Lord in his system. Piḷḷai Lokācārya regularly uses the Sanskrit term ‘doṣa’ to indicate ‘fault or defect,’ but here he uses the Tamil term ‘kurram.’ The Tamil Lexicon translates the term in the following ways: 1. Fault, moral or physical blemish, defect, flaw, error; 2. Reproach, stigma, blame; 3. Pain, distress; 4. Bodily deformity; 5. Crime, offence; 6. Impurity, ceremonial or moral defilement, as cause of offence to the deity, of blight to plants; 7. Penalty, mulct, fine. The term is only used in three other *sūtras* 137, 360 and 362. In these other contexts the term seems to mean ‘error’ or ‘fault’ (137), and ‘offence’ (360, 362). It is curious to find the Lord being associated with any of these possible definitions. Piḷḷai Lokācārya does seem to be suggesting here, however, that, at the very least, the Lord’s disposition toward the soul can be in error and that, as such, his attitude is capable of correction.

¹⁴⁸ Ibid., 158.

¹⁴⁹ According to Carman (*The Theology of Rāmānuja*, 280) and Mumme (*The Śrīvaiṣṇava Theological Dispute*, 255) the works of both Yāmuna and Rāmānuja attest such a positioning of the Goddess. For background on and further analysis of Śrī as *puruṣakāra*, see Kumar, Carman and Narayanan, Raman, and Nayar.

puruṣakāra is in Piḷḷāṇ's commentary on verse 6.10.10 of Nammālvār's *Tiruvāymoḷi*.

Nammālvār's verse is as follows:

[You whose] chest is the residence of the lady [seated] upon a flower saying, 'I am not able to leave [for] even a second!'

My ruler of the three worlds being of incomparable fame,

Lord of Tiruvēṅkaṭam, desired [by] the groups of incomparable immortals and sages,

I, your slave, being without a single refuge, sat below your feet and entered.¹⁵⁰

Piḷḷāṇ's interpretation of this text introduces in concrete terms the idea that the Lord of Vēṅkaṭam's consort, Śrī, acts as a mediator (*puruṣakāra*) in Nammālvār's taking refuge with the Lord. Expanding upon Nammālvār's verse, Piḷḷāṇ, in his commentary (called the *Ārāyiram*), writes: "Considering you the Refuge of the entire world impervious to distinctions, I, with no other refuge and without any other goal, with the Senior Goddess as mediator [*puruṣakāra*], took refuge at your feet."¹⁵¹ It is important to note, however, that Piḷḷāṇ's use of the term *puruṣakāra* is not exclusive to Śrī. He also uses it to refer to the mediation of other deities and even the community of Śrīvaiṣṇavas.¹⁵²

Another early iteration of the Goddess's intercession is found in the works of Bhaṭṭar. Bhaṭṭar, like Piḷḷāṇ, takes refuge with the Goddess before approaching the Lord. Though he does not use the term *puruṣakāra*, his elaboration of her role in salvation and her basic nature vis-à-vis the Lord is essential to understanding the development of the *puruṣakāra* doctrine as it appears by the thirteenth century. As Nayar has pointed out, verse six of his *Śrī Guṇa Ratnakośa* is

¹⁵⁰ TVM VI.10.10: *akalakillēṇ iraiyum eṇru alarmēlmaṅkaiy uṇaimārpā
nikaril pukalāy ulakammūṇruṭaiyay eṇṇaiyaḷvāṇē
nikarilamarar muṇikkaṇaṅkaḷ virumpum tiruvēṅkaṭattaṇē
pukalonrillā aṭiyēṇ uṇṇaṭikīl amarntu pukuntēṇē.*

¹⁵¹ Srilata Raman, trans., *Self-surrender (prapatti) to God in Śrīvaiṣṇavism*, 79.

¹⁵² John Carman and Vasudha Narayanan, *The Tamil Veda: Piḷḷāṇ's interpretation of the Tiruvāymoḷi* (Chicago: University of Chicago Press, 1989), 76.

particularly significant in that it “... lays bare the several elements integral to the explicit doctrine as it developed in the post-Bhaṭṭar period.”¹⁵³ The verse is as follows:

After having taken refuge with Śrī (*śriyam saṁśritya*)
who is the Controller of the worlds,
the Consort of the Supreme Lord,
and who is eternally inseparable [from Him],
I take shelter at the feet of Hari
[and] I pray to engage in the activities of a servant
without [any] obstacles
to the Lord of souls
Who is accompanied by Śrī.¹⁵⁴

The specific qualities of the Goddess in her role as mediator take shape in the works of Bhaṭṭar, beginning with two very important concepts: as the consort of the Lord she is (1) the mother of all of creation and (2) eternally inseparable from Viṣṇu-Nārāyaṇa. Bhaṭṭar connects her motherly nature to the Lord’s quality of *kṛpā* (compassion). “The mediatory role of Śrī-Lakṣmī is upheld by Bhaṭṭar because he understands her as “receptacle of the Lord’s compassion.”¹⁵⁵ The conflict of the Lord’s dual qualities of autonomy and compassion find a convenient resolution in the figure of the Goddess. Conceived of as an ideal mother, Bhaṭṭar speaks of her as “the Mother full of compassion, her looks overflowing with compassion, she is excellent in generosity, compassion and affection for those who resort to her - and so on.”¹⁵⁶ The level of her compassion

¹⁵³ Nayar, *Poetry as Theology*, 225.

¹⁵⁴ Nayar, trans., *Poetry as Theology*, 224-225.

¹⁵⁵ Kumar, *The Goddess Lakṣmī*, 84.

¹⁵⁶ *Ibid.*, 84-85.

for the soul is such that she not only forgives sins but forgets them and takes the soul for her own.¹⁵⁷ This division of labour is explicitly stated in verse 34 of Bhaṭṭar's *Śrī Guṇa Ratnakośa*:

O Prosperous One!

While both you and the Lord possess

[the characteristics] beginning with youthfulness

[certain] qualities like autonomy (*aparavaśatā*),

controlling of the enemy (*śatru-śamana*) and constancy

are common to masculinity

[while other] qualities exclusive to femininity

beginning with tenderness,

dependence on the husband (*pati-pārārthya*)

compassion, and patience

are found in you.

This difference in your natures exists

so that you and the Lord

[can] enjoy [each other/your creation]!¹⁵⁸

Of course, the compassion she bestows upon the soul is really the Lord's. That is, she acts only on His behalf and only through His will. And, indeed, the polarity made explicit here is not an absolute distinction between their respective qualities. He is also said to have the "feminine" qualities of compassion and, especially, motherly love (*vātsalya*), while she is celebrated for the "masculine" quality of constancy.¹⁵⁹ This is in large part due to the fact of their eternal inseparability. In his commentary on verse 617 of the *Viṣṇu Sahasranāma* (the Thousand Names

¹⁵⁷ Ibid., 85

¹⁵⁸ Nayar, trans., *Poetry as Theology*, 240-241.

¹⁵⁹ Nayar, *Poetry as Theology*, 241.

of Viṣṇu), “Bhaṭṭar emphasizes the sharing of attributes by the divine couple: the Lord may be called “Mother” and Śrī may be called “Father,” for the Lord and his consort are inseparable, like the sun and the sunlight.”¹⁶⁰

The eternal inseparability of the divine couple allows the devotee to be confident in the Goddess’s mediating power and thus assured of salvation. Because she is ever present with the Lord, one can be sure of her intercession with him on their behalf at all times and thus one need not wait for an appropriate time or place to approach the Lord for refuge. According to Kumar, the works of Bhaṭṭar strongly suggest that the Goddess should be understood as “a part of the total reality of God,”¹⁶¹ thus avoiding the ontological dualism implicit in the polarization of the qualities of autonomy, most clearly associated with Viṣṇu-Nārāyaṇa, and compassion, associated with the Goddess’s motherly nature. Thereby confirming that her acceptance of the soul (which is guaranteed because she is the ever-patient, ever-loving Mother) is indeed the Lord’s acceptance of the soul. According to Nayar, however, the question of Śrī’s ontological status, an important point of contention in the later tradition, remains somewhat ambiguous in the works of the early *ācāryas*:

Śrī is presented in the *stotras* of Kūreśa and Bhaṭṭar in several verses which describe her auspiciousness as being derived from Viṣṇu, thus suggesting her inequality with and subservience to her Lord. She is likewise depicted in stanzas suggesting that she herself is a sign or mark of the Lord’s supremacy/lordliness, implying, at the minimum, her equality with Him.¹⁶²

¹⁶⁰ John Carman, *Majesty and Meekness: A Comparative Study of Contrast and Harmony in the Concept of God* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994), 281.

¹⁶¹ Kumar, *The Goddess Lakṣmī*, 90.

¹⁶² Nayar, *Poetry as Theology*, 232.

Whatever the case may be, Bhaṭṭar's elaboration of Śrī as Consort, Mother, and Mediator, whether as a part of the Lord's status as Śeṣī or simply as the most exalted of finite souls,¹⁶³ lays the groundwork for the doctrine of *puruṣakāra* as it appears in the works of the thirteenth to fifteenth century *ācāryas*. I think that the division of labour implied by Bhaṭṭar's depiction of the Goddess in the course of salvation is an important precedent for Piḷlai Lokācārya's conception of the salvific process. The ambiguity of her ontological status combined with her generally stable identification with the Lord's compassion in the *stotras* of Bhaṭṭar allowed later *ācāryas*, especially Piḷlai Lokācārya and the Śrīraṅgam school (eventually identified with the Teṅkalai branch of the Śrīvaiṣṇava tradition), to conceive of the agent of the Lord's compassion as a third-party entity that, though exalted, is not Supreme.

The *ācārya* that had the most influence on Piḷlai Lokācārya's own understanding of the Goddess's intercession was his father and author of the *Ītu Muppattārāyirappaṭi* (henceforth, the *Ītu*), Vaṭakkuttiruvītippiḷlai (traditional dates 1217-1312 C.E.). The *Ītu* is a commentary of thirty-six thousand verses on Nammālvār's *Tiruvāymoḷi*. Vaṭakkuttiruvītippiḷlai, like Bhaṭṭar, conceives of the Goddess as the divine mother, the consort of Viṣṇu-Nārāyaṇa, and the mediator of human-divine relations. In the *Ītu*, however, she is overwhelmingly identified with Sītā. The emphasis on her identity as Rāma's wife reifies a conception of divine compassion only implied by Bhaṭṭar and the early *ācāryas*. "Here, divine compassion is defined in terms of Sītā's tenderness (*daurbalyam*) and Rāma's parental love (*vātsalya*). The two concepts combined together stress that God not only tolerates and embraces the transgressor but even relishes in his sins."¹⁶⁴ In this paradigm Vaṭakkuttiruvītippiḷlai views the Goddess in two ways that are important to her role as mediator: as the divine mother and as the wife of the Lord. Each of these relationships implies a

¹⁶³ These are the positions on the ontological status of Śrī expounded by the Kāñcī *ācāryas* (later called Vaṭakalais) and Śrīraṅgam *ācāryas* (later called Teṅkalais), respectively.

¹⁶⁴ Raman, *Self-surrender (prapatti) to God in Śrīvaiṣṇavism*, 130.

particular relationship between the *ālvār* and the divine couple. In the first we find the *ālvār* in the place of the child, thus forming a triadic relationship in salvation in which the child who transgresses is forgiven by the father only at the behest of the child's mother. In the second we find that the *ālvār* and the Goddess are in a similar position, that of the consort (and/or devotee) of the Lord who longs for eternal union and fears its loss:

Here, in the *Ītu*, the two views of the Goddess fusing in the figure of Sītā show her as both divine and human: both as the divine parent as well as similar to the *ālvār* himself. Partaking as she does of the qualities which adhere to both these levels, she is shown to be the mediator in the truest sense: the *puruṣakāra* between the divine and human levels.¹⁶⁵

Much of Piḷḷai Lokācārya's discourse in the *Śrīvacana Bhūṣaṇam* echoes his father's view of the *puruṣakāra*, but his emphasis is on the fact that the dual qualities essential for mediation are also evident in the true *ācārya* (*sadācārya*). I think the fact that the Goddess' relationship to the Lord is explicitly depicted from the human perspective in the *Ītu* combined with the already elevated status accorded to *ācāryas* opens the door to Piḷḷai Lokācārya's extension of the Goddess's fundamental role in salvation to the human teachers and leaders of the Śrīvaiṣṇava community.

3.3 Śrī in the *Śrīvacana Bhūṣaṇam*

In the *Śrīvacana Bhūṣaṇam* Piḷḷai Lokācārya recognizes the Goddess as *puruṣakāra* but emphasizes her dependent nature. Like his father, Vaṭakkuttiruvītipiḷḷai, Piḷḷai Lokācārya clearly identifies the activity of the *puruṣakāra* with Sītā (called by her Tamil name, "Pirāṭṭi" throughout the text) as depicted in the *Rāmāyaṇa*. In none of the twenty-two *sūtras* in which she is mentioned or simply alluded to is she portrayed with any degree of autonomy. And, in *sūtra*

¹⁶⁵ Ibid., 144.

161 he reminds the reader that the abundance of her “doership” (*kartṛ*) is “because of the qualities of the essential nature in the passive derivation.”¹⁶⁶ This *sūtra* refers to his discussion of the *Dvaya Mantra* in the *Mumukṣuppaṭi*: “*Śrī*” is the holy name of the Goddess/ “*Śrīyate*” (she is served, is depended on), “*śrayate*” (she serves, depends on)/ The meaning is: Everyone gains their true nature (*svarūpa-labha*) by resorting to her; she gains her true nature by resorting to the Lord.”¹⁶⁷ The term “*śrīyate*” is a passive verb form meaning “[one who] is sought after, worshiped, approached for protection, served, depended on, etc.”¹⁶⁸ It is only in this passive position that she acts as the mediator of divine-human relations. As the passive recipient she is as a *śeṣī* to the finite souls; as the active participant in her own worship of and dependence upon the Lord she is a *śeṣa*.¹⁶⁹ There is no ambiguity, however, in his understanding of the Goddess’s ontological status. She is present with the Lord but not his equal. The Lord depends on the Goddess as *puruṣakāra* to act on behalf of the soul at the time of the soul’s acceptance of Him as the means of salvation, but at the time of attainment there is no such dependence.¹⁷⁰

The necessary qualities for being the *puruṣakāra* are displayed by her conduct in the three separations that Sītā suffers from Rāma.¹⁷¹ During her abduction and confinement in Laṅkā she showed *kṛpā* (compassion) toward the demons who imprisoned her by not destroying them with her overwhelming power. When Rāma questions her purity after having retrieved her from Laṅkā, she shows her *pāratantrya* (dependence) on Him by submitting to the trial by fire. Finally, when her purity is again questioned by Rāma, she displays her *ananyārhatva* (not being

¹⁶⁶ *Śrīvacana Bhūṣaṇam* 161.

¹⁶⁷ Mumme, trans., *Mumukṣuppaṭi* (*sūtras* 123-125), 114.

¹⁶⁸ Apte, “The Practical Sanskrit-English Dictionary,” <http://dsalsrv02.uchicago.edu/cgi-bin/philologic/getobject.pl?c.5:1:5238.apte>.

¹⁶⁹ Mumme, trans., *The Mumukṣuppaṭi of Piḷḷai Lokācārya* (comm. of Manavālamāmuni on *sūtra* 125), 114-115.

¹⁷⁰ *Śrīvacana Bhūṣaṇam* 269.

¹⁷¹ *Ibid.*, 8 and 9.

obliged to another) by calling upon the Goddess Earth to prove her enduring loyalty to Him. The point of these separations for Piḷḷai Lokācārya is to prove that her intercession is manifested even in the state of separation from the Lord.¹⁷² “In the state of union there is rectification to Īśvara, in the state of separation there is rectification to the *cetana*.”¹⁷³

Her intercession primarily takes the form of instruction (*upadeśa*). It is by this instruction that the Lord’s harsh judgment of the soul’s karma is changed to mercy, and the *cetana*’s aversion to the Lord (caused by his own overwhelming karmic burden) is changed to surrender.¹⁷⁴ According to Maṇavāḷamāmuni, the advice she gives the *cetana* is as follows:

If [you] look at the weight of your sins, there is not even one place for you to set [your] foot firmly on the ground. Because Īśvara has unfettered autonomy, having weighed and determined [them], [He] reckons sins such that ten are ten and [thus He] remains absent. If [you] want to escape this calamity, there is no other means than to rest such that [your] head is on His auspicious feet. There is no need to fear, [thinking], “will he accept or punish me who am completely full of sins?” The incomparable one, whose condition is such that he is world famous, is abundant with appropriate virtues for forgiving all sins upon the mere inclination [toward Him] and for taking [those sins] as enjoyment.

Therefore, if you want to be happy, resort to Him!¹⁷⁵

¹⁷² Ibid., 10.

¹⁷³ Ibid., 11.

¹⁷⁴ Ibid., 12 and 13.

¹⁷⁵ Maṇavāḷamāmuni, comm. to *Śrīvacana Bhūṣaṇam* 11: *cētaṇṇait tiruttuvatu uṇṇaparātattin kaṇattaippārttāl uṇakkōriṭattir kālūṇṇaviṭamillai. īśvaraṇāvēṇ niraṇkuśasvatantraṇāṇkaiyālē aparātāṇkaḷai pattumpattākak kaṇakkiṭtu niṇṇuttaruttut tīrtāṇiṇkum ivvaṇarttattait tappavēṇṇil avaṇ tiruvaṭikaḷilē talaiś[y]āykkaiyoliya vēruvaḷiyillai. aparātaparipūrṇaṇāṇāveṇṇaiyavaṇ aṇkīkarikkumō taṇṇiyāṇōveṇṇaṇjavēṇṇā. āpimukhyamātrattilē akilāparātāṇkaḷaiyum porukkaikkum pōkyamākak koḷḷukaikkum īṭāṇakuṇaṇkaḷālē puṣkalan enru lōka prasittāṇāy iruppāṇ oruvaṇ. āṇapiṇpu nī sukamēyirukka vēṇumākil avaṇaiyāśrayikkappār.* All of Maṇavāḷamāmuni’s commentary to the *Śrīvacana Bhūṣaṇam* has been sourced from: Narasimhācāryasvmāi, Kōvinta and Vēḷukkuṭi Varatācrāya Svāmi, Eds. *Śrīvacanabhūṣaṇam of Piḷḷai Lokācārya with Maṇavāḷamāmuni’s Vyākyaṇam*. (first edition,

When Her instruction and words of comfort do not change the soul's mind, She corrects the soul's disposition by Her grace (*arul*), thus impelling the soul to seek refuge with the Lord.¹⁷⁶

For the Lord she weighs His duty to maintain the *śāstric* order against His mercy and finds for Him a loophole:

When [you] do not protect he who comes [to you] being dependent on protection, is this not a defect to your [status as] protector of all? Because of knowledge of [their] transgressions [from] beginningless time, having properly punished the sins [of] he who proceeded such that [he became] the target of our anger, if joining [with] him, will *śāstric* rule not be distorted? Having not protected he who suffers the will of God, if [you] punish [him] according to [his] sins, how will your qualities of mercy, etc., live on? That is to say, is it not that if you protect him, these [qualities] will live on? When [he is] not punished, *śāstra* does not live on. When [he is] not protected, mercy, etc., does not live on. What to do? It is not necessary to be uncertain. Having implemented [the rules of] *śāstra* for those who are averse, [and] having implemented [your qualities of] mercy, etc., for those who are inclined, both [*śāstra* and mercy] live on.¹⁷⁷

When such counsel fails, she convinces Him to do as she pleases with her beauty.¹⁷⁸ That her duties of intercession are continually necessary are, in part, evidenced by the alternating fear and

Chennai: Ananda Mudra Yantralayam, 1908). Eds. Reprint- Trichy: Sri Sudarshana Trust, 2001; Tiruvarangam: Sri Vaiṣṇava Sri, 2001.

¹⁷⁶ *Śrīvacana Bhūṣaṇam* 14.

¹⁷⁷ Maṇavāḷamāuni, comm. to *Śrīvacana Bhūṣaṇam* 11: *rakaṣṇasāpēkṣaṇāy vantaviṇai rakṣiyātapōtu ummuṭaiya sarva rakṣakatvam vikalamākātō, aṇātikālam nammuṭaiyavājñātilaṅkaṇam paṇṇi nammuṭaiya śīrattukkilakkāyp pōntavivaṇai aparātōcita taṇtam paṇṇātē attaiṭ poruttāṅkikarittāl śāstramaryātai kulaiyātōveṇṇaṇrō tiruvullattilōṭukiratu, iṇaṇairakṣiyātē aparātāṇukunamāka niyamittāl ummuṭaiya krpātokuṇaṅkaḷ jīvikkum paṭiyēṇ, avaijīvittatāvatu iṇaṇai rakṣittālaṇrō, niyamiyātapōtu śāstram jīviyātu, rakṣiyāta pōtu krpātikaḷ jīviyātu, eṇ śeyvōm eṇṇaṇja vēṇṭā, śāstrattai vimukarviṣayamākki krpātikaḷaiyapimukarviṣayamākkiṇṇāl iraṇṭum jīvikkum.*

¹⁷⁸ *Śrīvacana Bhūṣaṇam* 14.

fearlessness experienced by the soul even after the soul's acceptance by the Lord.¹⁷⁹ Due to the Lord's unpredictable autonomy, not only is a mediator necessary but that mediator must be in "a truly intermediate position – neither fully God nor merely another soul."¹⁸⁰

Piḷḷāṇ's identification of the Goddess as *puruṣakāra* begins the long process of establishing the doctrine of mediation. Bhaṭṭar's elaboration of her identity as the wife and consort of the Lord presents in concrete terms a number of qualities that came to be identified with her role as mediator- at times she is presented as the equal of the Lord and nearly interchangeable with Him, and at other times she is clearly viewed as the dependent and subordinate of the Lord. The Śrīraṅgam *ācāryas*, Vaṭakkuttiruvītippiḷḷai and Piḷḷai Lokācārya in particular, focused on her indispensable but subservient nature as seen in her manifestation as Sītā in the *Rāmāyaṇa*. As is evident here, Piḷḷai Lokācārya takes a rather different view of the Goddess's inseparability from the Lord. Whereas Bhaṭṭar seems at times to be concerned to affirm the eternal inseparability of the divine couple, and thus the Goddess's shared ontological status on the *Śeṣī* side of the soul-Lord relationship, Piḷḷai Lokācārya actually prefers to maintain the distinction between the two. By insisting on their separation, he affirms that she is characterized by the qualities (dependence and subservience) necessary for the role of mediator in his salvific paradigm (these qualities are as essential for the *ācārya* as they are for her). The fact that she suffers separation from the Lord, and thus has a different ontological status from him, in no way diminishes her capacity to act as a mediator between the Lord and the soul. If anything, I think that for Piḷḷai Lokācārya, this fact makes her all the more qualified to provide the example for and instruction in the appropriate relationship between the two. Her subordinate status and her combined human and divine qualities as presented by Vaṭakkuttiruvītippiḷḷai are

¹⁷⁹ See chapter two.

¹⁸⁰ Mumme, *The Śrīvaiṣṇava Theological Dispute*, 229.

characteristics evident in Piḷḷai Lokācārya's depiction of both the Goddess and the *ācārya*. I think that his father's view of the Goddess as special, as the ideal mediator precisely because she experiences the Lord from both the human and divine perspective created for Piḷḷai Lokācārya the precedent which allowed him to conceive of the *ācārya* as another mediator of the relationship between the soul and the Lord. In this sense, his view of mediation is in some ways closer to the earliest mention of *puruṣakāra* in the works of Piḷḷāṇ who clearly sees a multiplicity of actors engaged in the mediation of his relationship to the Lord. And, indeed, in the *Śrīvacana Bhūṣaṇam* mediation is not the exclusive domain of the Goddess.

3.4 The *ācārya*

Piḷḷai Lokācārya's understanding of the *ācārya*'s importance to the salvific process is predicated upon the preexistent understanding within the Śrīvaiṣṇava community of the *ācārya*'s mediating position alongside his special relationship to the Lord. Though he is the first to define the doctrine of *ācāryābhimāna* (love of the *ācārya*) as an independent means (*upāya*) to the Lord,¹⁸¹ the inclination toward reverence and then divinization is present in the works of a number of his predecessors. Mumme has identified two distinct historical stages in the development of the doctrine of the *ācārya* in the one hundred and fifty to two hundred years before Piḷḷai Lokācārya's *Śrīvacana Bhūṣaṇam*.¹⁸² First, in the twelfth century the *ācārya* is revered as a teacher and example for the community. Second, by the late twelfth to early thirteenth century

¹⁸¹ *Śrīvacana Bhūṣaṇam* 453.

¹⁸² She identifies four distinct stages - the third centres on the doctrine of *ācāryābhimāna* as defined by Piḷḷai Lokācārya; the fourth on the later Tenkalai understanding of *ācāryābhimāna* as referring specifically to Rāmānuja's act of *prapatti* and salvation of all Śrīvaiṣṇavas. See Mumme, "The Evolution of the Tenkalai Understanding of the Ācārya: Teacher, Mediator and Savior," in *Journal of the Ananthacharya Indological Research Institute* (Vol. 1, 1998), 75-98.

the *ācārya* is seen as an indispensable mediator for *prapatti*.¹⁸³ Of course all of this is preceded and likely influenced by Vedic literature, Itihāsas, Purāṇas, Pāñcarātra Agamas, and, of course, the *Divya Prabandham*. To give a complete picture of the development of the doctrine of the *ācārya* in the Śrīvaiṣṇava tradition is beyond what I can do here. I will, however, provide a brief gloss of (1) references to the *ācārya* in the Vedic and associated literatures, (2) the significance of Maturakavi's *Kaṇṇi nuṇṇirut tampu*, (3) the reverence displayed by Yāmuna and Rāmānuja for their *ācāryas* and the increasing importance of the *ācārya* to *prapatti* in the Sanskrit *stotra* literature of Kūreśa and Paraśara Bhaṭṭar, and (4) the *Māṇikkamālai* of Periyavāccaṇ Piḷḷai, a work dedicated to defining the Śrīvaiṣṇava understanding of the *ācārya*.

The idea that the *ācārya* is imbued with a kind of divinity has a long history in the religious literature of the Indian sub-continent. In his *Change and Continuity in Indian Religion*, Jan Gonda has compiled the earliest references to the religious teacher - just a few examples from this expansive list should suffice here. The first such reference is to the *ācārya* in the *Atharva Veda* 11.5.14f (circa 16th-11th century BCE). The *ācārya* is here “identified with various divine powers... there can be no doubt whatever that the *ācārya* - is in the milieu of the poet already an important and mighty personage: he is able to effect a ‘rebirth’ of his pupil, but also to “fabricate earth and sky” and moreover identified with Varuṇa and other divinities.”¹⁸⁴ A few centuries later, in the *Śatapatha Brāhmaṇa* 2.2.2.6 (circa 8th-6th century BCE), we find that “The brahmans who have studied (*śuśruvāṃsaḥ*) and recited (*anūcānāḥ*) sacred lore are the human gods.”¹⁸⁵ And in the *Śvetāśvatara Upaniṣad* 6.23 and *Āpastamba Dharma Sūtra* 1.2.6.13 (circa

¹⁸³ Mumme, “The Evolution of the Teṅkalai Understanding of the Ācārya,” 76. As I will be discussing the specifics of *ācāryābhimāna* at length in the following chapter, I will restrict myself here to a discussion of these two stages in the development of the doctrine of the *ācārya* and how they influence and/or contrast with Piḷḷai Lokācārya's formulation of the *ācārya*'s special status in salvation.

¹⁸⁴ Gonda, *Change and Continuity in Indian Religion* (The Hague: Mouton, 1965), 235.

¹⁸⁵ Ibid., 229.

6th-4th century BCE) we find clear descriptions of the appropriate behavior of the student to his teacher: “These truths [that were] described come to light [for] that great-souled one who has supreme devotion to god, [and] like to god, so too to the guru”¹⁸⁶ and “(the student) should wait upon the *ācārya* as if he were a god (*deva*-).”¹⁸⁷ The divinization of the religious teacher, who is overwhelmingly understood to be from the *brāhmaṇa jāti*,¹⁸⁸ is a theme that is well attested in the literature of the Vedic period. The role and importance of the *ācārya* was then further elaborated upon in the classical period. In the *Mahābhārata* (7, a. 66 C), for example, the concept of the grace (*prasāda*) of the *ācārya* is introduced: “Agni grants the seer Gaya the power to know the Vedas without study, simply, as Gaya begs, through “austerity, chastity, observances, vows, and the grace of the gurus.”¹⁸⁹ And in most Purāṇas the preliminary verses claim that the text has been handed down through a series of teachers and at times links those teachers directly back to a divine being.¹⁹⁰ Last, but by no means least, the level of reverence shown for the *ācārya* in the Śrīvaiṣṇava tradition is, without question, greatly influenced by the Pāñcarātra Āgamas. “The initial chapter of each Pāñcarātra text narrates the story of the transmission of its teaching from Viṣṇu-Nārāyaṇa through a line of sages.”¹⁹¹ This transmission forms the direct link between the Lord and the *ācārya* who reproduces the teaching for the next generation.

The quasi divine status of the *ācārya* in the literature of the Śrīvaiṣṇava tradition, specifically, finds its first expression in Maturakavi’s *Kaṇṇi nuṇṇirut tāmpu*, a poem of eleven

¹⁸⁶ *Śvetāśvatara Upaniṣad* 6.23: *yasya deve parā bhaktir yathā deve tathā gurau / tasyaite kathitā hy arthāḥ prakāśante mahātmanah //*

¹⁸⁷ Gonda, trans., *Change and Continuity in Indian Religion*, 230.

¹⁸⁸ Gonda notes that in Vedic times it was a given that any religious teacher would be a *brāhmaṇa*. According to ĀpDhS. 2.2.4.25ff., a *kṣatriya* or *vaiśya* may only act as an *ācārya* in the absence of a qualified *brāhmaṇa* and only in an emergency. (231)

¹⁸⁹ Gonda, *Change and Continuity in Indian Religion*, 252.

¹⁹⁰ Nayar, *Poetry as Theology*, 93-94.

¹⁹¹ *Ibid.*, 95.

stanzas in the *Divya Prabandham*. It is a poem that expresses Maturakavi's exclusive devotion to Nammālvār (called Caṭakōpaṇ or the King of Kurukūr here). The tone of the poem is very similar to that of the devotional poems by the other eleven ālvārs, but he is the only poet to express devotion to one who is not himself identified as Nārāyaṇa. Nayar has noted that Maturakavi "ascribes to Nammālvār all the qualities usually attributed to Viṣṇu: he destroys sins (v.7), his grace is eternal (v.7), he is a savior and always ready to accept anyone (v.10), and like the Lord is himself very much devoted to all of his devotees (v.11)."¹⁹² The poem is quoted in full below:

Even more than my Father, Peṇmāyaṇ, who made [himself]
agreeable to being bound with the thin, small rope of a noose,
having approached [Caṭakōpaṇ], at the time that [I] say,
"Lord of southern Kurukūr,"
my tongue waters [with] sweet tasting nectar. (1)

Having said [his name] with [my] tongue, I obtained pleasure.
I reached the reality of his golden feet.
I do not know another God.
I wander, singing the sweet songs of the Kurukūr Lord's poems. (2)

Even though I wander aimlessly I see the
the dark form, the brilliant body of Tēvapirāṇ.
I, your slave, having become a worthy servant of
the Lord of the great, fertile Kurukūr city, is a great blessing. (3)

¹⁹² Ibid., 94.

Because the scholars of the four Vedas,
great with blessings, consider [me] to be vile,
Caṭakōpaṇ, a man of greatness, who rules me completely
as Mother and Father, is my Lord. (4)

Always before, I coveted the good things of others.
I coveted women.
Today, I, your slave, have been blessed [to] become the devotee
of the Lord of red-gold mansioned holy Kurukūr. (5)

Beginning today and for seven successive births,
Our Lord has graced [me] to perpetually sing his praise.
See the Lord of Tirukkurukūr with mountain [high] mansions
who never scorns me! (6)

Karimārapirāṇ saw and took me in,
[he] removed [my] previous bad karma.
I proclaim so that all the eight quarters know
the grace of Caṭakōpaṇ, the [master of] bright Tamiḷ. (7)

So that the devotees that praise grace are pleased,
he graced the meaning of the rare Vedas
He graciously sang the thousand sweet Tamiḷ [verses].
See the grace that is abundant in this world! (8)

The great expert of the Vedas sang [and] established in my heart

the inner meaning of the Vedas so that it remains.

The love that entered [this] devotee of my Lord,

Caṭakōpaṇ of suitable excellence, is the fruit of my servitude, is it not? (9)

Even though insignificant, even though disagreeable,

he rectifies [them] so that [their] conduct is good and accepts [them] as servants.

Lord of Kurukūr, surrounded by groves [where] cuckoos constantly coo,

I undertake attachment to your ankleted feet thronged [by bees]. (10)

See Vaikunta as the abode of those who trust

in the words of Maturakavi who is [full of] love

for the Lord of the city of southern Kurukūr who is [full of] love

for all who take refuge in him who is [the object] of love (Viṣṇu)! (11)¹⁹³

¹⁹³ *Kaṇṇinun Cīruttāmpu: kaṇṇi nuncīrut tāmpināl kaṭṭu unṇap / paṇṇiya perumāyaṇ eṇ appaṇil / naṇṇit teṇkurukūr / nampi eṇṇakkāl / aṇṇikkum amutu ūrum eṇ nāvukkē (1)*
nāvināl navirru inṇam eytiṇēṇ / mēvinēṇ avaṇ poṇṇaṭi meymmaiye / tēvu maru ariyēṇ kurukūr nampi / pāvin inṇicai pāṭit tirivaṇē (2)
tiritantu ākilum tēvapirāṇ uṭaik / kariya kōlat tiruvuruk kāṇpaṇ nāṇ / periya vaṇkurukūr nakar nampikku āl / uriyaṇāy aṭiyēṇ perṇa naṇmaiye (3)
naṇmaiyaḷ mikka nāṇmaraiyaḷlarkaḷ / puṇmai ākka karutuvar ātaliṇ / aṇṇaiyaḷ attāṇāy eṇṇai āṇṭiṭum / taṇmaiyaṇ caṭakōpaṇ eṇ nampiyē (4)
nampiṇēṇ pīrar naṇporuḷtaṇṇaiyum / nampiṇēṇ maṭavāraiye muṇ elām / cempon māṭat tiruk kurukūr nampikku / aṇṇaiyaḷ aṭiyēṇ catirttēṇ inṇrē (5)
inṇru toṭṭum eḷumaiyum empirāṇ / ninṇru taṇpukaḷ ētta aruḷiṇāṇ / kuṇṇa māṭat tiruk kurukūr nampi / eṇṇum eṇṇai ikalvu ilaṇ kāṇmiṇē (6)
kaṇṭu koṇṭu eṇṇaik kārīmārappirāṇ / paṇṭai valvinai pārrī aruḷiṇāṇ / eṇṇicaiyum ariya iyampukēṇ / oṇṭamiḷc caṭakōpaṇ aruḷaiye (7)
aruḷ koṇṭāṭum aṭiyavar inṇura / aruḷiṇāṇ avvaru maraiyiṇ poruḷ / aruḷkoṇṭu āyiram inṇ tamiḷ pāṭiṇāṇ / aruḷ kaṇṭīr iv ulakiṇil mikkatē (8)
mikka vēṭiyar vētattiṇ uṭporuḷ / niṇṇap pāṭi eṇ neṇcuḷ niṇṇuttiṇāṇ / takka cīrc caṭakōpaṇ eṇ nampikku / āṭṭukka kāṭal aṭimaip payaṇ aṇṇrē (9)
payāṇ aṇṇru ākilum pāṇku alar ākilum / ceyal naṇṇākat tiruttiṇ paṇikoḷvāṇ / kuyil ninṇru ār poḷil cūḷ kurukūr nampi / muyalkiṇṇrēṇ unṭaṇ moy kaḷarṅku aṇṇaiye (10)

Nammālvār here establishes in Maturakavi’s heart the songs that will save him, and in this way becomes the grace of the Lord in the form of the teacher, his “Father” and “Mother” both in one. For Maturakavi, Nammālvār *is* the Lord, he does not know “another God.” It is the service and love of his teacher that saves Maturakavi. Nammālvār, like Piḷḷai Lokācārya’s *ācārya*, is both the mediator of the Lord’s grace and is as if the Lord Himself, both teacher and devotee, both means and end.

After Maturakavi’s outpouring of devotion for Nammālvār, it may be surprising that nowhere in their doctrinal works do either Yāmuna or Rāmānuja explain their views on the *ācārya*’s role in salvation. What we do find, however, is a degree of reverence shown for the lineage of *ācāryas* with both men acknowledging their predecessors and teachers.¹⁹⁴ Yāmuna, in particular, is an instructive example. Verse five of his *Stotra Ratna* praises Nammālvār as “the first lord of our family,” and describes him as “eternally mother, father, women, sons and wealth.”¹⁹⁵ Yāmuna’s verse echoes the sentiment of Maturakavi in viewing Nammālvār as the embodiment of all relations, the locus of family. As Francis Clooney has pointed out, he regards Nammālvār as the

... link between the lord and all subsequent teachers. Śaṭakōpaṇ transmits the sacred teaching by speaking from his vantage point at the lord’s feet, and thus makes the basic value clear: to be at the feet of one’s teacher – prostrate, but also sitting there as a student,

aṇṇaṇ taṇṇai aṭaintavarkaṭku ellām / aṇṇaṇ teṇ kurukūr nakar nampikku / aṇṇaṇāy maturakavi conṇa col / nampuvār pati vaikuntam kāṇmiṇē. (11)

¹⁹⁴ Mumme, *The Śrīvaiṣṇava Theological Dispute*, 255-256. According to Mumme Yāmuna “invokes Nāthamuni, Nammālvār, and Paraśara as *ācāryas* and intercessors.” And Rāmānuja “acknowledges Yāmuna in the introduction to his *Gītā Bhāṣya*.”

¹⁹⁵ *madanvayānām ādyasya naḥ kulapateḥ and mātā pitā yuvatayastanayā vibhūtiḥ.*

truly docile, ready to be taught – puts one in touch with the lord, so that thereafter one’s own words too become the occasion of proximity for those who come later.¹⁹⁶

The transmission of knowledge from teacher to disciple is the foundation of the community’s and the individual’s continuing connection to the Lord. Because he is directly linked with Nammālvār through the succession of teachers, the *ācārya*, like Nammālvār, offers a view from the feet of the Lord and thereby reproduces the experience of proximity to the divine. In contrast to Maturakavi’s unreserved adoration of Nammālvār as his Lord, however, Yāmuna’s understanding of the *ācārya*’s significance is predicated upon the reproduction of the teacher-student paradigm implicit in Maturakavi’s *Kaṇṇi nuṇṇirut tampu*. Rather than stress the divinity of the *ācārya* as Maturakavi stresses the divinity of Nammālvār, Yāmuna emphasises the continuity of the teachings and the importance of the institution of *ācāryas* as transmitters of sacred knowledge. The *ācārya* is an indispensable figure in the process of salvation here, but more for his ability to make known the appropriate understanding of Nammālvār’s “sweet Tamil songs” than for his ability to mediate or correct the relationship of the soul to the Lord. In his *Stotra Ratna*, however, we find a declaration that is reminiscent of the later doctrine of *ācāryābhimāna*. In verse 65 of this work, Yāmuna, finding himself unworthy of the Lord’s grace, begs the Lord, “Having beheld my grandfather, Nāthamuni, who is self-possessed [and] has a natural, most excellent love for the refuge that is your lotus [feet] and disregarding my own conduct, please be gracious.”¹⁹⁷ Piḷḷai Lokācārya, in fact, cites this particular verse as one of the *pramāṇas*, or proofs, for his own doctrine of *ācāryābhimāna*.¹⁹⁸

¹⁹⁶ Ibid., 33.

¹⁹⁷ *akṛtrimatvaccaraṇāravindapremaprakarṣāvadhim ātmavantam | pitāmahaṃ nāthamuniṃ vilokya prasīda madvṛttam acintayitvā ||*

¹⁹⁸ *Śrīvacana Bhūṣaṇam* 452: *nallaveṇṭolīmārāy tāṇ avañaiyeṇkīra pāṭṭuk kaḷaiyum stotrattil muṭinta ślokattaiyum paṣurmanuṣyaḥ eṇkīra ślokattaiyum itukku pramāṇamāka anusandhippatu* | “‘My good maid...’; ‘He himself is corrected...’; these verses and the final śloka in the Stotra, and the śloka saying

Rāmānuja references his *ācārya* in the introductory stanzas of his *Vedārthasaṅgraha* and the invocation to his *Bhagavad Gītā Bhāṣya*. In the first we find a statement praising Yāmuna for dispelling the Advaitin doctrine of *māyā*. In the second, Rāmānuja is more expressive of the impact of his *ācārya* saying, “I bow to that most renowned Yāmunācārya, for all my sins were completely destroyed through contemplation of his lotus feet, and I was led to the realization of Ultimate Reality.”¹⁹⁹ It should be noted here that his praise for Yāmuna, even in the second example, is still very much rooted in his *ācārya*’s ability to correct erroneous conceptions of reality.

The Sanskrit *stotra* literature of the first and second generation *ācāryas* after Rāmānuja, Kūreśa and Bhaṭṭar, offers a slightly more reserved expression of the *ācārya*’s salvific power than that of Maturakavi, and yet they both go beyond the position that the *ācārya* is no more than a revered teacher. The *ācārya* holds a unique position for these authors as taking refuge with an *ācārya* becomes an indispensable preliminary to seeking refuge with the Lord. That is, the *ācārya* becomes, along with Śrī, the mediator in Kūreśa and Bhaṭṭar’s relationship to the Lord. Furthermore, as Nayar has pointed out, “Bhaṭṭar’s *Śrīraṅgarāja Stava I* contains several important verses which later became the key *tanīyaṅs* linking the Ācāryas, through Nammālvār, directly with the Lord and His Consort. It includes stanzas in praise of the author’s father Kūreśa and his *ācārya*, Empār.”²⁰⁰ The *guruparamparā* as presented by Bhaṭṭar and Kūreśa, though still nascent, provides the basis for an understanding of the *ācāryas* as Nammālvār’s spiritual successors and thus for being intimately acquainted with the Lord.

‘Beast and man...’, will be considered as authority for this.” The reference to Yāmuna’s *Stotra Ratna* verse 65 occurs here as “the final śloka in the Stotra”.

¹⁹⁹ Mumme, “The Evolution of the Teṅkalai Understanding of the Ācārya,” 77.

²⁰⁰ Nayar, *Poetry as Theology*, 95.

Nayar points to verse 48 of Bhaṭṭar's *Śrīraṅgarāja Stotra I* as an example of the early *ācāryas*' substantiation of the *ācārya*'s unique position in the Śrīvaiṣṇava soteriological paradigm. The verse is as follows:

Let me circumambulate [the Inner Sanctum of the temple],
having taken refuge in the series of glances
[emanating from my] Gurus
who are seated on the Blessed Lord's left side and who,
having completely purified [me] with showers
of holy and charming glances,
make even me a fit offering to God!²⁰¹

Not only does Bhaṭṭar circumambulate and take refuge in his gurus, he is also purified and made an offering fit for God by them. Before entering the Inner Sanctum, Bhaṭṭar approaches a number of divine beings, the *ālvārs*, and the *ācāryas*. In many of these cases, he "takes refuge" (*pra-pad-*) with the particular being he has approached, whether divine or human. Thus, simply "taking refuge" does not convey the unique intermediary status of the *ācārya*. "But only the Ācāryas purify and, more importantly, only they make of the devotee a suitable offering to God."²⁰²

Bhaṭṭar understands the succession of *ācāryas* as more than mere teachers – they purify the soul by bestowing upon the *prapanna* their "holy and charming glances," and place the soul thus purified into the hands of the Lord. While he does not take his *ācārya* or the succession of *ācāryas* as the sole means of salvation, it is clear that he understands their intervention as a crucial step on the path. The *ācāryas* affect his transformation into a suitable offering for the Lord.

²⁰¹ Nayar, trans., *Poetry as Theology*, 97.

²⁰² Nayar, *Poetry as Theology*, 98.

Kūreśa, too, takes refuge in the *ācārya* and is made “worthy.” In *Varadarāja Stava* 102, he writes:

O Varada! I am one who has sought refuge at the feet of Rāmānuja. That Rāmānuja is the light of Yāmuna’s clan and Yāmuna is from the line of Nāthamuni who hails from the line of Parāṅkuśa [i.e., Nammālvār]. That Nammālvār is a servant of your consort; so I am worthy of your gaze!²⁰³

We find here again the sense that taking refuge with the *ācārya* is a preliminary step to attainment of the Lord, “for [Kūreśa]... this seems to be a premise for the compassion of the Lord.”²⁰⁴ Having taken refuge with Rāmānuja, he finds himself to be worthy of the Lord’s gaze. The *ācārya*’s role in salvation is here conceived as more properly inter-mediate as opposed to the trans-mediation of Nammālvār in the works of Maturakavi and, as we will see, the trans-mediation of the *ācārya* in the works of Piḷḷai Lokācārya. For Kūreśa, the *ācārya* is a step on the path, not the path itself.

The *Māṇikkamālai* of Periyavāccāṇ Piḷḷai is the first detailed articulation of the role and responsibilities of both the *ācārya* and the disciple (*śiṣya*). His definition of the *ācārya* is as follows:

Ācārya means the one who is the foremost among the Vaidikas (*vaidikāgresara*), who has devotion to Bhagavān, who is without egoism, who understands the *tirumantram* according to the correct meaning – that *tirumantram* is the essence of all the Vedas, the cause of all *mantras*, the document for the inseparable relationship of the soul and the

²⁰³ Carman and Narayanan, trans., *The Tamil Veda*, 53.

²⁰⁴ Ibid., 53.

Lord, the saviour of *mumukṣus* – who has no interest in *artha* and *kāma* but yet lives within the world and follows the *dharma*, *artha* and *kāma* (*lokaparigraha*).²⁰⁵

In this particular passage of the text we see again that the primary function of the *ācārya* is to convey correct knowledge and act as an example of proper conduct. By this point in the development of the tradition the doctrine of the Goddess as *puruṣakāra* and the idea that association with an *ācārya* (as defined above) is absolutely essential to salvation were well established. The real innovation of the *Māṇikkamālai* is Periyavāccāṇ Piḷḷai's discussion of the respective roles of the *ācārya* and Śrī in salvation. He wonders why, if Śrī has been invoked, would an *ācārya* be necessary? "He answers that the *ācārya*'s mediation is needed to remove the obstructions to salvation on the part of the individual seeking refuge, while Śrī's job is to remove the obstructions to salvation on the part of the Lord Himself."²⁰⁶ Though this basic premise seems to me to be evident in the works of the former *ācāryas*, this is the first articulation of a clearly defined division of labour. Moreover, Periyavāccāṇ Piḷḷai's statement on the nature of the *ācārya*'s mediation here explains in concrete terms why association with an *ācārya* is not just desirable, but absolutely essential. In terms of his function in the salvific process he is the equivalent of the Goddess in the mundane realm.

3.5 Conclusion

The tendency to impart a quasi-divine status to the religious teacher (*ācārya* or *guru*) takes root in the Indian sub-continent early on in the development of its religious literary corpus. There are numerous references to the importance and/or deification of the *ācārya* from the Atharva Veda through the literature of the classical period and the Pañcarātra Agamas. Maturakavi's *Kaṇṇi*

²⁰⁵ Venkatachari, trans., *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 120-21.

²⁰⁶ Mumme, "The Evolution of the Teṅkalai Understanding of the Ācārya," 82

nuṅciṛut tampu is perhaps a bit more emphatic on the point of Nammālvār's divine status, but his view does not seem to me to be a radical departure from earlier expressions of the *ācārya*'s role in the religious life of the individual. When we come to the fathers of *Viśiṣṭādvaita* and the *Śrīvaiṣṇava* tradition, Yāmuna and Rāmānuja, the rhetoric of the *ācārya*'s divinity is rather diminished. Given the temporal proximity of Maturakavi (circa tenth century)²⁰⁷ and the importance of Nammālvār's *Tiruvāymoli* to the commentarial tradition, it seems somewhat surprising that the adoration of the *ācārya* as a savior is nearly absent in the *Śrīvaiṣṇava* doctrinal literature up to the thirteenth century. Perhaps, however, this omission is a result of the early *ācāryas*' need to respond to Śaṅkara's Advaita Vedānta and to align *Śrīvaiṣṇavism* with a normative ideology that rejected emotionalism.²⁰⁸

The power of the *ācārya* to "save" the finite soul was exclusively associated with his knowledge and erudition rather than his bodily presence; and while he should be revered for his ability to impart knowledge of the Vedas, etc., and treated with the utmost respect, it was not the case that one should have the same level of love and devotion for his teacher as for God. The seeds of a return to the deification of the religious teacher are present in the works of the first and second generation of *ācāryas* after Rāmānuja. Kūreśa's and Bhaṭṭar's *stotras* speak of the succession of *ācāryas* as if mere association with them or seeing and being seen by them (their "series of glances") in the temple complex transforms them, making them ready for acceptance by the Lord. Perhaps the most important notion enunciated in the works of these two *ācāryas* for the development of the doctrine of the *ācārya* is that, as with the Goddess, the *ācārya* is consistently approached for refuge before the Lord as a mediator in their relationship. This then grows into the more defined idea of the kind of mediation the *ācārya* offers found in

²⁰⁷ Hardy, *Viraha-Bhakti*, 269.

²⁰⁸ Ibid., 46.

Periyavāccāṇ Piḷḷai's *Māṇikkamālai*. Here the *ācārya* is clearly linked to Śrī as her co-mediator and thus is given an absolutely essential role in salvation that goes beyond his teaching function.

The *Śrīvacana Bhūṣaṇam* is particularly indebted to Periyavāccāṇ Piḷḷai's *Māṇikkamālai*. Even from the brief summaries of this text offered by Mumme and Venkatachari, it is clear that Piḷḷai Lokācārya culled therefrom many of his statements on the duties and responsibilities of both the *ācārya* and the disciple (*śiṣya*).²⁰⁹ Piḷḷai Lokācārya, however, goes a good deal further in his assessment of the *ācārya*'s position in the salvific paradigm. As we will see in the following chapter, his *ācārya* is the culmination of multiple strands of thought on the matter of salvation. In him the *ācārya* as revered teacher, the *puruṣakāra* as essential mediator, and the *upāya* (means) that must always also be the *upeya* (goal) converge to produce a savior in a soteriological paradigm that is in many ways the logical conclusion to the dilemma posed by the Lord's absolute autonomy and the soul's utter dependence. Not content to simply maintain the *ācārya*'s status as a kind of gate-keeper, he appeals to the reality of the individual's lived experience of fear and doubt in the face of an all-powerful, perfect Lord, and provides an alternative - an *ācārya* imbued with the salvific power of the Lord who is without the power or the inclination to meet out karmic justice.

²⁰⁹ See Mumme, "The Evolution of the Teṅkalai Understanding of the Ācārya," 81-83; Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 120-123; and the following chapter. Though I will not be able to provide a complete comparison here, it is certainly an area of inquiry worthy of study.

The *ācārya* and his [His?] love

4.0 Introduction

Piḷḷai Lokācārya lays out his doctrine of *ācāryābhimāna* in the *Śrīvacana Bhūṣaṇam* through a nuanced discussion of the various means of attainment, both acceptable and unacceptable, culminating in the final fifty-five *sūtras* on the affection of the *ācārya* as, ultimately, the only cause of salvation. In his soteriological paradigm, taking refuge with the *ācārya* is more than an intermediate step along the way to salvation. It is salvation itself. I think that for Piḷḷai Lokācārya the *ācārya* reproduces (but does not replace) the activity of both the Lord as *upāya* and the Goddess as *puruṣakāra*. The ontological status of the *ācārya* is the crux of his position on this matter. His view of the *ācārya* is liminal, but it is not ambiguous. The *ācārya* is both divine and human. He is the tangible manifestation of the Lord's compassion for the soul. He is also always a soul, just as subservient and dependent as any other. It is precisely because the *ācārya* occupies both realms of being that he is the ideal locus of salvation. Admittedly, Piḷḷai Lokācārya is not entirely straightforward about the *ācārya*'s ontological status in the *Śrīvacana Bhūṣaṇam*, and at times his statements are quite paradoxical. However, the cumulative effect of his discourse in this text points to the special and elevated status of the *ācārya*. In this chapter I will deal specifically with Piḷḷai Lokācārya's treatment of the *ācārya* in the *Śrīvacana Bhūṣaṇam*. There are three important ways that he indicates the dual aspects of the *ācārya*'s identity and the significance of these poles to salvation: (1) the frame, or opening and closing sections, of the text that ties together the *upāya*, *puruṣakāra* and *ācārya* as essentials in salvation; (2) rhetorical strategies that demonstrate the *ācārya*'s equivalence to the Lord; and (3) numerous *sūtras* dedicated to outlining the codes of conduct between the *ācārya* and his disciple which show

quite clearly that, for the disciple, the *ācārya* is as the Lord himself, while at the same time pointing to the fact that the *ācārya* is, as all souls are, subservient (*śeṣa*) to the Lord.

4.1 The Frame: *puruṣakāra*, *upāya*, and the *ācārya*

Piḷḷai Lokācārya frames the *Śrīvacana Bhūṣaṇam* by invoking three key agents in the salvific process. This is most explicit in *sūtra* 15,

By raising himself to the duties of the *ācārya*, the *puruṣakāra*, and *upāya* to make thoroughly known the meanings of the unknown, the greatness of *upāya* is demonstrated in the *Mahābhārata*.²¹⁰

This is the only time we find all three terms in association. It is, however, an important indication of Piḷḷai Lokācārya's general outlook on the conditions of salvation. In the first section of the text (*sūtras* 1-23), he extolls the greatness of *puruṣakāra* and *upāya* with reference to the figures of Sītā in the *Rāmāyaṇa* and Kṛṣṇa in the *Mahābhārata*. In the process he reminds the reader that 1) there is precedent for understanding third-party intercession (*puruṣakāra*), in the figure of Sītā, as essential to the Lord's acceptance of the soul and soul's acceptance of the Lord's protection, and 2) that the Lord Himself, as Kṛṣṇa, became the *ācārya*, intercessor (*puruṣakāra*), and means (*upāya*). He then closes the text with the final 55 *sūtras* on the status of *ācāryābhīmāna* as the sole means of salvation. In this way he frames the *Śrīvacana Bhūṣaṇam* as a discourse on the essentials of salvation, which not only includes the *ācārya* but ties him directly to the Goddess as intercessor (*puruṣakāra*) and the Lord as the means (*upāya*). The overarching message of this tri-partite paradigm exemplified by Kṛṣṇa is that human defects or sins are no barrier to the Lord's grace:

²¹⁰ *Śrīvacana Bhūṣaṇam* 15.

...the greatness of *puruṣakāra* and *upāya* is disregarding fault and deficiency of quality without measure; these [faults] themselves create the openness for acceptance.²¹¹

In terms of the earthly *ācārya*, I think that there are a couple of ways to read this framing of the text, both of which I think are pertinent to Piḷlai Lokācārya's understanding of the *ācārya*'s role in salvation. First, the Goddess who is eternally present at the side of the Lord is a model for the *ācārya*'s actions on behalf of the soul. Second, and most importantly, the *ācārya*'s relationship to the disciple reproduces the Lord's relationship to the soul as teacher, intercessor, and means. In order to grasp the full significance of the *ācārya*'s association with both the *puruṣakāra* and the *upāya*, we will now look at how he defines each of these terms and their (explicit or implicit) relation to the *ācārya*.

4.1.1 *Puruṣakāra*

The term *puruṣakāra* is only found in a total of eight *sūtras* in the *Śrīvacana Bhūṣaṇam*. Nevertheless it is an important concept in the tradition as a whole and to Piḷlai Lokācārya's soteriological project. Although only Sītā and Kṛṣṇa are explicitly stated to be *puruṣakāra* (in *sūtras* 8 and 15, respectively), there are a number of indications in the text that Piḷlai Lokācārya understands the *ācārya* to be functioning in this capacity. He defines the *puruṣakāra* as follows:

For being *puruṣakāra*, compassion (*kṛpai*), dependence (*pāratantrya*), and not being obliged to another (*ananyārhatva*) are required (*veṇum*).²¹²

As we saw in chapter three, Piḷlai Lokācārya explains each of these qualities by referencing a particular episode of Sītā's separation from Rāma, thus echoing his father's views as expressed

²¹¹ Ibid., 16.

²¹² Ibid., 8.

in the *Īṭu*. Interestingly, we find that two of these three qualities also correspond to the *ācārya*'s relationship with his disciple:

For the *ācārya* compassion (*kṛpai*) toward the disciple and dependence (*pāratantrya*) upon his own *ācārya* are required (*veṇum*).

By compassion the essential nature of the disciple is accomplished (*svarūpam siddhikkum*); by dependence his essential nature is accomplished.²¹³

I would like to recall here part of Piḷḷai Lokācārya's definition of the Goddess's intercessory function (cited in chapter three) from the *Mumukṣuppaṭi*, *sūtra* 125:

... Everyone gains their true nature (*svarūpa-lābha*) by resorting to her;
she gains her true nature by resorting to the Lord.²¹⁴

There is a fairly obvious correlation between these two statements. One's true nature is somehow attained through either the Goddess or the *ācārya*, and both of these attain their own true natures by dependence. There are, of course, some equally obvious differences. First, the Goddess is clearly the passive recipient (*śrīyate*- she is depended upon) of the soul's request for refuge, but an active participant (*śrayate*- 'she depends upon') in her own.²¹⁵ The *ācārya*, on the other hand, is active in both his disciple's and his own attainment of *svarūpa*.²¹⁶ Second, and most obviously,

²¹³ Ibid., 313-314.

²¹⁴ Mumme, *The Mumukṣuppaṭi of Piḷḷai Lokācārya*, 114.

²¹⁵ See chapter three for the derivation and use of these terms in the *Mumukṣuppaṭi* and Maṇavāḷamāmuṇi's commentary.

²¹⁶ *Sūtra* 313 is a typical example of a Tamil dative-subject construction, where we must take the dative marked lexeme to be the subject of the neuter, third-person, singular verb. See Thomas Lehmann, *A Grammar of Modern Tamil* (Pondicherry: Pondicherry Institute of Linguistics and Culture, 1989), 33 and 184-192. Thus, we might alternately translate this *sūtra* as "The *ācārya* needs compassion toward the disciple and dependence upon his own *ācārya*." The compassion and dependence that accomplishes the essential nature of the disciple and the *ācārya* himself, then, should be taken as being possessed by the *ācārya* who then acts accordingly or bestows them upon the appropriate recipient.

the Goddess is dependent upon the Lord, the *ācārya* is dependent upon his *ācārya*.²¹⁷ We might visualize the distinction between Śrī and the *ācārya* in their roles as mediators (*puruṣakāra*) vis-à-vis their participation in their own salvation (*upāya*) in the following manner:

	<u>For <i>upāya</i></u>		<u>As <i>puruṣakāra</i></u>	
Lord ←	(serves/active)	Śrī	(receives/passive)	← soul
Lord/Ācārya ←	(serves/active)	Ācārya	(serves/active)	→ soul

And, in relation to the *ācārya*, precisely this paradigm is made explicit in *sūtras* 420 and 421:

The *ācārya* serves both [the Lord and the soul].

For Īśvara he serves the *śeṣa*; for the *cetana* he serves the *Śeṣī*.

Both the *ācārya* and the Goddess act as mediators in the relationship between the soul and the Lord. However, in the *Śrīvacana Bhūṣaṇam*, the particular ways in which they fulfill this role are assigned different qualities and/or functions. The Goddess is said to “correct,” or “rectify” (*tiruttum*) both the soul and the Lord by instruction (*upadeśa*), grace (*aruḷ*), or beauty (*aḷaku*).²¹⁸ Pillai Lokācārya stresses, as we saw in chapter three, that the abundance of [her] doership is “because of the qualities of the essential nature in the passive derivation.”²¹⁹ According to Lester, “... she is sought out by the soul due to its essential nature as *śeṣa* and sought out by the Lord as His affectionate wife. In this way, she influences both soul and Lord in her role as mediatrix.”²²⁰ As Kumar puts it, “it is the *jīva* that seeks the mediation of the goddess, but *she herself does not reach* out to the *jīva*. This passive power of the divine consort is stressed in order to emphasize

²¹⁷ I will discuss in detail the reasons for this discrepancy in the following section on the *ācārya*. Suffice it for now to say that when discussing the relationship of the *ācārya* and his disciple, we must understand the *ācārya* to be as the Lord himself in the eyes and mind of the disciple.

²¹⁸ *Śrīvacana Bhūṣaṇam* 12-14.

²¹⁹ Ibid., 161.

²²⁰ Lester, *Śrīvacana Bhūṣaṇa of Pillai Lokācārya*, 52.

her subordination to the Lord.”²²¹ The *ācārya*, on the other hand, provides service (*upakāra*) for both the Lord and the soul, serving (*upakarittān*) each one for the other. If Piḷlai Lokācārya’s view on the distinction between the passive-active dichotomy in terms of service as expressed in *Mumukṣuppaṭi* 125 hold true for the *ācārya*, then we must take this to mean that the *ācārya* is the agent and thus an active participant in service to both the Lord and the disciple. He does not correct the Lord or the *cetana*, he does not change their minds by instruction, or grace, or seduction. Rather, through service he actively engages in the reproduction of the appropriate relationship between them.

His role as a mediator, though similar to the Goddess’s role as *puruṣakāra*, is unique to him. On the one hand he is like Śrī in that he is in some ways divine. His compassion for the soul, which is the Lord’s, allows the flowering of the soul’s essential nature, and, again like Śrī, he is clearly a dependent soul himself. On the other hand, his intercession is described in terms that suggest an active participation in the process that is denied to Śrī. What this suggests to me is that, for Piḷlai Lokācārya, the *ācārya* possesses a level or kind of agency as a mediator that is different from that of the Goddess.

I think that in this respect we need to look again at *sūtra* 15 (as quoted above) and the fact that the Lord too is designated as the mediator of divine-human relations. As Kṛṣṇa in the *Mahābhārata* shows, mediation is sometimes direct and is an activity carried out by the Lord himself. “The important distinction that is made here between the Lord and his divine consort is that the Lord himself reaches out, as mediator, to find the *jīva* and to bestow his divine grace on it, whereas the divine consort’s power to mediate is seen only in a passive sense.”²²² Part of the reason that it is so important for Śrī to be understood as acting in a passive manner is because it

²²¹ Kumar, *Goddess Lakṣmī*, 106.

²²² Kumar, *Goddess Lakṣmī*, 105-6.

is in this way that the Lord's absolute autonomy and identification as the sole agent of both *upāya* and *upeya* is maintained. By granting the *ācārya* a degree of agency in his capacity as *puruṣakāra*, Piḷḷai Lokācārya seems to be upsetting the Lord's status as the sole means of salvation. The *ācārya* as a devotee and disciple is absolutely passive and subordinate to the Lord. He is also absolutely passive and subordinate to his *ācārya*. In his capacity as mediator, however, I think we have to understand him in a similar manner to Kṛṣṇa. That is, the *ācārya*'s compassion (*kṛpai*) and grace (*prasāda*) are the direct and unmitigated activity of the Lord.²²³ The *ācārya*'s active role in the salvation of the soul is one of the ways that Piḷḷai Lokācārya links the *ācārya* to the Lord and thus confers upon him His agency.

4.1.2 *Upāya*

Both virtue and defect disturb the lowest and highest goal of man.

Indeed, it is the eternal enemy.

Therefore, if the goal is to be accomplished, the means should be suitable to that.

When this is different, there is no identity of goal and means.²²⁴

These *sūtras* pretty well sum up Piḷḷai Lokācārya's views on *upāya*. For him, an effective means to salvation is determined according to whether or not it can tolerate both 'virtue and defect,' and whether or not it is identical to the goal (*upeya*). As we saw in chapter two, these basic points are covered by *prapatti*. However, because the *cetana* continues to experience fear and pride, which are fundamental obstacles to taking refuge directly with the Lord (even with the Goddess as *puruṣakāra*), *prapatti*, in the lived experience of the individual, cannot entirely account for the

²²³ We find two (*sūtras* 313 & 314) and three (*sūtras* 244 (x2) and 274) references to the *ācārya*'s *kṛpai* and *prasāda*, respectively, in the *Śrīvacana Bhūṣaṇam*.

²²⁴ *Śrīvacana Bhūṣaṇam* 415-418. The terms used here are actually *prāpya* (goal) and *prāpakam* (means). Piḷḷai Lokācārya seems to use these terms interchangeably with *upāya* and *upeya* (for an example please see Mumme, *The Mumukṣuppaṭi of Piḷḷai Lokācārya* (*sūtra* 84), 7).

disruption caused by virtue and defect. Thus he presents *ācāryābhimāna* as an alternative to the uncertainty inherent to resorting to the Lord directly. The basic paradigm, however, is not new.

Seeking the refuge and guidance of an *ācārya* is a well-established practice in the tradition.²²⁵

What I think Piḷḷai Lokācārya notices and emphasizes is that association with an *ācārya* is common to both the *upāyas* available to a Śrīvaiṣṇava in the generations before him (i.e., *bhakti* and *prapatti*) and appears, as such, to be the key to salvation for both. What distinguishes Piḷḷai Lokācārya from his predecessors is not so much his emphasis on the indispensability of the *ācārya* to attaining the Lord so much as it is his articulation of this path as a separate and equally effective *upāya*. As in *sūtra* 453:

Indeed, the affection of the *ācārya*, like *prapatti*, is ancillary to other means and an independent [means].

Piḷḷai Lokācārya here defines *ācāryābhimāna* as an independent means based on the relationship of *prapatti* to *bhakti*. That is, if *prapatti* is to be understood as both an ancillary to *bhakti* and an independent means, then surely the affection of the *ācārya* that naturally arises from the relationship between the teacher and his disciple (which is common to both *bhakti* and *prapatti*) must also be admitted as an independent means.

When Piḷḷai Lokācārya calls upon verse 65 of Yāmuna's *Stotra Ratna* in *sūtra* 452 as a *pramāṇa* (proof, or authority) for the doctrine of *ācāryābhimāna*, we find that Yāmuna recognizes that his own faults in character may preclude his acceptance by the Lord. And yet, he pleads with the Lord to grant His grace regardless of his own behaviour because his grandfather, Nāthamuni, is a paradigmatic devotee. Regardless of what Yāmuna meant by this, Piḷḷai Lokācārya clearly takes this as an example of *ācāryābhimāna*. In the immediately preceding

²²⁵ See chapter three.

sūtra Piḷḷai Lokācārya cites *Naṇmukan Tiruvantāti* 89 as the *pramāṇa* for the path of self-effort.

The verse is as follows:

I have understood one [thing] that won't be in vain – [by] meditating in an unerring manner on the feet of the [Lord] of the milk-ocean, seeing and prostrating before servants who dwell [with the Lord], they flourish; [their] mixed karma destroyed, heaven is opened, and they sit [there] greatly distinguished.²²⁶

This path requires one to worship the Bhāgavatas (the devotees of the Lord) and to meditate on the Lord *without distraction*. It requires proper conduct. The passage from Yāmuna's *Stotra Ratna*, on the other hand, suggests that though one may be incapable of maintaining the conduct that will “destroy the sins attached (to the soul),” the Lord's causeless grace may still be bestowed upon the soul through the mediation of one who is favoured by the Lord. This state of affairs, according to Piḷḷai Lokācārya, is the norm. Self-effort is not only difficult, it is contrary to the essential nature of the soul.

The fundamental problem with the very notion of *upāyas* (other than the Lord), according to Piḷḷai Lokācārya, is that they are inherently inefficient as they are the product of self-effort. This is made evident by the fact that the means (*upāya*) and the goal (*upeya*) are different. In *sūtra* 266 of the *Śrīvacana Bhūṣaṇam* we are provided with five examples:

For those who are prideful in body and soul, men who cause the body to thrive is their aim, prosperity is the means, [and] worldly enjoyment is the goal. For those who are independent, those giving the enjoyment of heaven, etc. is their aim, practicing karma is the means, [and] enjoyment of heaven, etc., is the goal. For those who are devotees of another, Brahma, Rudra, etc. is their goal, choosing that [God] is the means, [and] union

²²⁶ Naṇmukan Tiruvantāti 89: *paḷatākātonṇararintēṇ pāṛkaṭalāṇ pātam vaḷuvāvakai niṇaintu vaikal toḷuvārai kaṇṭiraiñci vālvār kalanta viṇai keṭuttu viṇṭirantu vīṛiruppār mikku.*

with that [God] is the goal. For those who believe in another *upāya*, Īśvara, the indweller of the gods, is their aim, *karma*, *jñāna*, and *bhakti* are the means, [and] experience of God is the goal. For those who are engaged in self-purpose, “He who is perceived by the heart” is their aim, their own acceptance is the means, [and] service of their self-purpose is the goal.

The first three – those for whom the goal is worldly enjoyment, heavenly enjoyment, and union with another god – are such that they remain in *saṃsāra* and may only be freed from their karmic burden with further experience [i.e., future lives].²²⁷ The last two, those for whom the goal is experience of God and those for whom the goal is the fulfillment of their self-purpose, however, “are the target for favour.”²²⁸ Although Piḷḷai Lokācārya does not name them, these two are likely 1) those who follow the path of *bhakti* set out by Rāmānuja, et.al., and 2) those who have a misguided understanding of *prapatti* as an *upāya*. They can, unlike the first three, however, be corrected. The first is corrected by expiation, that is, by surrender (*prapatti*) to the Lord.²²⁹ The second, those engaged in self-purpose, are eligible for correction because their mistake arises from attachment to the Lord. Such a problem cannot be considered as a defect, *per se*, as “all those [things] that come with the defect of [attachment to] the object [that is the Lord] are difficult to abandon.”²³⁰ *Sūtra* 274 suggests that, in light of this problem, the necessary virtues for renouncing self-purpose grow by the grace of the true *ācārya* (*sadācāryaprasādattāle*). Thus,

...the wise one should dwell in the proximity of the *ācārya* and the Lord, should speak of the *ācārya*’s greatness and his own inferiority, should repeat the Guruparamparā and Dvaya [mantra], should favour the speech and conduct of the former *ācāryas*, should

²²⁷ *Śrīvacana Bhūṣaṇam* 268.

²²⁸ *Ibid.*, 267.

²²⁹ *Ibid.*, 268.

²³⁰ *Ibid.*, 270-272.

renounce dwelling with and love of non-Vaiṣṇavas, and should do the service of the *ācārya* and the service of the Lord.²³¹

One who takes *bhakti* as his primary *upāya* may be brought to see the true nature of his soul by recourse to *prapatti*; likewise, one who takes *prapatti* as this primary *upāya* may be corrected by recourse to an *ācārya*. As one inevitably leads to the next, the end of the path for he who takes *bhakti* as his means, just as for he who takes *prapatti* as his means, is always ultimately in the embrace of an *ācārya*.

That which is common for both bondage and release is a relationship to Īśvara; that which is the cause for release is a relationship to the *ācārya*.²³²

Piḷḷai Lokācārya, however, is careful to never name the *ācārya* himself as the *upāya*. His *abhimāna*, his affection for the disciple, on the other hand, is clearly named so, as we saw in *sūtra* 453 above. The status of the *ācārya*, *per se*, is thus a bit of a puzzle. Piḷḷai Lokācārya is insistent throughout the text that if the *upāya* and the *upeya* are not the same, the means will inevitably be unsuitable to the essential nature of the soul. On the one hand, he advocates for understanding the Lord alone as the *upāya* and the *upeya* and thus surrendering (i.e. undertaking *prapatti*) to Him directly; on the other, it is abundantly clear that he takes association with an *ācārya* and *ācāryābhimāna* to be not only the easiest path to attainment of the Lord but also the most effective. Such a situation potentially suggests that there is in fact a distinction between the means (*ācāryābhimāna*) and the goal (the Lord). That is, unless we understand, as Maṇavāḷamāmuṇi does, that “the love of an *ācārya* whom the Lord deems to be Himself is virtually equivalent to Divine grace.”²³³

²³¹ Ibid., 274.

²³² Ibid., 425.

²³³ Mumme, *The Srivaishnava Theological dispute*, 230.

4.1.3 Ācārya

According to *sūtra* 315, “The direct meaning of *ācārya* is he who teaches the great *tirumantra* that destroys *saṃsāra*.”²³⁴ Piḷlai Lokācārya’s reference to the *Tirumantra* is interesting here as it serves not only as a linkage between the *puruṣakāra* and the *ācārya* as instructors, it also reminds the reader of the *ācārya*’s dual identity as both teacher and disciple and how this connects him to the Lord. According to *sūtra* 5 of Piḷlai Lokācārya’s *Mumukṣuppaṭi* on the significance of the *Tirumantra*:

Those in *saṃsāra* have forgotten themselves and the Lord and have lost service to the Lord – it is so lost that they do not even know that they have lost it. Thus sunk in the sea of *saṃsāra*, they suffer. The Lord of all, out of his mercy (*kṛpā*) – so that they might know him and reach the other shore – himself became both the disciple and the *ācārya* and proclaimed the *Tirumantra*.²³⁵

Maṇavālamāuni further explains the Lord’s motivation for taking on the role of the disciple:

If he had revealed this only by teaching it, people might have thought, “He is only trying to show his own superiority.” But when he made this known by his own conduct, it made it easier for them to say, “We also need this,” and thus to gain faith and undertake it themselves.²³⁶

Like the Lord who manifested as Nara and Nārāyaṇa, the *ācārya* instructs the disciple on the meaning of the *Tirumantra* while at the same time providing an example for the disciple’s proper conduct by his association with his own *ācārya*.

²³⁴ *Śrīvacana Bhuūṣaṇam* 315.

²³⁵ Mumme, trans., *The Mumukṣuppaṭi of Piḷlai Lokācārya* (*sūtra* 5), 36.

²³⁶ Ibid., (*sūtra* 6), 39.

From the very first mention of the *ācārya* in *sūtra* 15 of the *Śrīvacana Bhūṣaṇam* we are prompted to recall that the Lord has Himself taken on this role in order to “make known what is unknown.” The intimate connection between the *ācārya* and the Lord is, in part, predicated upon the fact that the Lord has chosen this position for Himself. Nampillai’s commentary on verses II.3.2 and V.8.9 of the *Tiruvāymoḷi* (recorded by Vaṭakkuttiruvītipillai in the *Ītu*) is reminiscent of Pillai Lokācārya’s formulation in *sūtra* 15 (and likely its source):

When the words “making known what is not known” [TVM II.3.2] were being discussed in Empār’s class, the question arose, “Who is the first guru for the human person?” Some present said, “Isn’t it the *ācārya*?” Others said, “It is the Śrīvaiṣṇava who meets you and invites you saying, ‘Go take refuge at the feet of the teacher.’” But Empār responded, “Neither of those. It is the Lord of all who enters within and makes one unable to say no; as it says, ‘You made me desire you...’ [TVM V.8.9]. So the Lord is the first guru.”²³⁷

It is interesting that Pillai Lokācārya’s own understanding of the Lord as the first *ācārya*, rather than appealing to the Lord as *antaryāmin* as Empār does here, is grounded in His manifestation as Kṛṣṇa in the *Mahābhārata*. Such a perspective suggests to me that for Pillai Lokācārya the *ācārya* must be physically present. The Lord as the inner controller may be the ultimate truth, but the *ācārya* who is in the world is the conventional reality of salvation. *Sūtra* 244 is an important example of this dynamic:

Having feared that the three - pride, wealth, and desire - produce contempt toward favourable people, attachment toward unfavourable people, and desire toward those who are indifferent, and *having concluded that the qualities of the soul are not produced by one’s self nor by another, that this much is produced by the grace of the Lord that comes*

²³⁷ Clooney, trans., *Seeing through texts*, 240. The in-text citations are references to verses from the *Tiruvāymoḷi* (TVM).

such that it is the source of the grace of the true ācārya, one should continue to produce growth with the true *ācārya* [by cultivating] disregard in the maintenance of the body, eagerness in the maintenance of the soul, cessation of the thought of the enjoyableness in material things, confidence in the peculiar knowledge that confidence in the grace obtained by service of the Supreme Soul is maintaining the body, happiness if there is an affliction to one's self [knowing that it is] the fruit of karma or the fruit of compassion, cessation of the thought of the means in self-practice, earnest desire in the practice of the knowledge of extraordinary people, and abundance of care in the beloved places, the prayer of benediction, aversion toward other objects, the restriction which is obedience, the restriction of food, favourable friendship, and cessation of unfavourable friendship.

The *ācārya* here is clearly identified as the vehicle of the Lord's grace.

Piḷḷai Lokācārya appeals to the examples of Maturakavi and Vaṭuka Nampi (also called Andhra Pūrṇa) as precedents for conceiving of the *ācārya* as if he were the Lord Himself.

Although he does not specifically name Maturakavi, in *sūtra* 401 we have a reference to “one person” who laughs at the ten people “who say one thing when they have eaten and another when they have not.” Based on Maṇavāḷamāmuni's commentary, Mumme interprets this *sūtra* as follows: “Whereas the other Ālvārs sometimes praised serving Bhāgavatas and sometimes yearned for the Lord, Maturakavi would laugh at them, for he was fully satisfied to serve only his *ācārya*, Nammālvār.”²³⁸ Lester comments on this same *sūtra* that, “One cannot always rely on ten of the Ālvārs as sometimes they speak out of experience of the Lord and sometimes they speak without that experience. Madhurakavi laughed at the other Ālvārs because they had no *ācārya*.”²³⁹ The context for Piḷḷai Lokācārya's discussion of Maturakavi and the following

²³⁸ Mumme, *The Śrīvaiṣṇava Theological Dispute*, 244.

²³⁹ Lester, *Śrīvacana Bhūṣaṇa of Piḷḷai Lokācārya*, 109.

example of Vaṭuka Nampi is a discussion of the precarious nature of the individual's experience when the Lord is taken as the sole means of salvation. Before the mention of these two figures, Piḷḷai Lokācārya tells us that for one who grasps the Lord as the sole means, there will be fear and fearlessness, alternately, until the time of attainment.²⁴⁰ The cause of fear is karma and the knowledge of what should be removed; the cause of fearlessness is compassion and the knowledge of the removal of that which is undesirable.²⁴¹ In this context, I think it is safe to say that the analogy of the “ten people who say one thing when they have eaten and another when they have not,” is a reference to the fear and fearlessness expressed by the *ālvārs*. Where they express both uncertainty and bliss in their relationships with the Lord, Maturakavi's poem exudes confidence in the reality of his salvation through Nammālvār. He experiences only fearlessness because the means – taking refuge at the feet of his *ācārya* – is suitable to both his essential nature and the goal.²⁴²

The example of Vaṭuka Nampi serves as a further example of one who expresses complete devotion toward the *ācārya*. In *sūtra* 403 Piḷḷai Lokācārya mentions him by name saying that he called Ālvāṇ and Āṇṭāṇ (Kūreśa and Mudaliyāṇḍāṇ) “two-sided men.” Vaṭuka Nampi, a disciple of Rāmānuja, was said to be totally devoted to his *ācārya*, never going to worship Lord Raṅganātha in His temple. Because Kūreśa and Mudaliyāṇḍāṇ would seek out both the Lord and Rāmānuja, Vaṭaku Nampi accused them both of being “two-sided,” or “two-faced.”²⁴³ His example highlights the singularity of devotion that characterizes the appropriate mode of service in *ācāryābhimāna*. Furthermore, his criticism of Kūrattālvāṇ and Mudaliyāṇḍāṇ implies an important correlation – when one worships the *ācārya*, the Lord is worshiped; but,

²⁴⁰ *Śrīvacana Bhūṣaṇam* 398.

²⁴¹ *Ibid.*, 397 and 399.

²⁴² *Ibid.*, 402.

²⁴³ Mumme, *The Śrīvaiṣṇava Theological Dispute*, 244; and Lester, *Śrīvacana Bhūṣaṇam*, 110.

when one only worships the Lord, the *ācārya* is overlooked. The *ācārya*, even in the tradition's conception of *prapatti*, deserves the utmost respect as the facilitator of self-realization and must be acknowledged. As such, worship of and dependence upon him is the only appropriate mode of service. Of course, the role of the *ācārya* as disciple in all of these examples is also of paramount importance. The Lord as both teacher and student provides the basis for Piḷḷai Lokācārya's conception of the *ācārya*. Nammālvār was the disciple of the Lord and teacher/Lord of Maturakavi, who was, it could be argued, the *ācārya* to Nāthamuni.²⁴⁴

Piḷḷai Lokācārya's definition of the *ācārya* as "he who teaches the *tirumantra*" alongside his identification of Kṛṣṇa as the one who "makes known what is not known," and his appeal to Maturakavi and Vaṭuka Nampi as examples of *ācāryābhimāna* highlight his concern with the *ācārya in the world*. He is like Nara, Nammālvār, Maturakavi, and Vaṭuka Nampi, as the example of an ideal student, just as he is like Nārāyaṇa, Kṛṣṇa, Nammālvār (again), and Rāmānuja as the teacher who reveals the Lord. This line of reasoning is emphasized again in *sūtras* 422 and 423 where Piḷḷai Lokācārya tells us that "Īśvara himself desires *ācāryahood*. Therefore, there is a connection to the succession of teachers, the Gītā, the granting of fearlessness, and the gracious sayings." His own prior manifestations as an *ācārya* combined with His continuing desire to do such service for the soul as only the *ācārya* can do, is not only indicative of the importance of the *ācārya*'s assistance, it is an indication that the station itself is imbued with His salvific power. The quasi-divine status accorded to the *ācārya* is not unique to the works of Piḷḷai Lokācārya. "Nearly all Śrīvaiṣṇava scriptural sources (Vedānta, Itihāsapurāṇa,

²⁴⁴ Though Maturakavi is not officially recognized in the *guruparamparā*, he, or rather his poem *Kaṇṇi nuṇṇiṇṇu tām̐pu*, seems to function as a kind of proxy for Nammālvār's instruction of Nāthamuni.

Pāñcarātra, the Ālvār's hymns) emphasize that the guidance of a wise *ācārya* is necessary for one seeking mokṣa, and that *he is to be worshipped and honored like the Lord himself.*"²⁴⁵

4.2 The *ācārya* as the Lord: rhetorical strategies

Aside from his framing of the *Śrīvacana Bhūṣaṇam*, by far the most common way that Piḷḷai Lokācārya deals with the similarities between the Lord and the *ācārya* is with the use of a number of rhetorical devices. By way of metaphor, juxtapositioning, and parallelism he grounds his conception of the *ācārya* as the human embodiment of the Lord's divinity in relational terms. Nowhere in the *Śrīvacana Bhūṣaṇam* does he clearly state that the *ācārya* is a manifestation of the Lord. Rather, he constructs a vision of the *ācārya* that is more like a reflection or reproduction of the Lord's compassionate qualities for his disciple. That is, the *ācārya*'s relationship to his disciple reproduces in conventional terms the ultimate reality of the Lord's relationship to the soul. As a reflection of the Lord, his function is divine, but he is human. Throughout his defense of *ācāryābhimāna*, Piḷḷai Lokācārya maintains the fundamental paradox of the *ācārya*'s dual ontology. As such, there are two clear streams of thought regarding the *ācārya* evident in the text. The first one that I will address here is his construction of the category of *ācārya* and his affection (*abhimāna*) as the relational equivalent to the Lord and his compassion. The second, which I will discuss in the subsequent section in conjunction with the codes of conduct enumerated by Piḷḷai Lokācārya, is his continued insistence on the *ācārya* as a subordinate and dependent soul/disciple.

The juxtaposition of *sūtras* 298 and 299 is perhaps the clearest expression of the dynamic between the Lord, *ācārya*, and disciple:

²⁴⁵ Mumme, *The Śrīvaiṣṇava Theological Dispute*, 226 (emphasis mine).

The target of His knowledge is the quality of him; the target of His ignorance is the fault of him; the target of His power is the protection of him; the target of His powerlessness is the abandonment of him.

The target of his knowledge is the quality of the *ācārya*; the target of his ignorance is the fault of the *ācārya*; the target of his power is service of the *ācārya*; the target of his powerlessness is doing forbidden things.

In the first of these *sūtras* He (*avaṇ*) refers to the Lord as the agent of knowledge, ignorance, protection, and powerlessness in his relationship to the devotee. In the second, he (*ivaṇ*) refers to the devotee whose identical qualities are to be directed toward the *ācārya*. By replacing the Lord, who would seem to be the logical object of the second *sūtra*, with the *ācārya* Piḷḷai Lokācārya defines for the disciples/devotees their appropriate point of contact in their relationship to the Lord.

One of the key indicators of the *ācārya*'s parallel function to the Lord is the similarity between *prapatti* and *ācāryābhimāna* as non-*upāyas*. Just as the soul's attachment and surrender to the Lord cannot be considered as the *upāya*, so too the soul's attachment to an *ācārya* is not taken as the means of attainment. Compare the following:

When one thinks to obtain Him [the Lord], this *prapatti* is not the means. When He [the Lord] thinks to obtain this one, even grievous sin is not at all an obstruction.²⁴⁶

with,

Since the attachment to the *ācārya* is itself pregnant with pride, it is like taking and putting on the ring of the god of death (Kāla).

The affection of the *ācārya* alone is the saviour.²⁴⁷

²⁴⁶ *Śrīvacana Bhūṣanam* 145-6.

²⁴⁷ *Ibid.*, 438-9.

Though stated differently, the message is the same. The soul/disciple's assent (*svagatasvīkāra*) is not the means. "As with prapatti, it is *paragatasvīkāra* [the Lord's or, in the case of *ācāryābhimāna*, the *ācārya*'s assent] which is the actual means, not *svagatasvīkāra*."²⁴⁸ There is, however, an important distinction between taking refuge with the Lord directly and taking refuge with an *ācārya*: "... when the merciful *ācārya* is the *upāya*, even *svagatasvīkāra*, where the soul takes the initiative and resorts to the *ācārya*, is always successful."²⁴⁹ As we saw in chapter two, surrendering to the Lord directly is a proposition fraught with uncertainty. Whether the danger of being rejected by the Lord is real or only the fear of the *prapanna*, it gives rise to an instinctive desire to withdraw from the Lord. Furthermore, the belief that, as a mere mortal, there is anything that one can do, think, or say that will affect in the Lord a permanent disregard of the *cetana*'s defects is pure hubris and incompatible with the soul's essential nature. By approaching the *ācārya*, however, one suffers none of these dangers as the *ācārya*'s compassion is not bound to the law of karma. Unlike the Lord, he is in no way responsible for ensuring the enactment of karmic justice nor is he free to deny the soul brought to him by the Lord. Because of this, even one who shrinks from the Lord and another who boasts of his own ability to dispel his karmic burden can yet be saved by the *ācārya*.

We find a similar parallel between the Lord and the *ācārya* with regard to the possibility, or, more accurately, the impossibility of reciprocity between the Lord/*ācārya* and the soul/disciple. First, one who ascribes to an *upāya* needs to understand that no amount of self-effort can account for the greatness of the Lord's acceptance. As I have already noted in chapter two, Pillai Lokācārya points out that,

²⁴⁸ Mumme, *The Srivaishnava Theological Dispute*, 242.

²⁴⁹ Ibid., 242.

Like the shell to the gem, like the lemon to a kingdom, it [the means] is not equal to the fruit.²⁵⁰

So too, one who serves the Lord, even in the proper manner, must know that no offering can ever be worthy of Him.

Since the object is full, the placed pulse (offering) is not worthy of [His] greatness.²⁵¹

Along similar lines, Piḷḷai Lokācārya addresses the disciple's debt to his *ācārya*:

... if one is to produce a suitable return of service for the *ācārya*, there [must] be the four-fold powers and two-fold Īśvara.²⁵²

In other words, for the disciple such repayment is entirely impossible. Only the Lord's full potency can repay the *ācārya*. The four-fold power, or *vibhūti catuṣṭayam*, and two-fold Lord refers to the combination of the transcendent Lord's internal potency manifest in *Vaikuṇṭha* (called *tripād vibhūti*) with his external potency made manifest by the material world.²⁵³ Thus, just as the devotee can never hope to engage in an equal reciprocal relationship with the Lord, there is nothing that the disciple, whose "essential nature subsists by poverty,"²⁵⁴ can give to his *ācārya*. This basic idea is not unusual.

As Gonda has noted, from as early as the *Mahābhārata* and *Āpastambha Dharma Sūtra* the instruction of an *ācārya* or guru is said to be repaid as a gift.

²⁵⁰ *Śrīvacana Bhūṣaṇam* 126.

²⁵¹ Ibid., 139. The full object (*pūrṇaviṣayam*) here refers to the Lord.

²⁵² Ibid., 424 .

²⁵³ This division in the Lord's potency and form is found already in *Rg Veda*, 10.90.3-4 (this portion of the text, 10.90, is also referred to as the *puruṣa sukta*): *etāvān asya mahimāto jyāyāṁś ca pūruṣaḥ | pādo 'sya viśvā bhūtāni tripād asyāmṛtaṁ divi || tripād ūrdhva ud ait puruṣaḥ pādo 'syehābhavat punaḥ | tato viṣvaṇ vy akrāmat sāsānānaśane abhi ||* "Puruṣa is superior to his [Indra] abundant greatness. One-fourth of him is all the worlds, three-fourths of him is the immortal heaven. Puruṣa became the three-fourths that are raised above, and the one-fourth of him was again here. Thus, he strides over the [entire] universe, over that which enjoys [food] and that which does not enjoy [food]." This paradigm is also attested in the *Tripad Vibhūti Mahānārāyaṇa Upaniṣad* (Otto Schrader, *Introduction to the Pañcarātra and the Ahirbudhnya Samhita* (Madras: Adyar Library, 1916), 50).

²⁵⁴ *Śrīvacana Bhūṣaṇam* 342.

As this instruction had no mercenary motives, the guru is not paid for his tuition, but is offered a ‘present’ – see e.g. Mbh. 1, 3, 95ff. – called *vedadakṣiṇā* “dakṣiṇā for (the teaching of) the Veda” (ĀpDhS. 1, 2, 7, 19) or *gurudakṣiṇā* (cf. Mbh. 5, 107, 1; Kāl. Ragh 5, 20)... The ideal was obviously that the *dakṣiṇā* was “simply for pleasing or propitiating the teacher and was not a complete equivalent of ... the knowledge imparted.”²⁵⁵

What is significant about Piḷlai Lokācārya’s particular take on the issue of payment is not so much that the payment cannot equal the knowledge imparted, but that to do so is in violation of the soul’s essential nature and misunderstands the nature of the *ācārya*. In *sūtras* 128 and 339 of the *Śrīvacana Bhūṣaṇam* we see that the soul’s attempt to “give” to the Lord, “if given in the improper manner is exposed as theft”; and if the disciple gives to his *ācārya* “he is a thief.” What both *sūtras* express is the soul/disciple’s absolute poverty. What they both suggest is the completeness/fullness/perfection of the one who receives such payment. Both the Lord and the *ācārya* in these *sūtras* are in need of nothing, can take nothing, as it is all theirs already.

Indeed, the poverty of the disciple is juxtaposed in the *Śrīvacana Bhūṣaṇam* with the *ācārya*’s “fullness” (*pūrṭti*):

Since this one is poor (*miṭṭiyaṇ*) he cannot give; since that one is full (*pūrṇaṇ*) he cannot take. For this one, the essential nature subsists by poverty (*miṭṭiyāle*); for that one, the essential nature subsists by fullness (*pūrṭtiyāle*).²⁵⁶

The terms used to indicate the *ācārya*’s fullness derive from the verb root “*pūr*,” meaning “to fill, to please, satisfy, cover, surround, etc.”²⁵⁷ Both are primary derivations (*kṛt pratyayas*).

²⁵⁵ Kane, *History of Dharmaśāstra*, II (Poona, 1941), 360; cited in Gonda, *Change and Continuity in Indian Religions*, 234.

²⁵⁶ *Śrīvacana Bhūṣaṇam* 341 and 342.

Pūrtti is an action noun and *pūrṇa* is a past passive participle (*bhūte kṛdanta*). In reference to either the Lord or the *ācārya*, *pūrtti* is the more common form found with a total of 7 occurrences, while *pūrṇa* is found 4 times.²⁵⁸ In all but one instance each, these terms refer to the Lord in his manifestations as either the *arcāvatāra* or *Īśvara*. The term *pūrṇa* is, in fact, one of the epithets assigned to God in *śloka* 73 of the *Viṣṇusahasranāma*. An important source text for understanding this usage is 5.1.1 of the *Bṛhadāranyaka Upaniṣad*:

That is fullness, this is fullness, the fullness arises from fullness

Having taken the fullness of the fullness, only fullness remains.²⁵⁹

In other words, the fullness of God is not expendable. “The restriction of the object is to the object in whom alone there is a fullness of qualities (*guṇapūrtti*); this fullness (*pūrtti*) is in the *arcāvatāra* especially.”²⁶⁰ He subsequently defines the term (referring here to an alternative derivation of the verb root): “By the saying “fullness (*pūrṇa*),” [it is meant that] all qualities are abundant.”²⁶¹ In her 1978 dissertation, Katherine Young made the following observation regarding the use of this term as used by Piḷlai Lokācārya to describe the *arcāvatāra*: “... we may conclude that there is no depletion of the fullness of the Supreme Lord in the *arcāvatāra* and all the qualities that are essential for obtaining the Lord are in abundance in the *arcāvatāra*.”²⁶² In other words, the application of the term *pūrṇa* to the *arcāvatāra* states that

²⁵⁷ Apte, “The Practical Sanskrit-English Dictionary,” <http://dsal.srv02.uchicago.edu/cgi-bin/philologic/getobject.pl?c.3:1:4630.apte>

²⁵⁸ We also find *apūrtti* in *sūtras* 291, 292, and 293 meaning “non-accomplishment.” There is one additional, unrelated, use of *pūrṇa*- it is in a quote from the Mahābhārata with reference to a ‘full pot of water’ in *sūtra* 142.

²⁵⁹ *pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam udacyate |*
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate ||

²⁶⁰ *Śrīvacana Bhūṣaṇam* 37.

²⁶¹ Ibid., 39.

²⁶² Katherine Young, *Beloved Places*, p. 157.

this form of the Lord is ontologically identical to the Lord's manifestations as *para*, *vyūha*, *vibhava*, and *antaryāmi*.

Thus, it seems to me that assigning the terms '*pūrtti*' and '*pūrṇa*' to the *ācārya* in the above *sūtras* is rather significant. His use of these terms to describe the *ācārya* is a provocative suggestion of the *ācārya*'s divinity that seems to connect the *ācārya* to the *arcāvatāra* and, by extension, the five emanations of the Lord (given in chapter two and again below). The specific context of these terms in reference to the *ācārya*, however, do provide an important caveat to his formulation of the *ācārya*'s divinity. In the two *sūtras* in which we find the *ācārya* described as 'full' or 'subsisting by fullness,' his understanding of the *ācārya* is given over against the disciple's poverty. In other words, unlike the *arcāvatāra* which is defined as 'full' in absolute terms, the *ācārya*'s fullness is a contrastive or relational quality that Piḷlai Lokācārya only uses to describe the *ācārya* within the *ācārya-śiṣya* (teacher-student) dynamic. Nonetheless, within this relationship, the *ācārya* is to be treated in the same manner as one would treat God.

One of the most interesting examples of Piḷlai Lokācārya's use of metaphor to explain the connection between the *ācārya* to the Lord is found in *sūtras* 42 and 441. He begins with a simile describing the relative accessibility of the various forms of the Lord in terms of access to water:

The *antaryāmi* is like the water in the earth; the *paratva* is like the covering water; the *vyūha* is like the milk-ocean; the *vibhava* are like a flooded river; among these the *arcāvatāra* is like the full pond.²⁶³

It is important to note here that Piḷlai Lokācārya reorders the five forms of the Lord as traditionally enumerated. The list is usually given in the following order: *para* (the Supreme form), *vyūha* (the emanations – Saṃkarṣaṇa, Pradyumna, and Aniruddha), *vibhava* (the

²⁶³ Śrīvacana Bhūṣaṇam 42.

manifestations or *avatāras*), *antaryāmi* (the Inner Controller), and *arcāvatāra* (the image form).²⁶⁴ By moving the *antaryāmi* to the first position he indicates that, although this form is the most pervasive, it is also the hardest to grasp.²⁶⁵ And, if you will recall, this is the form listed as the goal of the fifth *upāya* in *sūtra* 266 (above). In that context we are told that association with an *ācārya* is the correction to the erroneous assumption that one can attain the *antaryāmi* unaided.

We then find in *sūtra* 441 that the water metaphor employed to explain the five emanations of the Lord is extended to the *ācārya*:

When thirst is produced, one should not desire the water of the clouds, ocean, river, tanks, and well, neglecting the water remaining in the hand.²⁶⁶

As we saw in chapter two, the *arcāvatāra* is celebrated by Piḷḷai Lokācārya for several reasons. Most notably is the accessibility of this form. He is like the water in “the full pond.” By extending this metaphor to the *ācārya*, whom he describes as the “water remaining in the hand,” he clearly explains the immediate accessibility of the *ācārya* and, perhaps, suggests that he is to be understood as an extension of the manifestations listed in *sūtra* 42.

Maṇavāḷamāmuṇi cites Aruḷāḷa Perumāḷ Emperumāṇār’s (circa 12th century)²⁶⁷ *Jñānasāra* verse 33 in his commentary on *sūtra* 441:

²⁶⁴ Narayanan, “Arcavatara: On Earth as He is in Heaven,” 54.

²⁶⁵ According to Schrader, this ordering is also found in Padma Tantra I, 3. 16 ff.: “This is the “best of Purusas” and the “Highest Light” seen by Brahman in meditation (Padma Tantra I, 3. 16 ff.) and “ever to be remembered by Yogins as seated in the lotus of the heart”, that is, evidently, the Antaryamin placed here above the Para. This form, again, has originated from “that which has all forms and no form”, Brahman without beginning, middle or end.” (Otto S., footnote 3, p. 52) Please see Otto S. pp. 34-53 for a detailed discussion of the Pañcarātra theory of the emanations of God.

²⁶⁶ *Śrīvacana Bhūṣaṇam* 441.

²⁶⁷ Mumme, “The Evolution of the Teṅkalai Understanding of the Ācārya: Teacher, Mediator and Savior,” 80.

To leave the guru one has, saying that he is not God, and go on longing for the Supreme One – this is like a man who just shuts his eyes, pours out the water in the vessel in his hand, and looks up expectantly at the clouds.²⁶⁸

Piḷḷai Lokācārya certainly does appear to be referencing this verse of the *Jñānasāra*. Thus, whether he was intentionally creating a link between the *ācārya* and the Lord’s emanations, or merely paying homage to his predecessor, I cannot state with certainty. This verse of the *Jñānasāra* in all likelihood refers to the *ācārya*’s unique ability to guide his disciple in the proper modes of worship and conduct and in this way opens the path to attainment of the Lord. Nonetheless, the correlation of these two passages does suggest that this current of thought on the importance of the *ācārya* had been active in the community for some time. The context of Piḷḷai Lokācārya’s variation on this verse, however, clearly points to the *ācārya* as the direct source of salvation.²⁶⁹

Whether or not Piḷḷai Lokācārya views the *ācārya* as a literal manifestation of the Lord is unclear in the *Śrīvacana Bhūṣaṇam*. The *sūtras* cited here, however, strongly suggest that the *ācārya* is, at the very least, in an internal *apṛthaksiddhi* relation with the Lord, and, at most, one of his incarnations. “*Apṛthaksiddhi* can be understood as the inseparable relation between substance and attributes. Distinction is maintained within this inseparable relation on account of the notion that attributes are not substance, although they cannot exist independently of substance.”²⁷⁰

²⁶⁸ Mumme, trans., *The Śrīvaiṣṇava Theological Dispute*, 243.

²⁶⁹ See the immediately preceding *sūtras*, 439 and 440: The affection of the *ācārya* alone is the saviour. One should not forsake things in the hand, desiring things that are buried.

²⁷⁰ James Colin Daly O’Rourke, “God, Saint, and Priest: A Comparison of Mediatory Modes in Roman Catholicism and Śrīvaiṣṇavims with special reference to the Council of Trent and the *Yatīndramatadīpikā*,” (Ph.D. thesis, McGill University, 2002), 41.

In perhaps the most evocative statement found in the *Śrīvacana Bhūṣaṇam* with respect to the *ācārya*'s ontological status, Piḷlai Lokācārya tells us that,

Embracing Īśvara is like grasping the goal beginning with the hand; embracing the *ācārya* is like grasping the goal beginning with the foot.²⁷¹

Maṇavālamāmuṇi takes this *sūtra* to mean that "... the *ācārya* is not different from the Lord, but a manifestation of Himself, like a part of His body."²⁷² God's manifestation in the mundane realm can basically be divided into two main types - the *pūrṇa*, or 'full' incarnations and the *aṃśa*, or 'partial' incarnations. This distinction is explained in the *Viśvakṣena Saṃhitā*:

There the primary Avatāras only are declared to be like a flame springing from a flame, that is to say Viṣṇu Himself with a transcendent body, while a secondary Avatāra is a soul in bondage with a natural body which, however, is possessed or pervaded, for some particular mission or function, by the power of Viṣṇu.²⁷³

The theory of the *avatāra* would later be elaborated, particularly in Śrīnivāsadaśa's seventeenth century text, the *Yatīndramatadīpikā*. Here we find a list of no less than five types of *avatāra*:

Thus there are many kinds of incarnations such as primary [*mukhya*], secondary [*gauṇa*], full [*pūrṇa*], partial [*aṃśa*], those of possession [*aveśa*], and so forth.²⁷⁴

This passage is indicative of the fluidity of the category of *avatāra*. Even at this late date there seems to be no precise accounting of the number or types of the Lord's manifestations in the mundane realm. James O'Rourke's discussion of the ontological status of the *ālvārs* in this context may be useful as a comparative tool in understanding Piḷlai Lokācārya's presentation of the *ācārya*.

²⁷¹ *Śrīvacana Bhūṣaṇam* 419.

²⁷² Mumme, *The Śrīvaiṣṇava Theological Dispute*, 240.

²⁷³ Schrader, trans., in *Introduction to the Pañcarātra and the Ahirbudhnya Samhita*, 47-48.

²⁷⁴ James Colin Daly O'Rourke, trans., "God, Saint, and Priest," 168.

According to O'Rourke, two of the above classifications in this late text can be applied to the *āl̥vārs* - *aṁśa* and *aveśa*.²⁷⁵ The notion that the *āl̥vārs* are partial (*aṁśa*) incarnations of the Lord is found in both the *Divyasūricaritam* and the *Guruparamparāprabhāvam*.²⁷⁶ This mode of looking at the *āl̥vārs* suggests that they are incarnations of the Lord's ornaments, weapons, companions, or liberated souls normally resident with him in *Vaikuṇṭha*. As such, an important component of the ontological status of the *āl̥vārs* as *aṁśa* is the sanctity of their bodies. That is, their seemingly human bodies are actually composed of the same *śuddha sattva* (pure substance) that makes up the Lord's ornaments, weapons, and his divine abodes.²⁷⁷ In an alternative analysis, O'Rourke also looks at the *āl̥vār* as an *anupraveśātara* (meaning that they are humans whom the Lord takes possession of). He notes that, "...upon taking possession of the devotee's body, the Lord transforms it into His own body. The body becomes purified into *śuddha sattva* or divine matter, therefore, because the Lord accepts it as His own."²⁷⁸

Despite Piḷḷai Lokācārya's identification of the *ācārya* as 'full' in *sūtras* 341 and 342 (quoted above), and the numerous instances in which he alludes to the divinity of the *ācārya*, there is one major problem with assuming that his understanding of the *ācārya* is as an *avatāra* in the same vein as the *āl̥vārs* and *arcāvataras* (as discussed above). That is, in the *Śrīvacana Bhūṣaṇam* there is no indication that the *ācārya*'s body consists of the divine substance (*śuddha sattva*) that constitutes both the Lord's abode in *Vaikuṇṭha* and all of his earthly manifestations. This paradoxical situation is unresolved in the *Śrīvacana Bhūṣaṇam*. I think that the important distinction between the *āl̥vārs* and *arcāvataras*, and the *ācārya* is that it is the *category itself* rather than the individual person that reproduces the divine in the human realm. That is to say, it

²⁷⁵ Ibid., 165.

²⁷⁶ Hardy, "The Tamil Veda of a Śudra Saint," 42-43.

²⁷⁷ O'Rourke, "God, Saint, and Priest," 153.

²⁷⁸ Ibid., 162.

is the status of ‘*Ācārya*’ rather than the *ācārya* himself that is an inseparable yet distinct (*apṛthaksiddhi*) attribute of the Lord’s *svarūpa* (essential nature). O’Rourke identifies two types of *apṛthaksiddhi*: the internal relation is associated with the attributes that (partially) constitute the Lord’s *svarūpa* and *svabhāva* (i.e. His weapons, ornaments, companions, abode, etc.) and the external relation is associated with the Lord’s relation with *cit* and *acit* (sentient beings and insentient matter).²⁷⁹ By connecting the duties of the *ācārya* to the Lord, Piḷḷai Lokācārya maintains the dual aspects of the *ācārya* – his function is divine, but he is human – without compromising the singular and absolute autonomy of the Lord.

4.3 The *ācārya* and his disciple: rules of proper conduct

One of Piḷḷai Lokācārya’s major concerns in the *Śrīvacana Bhūṣaṇam* is to articulate the rules for proper conduct between community members. A large part of this is defining the appropriate relationship between the *ācārya* and his disciple. He outlines, in this respect, rules for the individual *ācārya* and disciple, as well as rules particular to the dynamic of their relationship. In these passages we find that the *ācārya*’s position is presented in a slightly more balanced manner than in the *sūtras* we consulted above. There remains a strong indication that the *ācārya* functions as the Lord for his disciple and is to be seen and treated as such by him, but this stream of thought is balanced by reminders of the *ācārya*’s equally important role as a disciple himself.

Piḷḷai Lokācārya defines the disciple as one “who has aversion to anything other than that which is to be attained, is desirous of hearing of the means to the fruit, is distressed, affectionate, and is not envious.”²⁸⁰ His method of serving the *ācārya* is to be known by *śāstra* and the word

²⁷⁹ O’Rourke, “God, Saint, and Priest,” 155-156.

²⁸⁰ *Śrīvacana Bhūṣaṇam* 321.

of the *ācārya*.²⁸¹ “He is obliged to think, “the *ācārya* is all- the mantra, the divine, the fruit, the things related to the fruit, the means to the fruit, and worldly enjoyments.”²⁸² Further, Piḷḷai Lokācārya states that he is obliged to think about the *ācārya* with reference to two passages from Nammālvār’s *Tiruvāymoḷi*, “... ‘you redeemed my evil mind...,’ ‘you have given [to me] a mind enjoined in worship...’ until the time of the cessation of the body.”²⁸³ The inclusion of these passages to reference the appropriate mode of thinking about the *ācārya* is a significant indication of the *ācārya*’s status relative to the disciple. Not only do these passages express the *ācārya*’s status as the Lord relative to his disciple, they also suggest that the disciple himself, by association with his *ācārya* who is the Lord, is transposed to the exalted position of Nammālvār who is widely believed to be the most beloved of the *ālvārs* and, of course, the first (human) *ācārya*. With this we get the sense of the reproductive dynamic of the *ācārya*-disciple relationship that defines, for Piḷḷai Lokācārya, the continuation of the tradition.

The general rules he lays out specifically for the *ācārya* are focused on the appropriate mode of instruction. *Sūtras* 308 through 312 highlight the dependence of the *ācārya* on his own *ācārya* and thereby his status as a disciple.

Indeed, when giving the auspicious instruction, the thought opposing him, the disciple, and the fruit are harshly forbidden.

²⁸¹ Ibid., 275.

²⁸² Ibid., 322.

²⁸³ Ibid., 347. The passages cited are: 1) *Tiruvāymoḷi* 2.7.8: *vāmaṇaṇ eṇ marakata vaṇṇaṇ; tāmarai kaṇṇiṇaṇ; kāmaṇai payantāy eṇru eṇru uṇ kaḷal pāṭiyē paṇintu tū maṇattanaṇāy pīravi tuḷati nīṅka, eṇṇai tī maṇam keṭuttāy; uṇakku eṇ ceykēṇ? eṇ cirītarāṇē*. “Vāmaṇa, my emerald green coloured [Lord], with lotus eyes, you produced the god of desire [Kāma]. Having praised and bowed to your feet, you destroyed my evil mind so that the sorrow of transmigration left, making my mind pure. Oh Śrīdhāra, what can I do for you?” 2) *Tiruvāymoḷi* 2.7.7: *tirivikkiramaṇ centāmarai kaṇ emmāṇ eṇceṇkaṇi vāy uruvil polinta veḷḷai paḷiṅku nīrattanaṇ eṇru eṇru uḷḷi paravi paṇintu pal ūḷi ūḷi niṇ pāta paṇkayamē maruvi toḷum maṇamē tantāy vallaikāṇ eṇ vāmaṇaṇē*. “Oh Vāmaṇa, a powerful sight! Having prostrated, praised, and thought [of] “Trivikrama, our Lord [with] red-lotus eyes, my [Lord] whose complexion is like white quartz, [compared] to the colour of his red-fruit mouth,” for many aeons, having approached [your] lotus like feet, you bestowed [upon me] a mind that adores [you].”

That is to say, the thought opposing him is thinking of himself as *ācārya*; the thought opposing the disciple is thinking of (the disciple) as his disciple; the thought opposing the fruit is thinking that the fruit is seeing profit, the salvation of the disciple, service of the Lord, and co-habiting.

If it is said, “not thinking [about these], how are these four to be accomplished?” The fruit of the manifest [world] is accomplished by thinking about the disciple as a devotee; salvation is accomplished by thinking about Īśvara; service of the Lord is accomplished by thinking about the *ācārya*; co-habiting is accomplished by remembering assistance.

If it is said, “how are the direct fruit and *ācārya*-hood accomplished”- [They are] accomplished by thinking of his (own *ācārya*) and by thinking of Īśvara.

Except by teaching in this way, the essential nature of the two is not established.

These *sūtras* suggest to me that the *ācārya*’s own discipleship is an important element in maintaining an appropriate relationship with his disciple. That is, for his instruction to be effective he must simultaneously embody the relationships of the Lord to the devotee and the disciple to his *ācārya*. He must continuously remember his own dependence on his *ācārya* and at the same time provide for his disciple a tangible reproduction of the Lord’s compassion for the devotee.

This dynamic is particularly evident in *sūtras* 326 to 342, which are addressed to both the *ācārya* and the disciple. Pillai Lokācārya outlines five aspects of this relationship:

- 1) The relationship between the *ācārya* and his disciple is to be based on a mutual respect that is grounded in their dependence on Īśvara.

The disciple and *ācārya* are obliged to behavior that is proper and agreeable toward each other.

The disciple himself must behave pleasantly, clinging to Īśvara he must behave properly; the *ācārya* is obliged to return such behavior.²⁸⁴

- 2) By behaving in the above manner, the disciple and *ācārya* engage in a relationship that mirrors the *prapanna*'s relationship to the Lord. Here, however, there is a clear indication that the *ācārya*'s affection for his disciple is certain. That is, the *ācārya* is all compassion for his disciple without the anger at his transgressions that cause the soul to shrink from the Lord in the case of *prapatti*.

The disciple becomes fixed to the pleasure [of the *ācārya*]; the *ācārya* becomes fixed to the salvation [of the disciple].

Therefore, the disciple becomes the target for the delight of the *ācārya*, thus there is no opportunity for being the target for [his] anger.²⁸⁵

- 3) As such, any punishment enacted by an *ācārya* should be understood by the disciple as a part of his attainment and an indication of the *ācārya*'s acceptance of and affection for him.

When he becomes the recipient of punishment, since it is beneficial, it should be acceptable to both.

The cause of punishment should be relinquished by the disciple.

²⁸⁴ *Śrīvacana Bhūṣaṇam* 326 and 327.

²⁸⁵ *Ibid.*, 328 and 329.

Punishment, indeed, like the punishment of the Lord, is included in that which is to be attained.²⁸⁶

- 4) There is an uneven but essential reciprocity to be observed by both parties in conventional terms.

The *ācārya* is obliged to nurture the essential nature of the disciple; the disciple is obliged to nurture the body of the *ācārya*.

For the two [the disciple and *ācārya*], both [of the above] are in the state of being the essential nature and service of the Lord.

For the *ācārya*, protection of [his own] body is neglect of [his] essential nature; for the disciple, protection of [his own] soul is neglect of [his] essential nature.

Pride is an impediment to the *ācārya* who is performing protection of the soul; self-interest is an impediment to the disciple who is performing protection of the body.

The *ācārya* is obliged to take the property of him for the protection of his body; the disciple is obliged to take the *ācārya*'s property for the protection of his own body.²⁸⁷

- 5) As we have already seen, however, in terms of their essential natures there is nothing for the disciple to give and nothing that is needed by the *ācārya*.

²⁸⁶ Ibid., 330-332.

²⁸⁷ Ibid., 333-337.

The *ācārya* must not take the disciple's property; the disciple must not give his own property.

If taking he is destitute; if giving he is a thief.

If taking and giving arise, the relationship will be upset.

Since this one is poor he cannot give; since that one is full he cannot take.

For this one, the essential nature subsists by poverty; for that one, the essential nature subsists by fullness.²⁸⁸

The issue of 'taking and giving' highlights the paradox of the *ācārya*'s relationship to his disciple. On the one hand, he is dependent upon him for the maintenance of his body and thus is obligated to 'take' from him. On the other, he is prohibited from taking the disciple's property. It is interesting to note here that there is no mention of the disciple's property being given as a gift. Rather, Piḷḷai Lokācārya seems to analyze the problem of taking and giving from an ontological perspective. That is, in conventional terms the *ācārya* requires payment from the disciple for sustaining the life of his (human) body, but, just as the Lord requires nothing from his devotee, in an ultimate sense the *ācārya* requires nothing and takes nothing from his disciple.

4.4 Conclusion

Piḷḷai Lokācārya's conception of the *ācārya* who is "neither fully God nor merely another soul"²⁸⁹ provides the ground for *ācāryābhimāna* that has the advantage of maintaining both the

²⁸⁸ Ibid., 338-342.

²⁸⁹ Mumme, *The Śrīvaiṣṇava Theological Dispute*, 229.

śāstric dictates of activity (*pravṛtti*) in salvation and the absolute renunciation (*nivṛtti*) advocated by the religious sentiments of the *ālvārs*. The *ācārya*, in submitting himself completely to his own *ācārya* and to the welfare of his disciple, renounces completely any *self*-effort in salvation. Paradoxically, it is in this way that he regains a degree of agency in order to facilitate the salvation of his disciple. The ontological status of the *ācārya*, however, is left unresolved in the *Śrīvacana Bhūṣaṇam*. Like Vaṭakuttiruvītipillai's depiction of Śrī in the *Īṭu*, the *ācārya* seems to inhabit both the divine and human realms depending on one's perspective. His emphasis on the importance of the *ācārya* to salvation is nothing new to the tradition, but does appear to imbue the category of *Ācārya* with a degree of divine agency that had not before been defined. By framing the text with reference to the *puruṣakāra*, *upāya*, and the *ācārya*, Pillai Lokācārya presents a soteriological system with the *ācārya*, whose function encompasses all three of these categories, at the centre.

In a text that early on affirms the Lord as the sole *upāya* and *upeya*, Pillai Lokācārya's emphasis on the role of the *ācārya* and his affection in salvation seems to contradict his insistence on the Lord's singular and absolute autonomy. His depiction of the *ācārya*'s position with respect to the disciple's salvation, however, admits of no such conflict. This is because, for Pillai Lokācārya, one's *ācārya* really is in some sense the Lord himself. Whether he thinks of the *ācārya* as an *aṁśāvatāra* in a similar manner to the *ālvārs*,²⁹⁰ or of the category itself as a

²⁹⁰ And, in fact, in his *Rahasya Traya Sāra* even Vedānta Deśika (circa late thirteenth to fourteenth century), who does not accept *ācāryābhimāna* as an independent means, clearly states that the Śrīvaiṣṇava *ācāryas* are themselves *avatāras* while commenting on the *Bhāgavata Purāṇa* (XI.5.38-41):

As it has been said, 'Lord Acyuta enters during the *kaliyuga* into various beings who have already been born and accomplishes in them what he desires' (*Viṣṇudharma* 108, 50), he has once again 'incarnated himself' in ten ways by using the bodies of Nammālvār, Parakālaṇ, etc. Just as the clouds gather the water from the ocean and then shower it down as rain upon all beings that thrive by it, he has summarized the most meaningful parts of the Vedas and expounded them in a language which is comprehensible to all [sic!] people [viz. in Tamil]. So that apparent or secret

manifestation of the Lord's grace is not entirely clear in the *Śrīvacana Bhūṣaṇam*. There are indications in the text that both propositions are possible.

His statement that “embracing the *ācārya* is like grasping the goal beginning with the foot” seems to suggest that the *ācārya* is indeed a literal manifestation of the Lord on earth. Indeed, it is even possible to read his instruction on the necessity of caring for the *ācārya*'s body as being akin to the devotee's care of the *arcāvatāra*. However, as I discussed above, Piḷlai Lokācārya gives no sense that the *ācārya*'s body is composed of the *śuddha sattva* (divine substance) that is one of the defining qualities of any and all *avatāras*. Of course, this may simply be an omission by default, assuming that anyone with access to the text would take the *ācārya*'s *śuddha sattva* as a given.

Looking at the text as a whole, however, it seems to me that the other possible explanation, that the category of *Ācārya* is itself a manifestation of the Lord's grace, best represents Piḷlai Lokācārya's overall project in the *Śrīvacana Bhūṣaṇam*. From the very first mention of the term “*ācārya*” in *sūtra* 15 we are reminded that the Lord in the form of Kṛṣṇa took on the duties of the *upāya*, *puruṣakāra* and *ācārya*. This suggests to me that Piḷlai Lokācārya understands these roles to be attributes of the Lord's *svarūpa*, that is, in an internal

heretics (*pāṣaṇḍika*!) could not obstruct the true path which he expounded thereby, in his grace he descended [again] into the country which Agastya frequents, in the disguise of many teachers (*ācāryas*). ... This in mind, the great *ṛṣi* (viz., Śuka) spoke: ‘There will be in the *kali-yuga* ... (=BhP XI, 5, 38ff).’ Among *these* teachers, the son of Īśvaramuni, Nāthamuni, ... etc. (Hardy, trans., *Viraha Bhakti*, 644).

Maṇavālamāmuni, too, takes this position on the matter of the *ācārya*'s ontological status. Mumme points to Maṇavālamāmuni commentary on *Jñānasāra* 32 and *Śrīvacana Bhūṣaṇam* 407, and *Jñānasāra* 38 as evidence of his position on the *ācārya*'s status as an *avatāra*:

The true God Nārāyaṇa makes himself a human body and, out of His compassion, lifts up the sunken world by the hand of the *śāstra*. Therefore one afraid of the perils of *saṃsāra* should be devoted to the *guru*. (Attributed to *Jayākhyā Samhita*, quoted by Maṇavālamāmuni in his commentary to *Jñānasāra* 32 and *Śrīvacana Bhūṣaṇam* 407.)

The Lord of the Goddess on the honey-filled lotus has Himself become the *guru*. Out of His grace, for the sake of men, He has joined their condition. Therefore it is fitting for all to contemplate His feet. (Maṇavālamāmuni's commentary to *Jñānasāra* 38) (Mumme, trans., *The Śrīvaiṣṇava Theological Dispute*, 240).

aprthaksiddhi relation to the Lord. Although all things are ultimately an *aṃśa*, or part, of the Lord, there is a distinction to be made between the kind of relations these parts enjoy. That is to say, those things, beings, attributes, abodes, etc. that are within the nature of the Lord and exist separately from His relation to the world, are in an internal *aprthaksiddhi* relation to Him:

The ornaments, etc., as parts (*aṃśa*) of the whole (God) are inseparably connected to Him and thus express the divine, but they do not express the fullness of the divine (except through this inseparable relation) because they are attributes and, unlike their substance, are not characterized by all of the divine auspicious attributes.²⁹¹

Rāmānuja's *Śrībhāṣya* II.3.18 will help to further clarify the distinction between the internal and external *aprthaksiddhi* relations:

Brahman always has conscious and non-conscious being as his modes [*prakāra*] in that such being is his body. Sometimes his body consists of conscious and non-conscious being in an extremely subtle state incapable of being designated as separate from him. Brahman is then in the causal condition. But sometimes his body consists of gross conscious and non-conscious being separated out into name and form. Then he is in the effected condition. Now, where the passage into the effected condition is concerned, the non-conscious part bereft in the causal condition of word [designation], undergoes change of an essential kind in so far as words now attach to it in that it becomes the objects of experience [*bhogyā*]. The conscious part, so that *it* may become the [embodied] experiencers [*bhoktṛ*] of particular karmic fruits, undergoes a change in the form of expansion of knowledge in accordance with [the individual requirements of] the experiencing-condition. Finally, with respect to that part which is [Brahman] the Controller, qualified by both [kinds of] mode [i.e. the non-conscious and the conscious],

²⁹¹ Ibid., 157-158.

a change also occurs in the form of [Brahman's] being doubly qualified by the
aforementioned conditions. Thus a like change takes place in the two modes as well as in
the mode-possessor inasmuch as there is a passing into another condition from the
[original] causal one.²⁹²

So, both the causal and effected conditions, or the internal and external attributes, really exist as
qualifications of the Lord. Their respective relations to Him, however, are different. The internal
relation indicates that something is “incapable of being designated as separate from him.” The
external relation, on the other hand, indicates something that has undergone a change such that it
becomes the object of enjoyment (i.e., *acit*) or becomes the experiencer of enjoyment (i.e., *cit*).

I think that by applying this basic paradigm to Piḷḷai Lokācārya's depiction of the *ācārya*
in the *Śrīvacana Bhūṣaṇam*, we may get a clearer picture of his understanding of the *ācārya*'s
ontological status. Thus, insofar as the *ācārya* is an experiencing subject, a *śeṣa*, a disciple, and a
devotee, his *aprthaksiddhi* relation to the Lord is of the external type. His function, that is, his
reproduction of the Lord's affection for the soul, however, is an inseparable attribute of the
Lord's *svarūpa*. Nowhere does Piḷḷai Lokācārya name, with the exception of Kṛṣṇa, individual
ācāryas as embodiments of the Lord. Instead, he seems to define the duties and responsibilities
of the *ācārya*, rather than the individual who takes up this role, as existing in this internal,
inseparable relation to the Lord. In this way we might conceive of the very existence of the
category of the *Ācārya* as an act of the Lord's grace.

After defining the disciple's obligation to think of the *ācārya* as “all” in *sūtra* 322 (cited
in full above), Piḷḷai Lokācārya explains that the basis for this is the “memory of assistance”

²⁹² Lipner, trans., *The Face of Truth*, 85-86.

(*upakāra smṛti*) which begins with gratitude toward the *ācārya* and ends with gratitude toward the Lord.²⁹³ This dynamic is explained in *sūtras* 426, 427, and 428:

Attainment of the Lord is because of the *ācārya*.

Attainment of the *ācārya* is because of the Lord.

Because of the importance of the nature of [His] assistance,

Īśvara is doing greater service than the *ācārya*.

In other words, the *prapanna* and/or disciple is initially grateful to the *ācārya* for facilitating his attainment of the Lord. In the end, however, he is grateful to the Lord for having attained an *ācārya*. I think that these passages define the *ācārya*, who is powerless to refuse a soul in need, as the Lord's compassion for the soul. Or, as Mumme puts it, "... acceptance by the *ācārya* is really a function of the Lord's causeless grace."²⁹⁴

In the end, however, Piḷḷai Lokācārya is not so concerned with a precise definition of the *ācārya*'s ontological status. The fact that he maintains the paradox of the *ācārya* as at once subservient and dependent and yet able to actively engage in his disciple's salvation suggests that it is precisely because of these conflicting natures that the *ācārya*'s affection for the soul "causes the essential nature to sprout, then causes the bloom, and finally, causes the fruit."²⁹⁵

²⁹³ *Śrīvacana Bhūṣaṇam* 324 and 325.

²⁹⁴ Mumme, *The Śrīvaiṣṇava Theological Dispute*, 244.

²⁹⁵ *Śrīvacana Bhūṣaṇam* 455.

Conclusion: agency as an ontological category

5.0 Introduction

In this study I have examined three areas of tension in the theological framework of the Śrīvaiṣṇava tradition that have shaped Piḷḷai Lokācārya's articulation of the *ācārya*'s role in salvation. These are (1) the conflict between the soul's agency (*kartṛtva*) and subservience (*śeṣatva*), (2) the apparent paradox of mediation (*puruṣakāra*), and (3) the ambiguity of the *ācārya*'s ontological status. Piḷḷai Lokācārya's treatment of each of these issues in the *Śrīvacana Bhūṣaṇam* deals with the problematic of agency in the ontological relationship of the subordinate (*śeṣa*) to the principal (*śeṣī*). As we saw in chapter two, Piḷḷai Lokācārya assigns two levels to the soul's qualities. On the one hand, knowledge (*jñāna*) and bliss (*ānanda*) are indicative characteristics of the soul. On the other, servitude (*dāsyā*) is the definition of the inmost limb (*antaraṃganirūpaka*).²⁹⁶ The distinctions he makes here suggest that he is appealing to a bifurcated ontological system. That is, he seems to mark a difference between the indicative, or contingent reality of the soul's qualities and the ultimate truth of his existence. The agency (*kartṛtva*) that the soul possesses as a consequence of being a knower (*jñātā*), while conventionally real, does not pertain to the ultimate truth of his servitude. Thus, the question of who may initiate the salvific process and how is fundamental to his re-evaluation of the *ācārya*'s ontological status and role in salvation.

The problem of free will is a major point of tension in the works of the post-Rāmānuja *ācāryas*. As they attempted to reconcile the theological perspective of the *ālṅvārs* with the Viśiṣṭādvaita Vedānta of Rāmānuja, it was necessary for them to deal with their contrasting conceptions of agency in salvation. While each of the *ālṅvārs* gives voice to their experience of

²⁹⁶ *Śrīvacana Bhūṣaṇam* 73; also see chapter two.

the Lord in their own way, there is an overall sense in their works that they understand the Lord's grace to be entirely unmerited. Thus, there is nothing that one can do to affect salvation. It is a matter that is entirely in the hands of the Lord. This is in sharp contrast to Rāmānuja's articulation of the individual's responsibilities in pursuing the path of *bhakti*.

Arguing on the basis of *śāstra*, from Rāmānuja's theological perspective a degree of agency on the part of the soul is required because the *śāstras* have a purpose.²⁹⁷ Thus, though he understands the Lord to be the efficient and material cause of all things, he crafts an understanding of the soul that retains the power of intention. Freschi sums up his view of the soul's agency as follows: "Intentions need the support of God to be turned into actions but one can conceive independently the desire to take refuge in God and this is the root of one's future attitudes and deeds."²⁹⁸ The problem in this formulation as highlighted in the works of the thirteenth to fourteenth century *ācāryas*, particularly Piḷḷai Lokācārya and Vedānta Deśika, is how to then conceive of the initial act of intention.²⁹⁹

5.1 Contingent agency and the Ultimate Reality

As we have seen, Piḷḷai Lokācārya's assesment of the issue emphasizes the Lord's singular autonomy and the total dependence of the soul. He does not deny, however, that the individual possesses a kind of conditional agency. That is to say, he avoids a direct challenge to the (earlier) Viśiṣṭādvaita conception by proposing a situation in which the finite self both is and is not an agent in his own salvation. In an ultimate sense, the soul can do nothing to attain the Lord. Piḷḷai Lokācārya makes this point abundantly clear in the *Śrīvacana Bhūṣaṇam*. In terms of

²⁹⁷ Ganeri, "Free Will, Agency, and Selfhood in Rāmānuja," 239.

²⁹⁸ Freschi, "Free Will in Viśiṣṭādvaita Vedānta: Rāmānuja, Sudarśana Sūri and Veṅkaṭanātha," in *Religion Compass* 9/9 (2015): 287-296) 292.

²⁹⁹ See Mumme, "The Theology of Maṇavālamāuni," and Freschi, "Free Will in Viśiṣṭādvaita Vedānta," for discussions on Vedānta Deśika's interpretation of the soul's agency in salvation.

conventional reality, however, he displays a degree of ambiguity in his assessment of the soul's agency, particularly as it pertains to following *śāstric* dictates.

The soteriological paradigm that Piḷḷai Lokācārya presents clearly denies the efficacy of *jñāna*, *karma*, and *bhaktiyoga* for attainment of the Lord. Nevertheless, he addresses the fact that the Vedāntas prescribe these means by saying that they are for the purpose of making the Lord more palatable. Literally, he says, “Like those who mix [medicine] in a desirable thing for those who do not make use of medicine, this injunction mixes Īśvara [with *upāya*].”³⁰⁰ Thus suggesting that they are useful insofar as they lead people to the Lord [i.e., the “medicine”], whose pleasure is their true purpose. Furthermore, they are prescribed for instilling trust in one's essential nature.³⁰¹ These statements are qualified, however, by his observation that because the means prescribed by the Vedānta can only be attained by ritual action (*karma*) they will be difficult to accomplish.³⁰² He does not rule out the possibility of attaining the Lord through the means prescribed by *śāstra*, which require agency on the part of the soul. And, in fact, for Brahmins, he states clearly that learning and reciting the Vedas is acceptable as “it is the cause of attainment of the Lord.”³⁰³ However, in every case, if the means becomes an obstacle to the realization of one's subordinate status (*śeṣatva*), they should be abandoned.³⁰⁴

In fact, for Piḷḷai Lokācārya, the conventional agency required for the means prescribed by *śāstra* is the very cause of the pride (*ahaṃkāra*) and fear (*bhaya*) that are the obstacles to salvation. As I discussed in chapter two, pride arises from the belief that one has attained or can attain the Lord (or the *ācārya*) independently of His will; fear arises from the realization that it

³⁰⁰ *Śrīvacana Bhūṣaṇam* 131.

³⁰¹ Ibid., 134.

³⁰² Ibid., 136.

³⁰³ Ibid., 209.

³⁰⁴ see chapter two for a discussion of the obstacles to realization and *Śrīvacana Bhūṣaṇam* 209 on the potential need for Brahmins to abandon Vedic study.

will be impossible to independently overcome the burden of sins accumulated over endless births by the accumulation of good deeds. Trust in one's agency is almost always, in fact, an impediment to attainment of the Lord and realization of one's true nature. Thus, though *jñāna*, *karma*, and *bhaktiyoga* are prescribed as the means for those who are qualified (i.e., *brāhmaṇas*, *kṣatriyas*, and *vaiśyas*), they should be renounced as incompatible with the soul's essential nature. "The preeminent reason for complete renunciation of other means is not ignorance or powerlessness; it is their opposition to the essential nature."³⁰⁵

However, I think that Piḷḷai Lokācārya recognizes human agency as real insofar as it is necessary for maintaining the meaningfulness of *śāstric* injunctions, albeit for a different purpose. That is, the choices one seems to make independently really are important to the extent that they are pleasing to the Lord. For example, in his discussion of what should and should not be done by the *prapanna*, Piḷḷai Lokācārya tells us, "That which is desired [by the Lord] and that which is not desired depends on *varṇāśrama* [caste and stage of life] and the essential nature."³⁰⁶ Furthermore, he defines "practice that is contrary to *varṇāśrama*" as something that ought not to be done as it is disrespectful of the Lord.³⁰⁷ The *śāstric* dictates are also important to Piḷḷai Lokācārya for maintaining a social order that is pleasing to the Lord.

On the question of the initial intention to seek attainment of the Lord as an act of agency, however, Piḷḷai Lokācārya is abundantly clear. As we saw in chapter two, there is literally nothing that the Lord does not do for the souls caught in *saṃsāra*. The fruits of his labour produce for the individual the conditions that will lead to the self-knowledge (*ātmajñāna*) and non-denial (*apratiśedha*) that are required for the fruit of attainment. That is to say, he provides the soul with everything it needs to make the choice to seek the Lord. Even the questions that

³⁰⁵ *Śrīvacana Bhūṣaṇam* 118.

³⁰⁶ *Ibid.*, 278.

³⁰⁷ *Ibid.*, 303.

lead to such a realization, i.e. “Who are we?”, “What is our condition?”, “Henceforth to what place do we go?”,³⁰⁸ are produced by the Lord. Though there is a sense that the choice is independent, the fact that absolutely everything which leads one to that choice is produced by the Lord means, for Piḷḷai Lokācārya, that even in this the soul has no agency. There may be a shift in perspective, but this choice, unlike the choice to actively seek salvation through *jñāna*, *karma*, and/or *bhaktiyoga* as dictated by *śāstra*, is merely an acknowledgment of one’s subservience (*śeṣatva*) and consequent dependence (*pāratantrya*).

Piḷḷai Lokācārya correlates dependence (*pāratantrya*) with subservience (*śeṣatva*), effectively defining agency as an ontological category. The implication being that where dependence qualifies subservience, independence (*svātantrya*) qualifies the Principal (*śeṣitva*). Though he is careful to articulate that there is a balance between the Lord’s qualities of independence and compassion (*kṛpā*), as he turns to the experiential reality of the individual, he emphasizes the gap between the Lord’s independence and the soul’s subservience. The Lord’s compassion may be a fundamental part of the ultimate truth of salvation, but in conventional terms, the individual who invariably feels the gulf between himself and the Lord is incapable of approaching Him unaided.

5.2 The Problem of Mediation

Ultimately, the suggestion of mediation is entirely inconsistent with the essential nature of the soul. That is, the soul’s relationship to the Lord is a matter of existence, as *śeṣa* and *śeṣī* they are in an inseparable (*aprthaksiddhi*) relationship to one another. The sentient being (*cetana*), however, is bound by *karma* such that the realization of this fundamental relationship is continually obstructed from his view. In one of Piḷḷai Lokācārya’s more peculiar statements, he

³⁰⁸ Ibid., 386.

applies the notion of dependence upon *karma* to the Lord as well.³⁰⁹ He does not, of course, mean that the Lord is subject to *karma*; rather that He, by His own free will, is duty bound to see *karmic* justice fulfilled. As we have seen, however, if the Lord is only attentive to the punishments and rewards required of the soul's *karmic* record, no one would ever be saved. Such a situation runs entirely counter to the Lord's equally important quality of compassion. Looking to maintain the integrity of both his compassionate nature and his role as the Lord of *karma*, the Śrīvaiṣṇava *ācāryas* early on posited the Goddess Śrī, who is ever at his side, as the embodiment of His compassion.

The seemingly unbridgeable gap between the Lord's singular autonomy and the soul's utter helplessness emerged as an important theme in the works of Rāmānuja's immediate disciples, especially Piḷḷāṇ and Bhaṭṭar. In these early works we find that Śrī is posited as the first point of refuge in approaching the Lord. The lineage of teachers (*guruparamparā*), though not yet imbued with the Lord's salvific power, is viewed by these early *ācāryas* with reverence for the transformation or purification that is affected in the suppliant by way of the *ācārya*'s transmission of the knowledge necessary to approach the Lord.

Śrī is first identified as the *puruṣakāra* in Piḷḷāṇ's commentary, called the *Ārāyiram*, on verse 6.10.10 of Nammālvār's *Tiruvāymoḷi*. In the works of Bhaṭṭar her roles as the Mother of All and Consort of the Lord (these being identified with her qualities of compassion and eternal union with the Lord) solidify her place as the ideal mediator. Like the compassionate mother, she forgives or simply ignores the faults of her children and hides them from their father; and because she is ever at the Lord's side, she can be trusted to intervene on behalf of the suppliant

³⁰⁹ Ibid., 155.

at any time, in any place. Though Śrī's role as *puruṣakāra* is established in these early works, her precise ontological status remains ambiguous. That is, her depiction suggests both her equality with the Lord, that is, as *śeṣī*, and her dependence upon Him, that is, as *śeṣa*. In the thirteenth to fifteenth century, the task of resolving this problematic began in earnest. The resultant definitions coming out of the *ācāryas*' speculations on her nature as the *puruṣakāra* would eventually lead to two distinct interpretations of her ontological status.³¹⁰

One such interpretative endeavour can be found in Vaṭakkuttiruvītipillai's *Ītu Muppattārāyirappaṭi*. Here we find that Śrī is overwhelmingly identified with Sītā as she is depicted in the *Rāmāyaṇa*. As we saw in chapter three, his depiction of the Goddess consolidates in the figure of Sītā a view of her mediatorship that merges the divine and human levels of experience. Although Piḷlai Lokācārya does not deal at length with the Goddesses's role in salvation in the *Śrīvacana Bhūṣaṇam*, he explicitly identifies the *puruṣakāra* with Sītā. He further makes clear that her mediation must be understood to be of a passive nature. That is, rather than actively engaging either the Lord or the soul in an effort to lead them to each other, it is incumbent upon them to take the active role and seek her out for the counsel that will rectify their troublesome reliance on karma.

Her passive position, however, leaves the dependent soul in the position of having to actively engage in the process of salvation. Her mediation alone would be ideal for one who is both qualified and willing to risk the problems associated with asserting the conventional agency that is accessible to the soul. Piḷlai Lokācārya, however, given his views on the need for utter

³¹⁰ The Teṅkalai position, and the one that seems closest to Piḷlai Lokācārya's views in the *Śrīvacana Bhūṣaṇam*, is that the Goddess is ultimately subordinate to the Lord (i.e. *śeṣa*). The Vaṭakalai position is that, because she is eternally inseparable from the Lord, she is to be understood as working in unison with him (i.e., *śeṣī*).

dependence on the part of the individual seeking salvation, proposes that the *ācārya*, who is actively empowered with the agency of the Lord, is the soul's true refuge.

He is certainly not the first of the Śrīvaiṣṇava *ācāryas* to look to the lineage of teachers (*guruparamparā*) as intermediaries in the relationship of the soul to the Lord. As we saw in chapter three, in the literature of the Indian sub-continent there is a long history of viewing one's *guru* or *ācārya* as a vital link to the divine. The pronounced reverence shown to the tradition's *ācāryas* in the form of hymns expressing devotion to one or many of the *ācāryas* and the *taṇiyaṅs* (single stanzas regarding the preceptor) that precede most of their works is a distinctive characteristic of the Śrīvaiṣṇava tradition.³¹¹

The earliest iteration of a preceptor's importance to salvation is found in Maturakavi's *Kaṇṇi nuṇciṛut tampu*. Here we find that Nammālvār is viewed by Maturakavi as if he were the Lord himself. In the doctrinal works of the post-Rāmānuja *ācāryas*, however, clear suggestions of the *ācārya*'s divine character are largely absent until the thirteenth century. Rather, the emphasis in these early works is on the *ācārya*'s ability to impart the information and training necessary to attain the Lord. In Periyavāccāṇ Pillai's *Māṇikkamālai*, though still tending to see the *ācārya*'s teaching function as primary, articulates a view of this function that ties him closely to the mediation of Śrī. That is to say, he proposes a division of labour between the divine and human realms. Śrī's mediation rectifies the Lord's relationship to the soul, while the *ācārya* rectifies the soul's relationship to the Lord. In this way Periyavāccāṇ Pillai reifies the *ācārya*'s unique status and absolutely essential role in the salvific process.

³¹¹ Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 12.

5.3 The *ācārya* as the Lord

In Piḷḷai Lokācārya's view of the *ācārya* we find the convergence of these earlier views of both Śrī and the lineage of teachers as an answer to the problem of human agency in salvation. Unlike Periyavāccāṇ Piḷḷai, who explains the double mediation of Śrī and the *ācārya* by appealing to their relative ontological statuses, Piḷḷai Lokācārya explains their roles in salvation with reference to the agency they wield. Śrī's passive nature means for him that, though her mediation is important to correcting the relationship between the soul and the Lord, she cannot reach out to the soul. This, then, implies that the act of engagement is up to the one seeking her aid. And as we saw in chapter two, the fact that there is even a modicum of agency required on the part of the soul may result in the fear and pride that will obstruct his self-realization. Thus, Piḷḷai Lokācārya looks to the already well-established understanding of the *ācārya* as a mediator of divine-human relations.

In chapter four of this dissertation I have enumerated some of the ways in which Piḷḷai Lokācārya links the *ācārya* to the active agency of the Lord. The framing of the text as a treatise on *puruṣakāra* and *upāya* highlights the *ācārya*'s reproduction of these roles in his relationship with his disciple. By analyzing the definitions of these terms as they are found in the *Śrīvacana Bhūṣaṇam*, I have called attention to the multiple points of convergence in his understanding of the duties of these three agents of salvation. The *ācārya* appears to function in all three of these roles for his disciple. That is, he is the mediator of the divine-human relationship through his service to both the Lord and the soul, he is both the means (*upāya*) and the goal (*upeya*) of the disciple's service, and he teaches the *Tirumantra*, as the Lord Himself did, that releases one from the cycle of existence.

In terms of the *ācārya*'s active role in salvation, my discussion of *puruṣakāra* has revealed an important characteristic of the *ācārya*. As I have already discussed at length, the

Goddess's area of activity is extremely circumscribed. That is, her "doership" (*kartṛ*) occurs only in a passive manner. This can be juxtaposed with the *ācārya*'s active participation in service of both the Lord and the soul. It would seem that the *ācārya*, unlike Śrī, can actively engage a disciple in order to affect his salvation. This suggests to me that the *ācārya* is imbued with a limited, but active agency that draws upon the will of the Lord.

The limited agency of the *ācārya* in the slavific process is further strengthened in Piḷlai Lokācārya's discourse by appealing to the *ācārya*'s relational equivalence with the Lord. That is, through a number of metaphors, juxtapositionings, and parallel constructions, he shows rather than states that the *ācārya* is to his disciple what the Lord is to the soul. Some of the strongest indications of the *ācārya*'s divinity are linked to the structural similarity between *prapatti* and *ācāryābhimāna*. For example, Piḷlai Lokācārya's understanding of both as non-*upāyas* suggests that the *ācārya*'s will, like the Lord's in *prapatti*, is the only cause of the disciple's acceptance. That is to say, just as the soul's act of surrender is not the cause of the Lord's protection, so too the disciple's assent to a relationship with an *ācārya* is not the cause of his affection. The parallel function of the *ācārya* in this capacity further implies that he possesses a degree of agency in the salvific process.

The distinctions between the Lord and the *ācārya* in terms of their roles in salvation, however, are also important. The Lord, as we have seen, is duty-bound to uphold the laws of *karma*; the *ācārya* has no such responsibility. The Lord is autonomous (*svātantrya*); the *ācārya* is dependent (*pāratantrya*) but capable of active participation in his disciple's salvation. As I have already discussed, Piḷlai Lokācārya's definition of the soul as *pāratantrya* and *śeṣatva* links the question of agency to the ontological status of the soul. Thus we are left with the difficult question of the *ācārya*'s ontological status in light of his active engagement in the salvific

process. As we saw in chapter four, there are a few particularly evocative indications that Piḷḷai Lokācārya views the *ācārya* as an *avatāra* of the Lord. His use of the terms “*pūrtti*” and “*pūrṇa*” to describe the essential nature of the *ācārya*, his extension of the water metaphor he uses to describe the *pañcarātra* enumeration of the Lord’s emanations to include the *ācārya*, and his likening of embracing the *ācārya* to “grasping the goal beginning with the foot,”³¹² certainly suggest that he views the *ācārya* as either a *pūrṇa* or *aṁśa avatāra*. However, the fact that he does not discuss the sanctity of the *ācārya*’s body is a troublesome omission if he does in fact see the *ācārya* as an *avatāra*. Furthermore, his description of the appropriate relationship of the *ācārya* to his own *ācārya* as one of dependence (*pāratantrya*) emphasizes his ontologically subservient (*śeṣa*) status.

5.4 Conclusion

The double aspect of the *ācārya*’s depiction in the *Śrīvacana Bhūṣaṇam* is an important element of Piḷḷai Lokācārya’s soteriological project. As he works through the tensions present in the thought of his predecessors, the status of the *ācārya* is the only issue to be left unresolved. The soul’s qualities of *jñānṛtva*, *kartṛtva*, and *bhokṛtva* are subordinated to the soul’s true nature as *śeṣatva* and *pāratantrya*. The apparent conflict of the Lord’s characteristics of *svātantrya* and *kṛpā* are dealt with by appealing to the individual’s experience of the Lord as primarily *svātantrya*. And, in his treatment of the paradox of two mediators, we see that the Goddess’s power to participate in the salvific process is severely curtailed, effectively assigning her to the status of a *śeṣa*. His discussion of the *ācārya*, however, emphasizes his similarity with the Lord while maintaining his dependent status. It seems to me that he is working to problematize the prior understanding of the *ācārya*’s role as no more than a teacher with reference to the lived

³¹² See chapter four.

reality of the devotee. The ācārya is the point of contact, the guide, the teacher, the Lord to whom one may speak, and the agent of one's salvation. In practical terms, his view of the *ācārya* clearly implies that he is to be worshipped as one would the Lord himself. But more than this, it implies that salvation is real, that it is attainable, and that the disciple has already been embraced by the Lord.

Part II

Introduction to Edition

A Brief Note on Maṇipravāḷa Literature

The *Śrīvacana Bhūṣaṇam*, like all of Piḷḷai Lokācārya's works, was composed in the so-called 'maṇipravāḷa-style'. The first use of the compound term "maṇipravāḷa" (lit. "gem and coral") in Indian literature appears in the ninth century in Jinasena's *Jayadhavala*, a Sanskrit commentary on the Jain work *Sadkhaṇḍāgama*, in reference to the mixing of Sanskrit and Prakrit. In the eleventh century Abhinavagupta compares Bharata's claim that *nāṭya* can be staged in a mixture of Sanskrit and a local language to the Maṇipravāḷa style prevalent in the South in his commentary to the *Nāṭya Śāstra*.¹ And, our first reference to Maṇipravāḷa in a Tamil language text is in the eleventh century grammatical treatise, the *Vīracōḷiyam*. This is also the first time that we find something resembling a definition of Maṇipravāḷa.

The 180th verse of the *Vīracōḷiyam* states that interspersing "northern letters" (*vaṭa eḷuttu*) is called "mixture" (*viraviyal*) and interspersing "words of divine speech" (*nal teyva collin*) is called "rubies and coral" (*maṇipravāḷa*).² It is important to note here that the *viraviyal* and *maṇipravāḷa* to which the *Vīracōḷiyam* refers is in reference to poetic forms: "in the same verse (180) that defines each term, the author adds that there is no need to employ initial rhyme (*etukai*) when composing in either style (*etukai naṭai ētum illā*)."³

¹ Kamil Zvelebil. *Tamil Literature*, Handbuch der Orientalistik, Zweite Abteilung: Indien, vol.2, no.1. Ed. Jan Gonda (Leiden: E.J. Brill, 1975) 163; K.K.A. Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 167.

² *iṭaiyē vaṭa eḷuttu eytil viraviyal... / ... maṇippiravāḷam nal teyvac collin*. Cited in Anne Monius, *Imagining a Place for Buddhism* (Oxford: Oxford University Press, 2001), 211.

³ Monius, *Imagining a Place for Buddhism*, 119.

The earliest example of a work composed in Tamil Maṇipravāḷa⁴ is the ninth century *Pārataveṇṇpā* of Peruntēvaṇār. “In this Vaiṣṇavite work, the poetry was in classical Tamil (=centamiḷ) while the prose sections were in *maṇipravāḷa* or a heavily sanskritized Tamil.”⁵ And, later, around the fourteenth century, we have several Jain works authored in a *maṇipravāḷa* style: *Śrīpurāṇam*, *Jayakumāraṅkatai*, *Ottāyaṇamāhārajaṅkatai*, *Pārikṣeṇakumāraṅkatai* and *Satyaghoṣaṅkatai* among others.⁶ Though I cannot comment on these texts myself, based on the work of Nāṇacuntaram as cited by Srilata Raman, it appears that the Maṇipravāḷa employed by the Śrīvaiṣṇava ācāryas “is a distinct dialect peculiar to the Śrīvaiṣṇava community, which stands apart both from the *maṇipravāḷa* of earlier works such as the *Pārataveṇṇpā* and of later works such as the *Śrīpurāṇam*.”⁷

The majority of the textual remains explicitly identified as being composed in Maṇipravāḷa are the prose works of the twelfth to fifteenth century Śrīvaiṣṇava ācāryas. The literature as a whole is representative of the concerted effort of these ācāryas to synthesize the three streams of authoritative scripture referred to in the introduction, that is, the Sanskrit Vedas by way of Rāmānuja’s doctrinal works (*Śrī Bhāṣya*, *Gītā Bhāṣya*, etc.), the āḷvārs’ devotional hymns (*Divya Prabandham*), and the Pañcarātra Āgamas. This corpus of literature can be roughly divided into two categories: 1) the *vyākhyānas*, or commentaries on the *Divya Prabandham*, and 2) the *sampradāyagranthas*, or traditional works, that include the hagiographies of the lineage of āḷvārs and ācāryas (*paramparai*), the *rahasyagranthas*, and other independent works (Aḷakiyamaṇvāḷapperumālnāyaṇār’s *Ācārya Hṛdayam*, for example). The transmission of these

⁴ For an outline of the development of Maṇipravāḷa literature in Malayāḷam, Kannada, and Telugu, see Venkatachārī, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 167-171.

⁵ Raman, *Self-surrender (prapatti) to God in Śrīvaiṣṇavism*, 63.

⁶ Ibid.

⁷ Nāṇacuntaram, *Vaiṣṇava Uraivaḷam* (Madras: Tāyammai Patippakam, 1989), cited in Ibid., 63-64.

texts was both oral, in the ‘way of individual instruction’ (*ōrāṇ-vaḷi*),⁸ and textual, in the form of palm-leaf manuscripts.

Pillai Lokācārya’s Maṇipravāḷa

Lexicon

Of 4965 total lexical items, 2329 are of Sanskrit derivation and 2636 are from Tamil.

Thus, of the total lexemes represented, 53% are Tamil.

Of the total Tamil lexemes there are 88 adjectives (3%), 135 adverbs (5%), 82 conjuncts (3%), 679 nouns (26%), 151 particles (6%), 357 pronouns (14%), and 1141 verbs (43%).

Of the total Sanskrit words there are 341 adjectives (15%), 8 indeclinables (less than 1%), 1827 nouns (79%), 13 particles (less than 1%), 35 pronouns (1.5%), and 105 verbs (4.5%).⁹

Which then breaks down as follows:

Major Category Items (nouns and adjectives)-

Nouns: of 2506 nouns, 27% derive from Tamil, 73% from Sanskrit

Adjectives: of 429 adjectives, 21% derive from Tamil, 79% from Sanskrit

Minor Category Items (grammatically bound lexemes)-

Verbs: of 1246 verbs, 92% derive from Tamil, 8% from Sanskrit

Pronouns: of 392 pronouns, 91% derive from Tamil, 9% from Sanskrit

⁸ Vasudha Narayanan, “Oral and Written Commentary on the Tīruvāymōḷi,” in *Texts in Context* (Albany: State University of New York Press, 1992, 85-108), 91.

⁹ Note that I have included as Tamil any item consistently written in Tamil in the manuscripts even though of certain Sanskrit derivation, as I suspect these items were understood as Tamil words (i.e., borrowed into Tamil in some previous period). Of which there are 41, all nouns.

Particles and indeclinables: of 172 particles, 88% derive from Tamil, 12% from Sanskrit

Adverbs: of 135 adverbs, 100% derive from Tamil

Conjuncts: of 82 conjuncts, 100% derive from Tamil

There is a clear division of linguistic labour here. There is a marked preference in the case of nouns and adjectives for Sanskrit lexical items. Tamil lexical items, on the other hand, are dominant in the verb, pronoun, adverb and particle categories. Assuming then, that Tamil verbs can be construed as grammatically-bound (and I do), then we can identify the superstratum language, the one that provides the majority of the phonetic representations for the ‘Major Category,’ as Sanskrit. And the ‘substratum’ language, the one that provides the phonetic representation and syntactic structure for the majority of the ‘Minor Category’ items, must be identified as Tamil.

When we remove redundancy (multiple entries of a single item), we find that there is greater variation in the Sanskrit lexical items used by Piḷḷai Lokācārya than there is in the Tamil: Of 1391 distinct lexical items 610 are Tamil (44%) and 781 are Sanskrit (56%).

Phonology

Sanskrit words have, for the most part, been unaffected by Tamil phonology. This is evidenced most clearly in the palm-leaf manuscripts of the text. The text has been recorded in a mixture of Tamil and Grantha scripts, coinciding with the Tamil and Sanskrit elements, respectively. Modern, printed, versions have elided this distinction, recording Sanskrit words in Tamil script according to Tamil phonological rules. I think that this treatment of the text in the printed editions has helped to distort the perception of this language and its intended audience in contemporary scholarship.

There are, however, a few changes that bear observation: Sanskrit vocalic ‘r’ has been inconsistently reanalyzed as its semi-vowel counterpart ‘r’ in the manuscripts¹⁰ and ‘ru’ in printed editions; word-final long-a ‘ā’ has been changed to ‘ai’ in both the manuscripts and printed editions; and, again in both, compound nouns and prefixed-verb roots derived from the Sanskrit lexicon usually follow Sanskrit sandhi (sound-change) rules internally. But, for the most part, external sound changes occur according to Tamil phonetic rules.

Morphology

Nominal inflection. The vast majority of nominal forms are inflected for case, number and gender/rationality with Tamil endings.

Inventory of case suffixes:

Category	sg.-rat.	pl.-rat.	sg.-non-rat.	pl.-non-rat.
Nominative	-Ø	-(āṛ)kaḷ	-Ø	-kaḷ
Accusative	-Ø/-ai	-kaḷai	-Ø/-ai	-kaḷai/-aiyum
Instrumental	-āl	-kaḷāl	-āl	-kaḷāl/-āl(um)
Dative	-(u)kku	-kaḷukku	-ukku	-kaḷukku/-ukkum
Genetive	-Ø/-uṭaiya	-Ø/-kaḷ	-Ø	-Ø/-kaḷ/-kaḷiṇ
Locative	-il	-kaḷil/-āril	-il	-il/-kaḷil
	-pakkal	-pakkal	-pakkal	-pakkal

¹⁰ The distinction between the vocalic and semi-vowel characters in Grantha is minimal, making it at times difficult to determine which was intended in the manuscripts. Furthermore, the manuscripts are inconsistent in their usage of one or the other forms, that is, at times we clearly see, for example, *kr̥tya* (கருத்ய) and at others *kr̥tya* (கருத்ய). In my edition I have, for the most part (that is, unless it is abundantly clear that the semi-vowel was intended), restored the vocalic reading of the ‘r.’

I won't go into a comparison with Sanskrit here, suffice it to say that there is absolutely no overlap with Sanskrit nominal case endings. There are, however, three exceptional cases: *pitāvukku*, which should be analyzed as *pitā* (Skt. m.nom.sg.) + *ukku* (Ta. dat.) and *pitāvai*, *pitā* (Skt. m.nom.sg.) + (v)ai (Ta.acc.); *ātmāvukku*, *ātmā* (Skt.m.nom.sg.) + (v)ukku (Ta.dat), with one occurrence each. These three appear in these forms in all of the manuscripts from the collection of the École Française d'Extrême-Orient in Pondicherry, India. These are likely words that had some time before been borrowed wholesale into Tamil along with their Sanskrit inflections, but it's important to note here that all of these examples are written in the manuscripts using the Grantha script and are also used in other places in the expected stem forms- *pitṛkku* (Skt.stem+Ta.dat.), *ātmavukku* (Skt.stem+Ta.dat.).

Verbal inflection. Verbs are, without exception, inflected according to the Tamil verbal system. Where Sanskrit verbs are used the Sanskrit form of the present stem or the bare root, marked with a final short 'i' is used as the base for tense and aspect markers. For example, the Sanskrit root $\sqrt{\text{bhram}}$ (4P) becomes *bhrami* > *bhramittu* (adverbial participle); $\text{anu}\sqrt{\text{vṛt}}$ (1A) becomes *anuvarti* > *anuvarttikai* (verbal noun)¹¹; $\sqrt{\text{niras}}$ (4P) becomes *nirasi* > *nirasikka* (inf.); $\text{apa}\sqrt{\text{īkṣ}}$ (1Ā) becomes *apekṣi* > *apekṣittāṇ* (past, 3rd.masc.sg.).

Though what I have provided here is very much a cursory assessment, I can say with confidence that Maṇipravāḷa, as Piḷḷai Lokācārya uses it, can be classified as a Contact Language that shares certain characteristics typical of Mixed or Intertwined Languages. According to Clarie Lefebvre, Mixed Languages show the following characteristics:

¹¹ Instead of the expected **anuvartti*. It appears that the present stem form is only used when the root is of the 1st class. In all other cases the 'i' is appended to the bare root. For example, $\text{an}+\sqrt{\text{ādhṛ}}$ (1P) > *anādhari* > *anādharikkiravarkaḷai*; but $\sqrt{\text{bhram}}$ (4P) > *bhram(i)* instead of *bhramya(+i)*.

- 1) They emerge in situations involving only two languages, a substratum and a superstratum, or lexifier, language.
- 2) They emerge in communities with a large bi-lingual population and thus do not involve second language acquisition.
- 3) They constitute intra-group communication motivated by a will for in-group identity *vis-à-vis* a neighbouring linguistic group.
- 4) They derive their grammatical properties from one language but the phonological representations of lexical entries are derived from both languages: the substratum language is the source for the underlying structures of the language, like morphology and syntax, but it can also be the source for the phonological representation of any grammatically-bound lexical elements; the lexifier language, on the other hand, contributes most, if not all, the major or *open* category items, nouns and adjectives, for example.¹²

The Maṇipravāḷa used by Piḷḷai Lokācārya (1) involves only Sanskrit and Tamil,¹³ (2) emerged in a community of *ācāryas*, all of whom were Brahmins, who would have been native speakers of Tamil and trained extensively in Sanskrit, (3) serves, I think, to distinguish this group of Brahmins from the larger Brahmin community *and* from the non-Brahmins (non-Sanskrit-speaking) within the Śrīvaiṣṇava community, and (4) Tamil can be clearly identified as its substratum language and Sanskrit as the target, lexifier, or superstratum language.

The generally accepted observation regarding the social function of a Mixed or Intertwined Language, that it is used for group internal communication, suggests that it should be

¹² Claire Lefebvre, *Creole Genesis and the acquisition of grammar: The case of Haitian creole* (Cambridge: Cambridge University Press, 1998), p. 28.

¹³ Of course, there are Prakrit elements (i.e. *pakkal*), but I suspect these had been borrowed into the Tamil language at a much earlier date.

understood as a marker of distinct identity. In this regard it is important to emphasize that because Maṇipravāḷa does not appear to have been used as a mode of daily communication, and thus access to it was limited, and because of the pervasiveness of Sanskrit lexical items, the likelihood of non-Brahmin Śrīvaiṣṇavas understanding even an oral discourse in Maṇipravāḷa is extremely unlikely. Thus, it seems to me that Maṇipravāḷa was used in the Śrīvaiṣṇava community exclusively for the purpose of transmitting knowledge, i.e. from *ācārya* to disciple (*śiṣya*) and from *ācārya* to *ācārya*. That is to say, this was very much an artificial language, used with specific purpose and in very particular contexts. Nevertheless, I think that the *ācāryas*' choice to compose many of their doctrinal and commentarial works in this situational idiom is an indication of the importance of this language to their attempt to define a distinct identity within a multilingual and religiously diverse environment.

Thus, I think that the manner in which Piḷḷai Lokācārya uses Maṇipravāḷa should be more appropriately described as a situational *language* rather than as a “highly Sanskritized form of late medieval Tamil.”¹⁴ The particular way in which he employs the two languages (i.e., Sanskrit and Tamil) with which he is dealing is not *ad hoc*, it is not a simple case of code-switching, nor can it be called a standard case of borrowing. Nor, I think, can we brush aside the complexities involved in the choice to use this language by referring to it as a case of Sanskritization. He did, after all, along with all the *ācāryas* who were writing commentaries and *rahasyagranthas* have access to and the ability to write in both Sanskrit and Tamil. So, why Maṇipravāḷa? If he wanted to speak only to Brahmins, why not write exclusively in Sanskrit? If he wanted to speak to the entire community of Śrīvaiṣṇavas, including women and *śūdras*, why not write exclusively in Tamil? As Raman has pointed out, “there was always the possibility of recourse to an already existent extensive Tamil philosophical vocabulary for Sanskrit terms if they had chosen to avail

¹⁴ Mumme, introduction to *The Mumukṣuppaṭi of Piḷḷai Lokācārya*, 1.

of it.”¹⁵ I think in order to answer these questions, we need to understand the Śrīvaiṣṇava *ācāryas*’ use of Maṇipravāḷa as a choice, and by doing that we can begin to interrogate what that choice meant and, perhaps, why such a choice was made. That said, these observations are still quite preliminary. A good deal more analysis needs to be done on the corpus of literature composed by the *ācāryas* before anything can really be said about Maṇipravāḷa as a linguistic choice. First, and foremost, there needs to be a rigorous study of the etymology, morphology and syntax of the forms found in the works of all the *acaryas*. Once such a data set is made available it will be possible to comment on the specific characteristics of the language and to assess my Mixed Language hypothesis. Such a study may also allow us, through a diachronic study of the language alongside the development of Tamil in the same period, to more accurately date the *ācāryas*.

In addition, one would be remiss to disregard the importance of the history of Sanskrit and Tamil interaction in the centuries leading up to the genesis of Maṇipravāḷa. Areas of particular importance in this regard are the non-theoretical, poetic works of the *Caṅkam* corpus and Tamil epics, the grammatical treatises (eg.g *Tolkāppiyam*, *Naṇṇūl*, *Vīracōḷiyam*, etc.), and the numerous bi-lingual inscriptions on both copper-plates and temple walls. Great strides in this regard have and are being made by a number of scholars.¹⁶

I have begun here by focusing on a single representative from the corpus of Maṇipravāḷa literature available to us. The choice to limit my study to Piḷḷai Lokācārya’s *Śrīvacana Bhūṣaṇam* has in large part been in order to ensure as detailed an analysis of the linguistic paradigm presented as is possible. It is my hope that one day it will be possible to make a

¹⁵ Raman, *Self-surrender (prapatti) to God in Śrīvaiṣṇavism*, 63.

¹⁶ See, for example, Eva Wilden, “Depictions of Language and Languages in Early Tamil Literature,” Jean-Luc Chevillard, “*Urappium eṭuttum kaṇaittum*: Contrastive Phonetics or how to describe one language with the help of another one,” and *Bilingual Discourse and Cross-cultural Fertilisation: Sanskrit and Tamil in Medieval Indian*, edited by W. Cox and V. Vergiani.

comparison with his other works and the works of the other *ācāryas*. A diachronic analysis of this kind is the only way to really present any definitive answers on the nature of this language. For now, however, I hope my small contribution will serve as a springboard for thinking through some of the challenges presented by the phenomenon of the Maṇipravāḷa literature of the Śrīvaiṣṇava *ācāryas*.

Materials and Apparatus

As I have already noted in chapter one, this edition is based on my collation of the three palm-leaf manuscripts of the *Śrīvacana Bhūṣaṇam* root text held by the École Française d'Extrême-Orient (EFEO) in Pondicherry, India.

E1 palm-leaf manuscript from the EFEO [EO 408a] – 21 folios, 8 lines per page, good condition. The text is complete. It begins on folio 1a, line 1 (*vedārttham aruvitiyiṭubatu smṛtītiḥāsapurāṇaṅkaḷāle | smṛtiyāle pūrvabhāgattilarthamaritiyiṭakkaṭavatu*), ends on folio 21b, line 4 (*itu prathamam svarūpattai pallavitamākkum | pinpu puṣpitamākkum | anantaram phalaparyantamākkum |*). Traditional script without *puḷḷis*, without distinction between *e/ē*, *o/ō*, *ā/ra*, and old characters for *r*. This is the only one of the manuscripts for which the date of production is given; it is dated to 1819. I have used this manuscript as the base text for my edition. Unless otherwise indicated, the text of my edition reflects the text as attested in EO-408.

E2 palm-leaf manuscript from the EFEO [EO 947] – 106 folios, 5 lines per page, quite a bit of damage to the margins from worms but in fair condition and mostly readable. The text is complete. It begins on folio 56a, line 3 (*vedārtham arutiyaṭuvatu smṛti itihāsa purāṇaṅkaḷāle | smṛtyāle pūrvabhāgattil arttham arutiyaṭakkaṭavatu |*), ends on folio 160a, line 2 (*itu prathamam svarūpattaipallaviṁ mṁkum – piṇampu puṣpitaṁākkum – anantaram phala paryantaṁākkum ||*).

Traditional script without *pullis*, without distinction between *e/ē*, *o/ō*, *ā/ra*, and old characters for *r*.

E3 palm-leaf manuscript from the EFEO [EO 1008] – 18 folios, 11 lines per page, good condition. The text is complete. It begins on folio 1b, line 3 (*vedārttham arutiyaḥvatu smṛti itihāsa puraṇaṅkaḷāle | smṛtiyāle pūrvabhāgattil artham arutiyaḥkkaṭavatu |*), ends on folio 18b, line 6 (*itu prathamam svarūpattai pallavitamākkum | pinpu puṣpitamākkum | anantaram phala paryantamākkum |*). Traditional script without *pullis*, without distinction between *e/ē*, *o/ō*, *ā/ra*, and old characters for *r*.

I have, additionally, collated four printed editions. Although I have included in footnotes any major variations attested in these editions, they are solely for the purpose of comparison and have had little bearing on my editing choices.

RJ Rangaswami, J. (Ed. & Eng. Trans.) *Śrīvacanabhūṣaṇam of Piḷḷailokācārya: Translation and Commentary of Maṇavāḷamāmuni; Critical Evaluation of the Theo-Philosophy of the Post-Rāmānuja Śrīvaiṣṇavism*. Delhi: Sharada Publishing House, 2006.

NV Narasimhācāryasvmāi, Kōvinta and Varatācrāya Svāmi, Vēlukkuṭi (eds.). *Śrīvacanabhūṣaṇam of Piḷḷai Lokācārya with Maṇavāḷamāmuni's Vyākhyānam*. (first edition, Chennai: Ananda Mudra Yantralayam, 1908). Reprint- Trichy: Sri Sudarshana Trust, 2001; Tiruvarangam: Sri Vaiṣṇava Sri, 2001.

LR Lester, Robert C. (Ed. & Eng. Trans.) *Śrīvacana Bhūṣaṇa of Piḷḷai Lokācārya*. Madras: The Kuppuswamy Sastri Research Institute, 1979.

PN Purushothama Naidu, B.R. (ed.). *Śrīvacana Bhūṣaṇam of Piḷḷai Lokācārya with Maṇavāḷamāmuni's Vyākhyānam*. Cudaloore: T.K. Narayanasami Naidu, 1970.

I have chosen a positive apparatus, that is, where variants are attested, I have included in bullet points, first, the form I have included in the main body of my text (from EO-408 (E1), unless otherwise indicated), followed by the variant(s) attested in EO-947 (E2) and/or EO-1008 (E3). In the interest of identifying true variants, I have corrected any obvious spelling errors and illegible forms in EO-408 (E1) with reference to EO-947 (E2) and EO-1008 (E3). I have not included here any variants that can be explained by external sandhi rules relating to the assimilation of nasals. That is, I have retained word-final nasals as they appear in EO-408 (E1) without reference to the attestations of EO-947 (E2) and EO-1008 (E3). Nor have I changed the manuscript's use of a short 'e' to the more familiar long 'ē'. All other sandhi variants, however, are given in bullet points. Wherever necessary, I have also used ‡ to represent an illegible character.

Śrīvacana Bhūṣaṇam: a new edition and translation with variants

Sūtra 1

வெஊகூழ் அறுதியிடுவது ஸ்மீதீஹாஸபுராணங்களாலெ ।

vedārttham arūtiyiṭuvatu smṛtītiḥāsapurāṇaṅkalāle |

The meaning of the Veda will be determined by *smṛti*, *itiḥāsa* and *purāṇa*.

Sūtra 2

ஸ்மீதியாலெ டெஊவஹாமத்தில சுகூழ் அறுதியிடக்கடவது ।

மற்றையிரண்டாலும் உதூஹாமத்தில் சுகூழ் அறுதியிடக்கடவது ।

smṛtiyāle pūrvabhāgattil arttham arūtiyiṭakkaṭavatu |

marraiyaṇṭālum uttarabhāgattil arttham arūtiyiṭakkaṭavatu |

The meaning in the previous section [of the Veda] is to be determined by *smṛti*. The meaning in the latter section is to be determined by the other two [*itiḥāsa* and *purāṇa*].

Sūtra 3

இவையிரண்டிலும் வைத்துக்கொண்டு ஐதிஹாஸப் ப்ரபலம் ।

ivaiaṇṭilum vaittukkoṇṭu itiḥāsam prabalam |

From among these two, *itiḥāsa* is stronger.

Sūtra 4

அத்தாலெயது முறபட்டது ।

attāley atu muṇapaṭṭatu |

Therefore, it came before [the *purāṇas*].

Sūtra 5

ஐதிஹாஸ ஸ்ரேஷ்டமான ஸ்ரீராஜாயணத்தால சிறையிருந்தவள் எற்றஞ் சொல்லுகிறது ।

itihāsa śreṣṭhamāṇa śrīrāmāyaṇattāl ciṛaiy iruntavaḥ erraṇ collukirutu |

The superiority of the Lady who was confined (Sītā) is expressed by the best of *itihāsa*, the *Śrīrāmāyaṇa*,.

Sūtra 6

ஊஹாரத்தால் உதூ பொனவன் எற்றஞ் சொல்லுகிறது ।

mahābhārattāl dūtu poṇavaṇ erraṇ collukirutu |

The superiority of the man who went as a messenger (Kṛṣṇa) is expressed by the *Mahābharata*.

Sūtra 7

இவையிரண்டாலும் ஸுருஷகார வெவ்வமும் உபாய வெவ்வமுஞ் சொல்லுத்தாயத்து ।

ivaṇ iraṇṭālum puruṣakāra vaibhavamum upāya vaibhavamun colluttāyattu |

The greatness of *puruṣakāra* and *upāya* is expressed by these two [*itihāsas*].

Sūtra 8

ஸுருஷகாரமாம் பொது கூடுபெயும் வாரதனும் சுநநூஹுகூமும் வெணும் ।

puruṣakāramām potu kṛpāyūm pāratantryamum ananyārhatvamum veṇum |

[The qualities of] compassion, dependence, and not being obliged to another are required for being the *puruṣakāra*.

Sūtra 9

பிராட்டி முற்படப்பிறிந்தது தன்னுடைய கூவெயை வெளியிடுகைக்காக ।
நடுவு பிரிந்தது பாரதனூத்தை வெளியிடுகைக்காக ।
கூவரைப் பிரிந்தது கூவநூலுக்கத்தை வெளியிடுகைக்காக ।

- 3 கூவரைப் பிரிந்தது கூவநூலுக்கத்தை வெளியிடுகைக்காக (ananantaram pirintatu anyārhatvattai veḷiṭukaikkāka) E1+E2; E3 gives this line enclosed in brackets at the beginning of the second line and repeats it as the third line.

pirāṭṭi murpaṭap pirintatu tanṇuṭaiya kṛpaiyai veḷiṭukaikkāka |
naṭuvu pirintatu pāraṇtryattai veḷiṭukaikkāka |
anantaram pirintatu anyārhatvattai veḷiṭukaikkāka |

The first separation of the Goddess revealed her compassion. The middle separation revealed her dependence. The final separation revealed her not being obliged to another.

Sūtra 10

ஸம்ஸேஷவிஸேஷங்கள் இரண்டிலும் ஸம்ஸேஷகாரகந் தொற்றும் ।

saṃśleṣaviśleṣaṅkaḥ iraṇṭilum puruṣakāratvan torrum |

In both union and separation *puruṣakāra*ness is manifested.

Sūtra 11

ஸம்ஸேஷ உஸெயில் ஸம்ஸாரனைத்திருத்தும் ।
விஸேஷ உஸெயில் வெதநனைத்திருத்தும் ।

saṃśleṣa daśaiyil īśvaraṇaittiruttum |
viśleṣa daśaiyil cetanaṇaittiruttum |

In the state of union there is rectification to Īśvara. In the state of separation there is rectification to the sentient being.

Sūtra 12

இருவரையுந் திருத்துவதும் உபதெஸத்தாலெ ।

iruvaraiyun tiruttuvatum upadeśattāle |

There is rectification to both by instruction.

Sūtra 13

உபதெஸத்தாலெயிருவருடைய கூடி வாரதஞ்முங் குலையும் ।

- இருவருடைய (iruvaruṭaiya) E1; இருவருடையவும் (iruvaruṭaiyavum) E2+E3
- வாரதஞ்முங் (pāratantryamuṅ) E1; வாரதஞ்முங் (pāratantryaṅ) E2+E3

upadeśattāley iruvaruṭaiya karma pāratantryamuṅ kulaiyum |

The dependence on *karma* of both will be destroyed by instruction.

Sūtra 14

உபதெஸத்தால் மீளாபொது ஷெதநனையருளாலெ திருத்தும் ।
ஈசுவரனையழகாலெ திருத்தும் ।

upadeśattāl mīlāpotu cetanaṇaiy aruḷāle tiruttum |

īśvaraṇaiy aḷakāle tiruttum |

When [they] are not returned by instruction, there is rectification by grace for the sentient being, and rectification by [the Goddess's] beauty for Īśvara.

Sūtra 15

அறியாதவகூங்கனையடையவறிவித்து சூழாயு கூகுத்தையும் ஸுருஷகார
கூகுத்தையும் உபாய கூகுத்தையுந் தானெயெறிட்டுக்கொள்ளுகையாலெ
ஊஹாரதத்தில் உபாய வெவ்வெஞ் சொல்லுத்தாயத்து ।

ariyātav arthaññālaiy aṭaiyavarivittu ācārya kṛtyattaiyum puruṣakāra kṛtyattaiyum upāya
kṛtyattaiyun tāṇey eṛiṭṭuk kollukaiyāle mahābhāratattil upāya vaibhavañ colluttāyattu |

By raising Himself to the duties of the *ācārya*, the *puruṣakāra*, and *upāya* to make thoroughly known the meanings of the unknown, the greatness of *upāya* is demonstrated in the *Mahābhārata*.

Sūtra 16

புரட்சிகாரத்துக்கும் உபாயத்துக்கும் வெவ்வேறானது. புரட்சியும் மூல
காரணமும் பார்த்து உபகூலியாதவளவன்றிக்கே கூலிகாரத்துக்களை தன்னையெ
தேய்ச்சாக்குகை.

puruṣakārattukkum upāyattukkum vaibhavam āvatu doṣattaiyum guṇa hāniyaiyum pārttu
upekṣiyātav aḷavanrikke amgīkārattukkavai taṇṇaiye paccai yākkukai |

That is to say, the greatness of *puruṣakāra* and *upāya* is disregarding fault and deficiency of quality without measure; making these the opening¹ for acceptance.

Sūtra 17

யிரண்டும் இரண்டுங் குலைய வெணும் என்றிருக்கில் இரண்டுக்கும் இரண்டும் உண்டாயத்துதாம் ।

yirantum irantun kulaiya venum enrirukkil irantukkum irantum untāyattutām |

If it is said that it is necessary that the two [*puruṣakāra* and *upāya*] destroy the two [fault and deficiency of character], the two [fault and deficiency of character] are for the two [*puruṣakāra* and *upāya*].

¹ The Tamil word here is *paccai*, literally meaning “green colour, rawness, freshness, tenderness, that which is fresh or not healed, etc.” I have translated it here as “opening” to reflect what I think is the general sense conveyed by the word here. That is, that fault and deficiency of character are like open wounds or vulnerabilities that 1) make it possible for the soul to acknowledge his need of assistance and 2) make it both possible and desirable for the Lord to assist the soul.

Sūtra 18

இரண்டுங் குலைந்ததென்றிருக்கில் இத்தலைக்கிரண்டும் உண்டாயத்துதாம் ।

iraṇṭuṇ kulaintateṇṇirukkil ittalaikkiraṇṭum uṇṭāyattutām |

If it is said that the two [fault and deficiency of character] are destroyed, the two are for this person.²

Sūtra 19

ராசுஷவிகள் டொஷஃ ட்ரவலிஃ ।

rākṣasikaḥ doṣam prasiddham |

The fault of the demonesses is well known.³

Sūtra 20

ஜிதெந்ரியரிற்றலையாய் சூவிகாமெஸரனாய் கெஸவஸூதாவென்று கூஷ்ணுக்கு யாரகனாய் இருக்கிறவஜுநனுக்கு டொஷஃ எதென்னில் ஸாஸுக்கள் பக்கல் ஸ்ஷஹமும் காராணமும் வயலீதியும் ।

- E2 continues with sūtra 21 without marking it off from sūtra 20; E3 continues with sūtra 21 and 22 without marking them off from sūtra 20 (any variants will be treated below)

jīṭendriyariṇṇalaiyāy āstikāgresaraṇāy keśavasyātmāveṇṇu kṛṣṇaṇukku dhārakaṇāy irukkiraṇṇav arjunaṇukku doṣam eteṇṇil bandhukkaḥ pakkal snehamum kāraṇyamum vadhahṭīyumu |

² That is to say, if one acknowledges that they are burdened with fault and deficiency of character and that they yet need to be destroyed, the Lord takes them and aids the soul. If, however, one believes himself to have destroyed them without the aid of the Lord, they become firmly attached to the soul (at least until such time as he realizes the error in his thinking and requests the aid of the Lord).

³ This is a reference to an incident narrated in the *Rāmāyaṇa* during which Sītā convinced Hanuman not to hurt the demonesses even though they had confined and harassed her in the Aśoka grove of Rāvaṇa's palace (*Rāmāyaṇa*, 6.101ff.). That is to say, she mediated on their behalf, thus sparing their lives.

If it is said, “what fault can there be to Arjuna, sustainer of Kṛṣṇa, leader among conquerors of the senses, leader of believers, and Keśava’s⁴ soul?” [They are] affection, compassion, and fear of killing [his] relatives.

Sūtra 21

[௭]உளவடி பரிஹவங் கண்டிருந்ததும் கூஷ்ணாஹிபிராயதூலெ ப்ரியாந ஜொஷ்ட |

- [௭]உளவடி (draupadi); உளவடி (draḷapadi) E1; ஜெளபதி (draupati) E2+E3
- கண்டிருந்ததும் (kaṇṭiruttum) E1; கண்டிருந்தது (kaṇṭiruntatu) E2+E3

draupadi paribhavaṁ kaṇṭiruntatum kṛṣṇābhiprāyattāle pradhāna doṣam |

[Arjuna’s] having seen the contempt for Draupadī is, according to Kṛṣṇa, [his] essential fault.⁵

Sūtra 22

பண்ணவர்களையும் நிரவரிக்க ப்ராபூமாய் இருக்க வைத்ததும் [௭]உளவடியுடைய ஜெமவஸிதத்துக்காக |

- 1 வைத்ததும் (vaittatum) E1; வைத்தது (vaittatu) E2+E3
- 1 [௭]உளவடி (draupadi); உளவடி (draḷapadi) E1; ஜெளபதி (draupati) E2+E3

paṇḍhavarkaḷaiyum nirasikka prāptamāy irukka vaittatum draupadiyuṭaiya
maṁgalasūtrattukkāka |

Although the Pāṇḍavas were destined to be destroyed, [they were] protected for the sake of Draupadī’s sacred thread.

⁴ Keśava is another name for the Lord.

⁵ The incident referred to here as “the contempt for Draupdī” is recorded in the *Mahābhārata* (2.61ff.). After Yudhiṣṭhira lost Draupadī in a game of dice, the Pāṇḍava brothers (including Arjuna) sat passively as Duḥśāsana pulled at her *sari* attempting to disrobe her. For a summary of the story and analysis of the themes in a specifically Tamil context, see Alf Hiltebeitel, “The Folklore of Draupadī: Saris and Hair,” in *Gender, Genre, and Power in South Asian Expressive Traditions*, eds. Arjun Appadurai, Frank J. Korom, and Margaret A. Mills, 395-427 (Philadelphia: University of Pennsylvania Press, 1991).

Sūtra 23

சுஜநனுக்கு உலித்யஸாரயுங்கள் பண்ணுத்தும் ப்ரவத்யூவபெஸம் பண்ணுத்தும் இவளுக்காக ।

arjunanukku dūtyasārathyāṅkaḥ paṇṇuttum prapattyupadeśam paṇṇuttum ivaḥukkāka |

Acting as charioteer and messenger to Arjuna and giving instruction on *prapatti* are for her sake.

Sūtra 24

ப்ரவத்யூக்கு ஷெஸ நியமமும் காம நியமமும் ப்ரகார நியமமும் சுயிகாரி நியமமும் வம நியமமும் இல்லை ।

prapattikku deśa niyamamum kāla niyamamum prakāra niyamamum adhikāri niyamamum phala niyamamum illai |

There is no restriction of place, time, manner, worthiness, or fruit for *prapatti*.

Sūtra 25

விஷய நியமமெயுள்ளாது ।

viśaya niyamamey ullātu |

There is only the restriction of object.

Sūtra 26

கூடத்துக்கு ஸுணு க்ஷெசுஷ வஸனாஹி காமுஷ ।
ஸாஸுஸூகங்கலான ததூக் ப்ரகாரங்கள் ।
செவணிபுகர் ஂன்றிவையெல்லாம் வுவுவஸுதங்களாய் இருக்கும் ।

karmattukku puṇya kṣetram vasantādi kālam |

śāstroktāṅkaḥāṇa tattat prakāraṅkaḥ |

traivarnīkar eṇṇivaiy ellām vyavasthitaṅkaḥāy irukkum |

For ritual action, a holy place, a time in spring, modes according to this and that *śāstra*, and people of the three varṇas, all these would have been established.

Sūtra 27

ஸ ஷஷ டேஸ: காத: என்சையாலெ இது தனக்கு டேஸ காத நியமம் இல்லை ।

sa eṣa deśaḥ kālaḥ eṅkaiyāle itu taṇakku deśa kāla niyamam illai |⁶

With the saying, “this is the time, this is the place,” there is no restriction of place or time for this [*prapatti*].

Sūtra 28

இவ்வகூடி ஊ ராஹத்தில் ப்ரயஜ வஹத்திலெ ஸுஸூஷடி ।

ivvarttham mantra ratnattil prathama padattile suspaṣṭam |

This meaning is evident in the first word in the *mantraratna*.⁷

Sūtra 29

ப்ரகார நியதியில்லையென்னும் இடம் எங்குங் காணலாம் ।

prakāra niyatiy illaiy eṇṇum iṭam eṅkuṅ kāṇalām |

In every place it may be seen that there is no restriction of manner.

Sūtra 30

[௭]உளபடி ஷாஸ்தெயாய் அன்றெ ப்ரபதி பண்ணுத்து ।

கஜநன் கீதர் நடுவெயிறெயிவ்வகூங் கெட்டது ।

⁶ *Rāmāyaṇa* 6.11.48: *sa eṣa deśaḥ kālaḥ*

⁷ *Mantraratna* refers to the *Dvaya Mantra*: *śrīman nārāyaṇacaraṇau, śaraṇam prapadye; śrīmate nārāyaṇāya namaḥ*. Piḷḷai Lokācārya discusses the first word, *śrīmat*, in the *Mumukṣuppaṭi*, sūtras 123 to 135 (Mumme, *The Mumukṣuppaṭi of Piḷḷai Lokācārya*, 114-119).

- 1 [௭]உளபடி (draupadi); உளபடி (draḷapadi) E1; உ௭ளபதி (draupati) E2+E3

draupadi snātaiyāy aṇṇe prapatti paṇṇuttu |
arjunaṇ nīcar naṭuveyiṇey ivvartthan keṭṭatu |

Draupadī was not in the state of being purified [when] performing *prapatti*. Arjuna [was] in the midst of vile persons [when] he heard the meaning of this [*prapatti*].

Sūtra 31

ஆகையால் ஸூஹுஸூகிகள் இரண்டுந் தெட வெண்டா ।
இருந்த படியெ கூடிகாரியாமித்தனை ।

ākaiyāl śuddhyaśuddhikaḷ iraṇṭun teṭa veṇṭā |
irunta paṭiye adhikāriyām ittaṇai |

Therefore, it is unnecessary to inquire into either purity or impurity. Whatever the state, as such, one is worthy.

Sūtra 32

இவ்விடத்திலெ வெல்வெட்டிப்பிள்ளைக்குப்பிள்ளையருளிச்செய்த வார்த்தையை
ஸூரிப்பது ।

- 1 இவ்விடத்திலெ (ivviṭattile) E2+E3; இவடத்திலெ (ivaṭattile) E1
- 1 வார்த்தையை (vārttaiyai) E1; வாற்றையை (vārṭtaiyai) E2+E3

ivviṭattile velveṭṭip piḷḷaikkup piḷḷai aruḷicceyta vārttaiyai smarippatu |

In this place the words spoken by Nampiḷḷai for Velveṭṭi Piḷḷai will be remembered.⁸

⁸ Nampiḷḷai was Vaṭaku Tiruvīti Piḷḷai's *ācārya*. The incident and “words spoken” as recorded by Lester (see below) may be recorded in one of the *saṃpradāya* hagiographies (likely the *Guruparamparā Prabhāvam* of 6000 verses). It is also conceivable, if the hagiographies are correct regarding the father-son relationship of Vaṭaku Tiruvīti Piḷḷai and Piḷḷai Lokācārya, that this was an incident related to Piḷḷai Lokācārya by Vaṭaku Tiruvīti Piḷḷai himself and preserved by Piḷḷai Lokācārya and his disciples. Lester

Sūtra 33

சுயிகாரி நியமம் இன்றிக்கெயொழிந்த படியென்னென்னில் |

adhikāri niyamam inṛikkey oḷinta paṭiy ennennil |

If it is said, “how is it done without the restriction of fitness?”

Sūtra 34

யஃஹுசாஹிகளும் [௭]உளவஹியும் காஹமும் காஹியனும் ஸ்ரீமஹேந்த்ராழ்வானும்
ஸ்ரீவீஹீஷணாழ்வானும் பெருமானும் இஹையபெருமானும் துடக்கமானவர்கள் ஸராணஃ
புகருகையாலெ சுயிகாரி நியமம் இல்லை |

- 1 [௭]உளவஹியும் (draupadiyum); உளவஹியும் (draḷapadiyum) E1; உளவஹியும் (draupatiyum) E2+E3
- 1 ஸ்ரீமஹேந்த்ராழ்வானும் (śrīgajendrālvānum) E1+E3; ஸ்ரீமஹேந்த்ராழ்வானும் (śrīgejendrālvānum) E2

dharmaputrādikaḷum draupadiyum kākamum kāliyaṇum śrīgajendrālvānum śrīvibhīṣaṇālvānum
perumāḷum ilaiyaperumāḷum tuṭakkamāṇavarkaḷ śaraṇam pukurukaiyāle adhikāri niyamam illai |

[The answer is that] because Dharmaputra, etc., Draupadī, Kāka, Kāliyan, Śrīgajendra, Śrīvibhīṣaṇa, Perumāḷ (Rāma), the young Perumāḷ (Lakṣmaṇa), and others entered the refuge, there is no restriction of fitness.

Sūtra 35

ஹஃ நியமம் இன்றிக்கெயொழிந்த படியென்னென்னில் |

phala niyamam inṛikkey oḷinta paṭiy ennennil |

records the words as follows: “For a pure person, impurity is not necessary; for an impure person purity is not necessary” (Lester, *Śrīvacana Bhūṣaṇa*, 22). This phrase, however, does not, as far as I can tell, occur in Maṇavāḷamāṇuni’s commentary. What we find here instead, among other things, is that Nampīllai’s response to Vaṭaku Tiruvīti Pīllai’s question regarding the lack of restrictions to this *upāya* (*prapatti*) is that, “the one restriction for this *upāya* is being the inseparable companion [of the Lord]” (*niyamam ivvupāyattukku uṭaṇvantiyāy iruppatu onru*).

If it is said, “how is it done without the restriction of the fruit?”

Sūtra 36

யஹுஸுசாஹிகளுக்கு வஹ றாஜ்யஹ் ।
[ஹ]ஹவஹிக்கு வஹ வஸுஹ் ।
காஹத்துக்கும் காஹியனுக்கும் வஹ ஹராணஹ் ।
ஸ்ரீஹஜேஹ்ராஹ்வாஹுக்கு வஹ ஹகௌயுஹ் ।
ஸ்ரீவஹீஷேஹாஹ்வாஹுக்கு வஹ றாஹஹாஹி ।
ஹருஹாளுக்கு வஹ ஸஹஹதரணஹ் ।
ஹீஹயஹருஹாளுக்கு வஹ றாஹாஹுஹி ।

- 2 [ஹ]ஹவஹிக்கு (draupadikku); ஹவஹிக்கு (draḷapadikku) E1; ஹவஹிக்கு (draupatikku) E2+E3
- 3 காஹத்துக்கும் (kākattukkum) E1; காஹத்துக்குஹ் (kākattukkuṇ) E2+E3
- 3 காஹியனுக்கும் (kāḷiyaṇukkum) E1; காஹியனுக்கும் (kāḷiyaṇukkum) E2+E3

dharmaputrādikaḷukku phalam rājyam |
draupadikku phalam vastram |
kākattukkum kāḷiyaṇukkum phalam prāṇam |
śrīgajendrāḷvāṇukku phalam kaimkaryam |
śrīvibhīṣaṇāḷvāṇukku phalam rāmaprāpti |
perumāḷukku phalam samudrataraṇam |
ilaiyaperumāḷukku phalam rāmānuvṛtti |

The kingdom is the fruit for Dharmaputra; clothing is the fruit for Draupadī; breath is the fruit for Kāka and Kāliyan; servitude is the fruit for Śrīgajendra; attainment of Rāma is the fruit for Śrīvibhīṣaṇa; crossing the sea is the fruit for the Perumāḷ (Rāma); obedience to Rāma is the fruit for the younger Lord.

Sūtra 37

வஹய றியஹவஹு ஹண ஹஹிஹுஹள்ளவிஹஹெ வஹயஹகஹை ।
ஹஹிஹுஹள்ளுஹும் ஹஹுஹாவஹாரத்திஹெ ।

- 1 ஹத்தியுள்ளவிடமெ (pūrttiullaviṭame) E1+E2; ஹத்தியுள்ளிடமெ (pūrttiyullīṭame) E3
- 1 விஷயமாகை (viṣayamāka) E1; விஷயமாகுகை (viṣayamākukai) E2+E3
- 2 ஹத்தியுள்ளுதும் (pūrttiyullutum) E1+E2; ஹத்தியுள்ளது (pūrttiyullatum) E3

viṣaya niyamam āvatu guṇa pūrttiy ullaviṭame viṣayamākai |
pūrttiy ullutum arcāvatārattile |

The restriction of the object is to the object in whom alone there is a fullness of qualities. This fullness is in the idol form especially.

Sūtra 38

ஆழ்வார்கள் பலவிடங்களிலும் ஹவதி பண்ணுத்தும் கூழாவதாரத்திலெ ।

ālvārkaḷ palaviṭaṅkaḷilum prapatti paṇṇuttum arcāvatārattile |

The *ālvārs* in many places performed *prapatti* to the *arcāvatāra*.

Sūtra 39

ஹணும் என்கையாலெயெல்லா முணங்களும் ஹஷுங்கள் ।

pūrṇam eṅkaiyāley ellā guṇaṅkaḷum puṣkalaṅkaḷ |

By saying fullness, [it is meant that] all qualities are abundant.

Sūtra 40

ஹவதிக்கவெஹ்தங்களான ஹௌஹூஹிகள் இருட்டறையில் விளக்குப்பொலெ
ஹகாஸிப்பதிங்கெ ।

prapattikkapekṣitaṅkaḷāṇa saulabhyādikaḷ iruṭṭaraiyil viḷakkuppole prakāśippatinke |

Accessibilty, etc., required for *prapatti* are shining here especially like a light in a dark room.

Sūtra 41

ஹித்திபூயையும் ஸ்ராதஹுத்தையும் குலத்துக்கொண்டு தன்னை
சுமாதரிக்கிறவர்களைத்தான் சூதரித்து நிறகிறவிடம் ।

pūrttiyaiyum svātantryattaiyum kulaittuk koṇṭu taṇṇai anādarikkiravarkaḷait tāṇ ādarittu
nirakiraviṭam |

Disturbing [His] fullness and independence, [He] stands here and supports even those who treat
Him with indifference.

Sūtra 42

ஹிமதஜஹி பொலெ சுனயுடாகிஹி ।
சூவரணஜஹி பொலெ வரஹி ।
பாற்கடல் பொலெ வுஹிஹி ।
பெருக்காறு பொலெ விஹவங்கள் ।
அதிலெ தெங்கின மடுக்கள் பொலெ சுஹுவதாரஹி ।

bhūgatajalām pole antaryāmitvam |
āvaraṇajalām pole paratvam |
pārkaṭal pole vyūham |
perukkāru pole vibhavaṅkaḷ |
atile teṅkiṇa maṭukkaḷ pole arcāvatāram |

The *antaryāmi* is like the water in the earth; the *paratva* is like the covering water; the *vyūha* is
like the milk-ocean; the *vibhava* are like a flooded river; among these the *arcāvatāra* is like the
full pond.⁹

Sūtra 43

இது தான் ஸாஷுங்களாற்றிருத்தவொண்ணுதெ விஸயாஹரங்களிலெ மண்டி விசுவராய்ப்
பொரும் ஹதநற்கு வெஹுஹுத்தை மாற்றி ருஹியை விளைக்கக்கடவதாய் ருஹி
பிறந்தால் ஹபாயமாய் ஹபாய ஹரிஹுஹி பண்ணினால் ஹபாயமாய் இருக்கும் ।

⁹ *antaryāmi* (the Inner Controller); *para* (the Supreme form); *vyūha* (the emanations – Saṃkarṣaṇa, Pradyumna, and Aniruddha); *vibhava* (the manifestations or *avatāras*); and *arcāvatāra* (the image form).

itu tñ śāstraṅkaḷārriruttav oṇṇāte viṣayāntaraṅkaḷile maṇṭi vimukharāyp porum cetanaṅku
vaimukhyattai māṇṇi ruciyai viḷaikkak kaṭavatāy ruci piṇtāl upāyamāy upāya parigraham
paṇṇiṇāl bhogyamāy irukkam |

For the sentient beings who are continuously disinclined, concentrating on other objects, and cannot be corrected by *śāstra*, this (the *arcāvatāra*) indeed, converts aversion to hunger. This must be explained – if the taste is produced it becomes as the *upāya*, if accepting the *upāya*, it is the object of enjoyment.

Sūtra 44

இதில் ப்ரவத்தி பண்ணும் சுயிகாரிகள் மூவர் ।

itil prapatti paṇṇum adhikārikaḷ mūvar |

Three claimants perform *prapatti* to this.

Sūtra 45

சுஜ்ஞரும் ஜ்ஞாநாயிகரும் ஹக்திவிவவஸரும் ।

- விவஸரும் (vivaśarum) E1; ப்ரவஸரும் (paravaśarum) E2+E3 ¹⁰

ajñarum jñānādhikarum bhaktivivaśarum |

The ignorant, the religious authority, and those who are helpless in devotion.

Sūtra 46

சுஜ்ஞாநத்தாலெ ப்ரவஹர் சுஸூஹிகள் ।
ஜ்ஞாநாயிகுத்தாலெ ப்ரவஹர் ஹிவூஹாயுடர்கள் ।
ஹக்தி ப்ரவஸுத்தாலெ ப்ரவஹர் ஆழ்வார்கள் ।

¹⁰ *vivaśarum* (having lost control of oneself, dependent) is also attested in NV; *paravaśarum* (subject to devotion to the highest [i.e. Īśvara]) is also attested in RJ, LR, and PN.

ajñānattāle prapannar asmadādikaḥ |
jñānādhikyattāle prapannar pūrvācāryarkaḥ |
bhakti pāraśyattāle prapannar ālvārkaḥ |

Us and others are *prapannas* because of ignorance; the former *ācāryas* are *prapannas* because of a superiority of knowledge; the *ālvārs* are *prapannas* because of the ecstasy of devotion.

Sūtra 47

இப்படி சொல்லுகிறதும் ஊற்றத்தைப்பற்றி ।

ippaṭi collukiraṭum ūrattaipparra |

Saying thus is about the greatness [of prapatti].

Sūtra 48

இம்மூன்றும் மூன்று தகைத்தையும் பற்றி வரும் ।

immūṇrum mūṇru tatvattaiyum parri varum |

These three occur with respect to the three realities.¹¹

Sūtra 49

என்னுன் செய்கென் என்கிற விடத்திலெயிம்மூன்றும் உண்டு ।

ennāṇ ceyken enkira viṭattiley immūṇrum uṇṭu |¹²

These three are in the place of saying “what can I do?”

¹¹ Pillai Lokācārya discusses the three realities (*tattvatraya*) at length in his *Tattvatraya*. They are, *acit* (insentient matter), *cit* (sentient beings), and *Īśvara*. Thus they are related as ignorance, knowledge, and devotion, respectively.

¹² *Tiruvāymoḷi* 5.8.3: *eṇ nāṇ ceykēṇ yārē kaliakan enṇaiyeṇ ceykinṇāy* “What can I do? Who is [my] support? What are you doing to me?”

Sūtra 50

அங்கொன்றைப்பற்றியிருக்கும் ஸுவுதுவெ ।

- ஸுவுதுவெ (mukhyamatuve) E2+E3; ஸுவுதுவெ (mūkhyamatuve) E1

aṅkoṇraippaṇṇiy irukkum mukhyamatuve |

There, [they] are referring to one [thing], that [one thing] alone is primary.¹³

Sūtra 51

ஈவிதுத: என்கிற ஸ்ரோகத்திலெயிம்முன்றுஞ் சொல்லுத்து ।

avidyātaḥ eṅkiṛa ślokattiley immūṇṇuñ colluttu |

These three are mentioned in the *śloka* beginning “because of ignorance.”¹⁴

Sūtra 52

ஐஓ ஸராணஜ்ஞாநாடி ।

idaṁ śaraṇamajñānām |¹⁵

This is the refuge of the ignorant.

Sūtra 53

ஹக்தி தன்னிலெ ஈவஸூஹெஓம் பிறந்தவாறெயிது தான் குலையக்கடவதாயிருக்கும் ।

bhakti taṇṇile avasthābhedaṁ piṛantavāṇṇey itu tāṇ kulaiyak kaṭavatāy irukkum |

¹³ The “one” referred to here is the Lord. If we look to the previous sūtra and the citation given, we find that “the three” are asking three questions: “What can I do? Who is [my] support? What are you doing to me?” In this sūtra we find that Piḷḷai Lokācārya boils these down to a single element that is both the question and the answer- the Lord.

¹⁴ “*avidyātaḥ*” – this reference is to one of Bhaṭṭar’s *muktaka ślokas* (independent verses). I have not been able to locate a useable, edited version.

¹⁵ *Lakṣmī Tantra* 17.101: *idaṁ śaraṇamajñānām*

[When] *bhakti* produces a different stage within him, this too may be destroyed.

Sūtra 54

தன்னைப்பெணவும் பண்ணும் யரிக்கவும் பண்ணும் ।

- தன்னை (taṇṇai) E1; இது தன்னை (itu taṇṇai) E2+E3

taṇṇaip peṇavum paṇṇum dharikkavum paṇṇum |

[Thus] producing [in the soul] affection and support for himself.

Sūtra 55

இந்த ஷுஹாவ விசௌங்கள் கூறுண முணங்களிலும் திருச்சரங்களிலும்
திருநாமங்களிலும் திருக்குழலொசையிலுங் காணலாம் ।

inta svabhāva viśeṣaṅkaḷ kalyāṇa guṇaṅkaḷilum tiruccaraṅkaḷilum tirunāmaṅkaḷilum
tirukkuḷalocaiyiluṅ kāṇalām |

These characteristics of the [soul's] intrinsic nature may be seen in the auspicious qualities, the divine arrows, divine names, and the sound of the divine flute.¹⁶

Sūtra 56

இது தன்னைப்பார்த்தால் விதாவுக்கு ஁சுன் எழுத்து வாங்குமாப்பொலையிருப்பதென்று ।

itu taṇṇaip pārttāl pitāvukku putraṅ eḷuttu vāṅkumāppoley iruppatonru |

If one looks into this, it is like a son taking a letter [of protection] from [his] father.

Sūtra 57

இது தனக்கு ஷுரூபந் தன்னைப்பொராதொழிகை ।

¹⁶ That is to say, the Lord's auspicious qualities, etc., produce such a strong desire for the Lord that it may lead the devotee to abandon his self-surrender and the dependence it entails in an attempt to attain Him.

itu taṇakku svarūpan taṇṇaiṭ porātolikai |

The essential nature of this [*prapatti*] is not tolerating itself.

Sūtra 58

சுஹந் தன்னையொழிந்த வைத்தைப் பொருதொழிகை ।

- வைத்தை (vaittai) E1; வற்றை (varrai) E2+E3

aṇṅan taṇṇaiy oḷinta vaittaip porātolikai |

The ancillary is not tolerating things other than itself.

Sūtra 59

உபாயந் தன்னிப்பொறுக்கும் ।

உபாயாஊரம் இரண்டையும் பொறுக்கும் ।

இதிரண்டையும் பொறுது ।

upāyan taṇṇaiṭ porukkum |

upāyāntaram iraṇṭaiyum porukkum |

itiraṇṭaiyum porātu |

The *upāya* (the Lord) tolerates Himself; another *upāya* tolerates both [a means and an end]; this (*prapatti*) tolerates neither.

Sūtra 60

ஹத்துக்கு சூதூஊரமும் சுபுதிரெயமுமெ வெண்டுவது ।

phalattukku ātmajñānamum apratiśedhamume veṇṭuvatu |

Self-knowledge and non-denial are required for the fruit.

Sūtra 61

அல்லாத பொது வங்஑த்துக்கும் ஁லித்திக்குங் கொற்றையாம் ।

allāta potu bandhattukkum pūrttikkuṁ korraiyaṁ |

When it is otherwise, there will be a defect to the relationship [between the soul and the Lord] and to [His] fullness.

Sūtra 62

சூவத்தைப் பொக்கிக்கொள்ளுகிரொம் என்று ஁லித்து அத்தை
விளைத்துக்கொள்ளாதொழிகையெ வெண்டுவது ।

āpattaip pokkik koḷḷukirom enru bhramittu attai viḷaittuk koḷḷātoḷikaiye veṇṭuvatu |

Having been mistaken, [thinking,] “we obliterate misfortune,” one should not cultivate that [thought].

Sūtra 63

ரக்ஷணத்துக்கவெக்ஷித஑ ரக்ஷசூாநு஑தியெ ।

rakṣaṇattukkapekṣitam rakṣyatvānumatiye |

The requirement for protection is only assent to protectedness.

Sūtra 64

எல்லாவூபாயத்துக்கும் பொதுவாகையாலும் ஁ெ஑தநூகாயும் ஁கையாலும்
஁ா஑ி஑ெரெயிலும் சுநுவத்திக்குகையாலும் ஁ரூ஑பாதிரெகியல்லாமையாலும்
சு஑ி஑ூா஑ுதி஑ெ஑த்தை ஁ா஑நமாக்கவொண்ணாது ।

ellāv upāyattukkum potuv ākaiyālum caitanyakāryam ākaiyālum prāptidaśaiyilum
anuvarttikaiyālum svarūpātirekiy allāmaiyaḷum acidvyāvṛttiveṣattai sādhanamākkav oṇṇātu |

By being common to all *upāyas*, by being the purpose of the mind, by continuing in the state of attainment, and by not being different from the essential nature, [*prapatti*, which has an] entrance different from that of the non-sentient, cannot be a *sādhana*.¹⁷

Sūtra 65

ஈமிஹாவுத்திக்கு ஸ்யொஜநஶுபாயத்தில் உபகார ஸ்ஹிதியும் உபெயத்தில் உகப்படும் ।

acidvyāvṛttikku prayojanamupāyattil upakāra smṛtiyum upeyattil ukappum |

The cause for the exclusion of the non-sentient is the memory of the assistance of the *upāya* [the Lord] and pleasure in the attainment [of the Lord].

Sūtra 66

உன் மனத்தால் என் னினைந்திருந்தாய் எனகிற படியெ ஸ்ராவுதிக்குவாயம் ஆவன் நினைவு ।

uṇ maṇattāl eṇ ṇinaintiruntāy eṇkiṛa paṭiye prāptikkupāyam avaṇ niṇaivu |¹⁸

As it is said, “What have you been thinking with your mind?” The *upāya* for attainment is His thinking.

Sūtra 67

அது தான் எப்பொதும் உண்டு ।

atu tāṇ eppotum uṇṭu |

That, indeed, always exists.

Sūtra 68

அது ஷெதிப்பது இவன் நினைவு மாறினல் ।

¹⁷ That is, *prapatti* cannot be considered a means or cause of salvation.

¹⁸ Tirumaṅkai Ālvār’s *Periya Tirumoli* 2.7.1: *uṇ maṇattāl eṇ ṇinaintiruntāy*.

atu phalippatu ivaṇ ninaivu māṇṇāl |

There is fruition of that if one's thinking is changed.

Sūtra 69

சுனிகாஅத்துக்குத்தஞ்சம் இப்பொது தஞ்சம் என்னென்கிற நினைவு குலைகையென்று ஜியர்
அருளிச்செய்வர் ।

antimakālattukkuttaṇcam ippotu taṇcam eṇṇenkira ninaivu kulaikaiyenru jīyar aruḷicceyvar |

Nañjīyar graciously asserts [that] for the refuge at the time of death, destroy the thought “what is the refuge now?”

Sūtra 70

பொவ்வும் பொவகனும் பொவிற்குகப்பானும் அவனெ ।

- E1+E3 பொவிற்குகப்பானும் (prāptikkukappāṇum); E2 பொவிற்குகப்பானம் (prāptikkukappāṇam)

prāptāṇum prāpakaṇum prāptikkukappāṇum avaṇe |

He alone is the one who attains, procures, and pleasures from attainment.

Sūtra 71

ஸ்யத நிவ்ர்த்தி பாரதஜ்ஞ மயஃ ।

ஸ்வபிரயோஜந நிவ்ர்த்தி ஸேஸத்வ மயஃ ।

svayatna nivṛtti pāratantrya phalam |

svaprayojana nivṛtti śeṣatva phalam |

The fruit of dependence is the cessation of self-effort. The fruit of subservience is the cessation of self-aim.

Sūtra 72

பா ரப்யொஐந ப்ரவ்ஹித ப்ரயத்ஹ பஹ |
தஹித்ய ப்ரீதி ஹெதந்ஹ பஹ |

para prayojana pravṛtti prayatna phalam |
tadviṣaya prīti caitanya phalam |

The fruit of continuous exertion is the Supreme one's aim. The fruit of consciousness is His pleasure.

Sūtra 73

ஶஹி ஶஶ்யத்ஹுக்ஶு ஐநாநாநந்ஶங்ஶ தடஸ்தம் என்னும் படி ஶாஸ்யமிஹே ஶஶரஹ
நிரஹபேஶ |

aham arthattukku jñānānandaṅkaḥ taṭastham eṇnum paṭi dāsyamiṇe antaraṅga nirūpakam |

Knowledge and bliss are indicative characteristics with respect to the soul, as such servitude is the defining [quality] of the inmost limb (i.e., the heart/mind).

Sūtra 74

இது தான் வந்தெறியன்று |

itu tān vanterīyanru |

This [servitude], indeed, is not introduced from the outside.

Sūtra 75

ஸ்வாதஶ்யம்ஶும ஶந்யஸௌஶ்யம்ஶும வந்தெறி |

svātantryamum anyāśeṣatvamum vanterī |

Independence and subservience to others are introduced from the outside.

Sūtra 76

ஸெஷக்ஷ விரொயி ஸ்லாதஞ்ஜி |
தஜ்ஜெஷக்ஷ விரொயி தஜிதர ஸெஷக்ஷ |

śeṣatva virodhi svātantryam |
tachśeṣatva virodhi taditara śeṣatvam |

Independence opposes subservience; subservience to another opposes subservience to Him.

Sūtra 77

க்ஷஹக்ஷாரமாகிறவார்ப்பைத்துடைத்தால் சூதூவுக்கழியாத பெர் அடியான் என்றிறே |

ahaṁkāramākiraṁvārppaittuṭaittāl ātmāvukkaliyāta per aṭiyān enṇire |

If one removes the bondage caused by pride, the unperishing name for the soul is servant.

Sūtra 78

மூரக கூமரிகளால் வரும் பெர் கருக்ஷ ஹெது |

grāma kulādikaḷāl varum per anarttha hetu |

The cause of harm is the name that comes with village, family, etc.

Sūtra 79

ஊகாஜீ வுபெஜெஷ வு: |

ekāntī vyapadeṣṭavyaḥ |

He who is one-minded ought to be defined.

Sūtra 80

உவாயத்துக்குப்பிராட்டியையும் [ொொொொொொயையும் திருக்கண்ணமங்கையாண்டாளையும் பொலையிருக்க வெணும் ।

உபெயத்துக்கிளையபெருமாளையும் பெரியவுடையாரையும் பிள்ளை திருநறையூர் அரையும் ஹிொொொொயையும் பொலையிருக்க வெணும் ।

- 1 உவாயத்துக்கு (upāyattukku) E1; உவாயத்தில் (upāyattil) E2 +E3
- 1 [ொொொொொொயையும் (draupadiyaiyum); ஊொொொயையும் (draḷapadiyaiyum) E1; ஊொொொயையும் (draupatiyaiyum) [inserted in subscript] E2; ஊொொொயையும் (draupatiyum) E3
- 3 உபெயத்துக்கிளைய (upeyattukkiḷaiya) E1; உபெயத்திலிளைய (upeyattiliḷaiya) E2+E3
- 4 ஹிொொொொயையும் (cintaiyantiyaiyum) E1; சிந்தையந்தியையும் (cintaiyantiyaiyum) E2+E3

upāyattukkup pirāṭṭiyaiyum draupadiyaiyum tirukkaṇṇamaṅkaiyāṇṭānaiyum poleyirukka veṇum |
upeyattukkiḷaiya perumālaiyum periyavuṭaiyāraiyaṇṭaiyum piḷḷai tirunaṇṭaiyūr araiyum
cintaiyantiyaiyum poley irukka veṇum |

For the *upāya* one needs to be like the Goddess (Sītā), Draupadī, and Tirukkaṇṇamaṅkai Āṇṭāṇ; for *upeya* one needs to be like the younger Lord (Lakṣmaṇa), Periyavuṭaiyār, Piḷḷai Tirunaṇṭaiyūr Araiyaṇṭai, and Cintaiyanti.

Sūtra 81

பிராட்டிக்கும் [ொொொொொொக்கும் வாசி ஸக்தியும் சுஸக்தியும் ।

- [ொொொொொொக்கும் (draupadikkum); ஊொொொக்கும் (draḷapadikkum) E1; ஊொொொக்கும் (draupadikkum) E2+E3

pirāṭṭikkum draupadikkum vāci śaktiyum aśaktiyum |

The difference between the Goddess and Draupadī is power and powerlessness.

Sūtra 82

பிராட்டி ஷுஸக்தியை விட்டாள் ।

[ொொொொொொ ஹொொொயை விட்டாள் ।

திருக்கண்ணமங்கையாண்டான் ஷுஷுாவாரத்தை விட்டான் ।

- 2 [௨]உளவடி (draupadi); உளவடி (draḷapadi) E1; உளவதி (draupati) E2+E3

pirāṭṭi svaśaktiyai viṭṭāḷ |

draupadi lajjaiyai viṭṭāḷ |

tirukkaṇṇamaṅkaiyāṇṭāṇ svavyāpārattai viṭṭāṇ |

The Goddess renounced her power. Draupadī renounced shame. Tirukaṇṇamaṅkaiyāṇṭāṇ renounced self-exertion.

Sūtra 83

பசியராயிருப்பார் அட்டசொறும் உண்ண வெணும் அடுகிற சொறும் உண்ண வெணும் என்னுமாப்பொலெ காட்டுக்குப்பொகிற பொது இளைய பெருமான் பிரியிற் தரியாமையை முன்னிட்டு அடிமை செய்ய வணும் எல்லாவடிமையுஞ் செய்ய வெணும் எவிக் கொள்ளவும் வெணும் என்றார் ।

படை வீட்டில் புகுந்த பின்பு காட்டில் தனியிடத்தில் ஷய்யு வாகுத்திலெ வயிற்றைப்பெருக்கின படியாலெ ஒப்பூண் உண்ணமாட்டாதெ ஒரு திருக்கையாலெ திருவெண் கொற்றக்குடையும் ஒரு திருக்கையாலெ திருவெண்சாமரமும் யாரித்தடிமை செய்தார் ।

- 2 பெருமான் (perumāṇ) E1; பெருமாள் (perumāḷ) E2+E3
- 3 அடிமையுஞ் (āṭimaiyuñ) E1; அடிமைகளுஞ் (āṭimaikaḷuñ) E2+E3
- 5 வீட்டில் (vīṭṭil) E1; வீட்டிற் (vīṭṭir) E2+E3
- 7 திருவெண்சாமரமும் (tiruveṇṇāmaramum) E1; திருவெண்சாமரத்தையும் (tiruveṇṇāmarattaiyum) E2+E3

paciyarāyiruppār aṭṭacoṟum uṇṇa veṇum aṭukira coṟum uṇṇa veṇum eṇṇumāp pole kāṭṭukkup pokira potu ilaiya perumāṇ piriyiṭ tariyāmaiyaḷ munṇiṭṭu aṭimai ceyya veṇum ellāv aṭimaiyuñ ceyya veṇum evik kolḷavum veṇum eṇṇār |

paṭai vīṭṭil pukunta piṇpu kāṭṭil taṇiyiṭattil svayam pākattile vayirraip perukkaṇṇa paṭiyāle oppuṇ uṇṇamāṭṭāte oru tirukkaiyāle tiruveṇ korrakkuṭaiyum oru tirukkaiyyāle tiruveṇṇāmaramum dharittaṭimai ceytār |

Just as hungry people will eat the cooked food and the cooking food, so the younger Lord, when [Rāma was] going to the forest, being unable to bear the separation, put forward [his desire] saying, “I desire to do service, to do every service, I want to obey [you].” After reaching the Capital, since he had caused [his] stomach to swell by cooking for himself in the seclusion of the forest, and would not be able to eat with others, he did service by carrying the divine white victory umbrella in one blessed hand and the divine white fly-whisk with the other.

Sūtra 84

பெறியவுடையாரும் பிள்ளை திருநறையூரையருமுடம்பையுபெக்சித தார்கள் ।
 ினையனிக்ருடம்பு தன்னடையெபாய்த்து ।

- 1 திருநறையூரையரும் (tirunaṛaiyūraiyaṛum) E1; திருநறையூரையரும் (tirunaṛaiyūrayaṛum) E2+E3
- 2 ினையனி (cintayanti) E1; ினையனி (cintaiyanti) E2+E3
- 2 தன்னடையெ (taṇṇaṭaiye) E1; தன்னிடையெ (taṇṇiṭaiye) E2+E3

periyavuṭaiyārum piḷḷai tirunaṛaiyūr aiyaṛum uṭampaiy upekṣita tārkal |
 cintayantikkuṭampu taṇṇaṭaiyepoyttu |

Periyavuṭaiyār and Piḷḷai Tirunaṛaiyūr Aiyar neglected the body, for Cintayanti the body perished by itself.

Sūtra 85

உபாயத்துக்கு ஸக்தியும் ஁ஜெயும் யதூமுங் குலைய வெணும் ।
 உபெயத்துக்கு ஁ஜமுந் தன்னிப்பெணுமையும் யரியாமையும் வெணும் ।

upāyattukku śaktiyum lajjaiyum yatnamuṅ kulaiya veṇum |
 upeyattukku premamun taṇṇaippeṇāmaiyaṇum dhariyāmaiyaṇum veṇum |

Power, shame, and effort must be destroyed for the *upāya*. Love, not protecting oneself, and restlessness are required for the *upeya*.

Sūtra 86

இவனுக்கு வெயமாய் வருமதிறெ துஜிக்கலாவது ।
ரா஢புராவுமாய் வரும் அது துஜிக்கவொண்ணதிறெ ।

ivaṇukku vaidhamāy varumatire tyajikkal āvatu |
rāgaṇprāptamāy varum atu tyajikkav oṇṇātire |

That which comes to him such that it conforms to rule (i.e., scripture) can be abandoned; that which comes such that it is obtained by desire is impossible to abandon.

Sūtra 87

உபாயகூா஢ுஸ஢ா஢ஹிவதுகூ ।
உபெயகூா஢ுஸ஢ா஢ஹி வுவுவதுகூ ।

upāyatvānusandhānannivarttakam |
upeyatvānusandhānam pravarttakam |

Contemplation of the state of *upāya* is abolished; contemplation of the state of *upeya* is promoted.

Sūtra 88

ஈபுராவு விஷயங்களிலெ ஸகூனுவன் அது அஹிக்க வெணும் ஂன்றிரா நின்றால் புராவு
விஷய புரவணனுக்குச்சுல்ல வெண்டாவிறெ ।

aprāpta viṣayaṅkaḷile saktāṇṇavaṇṇ atu labhikka veṇum eṇṇirā niṇṇrāl prāpta viṣaya
pravaṇṇaṇukkuc colla veṇṭāvire |

If it is said that the man devoted to an unauthorized object wants to reach it, it is clear that it is unnecessary to say [this] for the man devoted to an authorized object.

Sūtra 89

சுநுஷ்டாநமும் சுநநுஷ்டாநமும் உவாய கொடியில் சுநயியாது ।
anuṣṭhānamum ananuṣṭhānamum upāya koṭiyil anvaiyātu |

Doing and not doing are not connected to the end of *upāya*.

Sūtra 90

சுநந்நோவாயகூமும் சுநந்நோவெயகூமும் சுநந்நெவகூமுங் குலையும் படியான
வ்ரவூதி காணாநின்றெமிறெ ।

- 1 குலையும் (kulaiyum) E1+E3; கலையும் (kalaiyum) E2

ananyopāyatvamum ananyopeyatvamum ananyadaivatvamunḥ kulaiyum paṭiyāṇa pravṛtti
kāṇāṇiṇromire |

We have not seen conduct such that it destroys [the stipulations of] no other *upāya*, no other
upeya, and no other deity.

Sūtra 91

ஜ்ஞாந விவாகு காயமுமான சுஜ்ஞாநத்தாலெ வருமவையெல்லாம் அடிக்கழஞ்சு பெறும் ।

- விவாகு (vipāka) E1+E2; விவாகெ (vipāke) E3
- E2 does not mark the following sūtra off from this one (any variants will be given below)

jñāna vipāka kāryamāṇa ajñānattāle varumavaiyellām aṭikkalañcu perum |

Everything that comes with the ignorance that is an effect of maturing knowledge is to be highly
valued.

Sūtra 92

உபாய ஷலமாய் உபெயாநஹுதமாய் இருக்கும் அது உபாய ப்ரதிவஹகம் ஆகாது |

upāya phalamāy upeyāntarbhūtamāy irukkum atu upāya pratibandhakam ākātu |

That which is the fruit of *upāya* and the inner truth of *upeya* will not obstruct *upāya*.

Sūtra 93

ஸாஹு ஸஹாநஃ விஷ்ஷாஸஹம் என்றிறெ ஸாயநத்துக்கெற்றம் |
ஸாஹு ப்ராவணுஃ அடியாகவிறெ ஸாயநத்தில் இழிகிறுது |

- 1 விஷ்ஷாஸஹம் (viṣambāsaham) E1+E3; விஷ்ஷாஸஹம் (villambāsaham) E2

sāddhya samānam viṣambāsaham eṇṇiṇe sādhanattukkerram |

sāddhya prāvaṇyam aṭiyākaviṇe sādhanattil ilikirutu |

It is said that the superiority of the means is [that it is] equal to the goal and intolerant of delay.
One enters into the means because of attachment to the goal.

Sūtra 94

இவனுக்குப் பிறக்கு சூதூ முணங்கள் எல்லாத்துக்கும் ப்ரயாந ஹேது இந்த
ப்ராவணுஃ |

- 1 இவனுக்குப்பிறக்கு (ivaṇukkuppirakku) E1; இவனுக்குப்பிறக்கும் (ivaṇukkuppirakkum) E2+E3
- 1 ப்ரயாந (pradhāna) E1+E3; ப்ரஹாந (praḍāna) E2

ivaṇukkup pirakku ātma guṇaṅkaḷ ellāttukkum pradhāna hetu inta prāvaṇyam |

This attachment is the most important cause of the qualities of the soul [that are] produced for him.

Sūtra 95

மாற்பால் மனஞ் சுழிப்ப |
வரஜாதூதி யொ ரக்த: |
கண்டு கெட்டுத்துமொந்து |

- 3 கெட்டுற்றும் (ketṭurum) E1; கெட்டுத்தும் (ketṭuttum) E2+E3
- E1 does not mark off the following two sūtras from this one (any variants will be treated below).

mārpāl maṇañ culippa |
paramātmani yo raktaḥ |
kaṇṭu ketṭuttumontu |¹⁹

‘The mind concentrated on the Lord...’; ‘Who is attached to the Supreme Souled One...’;
‘Seeing, hearing, touching, smelling...’

Sūtra 96

சூத மூணங்களில் வ்யாநம் ஸமமும் உமமும் |

- வ்யாநம் (pradhānam) E1+E2; வ்யாநமும் (pradhānamum) E3
- E3 does not mark off the following sūtra from this one (any variants will be treated below).

ātma guṇaṅkaḷil pradhānam śamamum damamum |

Among the qualities of the soul, the most important are tranquility and self-restraint.

Sūtra 97

இவையிரண்டும் உண்டானால் சூதாயுந் கைபுகிரும் |
சூதாயுந் கைபுகுந் தவாறெ திருஜுங் கைபுகிரும் |

¹⁹ 1) *Mūṇrāntiruvantāti* 14: *mārpāl maṇamculippa maṅkaiyartōḷ kaiviṭṭu* “foresake the arms of women to concentrate [your] mind on the Lord.” 2) Source unknown: “Whoever is impassioned toward the Supreme Soul and detached from things other than the Supreme soul.” (Lester, *Śrīvacana Bhūṣaṇa*, 37). 3) *Tiruvāymoli* 4.9.10: *kaṇṭu keṭṭu urru montu uṇṭu ulalum aiṅkaruvi kaṇṭaviṇṇam* “the five instruments that are in [constant] motion - seeing, hearing, touching, smelling, and tasting - are [merely] the perceivable pleasures.”

திருஜனங் கைபுகுந் தவாறெ ஈஹாரந் கைபுகிரும் ।
ஈஹாரந் கைபுகுந் தவாறெ வைகுந்தமானகர் மற்றது கைய்யதுவெயென்கிற படியெ
பொபு ஹி கைபுகிரும் ।²⁰

- கைபுகிரும் (kaipukirum) E1 (all occurrences); கைபுகுரும் (kaipukurum) E2+E3 (all occurrences)

ivaṃ iraṇṭum uṇṭāṇāl ācāryan kaipukirum |
ācāryan kaipukun tavāre tirumantraṇ kaipukirum |
tirumantraṇ kaipukun tavāre īśvaran kaipukirum |
īśvaran kaipukun tavāre vaikuntamānakar marṛatu kaiy yatuvey eṇkīra paṭiye prāpya bhūmi
kaipukirum |²¹

If these two exist, the *ācārya* enters the hand, the *ācārya* having reached the hand, the
Tirumantra enters the hand, the *Tirumantra* having reached the hand, *Īśvara* enters the hand,
Īśvara having reached the hand, as in the saying “the great city of Vaikunta is in the other hand,”
the land of attainment enters the hand.

Sūtra 98

பொபு அஹி பொவசுத்தாலெ ।
பொவசு அஹி திருஜனத்தாலெ ।
திருஜன அஹி சூயாயுளெ ।
சூயாயு அஹி சூத மூணத்தாலெ ।

prāpya lābham prāpakattāle |
prāpaka lābham tirumantrattāle |
tirumantra lābham ācāryaṇāle |
ācārya lābham ātma guṇattāle |

²⁰ The final portion of the last line (*kaiyyatuveyeṇkīra paṭiye prāpya bhūmi kaipukirum*) is omitted from RJ.

²¹ *Tiruvāymoli* 4.10.11: *vaikunta mānakar marṛatu kaiyatuvē*.

With the means the goal is obtained; with the *Tirumantra* the means is obtained; with the *ācārya* the *Tirumantra* is obtained; with the quality of the soul the *ācārya* is obtained.

Sūtra 99

இது தான் னெய்யு காமர்க்கும் உவாஸகர்க்கும் ப்ரபணர்க்கும் வெணும் ।

- காமர்க்கும் (kāmaṛkkum) E1; காமர்க்கும் (kāmaṛkkum) E2+E3

itu tāṇ aiśvarya kāmaṛkkum upāsakarkkum prapannarkkum veṇum |

This, indeed, is necessary for those who desire wealth, who are worshippers, and who are *prapannas*.

Sūtra 100

மூவரிலும் வைத்துக்கொண்டு மிகவும் வெண்டுவது ப்ரபணனுக்கு ।

mūvarilum vaittuk koṇṭu mikavum veṇṭuvatu prapannaṇukku |

From among the three, for the *prapanna* it is very necessary.

Sūtra 101

மற்றையிருவற்கும் நிஷித விஷய நிவ்ருத்தியெயமையும் ।
ப்ரபணனுக்கு விஹித விஷய விரக்தி தன்னெற்றம் ।

- 2 விரக்தி (virakti) E1; நிவ்ருத்தி (nivṛtti) E2+E3²²

marraiṇi iruvaṛkum niṣiddha viṣaya nivṛttiyeyamaiyum |
prapannaṇukku vihita viṣaya virakti taṇṇeṇṇam |

²² *virakti* means “change of disposition, dissatisfaction, indifference, etc.” *nivṛtti*, meaning “cessation, abstaining from, aversion, etc.” is the only form found in the printed editions (RJ-4). Thus giving the meaning of the second line as, “the peculiar merit of the *prapanna* is abstaining from that which is prescribed.”

For the other two it is appropriate to abstain from that which is prohibited; the peculiar merit of the *prapanna* is [his] indifference toward that which is prescribed.

Sūtra 102

இது தான் சிலர்க்கழகாலெ பிறக்கும் ।
சிலர்க்கருளாலெ பிறக்கும் ।
சிலர்க்கா஁ரத்தாலெ பிறக்கும் ।

itu tān cilarkkaḷakāle piṛakkum |
cilarkkaruḷāle piṛakkum |
cilarkkācārattāle piṛakkum |

This is produced for some by the beauty [of the Lord]; for some [it is] produced by [the Lord's] grace; for some [it is] produced by proper conduct.

Sūtra 103

பிறக்கும் க்ஷம் என்னென்னில் ।
அழகு க்ஷாநத்தை விளக்கும் ।
அருள் க்ஷா஁யை விளக்கும் ।
க்ஷா஁ர அச்சத்தை விளக்கும் ।

- விளக்கும் (viḷakkum) E1 (all occurrences); வி஁ளக்கும் (viḷaikkum) E2+E3 (all occurrences)

piṛakkum kramam ennennil |
aḷaku ajñānattai viḷakkum |
aruḷ aruciyai viḷakkum |
ācāram accattai viḷakkum |

If it is said, “how is it produced?” Beauty produces ignorance; grace produces aversion; proper conduct produces fear.

Sūtra 104

இவையும் ஊற்றத்தைப்பற்றச்சொல்லுகிறது

ivaikum ūrrattaipparracollukiratu |

It is said with reference to the eagerness of these [three].

Sūtra 105

கூறு பிறக்கும் பொதைக்கு ஷோஷ டர்ஸனம் அபேக்ஷிதமாய் இருக்கும் ।

aruci pirakkum potaikku doṣa darśanam apekṣitamāy irukkum |

For the mature mind that is producing aversion, perceiving defects is expected.

Sūtra 106

அது ப்ரஹாந ஹேதுவன்று

atu pradhāna hetuvanru |

That (the perception of defects) is not the predominant cause.

Sūtra 107

அப்ரஹ்மதத்தையே ப்ரஹாந ஹேது ।

aprāptattaiye pradhāna hetu |

Incompatibility is the predominant cause.

Sūtra 108

ஹவவிஷயத்தில் இழிகிறது மூணங் கண்டன்று ।

bhagavadviṣayattil ilikiratum guṇaṁ kaṇṭanru |

It is not seeing the quality [that causes one to] enter into [association with] the object of the Lord.

Sūtra 109

ஸ்வரூப ட்ரஹ்ம் ஂன்று ।

- E2 & E3 do not mark off the following sūtra from this one (any variants will be treated below).

svarūpa prāptam eṇru |

It is appropriate to the essential nature.

Sūtra 110

இப்படி ஂள்ளாதபொது ஡ுண ஂநீநம் ஂன்று நினைத்த ஂஸெயில் ஡வவஂஷய ட்ரஹ்஡ீயும் ஂஷஂ஡஡ஸ஡஡ ஂஸெயில் ஡ஸஂஸாரத்தில் ட்ரஹ்஡ீயங் ஂடாது ।

ippaṭi koḷḷātapotu guṇa hīnam eṇru niṇaitta daśaiyil bhagavadviṣaya pravṛttiyum
doṣānusandhāna daśaiyil saṃsārattil pravṛtṭiyuṅ kūṭātu |

When it is not taken in this way, striving toward the object of the Lord while thinking “[He] is without quality,” and striving toward *saṃsāra* while inspecting [its] defects are irreconcilable.

Sūtra 111

ஂடியவென்னெஞ்சம் ஂவன் ஂன்றெ ஂிடஂஂம் ।
ஂடியென் ஡ான் பின்னும் ஂன் செவடியன்றி ஡யவென் ஂன்னு ஡ின்றஂர்களிறெ ।

koṭiyaveṇṇeṇcam avaṇ eṇre kiṭakkum |
aṭiyēṇ nāṇ piṇṇum uṇ cevaṭiy aṇri nayaveṇ eṇṇā niṇṇārkaḷire |²³

‘My cruel heart dwells on Him’; ‘Moreover, I, your slave, will long for nothing but your red feet’.

²³ 1) *Tiruvāymoḷi* 5.3.5: koṭiyaveṇṇeṇcam avaṇ eṇrē kiṭakkum. 2) *Periya Tirumoḷi* 11.8.7: aṭiyēṇ nāṇ piṇṇum uṇ cēvaṭiyaṇri nayaveṇ.

Sūtra 112

முண கூத ஊஸுத்திலுங் காட்டில் ஸுரூப வ்யஸுமான ஊஸுமிறெ வ்யாநஃ ।

guṇa kṛta dāsyattilun kāṭṭil svarūpa prayuktamāṇa dāsyamire pradhānam |

The yoked servitude of the essential nature is more important than the servitude effected by [His] qualities.

Sūtra 113

சுநஸூயைக்குப்பிராட்டி அருளிச்செய்த வாதெதூயை ஸூரிப்பது ।

- வாதெதூயை (vārttaiyai) E1; வாற்றையை (vārṭtaiyai) E2+E3

anasūyaikkup pirāṭṭi aruḷic ceyta vārttaiyai smaripattu |

The words the Goddess graciously said to Anusūyā will be remembered.²⁴

Sūtra 114

ஹவலிஷய ப்ரவூத் பின்னீனச்செருமொவென்னில் அதுக்கடு ப்ராவணூ ।

bhagavadviṣaya pravṛtti pinṇaic cerumov eṇṇil atukkaṭi prāvanyam |

If it is said, “Moreover, is striving toward the object of the Lord suitable?” [The answer is that] the basis for it is love.

Sūtra 115

அதுக்கடி ஸஃஸநஃ ।

atukkaṭi saṁbandham |

²⁴ The incident of their meeting is narrated in *Rāmāyaṇa* 2.109-111. Maṇavāḷamāuni recounts the relevant portion of her speech as: “My innate bond to Perumāḷ is such that it continues of its own accord” (*eṇakkup perumāḷ pakkal pāvapanttam svataḥ uṇṭāyirukkacceytē*).

The basis for that (love) is the relationship [of the soul and the Lord].

Sūtra 116

அது தான் ஷாபாயிகம் அன்று ஸதூபரயுக்தம் ।

- அன்று (anru) E1; என்று (enru) E2+E3

atu tāṇ aupādhikam anru sattāprayuktam |

That, indeed, is not conditional. It is that which arises from existence.

Sūtra 117

இந்த ஸதெதூ ப்ராவணு காயுமான சுநுஹம் இல்லாத பொது குலையும் ।
அது குலையாமைக்காக வரும் அவையெல்லாவஜுகியங்களுமாய் ப்ராவூங்களுமாய்
இருக்கும் ।
ஆகையாலே ஹவகிஷய ப்ரவூதி செரும் ॥

- 1 இந்த (inta) E1; அந்த (anta) E2+E3
- 2 அவஜுகியங்களுமாய் (avarjaniyaṅkaḷumāy) E1; அவஜுகீயங்களுமாய்
(avarjanīyaṅkaḷumāy) E2+E3

inta sattai prāvaṇya kāryamāṇa anubhavam illāta potu kulaiyum |
atu kulaiyāmaikkāka varum avaiy ellām avar janiyaṅkaḷumāy prāptaṅkaḷumāy irukkum |
ākaiyāle bhagavadviṣaya pravṛtti cerum ||

When there is no experience as a result of love, this existence will be destroyed. All that happens for the purpose of maintaining that [existence] are His creation, and are proper. Therefore, striving after the object of the Lord is suitable.

Sūtra 118

ப்ராவகாணா பாரிதூமத்துக்குஜ்ஜாநாஸகிகள் அன்று ।
ஷூரூப விரோயமே ப்ரயாந ஹேது ।

prāpakāntara parityāgattukkum ajñānāsaktikaḥ anru |
svarūpa virodhame pradhāna hetu |

The preeminent reason for complete renunciation of other means is not ignorance or powerlessness, it is their opposition to the essential nature [of the soul].

Sūtra 119

பொவகானரஃ சுஜரீக்குவாயஃ ।

- E2 alone among the manuscripts and printed editions attests ஐயுறு: என்கையாலெ ஸொகஜநகாஃ (“with the saying ‘great-sorrow,’ causing grief [is meant]”) subsequent to this sūtra. In all other texts, this appears in sūtra 123 below.

prāpakāntaram ajñarkkupāyam |

Other means are means for the ignorant.

Sūtra 120

ஜானிகளுக்கவாயஃ ।

jñānikaḥkukapāyam |

[They] are a danger for the wise.

Sūtra 121

சுவாயமாயத்துது ஸ்ரூப நாஸகம் ஆகையாலெ ।

- ஸ்ரூப (svarūpa) E1+E2; ஸ்ரூபக (svarūpaka) E3

apāyamāyattutu svarūpa nāśakam ākaiyāle |

They are dangerous because they are destructive to the essential nature.

Sūtra 122

நெறிகாட்டி நீக்குதியொவென்ற நின்றதிறெ ।
nerikāṭṭi nīkkutiyovennā ninratire |²⁵

It has been said, “Having revealed a path, will there not be exclusion?”

Sūtra 123

வதூதெ ஶெ ஶஹூயஶ என்கையாலெ ஹயஜநகஶ ।
varttate me mahatbhayam eṅkaiyāle bhayajanakam |
māśucaḥ eṅkaiyāle śokajanakam |²⁶

varttate me mahatbhayam eṅkaiyāle bhayajanakam |
māśucaḥ eṅkaiyāle śokajanakam |²⁶

That there is the producing of fear [is shown] by the saying, “Great fear exists for me”; That there is the producing of grief [is shown] by the saying, “Do not grieve.”

Sūtra 124

இப்படிக்கொள்ளாதபொது ணதகஶ ஶ்ரஶூதியில் ஶ்ராயஸ்திதூ வியி கூடாது ।

ippaṭikoḷḷātapotu etat pravrttiyil prāyaścitta vidhi kūṭātu |

When not taken in this manner, the injunction to do expiation for striving for that would not be suitable.

Sūtra 125

திருக்குருகைப்பிரான்பிள்ளான் பணிக்கும் படி ।
ஶ்ரீராம ஶிநூ ஶ்ரீராமான ஶ்ராதகஶஶய கஶஶ மத தீகஶ ஶஸ்திஶம் பொலெ ஶஶஶகார
ஶ்ரீராமானஶஶபாயானஶ ।

tirukkurukaip pirāṇ piḷḷāṇ paṇikkum paṭi |

²⁵ *Periya Tiruvantāti* 6: *nerikāṭṭi nīkkutiyo*.

²⁶ 1) *Jitāntā Stotra* 1.9: *vartate me mahadbhayam*. 2) *Bhagavadgītā* 18.66: *māśucaḥ*.

madirā bindu miśramāṇa śātakambhamaya kuṁbha gata tīrttha salilam pole ahaṁkāra
miśramāṇav upāyāntaram |

Tirukkurukai Pirāṇ Piḷḷāṇ says as such: other means are blended with pride like holy water in a golden pot with a drop of liquor.²⁷

Sūtra 126

ரதூத்துக்குப்பலகறை பொலையும் ராஜுத்துக்கெலுமிச்சம்பழம் பொலையும் வஹத்துக்கு
ஸஹுரம் அன்று ।

ratnattukkup palakaṇai poleyum rājyattukkelumiccampaḷam poleyum phalattukku sadṛśam
aṇru |

Like the shell to the gem, like a lemon to a kingdom, it [the means] is not equal to the fruit.

Sūtra 127

தான் ஁ரி஁னாகையாலெ தனக்குக்கொடுக்கலாவதொன்றில்லை ।

tāṇ daridraṇākaiyāle taṇakkuk koṭukkalāvatonaṇṇillai |

Indeed, there is poverty. Therefore, there is not even one thing to give to Him [the Lord].

Sūtra 128

அவன் தந்தத்தைக்கொடுக்கும் இடத்தில் அடவிலெ கொடுக்கில் கூநுபாயமாம் ।
அடவு கெடக்கொடுக்கில் கழவு வெளிப்படும் ।

- 1 இடத்தில் (iṭattil) E1; இடத்து (iṭattu) E2+E3
- 2 கொடுக்கில் (koṭukkil) E1; கொடுக்கிற் (koṭukkir) E2+E3

avaṇ tantattaik koṭukkum iṭattil aṭavile koṭukkil anupāyamām |
aṭavu keṭak koṭukkil kaḷavu veḷippaṭum |

²⁷ Again, this may have been recorded in the *saṁpradāya* hagiographies.

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Sūtra 132

இத்தை ப்ரவத்திப்பித்தது பரஹிம்ஸைய நிவத்திப்பிக்கைக்காக ।

ittai pravarttippittatu parahimsaiyai nivarttippikkaikkāka |

This prescription is for the prevention of injury to others.

Sūtra 133

இது தான் ஁லிவு விஹித ஹிம்ஸை பாலெ வியி நிஷெயங்கள் இரண்டுக்கும் குறையில்லை ।

itu tāṇ pūrva vihita himsai pole vidhi niṣedhaṅkaḥ iraṇṭukkum kuṛaiyillai |

This, indeed, is like the killing enjoined in the previous [part of Veda]; there is no fault for both prescription and prohibition.

Sūtra 134

அத்தை ஸாஸ்திர விஸ்தாஸத்துக்காக வியித்தது ।
இத்தை ஸ்வரூப விஸ்தாஸத்துக்காக வியித்தது ।

attai śāstra viśvāsattukkāka vidhittatu |
ittai svarūpa viśvāsattukkāka vidhittatu |

Prescribing that was for trust in the *śāstra*. Prescribing this was for trust in [one's] essential nature.

Sūtra 135

அது தொற்புரையெ பொம் ।
இது ஁஁ ஸ்பரி஁ ।

- 2 ஸ்பரி஁ (sparśi) E1+E2; ஸ்பரி஁ (sparśa) E3

atu torpuraiye pom |
itu marma sparśi |

That goes only as far as the skin. This touches the core.

Sūtra 136

இது தான் கஷ் ஸாஹ்யம் ஆகையாலே உஷ்ணமுமாய் இருக்கும் ।

itu tān̄ karma sāddhyam ākaiyāle duṣkaramumāy irukkum |

This, indeed, will be difficult to accomplish because it is attainable by *karma*.

Sūtra 137

புரவதூபாயத்துக்கிக்குற்றங்கள் ஒன்றும் இல்லை ।

prapatyupāyattukkikkurraṅkaḥ onrum illai |

For the means of *prapatti* there are none of these errors.

Sūtra 138

சூத்யாபாக்ஷ ஜாந காய்டும் ஆகையாலெ ஸ்ரூபெத்துக்குவிதமாய்ச்சிற்ற வெண்டாவென்கிற படியெ நிஷ்தி ஸாஹும் ஆகையாலெ ஸுகாமுமாய் இருக்கும் .

ātmayāthātmya jñāna kāryam ākaiyāle svarūpattukkucitamāyccirra veṇṭāveṇkīra paṭiye nivrtti
sāddhyam ākaiyāle sukaramumāy irukkum |²⁸

Since it is the effect of knowledge of the true state of the soul, being suitable to the essential nature, and since cessation is possible as in the saying, ‘it is not necessary to be troubled in the mind,’ it [prapatti] is easy to do.

²⁸ *Tiruvāymoli 9.1.7. cirra ventā.*

Sūtra 139

ஹிணஹி விஷயம் ஆகையாலெ பெருமைக்கீடாக பச்சையிடவொண்ணாது ।

pūrṇa viṣayam ākaiyāle perumaikkīṭāka paccaiyiṭavonṇātu |

Since the object is full, the placed pulse [offering] is not worthy of [His] greatness.

Sūtra 140

சூஹிஹுஹு ஸஹிஹகஹாசுத்திலெ ஸஹொஹஹி விஹையும் ।

ābhimukhya sūcakamātrattile santoṣam viḷaiyum |

In the slightest indication of inclination, pleasure is produced.

Sūtra 141

ஹித்திஹி கை வாங்காதெ மெல் விழுகைக்கு ஹெது வித்தனை ।

pūrtti kai vāṅkāte mel viḷukaikku hetu vittanai |

To the learned man, the fullness [of the Lord] is the cause for the descent upon [the soul], not pulling away the hand.

Sūtra 142

ஹசுஹி ஹஹஹி சுஹுஹி ஹஹிஹாஹி புரிவதுஹும் புகைபூஹெ ।

patram puṣpam anyat pūrṇāt purivatuvum pukaipūve |²⁹

‘leaf, flower’; ‘other than a full (pot of water)’; ‘offering incense and flowers.’

²⁹ 1) *Bhagavadgītā* 9.26: *patram puṣpam*. 2) *Mahābhārata*, 5.85.13: *pūrṇād anyat*. 3) *Tiruvāymolī* 1.6.1: *purivatuvum pukaipūve*.

Sūtra 143

புல்லைக்காட்டியழைத்துப்புல்லையிடுவாரைப்பொலெ ஹ ஸாயநங்களுக்கு ஹேமம் இல்லை ।

pullaikkāṭṭiyaḷaittuppullaiyiṭuvāraip pole phala sādhanan̄kaḷukku bhedaṁ illai |

Like the one who is giving grass [to a cow], after having shown the grass and having summoned [the cow]; the fruit is not different from the means.

Sūtra 144

ஆகையாலெ ஸுவாஸிபமாய் இருக்கும் ।

ākaiyāle sukharūpamāy irukkum |

Therefore, it is such that its form is happiness.

Sūtra 145

இவன் அவனைப்பெற நினைக்கும் பொது இந்த ஓவத்யும் உபாயம் அன்று ।

ivaṇ avaṇaippera niṇaikkum potu inta prapattiyum upāyam aṇṇu |

When one thinks to obtain Him, this *prapatti* is not the means.

Sūtra 146

அவன் இவனைப்பெற நினைக்கும் பொது வாககமும் விலக்கன்று ।

avaṇ ivaṇaip pera niṇaikkum potu pātakamum vilakkaṇṇu |

When He thinks to obtain this one, even grievous sin is not at all an obstruction.

Sūtra 147

இவையிரண்டும் ஸ்ரீஹரதாழ்வான் பக்கலிலும் ஸ்ரீமஹப்பெருமாள் பக்கலிலுங்
காணலாம் ।

ivaiviraṇṭum śrībharatālvāṇ pakkalilum śrīguhapperumāl pakkaliluṇ kāṇalām |

These two truths may be seen in the case of Śrībharatālvāṇ and Śrīguhapperumāl.

Sūtra 148

ஸ்ரீஹரதாழ்வானுக்கு நன்மைதானெ தீயமையாயத்து ।
ஸ்ரீமஹப்பெருமாளுக்குத்தீமைதானெ நன்மையாயத்து ।

śrībharatālvāṇukku naṇmaitāṇe tīyamaiaiyāyattu |
śrīguhapperumālukkuttīmaitāṇe naṇmaiaiyāyattu |

The very goodness of Śrībharatālvāṇ became a fault. The very fault of Śrīguhapperumāl became goodness.

Sūtra 149

ஸவூபராயங்களுக்கும் ப்ராயசுகிதமான ப்ரவத்தி தானும் சுவராய
கொடியிலெயாய் சூதாணம் பண்ண வெண்டும் படி நில்லா நின்றதிறெ ।

sarvāparādhāṇkalukkum prāyaścittamāṇa prapatti tāṇum aparādhā koṭiyileyāy kṣāmaṇam paṇṇa
veṇṭum paṭi nillā niṇratire |

Prapatti being the expiation for all faults is itself among the multitude of faults requiring forgiveness.

Sūtra 150

நெடுநாள் கூறு ப்ரெயாய்ப்பொந்த ஹாயெயு அஜாஹயங்கள் இன்றிக்கெ ஹத்து
ஸகாஸத்திலெ நின்று என்னையஃகரிக்க வெணும்
என்றபெகுகுக்குமாப்பொலெயிருப்பதொன்றெயிவன் பண்ணும் ப்ரவத்தி ।

- 2 E2+E3 attest வந்து (vantu) immediately after ஸகாஸத்திலெ (sakāśattile)

neṭunāl anya paraiyāypponta bhāryai lajjābhayaṅkaḷ aṇṇikke bhartṭṭ sakāśattile ninru enṇaiy aṇṇīkarikka veṇum eṇṇapekṣikkumāppoḷey iruppatonṇirey ivaṇ paṇṇum prapatti |

This one's performance of prapatti is like the desire [of the] wife who, having gone to another for a long time, returns to her husband without shame or fear saying, "[you] should receive me."

Sūtra 151

கூடுவெயாலெ வரும் பொருதனுத்திற் காட்டில் ஸூதனுத்தாலெ வரும் பொருதனுத
புரவது |

krpaiyāle varum pāratantryattir kātṭil svātantryattāle varum pāratantryam prabalam |

Dependence coming by independence is [more] powerful than dependence coming by compassion.

Sūtra 152

இவ்வகூடத்தை வெஃபுருஷன் கூடுவெகூத்தான் |

- வெஃபுருஷன் (vedapuruṣaṇ) E1; வெஃபுருஷனும் (vedapuruṣaṇum) E2+E3

ivvarthattai vedapuruṣaṇ apekṣittāṇ |

The personified Veda referred to this truth.

Sūtra 153

கூடுவெகூதா திரபெகூதமாகத்திருவடிக்கும் ஸ்ரீமஹப்பெருமானுக்கும் இதுண்டாயத்து |

apekṣā nirapekṣamākat tiruvaṭikkum śrīguhapperumālukkum ituṇṭāyattu |

This was the unexpected regard for Tiruvaṭi and Śrīguhapperumāl.

Sūtra 154

இவன் முன்னிடும் அவர்களை அவன் முன்னிடும் என்னும் இடம் சுலய ட்ரஹத்திலுங்
காணலாம் ।

ivaṇ munṇiṭum avarkaḷai avaṇ munṇiṭum eṇṇum iṭam abhaya pradānattilun kāṇalām |

This one invokes the aid [of the Lord], He invokes the aid of them, this may be seen in the
passage [about] the offering of safety.³⁰

Sūtra 155

இருவரும் முன்னிடுகிறதும் தந்தாங் குற்றங்களை ஸஹிப்பிக்கைக்காக ।

- முன்னிடுகிறதும் (munṇiṭukirutum) E1; முன்னிடுகிறது (munṇiṭukiratu) E2; முன்னிடுகிறது
(munṇiṭukirutu) E3

iruvarum munṇiṭukiratum tantāṇ kurraṇkaḷai śamippikkaikkāka |

These two invoke aid for forgiveness of their faults.

Sūtra 156

ஸ்வரூப விரியும் அத்தாலெ ।

svarūpa siddhiyum attāle |

By that there is attainment of the essential nature.

Sūtra 157

ஒளவாயிகமுமாய் நிதுமுமான வாரதனும் இருவர்க்கும் உண்டிறெ ।

- நிதுமுமான (nityamumāṇa) E1; நிதுமான (nityamāṇa) E2+E3
- இருவர்க்கும் (iruvarkkum) E1; இருவாற்க்கும் (iruvārkkum) E2+E3

³⁰ This incident is narrated in the *Rāmāyaṇa* 6.12. Rāma granted protection to Vibhīṣaṇa, the younger brother of Rāvaṇa.

aupādhikamumāy nityamumāṇa pāratantryam iruvarkkum uṇṭire |

The dependence of the two is conditional and eternal.

Sūtra 158

சுமிதுமான இருவர் வாரதனும் குலைவதும் அத்தாலெ ।

- வாரதனும் (pāratantryamun) E1; வாரதனும் (pāratantryan) E2+E3
- அத்தாலெ (attāle) E1; இத்தாலெ (ittāle) E2+E3

anityamāṇa iruvar pāratantryamun kulaivatum attāle |

By that [aid], the dependence of the two which is non-eternal [the conditional] is put to an end.

Sūtra 159

ஸஸாக்ஷிகம் ஆகையாலெ இஸுநத்தையிருவராலும் இல்லை சய்யப்பொகாது ।

sasākṣikam ākaiyāle ibbandhattaiy iruvarālum illai ceyyappokātu |

Since this bondage cannot be undone by these two [the Lord and the soul], there is a witness.

Sūtra 160

என்னை நெகிழ்க்கிலும் ।

கொலமலர்ப்பாவைக்கன்பாகிய ।

- 1 நெகிழ்க்கிலும் (nekiḷkkilum) E2+E3; நெகிட்க்கிலு (nekiṭkkilu) E1
- E2 does not mark the following sūtra off from this one (any variants will be treated below)

eṇṇai nekiḷkkilum ।

kolamalarppāvaikkaṇpākiya |³¹

³¹ 1) *Tiruvāymoḷi* 1.7.8: eṇṇai nekiḷkkilum. 2) *Tiruvāymoḷi* 10.10.7: kolamalarppāvaikkaṇpākiya.

‘Even if forsaking me’; ‘[you] who have love for the beautiful Lady’

Sūtra 161

கூடிணி வுத்தியில் ஸுரூப மூணங்களால் வருகிற கூத்து ஸங்கொய ராஹிதத்தை நினைப்பது ।

karmaṇi vyutpattiyil svarūpa guṇaṅkaḷāl varukira kartṭṭ samkoca rāhityattai niṇaippatu |

Understand that [her] being without any contraction of doership occurs because of the qualities of the essential nature in the passive derivation.

Sūtra 162

சுயிகாரி சுயத்துக்கும் ஸுரூஷகாரஸு சுவஜுநீயஸு ।

adhikāri trayattukkum puruṣakāram avarjanīyam |

For the three kinds of authoritative people intercession is unavoidable.

Sūtra 163

தனக்குத்தான் தெடும் நன்மை தீமையொபாதி விலக்காய் இருக்கும் ।

taṇakkut tāṇ teṭum naṇmai tīmaiyoṇpāti vilakkāy irukkum |

Goodness sought for its own sake is prohibited just like evil.

Sūtra 164

அழகுக்கிட்ட சட்டையணக்கைக்கு விரோடியாமாப்பொலெ ।

- E3 does not mark the following Sūtra off from this one (any variants will be treated below).

aḷakukkittā caṭṭaiyaṇaikkaikku virodhiyāmāp pole |

Just as the clothes put on for beauty are an obstruction to embracing.

Sūtra 165

ஹாரொபி ।

- E2 and E3 attest நார்ஹித (nārppitam) E2 and நார்ஹித: (nārppitaḥ) E3 immediately following ஹாரொபி (“Even a necklace is not placed upon,” [i.e., ...is not worn])
- E2 does not mark off this sūtra from the following one (any variants will be treated below)

hāropi |

Even a necklace.³²

Sūtra 166

ஹுணம் பொலெ பாரதஜும் பராநஹவத்துக்கு விலக்கு ।

puṇyam pole pāratantryamum parānubhavattukku vilakku |

Dependence, like good deeds, is an obstruction to the experience of the Lord.

Sūtra 167

ஹுணம் பொலெ ஷொஷ நிவ்ருதி ।

guṇam pole doṣa nivrtti |

Fault, like quality, is removed.

³² Maṇavāḷamāmuni gives the relevant line of the śloka (purportedly from the *Rāmāyaṇa*) as follows: *hārō'pi nārppitaḥ kaṇṭhē sparcasam rōtapīruṇā*; “O king! even a necklace obstructs by arresting the touch on the throat.” This precise formulation, however, is not found in Valmīki’s *Rāmāyaṇa*.

Sūtra 168

சூஹரணஃ சுநஹிததாய் அழுக்கஹிததமாய் இராநின்றதிறே ।

ābharaṇam anabhimatamāy aḷukkabhimatamāy irāninratire |

There is decoration to be disliked and dirt to be liked.

Sūtra 169

ஷூநஃ ரொஷஜநகம் என்கிற வார்தையை ஷூரிப்பது ।

- வார்தையை (vārtaiyai) E1; வாற்தையை (vārtaiyai) E2+E3

snānam roṣajanakam eṅkiṛa vārtaiyai smarippatu |

The words saying ‘bathing is producing anger’ will be remembered.³³

Sūtra 170

வஞ்சக்களவன் ।
மங்கவொட்டு ।

vañcakkalavan |
maṅkavoṭṭu |³⁴

‘[You who are] the deceitful thief!’ ‘[You who] dismantle to ruin!’

Sūtra 171

வெர்ச்சூடும் அவர்கள் மண்பற்றுக்கழற்றுதாப்பொலெ ஐநாயை விழுஹத்
தொடெயாஹிக்கும் ।

- 1 வெர்ச்சூடும் (verccūṭum) E1; வெற்தூடும் (vercūṭum) E2+E3

³³ Maṇavālamāuni cites this as another reference to *Sītā* but I have been unable to locate this phrase in Valmiki’s *Rāmāyaṇa*.

³⁴ 1) *Tiruvāymoli* 10.7.1: *vañcak kaḷvan*. 2) *Tiruvāymoli* 10.7.10: *maṅkavoṭṭu*.

- 2 தொடெ (toṭe) E1+E3; தொட (toṭa) E2

verccūṭum avarkaḷ maṇparrukkaḷarrātāp pole jñāniyai vighrahaṭ toṭey ādarikkum |

Like those wearing roots not wanting to slough off the attached dirt, [the Lord] wishes for even the impurities of the wise-one's body.

Sūtra 172

பாறாதுநாவிவனுடைய ஸரீர வ்ஸிதிக்கு ஹேது கெவது ஹவஹிஷெயிறெ ।

- வ்ஸிதிக்கு (sthitikku) E1+E3; ஸ்ஹிதிக்கு (sthītikku) E2
- ஹவஹிஷெயிறெ (bhagavadichśaiyire) E2+E3; ஹவஹிஷெயிறெ (bhagavadichśayire) E1

paramārttaṇānav ivaṇuṭaiya śarīra sthitikku hetu kevala bhagavadichśaiyire |

The reason for the remaining of the body of he who has the highest aim is solely the desire of the Lord.

Sūtra 173

திருமாலிருஞ்சொலை மலையெ என்கிற படியெ உகந்தருளின நிலங்கள் எல்லாத்திலும் பண்ணும் விருப்பத்தையிவனுடைய ஸரீரெகடெஸத்திலெ பண்ணும் ।

- 1 நிலங்கள் (nilaṅkaḷ) E1; நிலங்களில் (nilaṅkaḷil) E2+E3

tirumāliṛuñcolai malaiye eṇkiṛa paṭiye ukantarūḷiṇa nilaṅkaḷ ellāṭṭilum paṇṇum viruppattaiy ivaṇuṭaiya śarīraikadeśattile paṇṇum |³⁵

It is the love produced in all the beloved places, just as [in] 'the Tirumāliṛuñcolai mountain,' that is produced in the body of this one.

³⁵ *Tiruvāymoḷi* 10.7.8: *tirumāliṛuñcolai malaiye*.

Sūtra 174

அங்குத்தை வாஸஃ ஸாயநஃ ।
இங்குத்தை வாஸஃ ஸாஃ ।

aṅkuttai vāsam sādhanam |
iṅkuttai vāsam sādhyam |

Dwelling in that place [the beloved places] is the means. Dwelling in this place [the body of the devotee] is perfection.

Sūtra 175

கல்லுங் கனை கடலும் என்கிற படியெ இது வலித்தற்றால் பின்பு அவையிற்றில் சூஉரஃ
மட்டமாய் இருக்கும் ।

- 1 என்கிற (eṅkīra) E1+E3; இமன்கிற (imaṅkīra) E2
- 1 E1 is only text of the manuscripts and printed editions that attests பின்பு (pinpu) “afterward, subsequently” between வலித்தற்றால் (siddhittarrāl) and அவையிற்றில் (avaiyirril) in this sūtra.

kalluṅ kaṇai kaṭalum eṅkīra paṭiye itu siddhittarrāl avaiyirril ādaram maṭṭamāy irukkum |³⁶

If this is accomplished the love for those [beloved places] subsequently becomes inferior, as in the saying, ‘Mountain and roaring sea.’

Sūtra 176

இளங்கொயில் கைவிடெல் என்றிவன் டுராக்விடக்க வெண்டுமு படியாய் இருக்கும்।

iḷaṅkoyil kaiviṭel eṇṇivan prārthikka veṇṭum paṭiyāy irukkum |³⁷

³⁶ *Periya Tiruvantāti* 68: *kalluṅ kaṇai kaṭalum vaikunta vāṇ nāṭum pul eṇṇu oḷintaṇakol. ē pāvam vella neṭiyāṇ nīram kariyāṇ uṭpukuntu nīṅkāṇ aṭiyēṇatu uḷḷattu akam*; “[I wonder if] the mountains, the roaring sea, and the region of the Vaikuntha-heaven have been reduced to grass? In order to overcome [my] arrogance [and] sinful actions, You, Neṭiyāṇ (the Lord as Trivikrama), man of charcoal complexion, entered [me] and became the interior of my heart.”

³⁷ *Iranṭām Tiruvantādi* 54: *iḷaṅkoyil kaiviṭel eṇṇu*.

It is such that it will need to be requested of him, “Do not abandon the temporary shrine.”

Sūtra 177

புராபு ஸ்ரீதி விஷயகூத்தாலும் கூத ஜுதெயாலும் பின்பவையவிதங்களாயிருக்கும் ।
prāpya prīti viṣayatvattālum kṛta jñataiyālum pinpavaiyabhimataṅkaḷāy irukkum |

Because of the love that is to be obtained and because of gratitude, those [temporary shrines] will be acceptable.

Sūtra 178

ஆகையாலெ ஷொஷ நிவ்ருதி பொலையாஞர ஸுணமும் விரொயியாய் இருக்கும் ।

ākaiyāle doṣa nivṛtti poleyāntara guṇamum virodhiyāy irukkum |

Therefore, like the cessation of fault, the inner quality will be such that it is an obstacle.

Sūtra 179

ஷொஷ நிவ்ருதி தானெ ஷொஷமாமிறெ ।

doṣa nivṛtti tāṇe doṣamāmire |

Even the cessation of fault is a fault.

Sūtra 180

தன்னால் வரும் நன்மை விஸைப்பால் பொலெ ।
அவனால் வரும் நன்மை முஸைப்பால் பொலெயென்று பிள்ளான் வார்த்தை ।

- 2 E2 omits அவனால் வரும் நன்மை முஸைப்பால் (avaṇāl varum naṇmai mulaippāl), thus appending என்று பிள்ளான் வார்த்தை (enru piḷḷāṇ vārttai) to the first line
- 2 வார்த்தை (vārttai) E1; வார்த்தை (vārttai) E2+E3

taṇṇāḷ varum naṇmai vilaippāl pole |
avaṇāḷ varum naṇmai mulaippāl poley eṇru piḷḷāṇ vārttai |

‘Goodness coming from oneself is like purchased milk; Goodness coming from Him is like breast milk,’ is the word of Piḷḷāṇ.

Sūtra 181

அவனையொழியத்தான் தனக்கு நன்மை தெடுகையாவது ஸ்நஹ்ய ப்ரஜெயை ஶாதா விதாக்கள் கையில் நின்றும் வாங்கி வாதகஞந ஆட்டுவாணியன்கையிலெ காட்டிக் குடுக்குமாப் பொலையிருப்பதொன்று ।

- 2 கையில் E1; கைய்யில் E2+E3 [all occurrences]
- 3 குடுக்குமா (kuṭukkumā) E1+E3; கொடுக்குமா (koṭukkumā) E2

avaṇaiy oliyattāṇ taṇakku naṇmai teṭukaḷi āvatu stanandhaya prajaiyai mātā pitākkaḷ kaiyil
niṇṇum vāṅki ghātakaṇāṇa āṭṭuvāṇiyaṇkaiyile kāṭṭikuṭukkumāp poley iruppatonru |

Indeed, seeking goodness for oneself without Him is like pulling away from the hands of a mother and father the suckling babe and offering it into the hands of a murderous butcher.

Sūtra 182

தன்னைத்தானையிறெ முடிப்பான் ।

taṇṇait tāṇeyiṇe muṭippāṇ |

Indeed, he ends himself.

Sūtra 183

தன்னைத்தானெ முடிக்கையாவது சுஹக்ஸாரத்தையும் விஷயங்களையும் விரும்புகை ।

taṇṇait tāṇe muṭikkaḷi āvatu ahaṁkāṇattaiyū viṣayaṇkaḷaiyū virumpukai |

That is, there is, indeed, an ending to him [when] desiring sense objects and pride.

Sūtra 184

சுஹங்காரஸ்சுஹி ஸ்ப்ஸ்டும் பொலெ ।

- E2 does not mark off the first line of the following Sūtra from this one (any variants will be noted below).

ahaṃkāraṃ agni sparśam pole |

Pride is like the touch of fire.

Sūtra 185

நகாகலுஷமஹிதஹி ।
நஹிமே ஜீவிதேநாகஹி: ।
நதேஹி ।
எம்மாவீட்டுத்திறமும் செப்பம் ।

- 4 திறமும் செப்பம் E1 (only text among the manuscripts and printed editions to attest செப்பம்); திறமும் E2+E3.
- E1 does not mark off the first line of the following sūtra from this one.

nakāmakaluṣaṃcittam |

nahime jīvitenārthaḥ |

nadeham |

emmāvīṭṭuttiramum ceppam |³⁸

‘Mind unsullied by desire...’; ‘There is surely no purpose in living for me...’; ‘I am not this...’;
‘Our straight path to heaven...’

³⁸ 1) *Jitānta Stotra* 1.13: *nakāmakaluṣaṃcittam*. 2) *Rāmāyaṇa* 5.24.5: *na hi me jīvitenārthaḥ*. 3) *Stotra Ratna* 57: *nadeham*. 4) *Tiruvāymoli* 2.9.1: *emmā vīṭṭut tīramum ceppam*.

பெருகும்விதைய ஸ்ரீராம ஸ்ரீராமும் பொலெ ।
சுருகும் விதைய ஸ்ரீராம ஸ்ரீராம ஹொஜநம் பொலெ ।

pratikula viṣaya sparśam viṣasparśam pole |
anukūla viṣaya sparśam viṣamiśra bhojanam pole |

The touch of an unfavourable object is like the touch of poison. The touch of a favourable object is like eating [food] mixed with poison.

சூழ் ஐயெயை விழுங்கி விடாய் கெட நினைக்குமாப்பொலையும் ஆடுகிற பாம்பின்
நிழலிலெயொதுங்க நினைக்குமாபொலையும் விஷய டுவுணாய் ஸுவிக்க நினைக்கை ।

agni jvālaiyai viḷuṅki viṭāy keṭa ninaikkumāp poleyum āṭukira pāmpinṇiḷalileyotuṅka
ninaikkumāpoleyum viṣaya pravaṇaṇāy sukhikka ninaikkai |

Thinking to be happy by being intent on sensory objects is like thinking to quench a thirst by swallowing the flame of fire or like thinking to seek refuge in the shadow of a dancing snake.

அசுணமாமுடியுமாப்பொலெ ஹவஶ் சுநஹவெசுவரனாய் ஜஹ்ரகூதியாய் இருக்கும்
அவன் விஷய உஸூநத்தாலெ முடியும் படி ।

- E2 does not mark off the following sūtra from this one (any variants will be noted below).

acunaṁāmuṭiyumāp pole bhagavad anubhavaikaparaṇāy mṛduprakṛtiyāy irukkum avan viṣaya
darśanattāle muṭiyum paṭi |

Just as the Acuṇamā (bird) dies, he who has a gentle nature and has the supreme singular experience of the Lord will die because of seeing sensory objects.

Sūtra 189

காட்டிப்படுப்பாயொவென்னக்கடவதிறெ ।

kāṭṭippaṭuppāyovennakkaṭavatiṛe |³⁹

Thus it may be said, ‘Will you kill [me]?’

Sūtra 190

சுஜ்ஞாந விஷய ட்ரவணன் கெவல நாவூகனைப்பொலெ ।

ஜ்ஞாநவாஞான விஷய ட்ரவணன் சூவூகநாவூகனைப்பொலெ ।

ajñāṇāna viṣaya pravaṇaṇ kevala nāstikaṇaip pole |

jñānavāṇāna viṣaya pravaṇaṇ āstikanāstikaṇaip pole |

The ignorant one intent on sensory objects is like the simple *nāstika* (atheist); the wise one intent on sense objects is like an *āstikanāstika* (half-hearted believer).

Sūtra 191

கெவல நாவூகனைத்திருத்தலாம் ।

சூவூகநாவூகனை ஒரு நாளுந் திருத்தவொண்ணாது ।

kevala nāstikaṇaittiruttalām |

āstikanāstikaṇai oru nāḷun tiruttavonṇātu |

The simple *nāstika* may be reformed; the *āstikanāstika* can never be reformed.

Sūtra 192

இவையிரண்டும் ஷூரூபெண முடிக்கும் அளவன்றிக்கே ஹமவத விரோயத்தையும்
விளைத்து முடிக்கும் ।

ivaṇi iraṇṭum svarūpeṇa muṭikkum aḷavaṇṇikke bhāgavata virodhattaiyum viḷaittu muṭikkum |

³⁹ *Tiruvāymoḷi* 6.9.9: *kāṭṭip paṭuppāvō*.

These two [pride and attachment to sense objects] not only destroy because of [their effect on the] essential nature, [they] destroy by producing hostility toward the Bhāgavata (devotee).

Sūtra 193

நாஜரூபங்களை யுடையராய் ஹமவதவிரோயம் பண்ணிப்பொரும் அவர்கள் ஐஹவட்டி
பொலெ ।

nāmarūpaṅkaḷaiy uṭaiyarāy bhāgavatavirodham paṇṇip porum avarkaḷ dagdhapaṭam pole |

Those having the name and form [of a *bhāgavata*] who continue producing hostility toward *bhāgavatas* are like burnt cloth.

Sūtra 194

மடிப்புடவை வெந்தாலுண்டையும் பாவும் ஒத்துக்கிடக்கும் ।
காற்றடித்தவாறெ பறந்து பொம் ।

maṭippuṭavai ventāluṇṭaiyum pāvum ottukkiṭakkum |
kāṇṇaṭittavāre parantu pom |

If folded cloth is burnt the woof and warp appear, but it is scattered by the blowing wind.

Sūtra 195

ஈஸ்வரன் சுவதரித்துப்பண்ணினவானத்தொழில்கள் எல்லாம் ஹமவதாபவாரம்
பொராமையென்று ஜீயரீ அருளிச்செய்வர் ।

- 2 பொராமை (porāmai) E1+E3; பொருமை (porumai) E2

īśvaraṇ avatarittup paṇṇiṇavāṇaittolilkaḷ ellām bhāgavatāpacāram porāmaiṇ enru jīyar aruḷic
ceyvar |

Nañjīyar graciously said, “īśvara, descending as [an] avatāra, who produced all the mighty tasks, is impatient with disrespectful conduct toward *bhāgavatas*.”

Sūtra 196

சுவனாக்ரியா

avamānakriyā |

Disrespectful act.

Sūtra 197

ஹாமவதாவதாரனாந் சுநெகவியடி |

bhāgavatāpacārantān anekavidham |

Disrespect toward *bhāgavatas* is of many kinds.

Sūtra 198

அதிலெயொன்று இவர்கள் பக்கல் ஜந் திரலுபணடி |

- இவர்கள் (ivarka!) E1; அவர்கள் (avarka!) E2+E3

atiley onru ivarka! pakkal janma nirūpaṇam |

One among these is investigating their birth.

Sūtra 199

இது தாந் சுஷூாவதாரத்தில் உவாஹ வஸ்துதியிலுங் காட்டில் கூலிரடி |

itu tān arcāvatārattil upādāna smṛtiyiluṅ kāṭṭil krūram |

This, indeed, is more cruel than thinking about the material cause of the *arcāvatāra*.

Sūtra 200

அத்தை ஊது யொநி பாரிசெஷ்யொடொக்கும் என்று ஸாஸூஞ் சொல்லும் ।

- அத்தை (attai) E1; இத்தை (ittai) E2; இதை (itai) E3

attai māṭṭṛ yoni parikṣaiyoṭokkum enru śāstrañ collum |

The *śāstra* says that that is like investigating the womb of one's mother.

Sūtra 201

சிரங்குவப்பொலெ கூடி உண்பானாய் மர்வில் இட்ட யஜ்ஞாவதீதந்தானெ வாராய் விடும் ।

trīsamkuvaip pole karma candālanāy marvil itta yajñopavītantāne vārāy vitum |

Like Triśaṅku, who became a *caṇḍāla* (outcaste) by *karma*, the sacred thread put on [his] chest becomes a leather strap.

Sūtra 202

ஜாதி உண்பானைக்கு காமாநாத்திலே லாமவன் ஆகைக்கு யொழிதையுண்டு ।
அதுவும் இல்லையிவனுக்கு சூரலிங் பதிதன் ஆகையாலே ।

jāti caṇḍālaṇukku kālāntarattile bhāgavataṇ ākaikku yogyataiyuṇṭu |
atuvum illaiy ivanukku ārūḍha patitaṇ ākaiyāle |

For the *caṇḍāla* by birth it is possible to become a *bhāgavata* at another time; because he [Trīṣaṅku] had arisen and was outcast, even this is not [possible] for him.

Sūtra 203

இது தனக்கடிகாரி நியஜம் இல்லை ।

itu tanakkadhikāri niyamam illai |

There is no restraint of the rightful claimant for this [*prapatti*].

Sūtra 204

தமர்களிறற்றலேவராய் சாதியந்தணர்களெலும் என்கையாலெ ।

- என்கையாலெ (*enkaikyāle*) E1+E3; இமன்கையாலெ (*imaṅkaikyāle*) E2
- E2 does not mark off the following two sūtra from this one; E3 does not mark off the following sūtra from this one (variants will be treated below).

tamarkaḷirralaivarāy cātiyantaṇarkaḷelum eṅkaikyāle |⁴⁰

Thus by the saying, “Even though those of the *brāhmaṇa jāti*, highest among the kindred.”

Sūtra 205

இவ்விடத்திலெ வெவனெய வுதூனத்தையும் பிள்ளைப்பிள்ளையாழ்வானுக்கு ஆழ்வன் பணித்த வார்தையையும் ஸூரிப்பது ।

- 2 வார்தையையும் (*vārtaiyaiyum*) E1; வாந்தையையும் (*vāṛtaiyaiyum*) E2+E3

ivviṭattile vainteya vṛttāntattaiyum piḷḷaip piḷḷaiy ālvāṇukku ālvāṇ paṇitta vārtaiyaiyum smarippatu |

In this place the story of Vainteya and the words said by Ālvāṇ to Piḷḷai Piḷḷaiyālvāṇ will be recalled.⁴¹

⁴⁰ *Tirumālai* 43: *amara ṛr aṅkam ārum vētam ṛr nāṅkum ṛtit tamarkaḷil talaivarāy cāti antaṇarkaḷēlum numarkaḷaip paḷippar ākil noṭippatu ṛr aḷavil āṅkē avarkaḷ tām pulaiyar polum araṅka mā nakaruḷāṇē*; “O! Lord in the great city of Araṅkam! Having properly read the six *aṅgas* and the four vedas, even though of the *brahmaṇa jāti*, being highest among the kindred, if they are slandering those who are yours [i.e. *bhāgavatas*], at that very moment, right there, they, indeed, are as if outcastes because of [this] one immoral action.”

⁴¹ 1) The story of Vainatēya (Garuḍa), according to Lester, is to be found in the fifth book (*udogya parva*) of the *Mahābhārata*. I have not, however, been able to locate the precise location of this episode. 2) This appears, again, to be a story from one of the *saṃpradāya* hagiographies. Lester provides the following synopsis: “Piḷḷai Piḷḷai Ālvāṇ, though a man of great learning and high birth, was notable in his constant offence against Bhāgavatas. His preceptor, Kūrattālvāṇ, exacted a promise from him that he would no longer offend. A short time later he, nonetheless, had ill thought about a Bhāgavata and hid himself from his preceptor in shame. His preceptor seeking him out, told him that he should hide no longer since his attitude indicated that he had indeed repented” (Lester, *Śrīvacana Bhūṣaṇa*, 62).

Sūtra 206

ஐநாநாநுஷாநங்களை ஒழிந்தாலும் பெற்றுக்கவர்கள் பக்கல்
ஸஃவஸுமெயமைகிராப்பொலெயவையுண்டானாலும் இழவுக்கவர்கள் பக்கல் சுவசாரமெ
பொரும் ।

- 1 ஐநாநாநுஷாநங்களை (jñānānuṣṭhānaṅkaḥ) E1; ஐநாநாநுஷாநங்கள் (jñānānuṣṭhānaṅkaḥ) E2+E3

jñānānuṣṭhānaṅkaḥ oḁintālum perrukkavarkaḥ pakkal saṁbandhameyamaikirāp poley avaiy
uṇṭāṇālum ilavukkavarkaḥ pakkal apacārame porum |

Even if leaving off [the requisite] knowledge and [appropriate] practice for attainment, a
relationship to them [the *bhāgavatas*] is as if sufficient for obtaining those; if, however, one
[shows] disrespect to them, it is enough for [his] destruction.

Sūtra 207

இதில் ஜந வுத்தாஹி நியமம் இல்லை ।

itil janma vṛttādi niyamam illai |

In this there is no restriction of birth, conduct, etc.

Sūtra 208

இவ்வகூட ஸெஸிக வுத்தாஹத்திலுஶுபரிசுவஸு வுத்தாஹத்திலுங் காணலாம் ।

- இவ்வகூட (ivvarttham) E1+E3; எவ்வகூட (evvarttham) E2

ivvarttham kaiśika vṛttāntattilum uparicaravasū vṛttāntattilun kāṇalām |

This truth may be seen in the Kaiśika and Uparicaravasū incidents.⁴²

⁴² 1) The first reference is to a story narrated in the 139th chapter of the *Varāha Purāṇa*. Verses 32 to 100 tell the story of an outcaste who, while singing to the Lord, was detained by a *rakṣasa* (demon) desirous of eating him. After completing his devotional song, he submitted himself to the demon. Instead of eating

Sūtra 209

ஸ்திராஸுணுஷு விலைச்செல்லுகிறது வெஊயுயநாஹி ஸுவத்தாலெ ।
ஹவஸூஹ ஹெதுவென்று ।
அது தான் இழவுக்குறுப்பாகில் தூஜமாமிரெ ।

brāhmaṇyam vilaic cellukiratu vedāddhyayanādi mukhattāle |
bhagavallābha hetuvenru |
atu tāṇ ilavukkuruppākil tyājyamāmire |

The price of being a *brāhmaṇa*, with learning and reciting the Vedas, is acceptable; it is the cause of attainment of the Lord. If that becomes a part of the detriment [to attainment], [however,] it should be abandoned.

Sūtra 210

ஜநு வுதூங்களின் உடைய உதூஷுமுஷு ஸபகஷுமும் பெற்றுக்கும் இழவுக்குஷு
ஸபுயொஜகஷு ।

janma vṛttaṅkaḷiṇ utaiya utkarṣamum apakarṣamum perrukkum ilavukkum aprayojakam |

The superiority and inferiority of birth are not the cause of blessing or loss.

him, the demon requested that the outcaste grant him liberation through his song. Agreeing, the outcaste sang the glory of the Lord and transferred the accumulated merit to the demon thus freeing him from his demon form, becoming “pure like the moon in autumn.” (S. Venkitasubramonia Iyer, trans., *The Varāha Purāṇa*, 376-380). 2) The second refers to king Uparicara Vasu. The story of his disagreement with the *ṛṣis* and subsequent punishment is narrated in books twelve, thirteen, and fourteen of the *Mahābhārata*. Although there is some variation, all three books present basically the same story. To summarize: the gods and *ṛṣis* had a disagreement over whether or not animals should be slaughtered as sacrifice. The position of the gods was that animals should, indeed, continue to constitute the sacrifices offered them. The position of the *ṛṣis* was that the gods should content themselves with offerings of grain. When consulted, Uparicara Vasu, depicted as either lying or ignorant of the basis of the *ṛṣis*’ argument, sided with the gods. He was summarily cursed by the *ṛṣis* and fell to earth having lost his power to fly between heaven and earth (Georges Dumézil, *The Desitny of a King*, 62-64).

Sūtra 211

புயொஜகஸு ஹவஸு ஸஹ்ஸுமுஸு ஸஹ்ஸுமுஸு ।

prayojakam bhagavat saṁbandhamum asaṁbandhamum |

The cause is the relationship or non-relationship with the Lord.

Sūtra 212

ஹவஸு ஸஹ்ஸுமு உண்டானால் இரண்டும் ஒக்குமொவென்னில் ஒவ்வாது ।

bhagavat saṁbandham uṇṭāṇāl iraṇṭum okkumov eṇṇil ovvātu |

If it is said, “if there is a relationship with the Lord, is there not equality between the two [inferior and superior births]?” [The answer is that] there is no similarity.

Sūtra 213

உதுஷ்டமாக ஹித்த ஜநு ஹஸஸஹாவநியாலெ ।
ஸாரிரெ உ ।
என்கிற படியெ ஹ ஜநகஸு ।

- 1 ஜநு (janmam) E1+E2; ஜநு (janma) E3

utkr̥ṣṭamāka bhramitta janmam bhraṁśasaṁbhāvaṇaiyāle |

śarire ca |

eṇkīra paṭiye bhaya janakam |⁴³

The birth confounded with that which is superior produces fear because of the possibility of decline, as in the saying, “and in the body.”

⁴³ *Jitānta Stotra* 1.9: *śarire ca gatau cāpi vartate me mahadbhyam*; “great feat exists for me in [my] body and even in [my] position.”

Sūtra 214

அதுக்கு ஸ்ரூப ப்ராபுமான நெயுடி ஹாவிக்க வெணும் ।

atukku svarūpa prāptamāṇa naicyam bhāvikka veṇum |

For that [superior birth] it is necessary that there be humility appropriate to the essential nature.

Sūtra 215

சுபக்ஷுஷ மாக ஹித்த உக்ஷுஷ ஜநத்துக்கிரண்டு ஷொஷமும் இல்லை ।

- உக்ஷுஷ (utkrṣṭa) E1+E2; உக்ஷுஷ (utkuṣṭa) E3

apakṛṣṭamāka bhramitta utkrṣṭa janmattukkiraṇṭu doṣamum illai |

For the superior birth mistaken as inferior, there are not the two defects [pride and fear].

Sūtra 216

நெயுடி ஜந வலிவடி ।

naicyaṃ janma siddham |

Humility is acquired by birth.

Sūtra 217

ஆகையால் உக்ஷுஷ ஜநமெ ஸ்ரேஷ்டம் ।

- உக்ஷுஷ (utkrṣṭa) E1+E2; உக்ஷுஷ (utkuṣṭa) E3

ākaiyāl utkrṣṭa janmame śreṣṭham |

Therefore, the superior birth is best.⁴⁴

⁴⁴ That is to say, the so-called “inferior birth,” because it lacks the defects of pride and fear, is deemed to be, in truth, the “superior birth.”

Sūtra 218

ஸ்ரீபவொவி ஊஹீபாவ ।

- E1 does not mark off the following sūtra from this one (any variants will be treated below)

śvapacopi mahīpāla |⁴⁵

Even one who cooks dogs, O great protector!

Sūtra 219

நிக்ஷஜ் ஜநத்தால் வந்த ஜொஷஜ் ஸரிப்பது விக்ஷண ஸஃஸநத்தாலெ ।

- E2 does not mark off the following Sūtra from this one (any variants will be treated below)

nikṣṣṭa janmattāl vanta doṣam śamippatu vilakṣaṇa saṁbandhattāle |

The defect coming because of low birth will perish because of the relationship to [these] extraordinary [individuals].

Sūtra 220

ஸஃஸநத்துக்கு யொமூதையுண்டாம் பொது ஜநக்கொத்தை பொக வெணும் ।

saṁbandhattukku yogyataiy uṇṭām potu janmakkottai poka veṇum |

When there is fitness for a relationship [to the community of *bhāgavatas*], the defect of birth will disappear.

Sūtra 221

ஜநத்துக்குக்கொத்தையும் அதுக்கு வரிணாரமும் பழுதிலாவொமுகல் என்கிற பாட்டிலெயருளிச்செய்தார் ।

⁴⁵ This quotation, according to Lester, is from the *Bhāgavata Purāṇa* (no verse number provided). However, this precise phrase does not appear in the GRETIL version, nor do any of the variations on this phrase that I considered.

janmattukkuk kottaiyum atukku parihāramum paḷutilāvoḷukal enkira pāṭṭiley aruḷic ceytār |⁴⁶

The defect of birth and the destruction of it are graciously stated in the verse saying, “conduct such that it is without defect”

Sūtra 222

வெயகப்பொன்பொலையிவர்கள் ஒட்டைஹ்வஹ் |

- வெயக (vedhaka) E1; வெதக (vetaka) E2+E3⁴⁷

vedhakap poṇ poleyivarkaḷ oṭṭais saṃbandham |

A relationship with these people is like refined gold.⁴⁸

Sūtra 223

இவர்கள் பக்கல் ஸாஜுஸாஜியுஹ் சூயிகு ஸாஜியும் நடக்க வெணும் |

- சூயிகு (ādhikya) E1; சூயிக்க (ādhikka) E2+E3

ivarkaḷ pakkal sāmyabuddhiyum ādhikya buddhiyum naṭakka veṇum |

⁴⁶ *Tirumālai* 42i: *paḷutilā oḷukal ārrup pala catuppēti mārkaḷ iḷi kulattavarkaḷēlum em aṭiyārkaḷ ākil toḷumiṇṇi koṭumiṇ koḷmiṇ enru niṇṇōṭum okka vaḷipaṭa aruḷiṇṇāy pōla matiḷ tiruvaraṅkattāṇē*; “O Lord of Tiru Araṅgam! The many who are strong [in] conduct such that it is without defect, those who are well-versed in the four Vedas, even if of low-caste, if we are your slaves, you [say], “Worship [them]! Give [to them]! Receive [them]!” You graciously revered [them] as if [they were] equal with you.”

⁴⁷ In the printed editions வெயக/வெதக is given as *vetaka* RJ; *vētaḥa* NV+PN; and *vedaka* in LR. It is translated by Lester as “iron,” and “refined gold” by Rangaswami. According to the Tamil Lexicon, the term *vetaka* derives from the Sanskrit term *bhedaka*. Because the rest of the characters (i.e., வெயக/வெதக as opposed to வெதக) in the manuscripts are clearly from the Grantha script, indicating an awareness of this word as deriving from Sanskrit, the shift from *bh-* to *v-* could either be a dialect variant, a shift back to the Sanskrit from an already “tamilized” form, or some intermediate phase in the process of borrowing the word into Tamil.

⁴⁸ possible that it should read “...is like [the relationship of] iron to refined gold,” or, “...is like a [relationship to] that which transmutes baser metals into gold.”

It is necessary to behave toward these people with knowledge of [their] equality and superiority.

Sūtra 224

அதாவது |

சூறாயு தூயுர் என்றும் ஸம்ஸாரிகளிலும் தன்னிலும் ஈசுவரனிலும்
சுயிகரென்று நினைக்கை |

- 1 தூயுர் (tulyar) E1; தூயுர் (tūlyar) E2+E3

atāvatu |

ācārya tulyar eṇṇum saṃsārikaḷilum taṇṇilum īśvaraṇilum adhikareṇṇu niṇaikkai |

That is to say, thinking [they are] equal to the *ācārya* and superior to worldly persons, to one's self, and to *Īśvara*.

Sūtra 225

சூறாயு ஸாஜுத்துக்கடி சூறாயு வஹ |

ācārya sāmyattukkaṭi ācārya vacanam |

The *ācārya*'s word is the basis for equality with the *ācārya*.

Sūtra 226

இப்படி நினையாதொழிகையு ஈவஹ |

ippaṭi niṇaiyātolikaikum apacāram |

Not thinking this way is an offence.

Sūtra 227

இவ்வகூட ஐதிஹாஸ வுராணங்களிலும் பயிலுஞ் சுடரொளி நெடுமாற்கடிமையிலுங்
கண்சொர வெங்குருதியிலும் நண்ணுதவாள் அவுணரிலும் தெட்டருந்திறத்தெனிலும்
மெம்பொருளுக்கு மெலில் பாட்டுக்களிலும் விசுமாமகக்காணலாம் ।

- 3 பொருளுக்கு (poruḷukku) E1; பொருட்க்கு (poruṭkku) E2+E3
- 3 மெலில் (melil) E1; மெற் (mer) E2+E3

ivvarttham itihāsa purāṇaṅkaḷilum payiluṅ cuṭaroḷi neṭumārkaṭimaiyiluṅ kaṇcora veṅkurutiyilum
naṇṇātavāḷ avuṇarilum teṭṭaruntirattenilum memporuḷukku melil pāṭṭukkaḷilum
viśadamākakkāṇalām |⁴⁹

This truth is in the *itihāsas* and *purāṇas*, in [the verses]: ‘Speaking [of His] brilliance’; ‘The abundance of Neṭumāl’; ‘Blood streaming from the eyes’; ‘*Asuras* [with] swords unleashed’; ‘One who has attained rare strength, sweetness’; and may be seen clearly in the excellent verses of ‘O most excellent God’

Sūtra 228

கூசுசியனான விஸ்வாமிசுன் ஶ்ரஶத்தியானான் ।

kṣatriyaṇāṇa viśvāmitraṇ brahmarṣiyaṇāṇ |

Viśvāmitra, a *kṣatriya*, became a *brahmarṣi*.⁵⁰

⁴⁹ 1) *Tiruvāymoḷi* 3.7: *payilum cuṭaroḷi*. 2) *Tiruvāymoḷi* 8.10.1: *neṭumārkaṭimai*. 3) *Periya Tirumoḷi* 7.4.1: *kaṇcōra veṅkuruti*. 4) *Periya Tirumoḷi* 2.6.1: *naṇṇāta vāḷ avuṇar*. 5) *Perumāl Tirumoḷi* 2.1: *tēṭṭarum tīral tēṇ*. 6) *Tirumālai* 38-43: *mēmporuḷ*. The first five of these citations refer to an entire decad (ten stanzas plus one signature stanza). The last reference ‘*mēmporuḷ*’ is to a series of six stanzas. In the interest of keeping things concise, I will not reproduce them in full here. Suffice it to say that all of these references deal with the importance of serving the devotees of the Lord. A paradigmatic example of the extreme limits of such service for one’s fellow devotees, from among the verses listed here, is the last two lines of *Tiruvāymoḷi* 3.7.10: “we are the servants of the servants of those who are the servants of the servants to those who are the servants of the servants of those who are the servants of the servants to the Lord” (*aṭiyār aṭiyār tam aṭiyār aṭiyār tamakku aṭiyār aṭiyār tam aṭiyār aṭiyōṅkaḷē*).

⁵⁰ One of the many places that the story of Viśvāmitra’s attainment of the status of *brahmarṣi* is narrated is the *Rāmāyaṇa* (1.17ff) .

Sūtra 229

விலீஷணனை ராவணநு கூவொஃஸநம் என்ருன் ।

பெருமாள் ஐக்ஷாகு வஸ்யநாக நினைத்து வாதெதூயருளிச்செய்தார் ।

- 2 வாதெதூ (vārttai) E1; வார்தை (vārtai) E2; வாந்தை (vārtai) E3

vibhīṣaṇai rāvaṇaṇ kulapāṃsanam eṇṇāṇ |

perumāḷ ikṣvāku vaṃśyanāka niṇaittu vārttaiy aruḷicc eytār |

Rāvaṇa called Vibhīṣaṇa a disgrace to the family; Perumāḷ (Rāma), thinking [of him] as a member of the Ikṣvāku family, graciously spoke [with him].⁵¹

Sūtra 230

பெரியவுடையார்க்கு பெருமாள் ஶுஷுஜெய ஸஃஸூரம் பண்ணியருளிஞர் ।

- பெரியவுடையார்க்கு (periyavūṭaiyārkkku) E1; பெரியவுடையாற்கு (periyavūṭaiyārku) E2+E3.
- பெருமாள் (perumāḷ) E1+E2; பெரிய பெருமாள் (periya perumāḷ) E3

periyav uṭaiyārkkku perumāḷ brahmamedha saṃskāram paṇṇiy aruḷiṇār |

For Periya Uṭaiyār, Perumāḷ (Rāma) graciously performed the brahmamedha *saṃskāra*.⁵²

Sūtra 231

யஜு ஸூர் சுஸரீரி வாகுத்தையும் ஜூநாயிகுத்தையுங் கொண்டு ஸ்ரீவிஜுரரை
ஶுஷுஜெயத்தாலெ ஸஃஸூரித்தார் ।

dharma putrar aśarīri vākyattaiyum jñānādhikyattaiyuṇ koṇṭu śrīvidurarai brahmamedhattāle
saṃskarittār |

⁵¹ The story of Vibhīṣaṇa's seeking refuge with Rāma and Rāma's subsequent acceptance of him is narrated in the *Rāmāyaṇa* (6.13ff).

⁵² Periya Uṭaiyār is the Tamil name for Jaṭāyu, a demi-god in the form of a bird who attempted to save Sītā from Rāvaṇa. The incident is narrated in the *Rāmāyaṇa*, (3.64ff). The *brahmamedha saṃskāra* is a funeral rite.

Dharmaputra, having considered the speech of the heavenly voice and [Vidura's] superiority of knowledge, purified Vidura with the *brahmamedha*.⁵³

Sūtra 232

ஐஷிகள் யஜுஷ்யாயன் வாசலிலெ துவண்டு யஜு ஸநேஹங்கள்
ஸமிப்பித்துக்கொண்டார்கள் ।

ṛṣikaḥ dharmavyādhaṁ vācalile tuvaṇṭu dharma sandehaṅkaḥ śamippittukkoṇṭārkaḥ |

The ṛṣis, trembling at the gateway of Dharmavyādha, had [their] doubts about *dharma* subdued.⁵⁴

Sūtra 233

கூஷ்டன் ஸீஷ்டஜொணாடிகள் மஹங்களை விட்டு ஸ்ரீவிஹாரர் திருமாளிகையிலெயமுது
செய்தான் ।

kṛṣṇaṁ bhīṣmadroṇādikaḥ grahaṅkaḥai viṭṭu śrīvidurar tirumālīkaiyileyamutu ceytān |

Kṛṣṇa, forsaking the houses of Bhīṣma, Droṇa, etc., acquired food in the blessed house of Śrī Vidura.⁵⁵

Sūtra 234

பெருமாள் ஸ்ரீஸவரிகைய்யாலெ அமுது செய்தருளினார் ।

perumāḥ śrīśabarikaiyyāle amutu ceytaruḷiṇār |

Perumāḥ (Rāma) graciously acquired food by the very hand of Śrī Śabari.⁵⁶

⁵³ This incident is narrated in the *Mahābhārata* (15.33.15ff).

⁵⁴ Dharmavyāda was a butcher of low-caste who imparted teachings on dharma to the Brahmin Kauśika. The incident is narrated in the *Mahābhārata* (3.198ff).

⁵⁵ This incident is narrated in the *Mahābhārata* (5.89).

⁵⁶ This incident is narrated in the *Rāmāyaṇa* (3.70).

Sūtra 235

மாறனெரி நம்பி விஷயமாகப்பெரியநம்பியுடையவர்க்கு அருளிச்செய்த வாதெதூயை
ஸூரிப்பது ।

- 1 அருளிச்செய்த (aruḷicceyta) E1+E2; அருளிச்செய் (aruḷiccey) E3
- 1 வாதெதூயை (vārttaiyai) E1+E2; வாற்றை (vārtai) E3

māraṇeri nampi viṣayamākap periya nampiy uṭaiyavarkku aruḷicc eyta vārttaiyai smarippatu |

The words of Periya Nampi concerning Māraṇeri Nampi, graciously spoken to Uṭaiyavar, will be remembered.⁵⁷

Sūtra 236

பொ஁஁பாவெரிதூடி ।

prādurbhāvairityādi |

“By the manifestations,” etc.⁵⁸

Sūtra 237

ஹாவதன் அன்றிக்கெ வெ஁ராக் ஐநா஁கிளையுடையவன் குங்குமஞ் சமந்த
கழுடையொபாடியென்று சொல்லா நின்றதிறெ ।

bhāgavataṇ aṇṇikke vedārttha jñānādikaḷaiy uṭaiyavaṇ kuṅkumaṇ cumanta kaḷutaiyopātiy eṇṇu
collā niṇṇratire |

⁵⁷ Uṭaiyavar is another name by which Rāmānuja is known. Again, this incident may have been recorded in one of the *saṃpradāya* hagiographies. Lester records the story as follows: “Māraṇēri Nambi was a disciple of Ālavandār (Yāmuna), of lower caste, but of great learning and devotion. Nearing death, he asked Periya Nambi, a high-caste person, to perform his funeral rites. Periya Nambi did as requested, but was asked by Rāmānuja why he did this rather than allow Māraṇēri’s body to be cremated by his own people. Periya Nambi referred to the example of Rāma and Jaṭāyus” (Lester, *Śrīvacana Bhūṣaṇa*, 68).

⁵⁸ Piḷḷai Lokācārya is referring to the various incarnations of the Lord (source unknown).

As it has been said, unless [one is] a *bhāgavata*, those who have knowledge and such of the meaning of the Vedas are like a donkey abundant with saffron.

Sūtra 238

ராஜாவான ஸ்ரீகௌசெவரப்பெருமாள் தியுக் ஷ்வாவர ஜநங்கலையாசைப்பட்டார் ।

rājāvāṇa śrīkulaśekharap perumāḷ tiryak sthāvara janmaṅkaḷaiy ācāippaṭṭār |

King Śrī Kulacekara Perumāḷ desired the births of animals and inanimate objects.⁵⁹

Sūtra 239

ஸுராஸுணாஹுரான பெரியாழ்வாரும் திருமகளாரும் மொவ ஜநத்தை சூஸூநம் பண்ணினார்கள் ।

brāhmaṇottamarāṇa periyālvārum tirumakaḷārum gopa janmattai āsthānam paṇṇiṇārkaḷ |

Periyālvār, the best of *brahmaṇas*, and [his] blessed daughter cared for the birth of a cowherd.⁶⁰

Sūtra 240

கந்தல் கழிந்தால் ஸவூர்க்கும் நாரீணாடி உதூஜெயுடையவ்வெஸு வரக்கடவதாய் இருக்கும் ।

- 1 ஸவூர்க்கும் (sarvarkkum) E1; ஸவூற்க்கும் (sarvaṛkkum) E2 & E3

kantal kaḷintāl sarvaṛkkum nārīṇām uttamaiy uṭaiyavvasthai varakkaṭavatāy irukkum |

If fault is removed, it will be such that everyone shall come to the state of the very best of women.

⁵⁹ Kulacekara is one of the *ālvārs*. He authored the *Perumāḷ Tirumōḷi*.

⁶⁰ Both are considered *ālvārs* and their works are included in the *Divya Prabandham*. Periyālvār was the author of the *Periyālvār Tirumōḷi*. His daughter, Aṇṭāl, was the author of *Tiruppāvai* and *Nācciyār Tirumōḷi*.

Sūtra 241

ஆறு வகைகளிலே பரிசுத்தமான ஸ்ரீமத்குருகுலம் உண்டாயிருக்கும் ।

- பரிசுத்தமான (parisuddhātmā) E1; பரிசுத்தமான (parisuddhātma) E2 & E3
- E2 does not mark off the following sūtra from this one (any variants will be treated below).

āru prakārattāle parisuddhātmā svarūpattukku tat sāmyam uṇṭāyirukkum |

Equality with her will occur for the essential nature of the purified soul in six ways.⁶¹

Sūtra 242

உயர்வுதலில் உயர்வுடைய சமஸ்காரத்தாலே ।

சுயர்வுதலில் உயர்வுடைய சமஸ்கார ராஹிதத்தாலே ।

dr̥ṣṭattil utkarṣam ahaṁkāraṭṭāle |

adraṣṭattil utkarṣam ahaṁkāra rāhityattāle |

Superiority in that which is seen [i.e., the world of sense objects] is from pride. Superiority in that which is unseen is from being completely without pride.

Sūtra 243

புறவாய் இழந்து பொதல் இடைச்சியாய்ப்பெற்று விடுதல் செய்யும் படியாய் இருக்கும் ।

brahmāvāy iḷantu potal iṭaiciyāypperu viṭutal ceyyum paṭiyāy irukkum |

It happens that as Brahmā there is loss, as a cowherdess there is the bestowal of greatness.

⁶¹ Maṇavālamāuni's commentary on this verse lists these six as: (1) *ananyārhaṣatvam* – being [a] subordinate, obligated to no other; (2) *ananyacaraṇatvam* – being one with no other refuge; (3) *ananyapōkyatvam* – being one with no other enjoyment; (4) *samcleṣattil tarikkai* – abiding in union (with the Lord); (5) *vicleṣattil tariyāmai* restless in separation (from the Lord); and (6) *tadekanirvāhyatvam* being one who lives by the aid of That One (i.e. the Lord).

Sūtra 244

இப்படி ஸவ்ஷு ப்ரகாரத்தாலும் நாஸ ஹேதுவான சுஹங்காரத்துக்கும் அதினுடைய
காயுமான விஷய ப்ராவணுத்துக்கும் விளை நிலந்தான் ஆகையாலெ
தன்னைக்கண்டால் ஸசுவைக்கண்டாப்பொலையும் அவைத்துக்கு வஷுகாரான
ஸஸாரிகளைக்கண்டால் ஸவ்ஷுத்தைக்கண்டாப்பொலையும் அவைஎஉக்கு
நிவத்ஷுகாரான ஸ்ரீஸெஷ்வர்களைக்கண்டால் ஸங்ஹுக்களைக்கண்டாப்பொலையும்
ஸஸூரனைக்கண்டால் விதாவைக்கண்டாப்பொலையும் சூதாயுனைக்கண்டால் பசியன்
ஞாற்றைக்கண்டாப்பொலையும் ஸிஷ்யனைக்கண்டால்
சுவிதவிஷயத்தைக்கண்டாப்பொலையும் நினைத்து சுஹங்காராக்ஷுகாஜங்கள் மூரும்
சுநாகுஹர் பக்கல் சுநாஜரத்தையும் ।

ப்ரதிகுஹர் பக்கல் ப்ராவணுத்தையும் உபெக்ஷிக்கும் அவர்கள் பக்கல்
சுபெக்ஷையையும் பிறப்பிக்கும் என்றஞ்சி - சூதமுணங்கள் நம்மாலும் பிறராலும்
பிறப்பித்துக்கொள்ளவொண்ணாது ।

ஸஜாபாயுப்ரஸாஜம் அடியாக வருகிற ஹவத்ஸஸாஜத்தாலெ பிறப்பிக்கும்
இத்தனையென்று துணிந்து ஹையாஸெயில் உபெக்ஷையும் சூதயாஸெயில்
சுபெக்ஷையும் ப்ராக்ஷுத வஷுக்களில் ஹாமுதா ஸூசி நிவ்ஷுத்யமு ஹையாரணஜ
பரஜாத் ஸஜாராயந ஸஜாஷ் ப்ரஸாஜ ப்ரதிவத்ஸயென்கிற ஸூசி விஸெஷமும்
தனக்கொரு க்ஷேஸம் உண்டானால் சுஜ வமம் என்றதல் க்ஷபா வமம் என்றதல்
பிறக்கும் ப்ரீதியும் ஷூநாஷூநத்தில் ஸாயநக்ஷ ஸூசி நிவ்ஷுத்யம் விவக்ஷணர் உடைய
ஜ்ஞாநாஷூநங்களில் வானெஷ்யம் உகந்தருளின நிலங்களில் சூதராதிஸயமும்
ஹமஸாஸாஸமும் ஐதர விஷயங்களில் சுருவியும் சூத்யும் சுநவத்ஷுந நியதியும்
சூஹார நியதியும் சுநாகுஹ ஸஹவாஸமும் ப்ரதிகுஹ ஸஹவாஸ நிவ்ஷுத்யம்
இவையித்தனையும் ஸஜாபாயுப்ரஸாஜத்தாலெ வஷிக்கும் பண்ணிக்கொண்டு
பொரக்கடவன் ।।

- 8 மூரும் (mūṇrum) E1; முன்றும் (munrum) E2+E3
- 11 நம்மாலும் (nammālum) E1; தன்னாலும் (taṇṇālum) E2+E3

ippaṭi sarva prakārattālum nāśa hetuvāṇa ahaṁkāraṭtukkum atinūṭaiya kāryamāṇa viśaya
prāvaṇyattukkum viṭai nilantāṇ ākaiyāle taṇṇaik kaṇṭāl śatruvaik kaṇṭāp poleyum avaittukku
varddhakarāṇa saṁsārikāṇaik kaṇṭāl sarpattaik kaṇṭāp poleyum avaittukku nivarttakarāṇa
śrīvaiṣṇavarkaṇaik kaṇṭāl bandhukaṇaik kaṇṭāp poleyum īśvaraṇaik kaṇṭāl pitāvaik kaṇṭāp
poleyum ācāryaṇaik kaṇṭāl paciyaṇ corraik kaṇṭāp poleyum śiṣyaṇaik kaṇṭāl abhimata
viśayattaik kaṇṭāp poleyum niṇaittu ahaṁkāraṭtthakāmaṇkaḷ mūṇrum anukular pakkal
anādarattaiyum ।

pratikular pakkal prāvanyattaiyum upekṣikkum avarkaḥ pakkal apekṣaiyaiyum piṛappikkum eṇṛaṇci – ātmaguṇaṅkaḥ nammālum piṛarālum piṛappittuk koḷḷav oṇṇātu |
 sadācārya prasādam aṭiyāka varukira bhagavat prasādattāle piṛappikkum ittanaṇiy eṇṛu tuṇintu
 deha yātraiyil upekṣaiyum ātma yātraiyil apekṣaiyum prākṛta vastukkaḷil bhogyatā buddhi
 nivṛttiyum deha dhāraṇam paramātmā samārādhana samāpti prasāda pratipattiy eṇkīra buddhi
 viśeṣamum taṇakkoru kleśam uṇṭāṇāl karma phalam eṇṛātal kṛpā phalam eṇṛātal piṛakkum
 prītiyum svānuṣṭhānattil sādhanatva buddhi nivṛttiyum vilakṣaṇar uṭaiya jñānānuṣṭhānaṅkaḷil
 vāñchaiyum ukantarūḷiṇa nilaṅkaḷil ādarātiśayamum maṅgalāśāsanamum itara viṣayaṅkaḷil
 aruciyum ārttiyum anuvarttana niyatiyum āhāra niyatiyum anukula sahaṇvāsamum pratikula
 sahaṇvāsa nivṛttiyum ivaiyittanaṇiyum sadācārya prasādattāle varddhikkum paṭi paṇṇik koṇṭu
 porak kaṭavaṇ ||

Thus, having considered that since he himself is the fertile ground for the pride which is the cause of ruin in every way and for the attachment to sense-objects which are the outcome of that [pride], if he sees himself it is like seeing an enemy; if he sees those bound in *saṃsāra* promoting these [attachment to sense objects and pride] it is like seeing a serpent; if he sees Śrīvaiṣṇavas who are renouncing these [attachment to sense objects and pride] it is like seeing relatives; if he sees Īśvara it is like seeing [his] father; if he sees the *ācārya* it is like a hungry man seeing food; and if he sees a disciple it is like seeing an agreeable object. Having feared that the three – pride, wealth, and desire – produce contempt toward favourable people; attachment toward unfavourable people; and desire toward those who are indifferent; and having concluded that the qualities of the soul are not produced by one's self nor by another, that this much is produced by the grace of the Lord through the grace of the true *ācārya*; one should continue to produce growth with the true *ācārya*. [This is accomplished by cultivating:] disregard in the maintenance of the body; eagerness in the maintenance of the soul; cessation of the thought of the enjoyableness in material things; confidence in the peculiar knowledge that confidence in the grace obtained by service of the Supreme Soul is maintaining the body; happiness if there is an affliction to one's self [knowing that it is] the fruit of *karma* or the fruit of compassion; cessation of the thought of the means in self-practice; earnest desire in the practice of the knowledge of extraordinary people; and abundance of care in the beloved places, the prayer of benediction, aversion toward other objects, the restriction which is obedience, the restriction of food, favourable friendship, and cessation of unfavourable friendship.

உமமாயாஸநஹுரீவ விராஜம் அன்றெவென்னில் ஜாநகசெயில் ரகத்யரகதக லாவத தன்கப்பிலெ கிடக்கும் ।
பெர உசெயிற்றட்டுமாறிகிடக்கும் ।

If it is said, ‘the prayer of benediction is contrary to the essential nature, is it not?’ [The answer is that] in the state of knowledge the condition of protected and protector is his refuge, in the state of love [this relation] is overturned.

அவன் ஷ்ரூபத்தையநுஸநித்தால் அவனைக்கடகாகக்கொண்டு தன்னை நொக்கும் । அவன் ஸௌகூயபூத்தையநுஸநித்தாற்றன்னைக்கடகாகக்கொண்டவனை நொக்கும் ।

If considering the essential nature of Him, looking at himself, [he] takes Him as protector. If considering His tenderness, looking at Him, he takes himself as protector.

இவ்வகூட ஊர்வதி ஸ்ரீஜநகராஜந் திருமகள் விஸ்வாதிசுந் ஸ்ரீஹ்நகாரணு
வாவிகளான டிஷிகள் திருவடி ஊராரசர் ஸ்ரீநடிமொவரீ
ஸ்ரீவிஊரரீபிள்ளையுறங்காவில்லி ஊவரீ துடக்கமானவர்கள் பக்கலிலெ காணலாம் ।

ivvarttham cakravartti śrījanakarājan tirumakaḷ viśvāmitran śrīdaṇḍakāraṇya vāsikaḷāṇa ṛṣikaḷ
tiruvaṭi mahārājar śrīnandagopar śrīvidurar piḷḷaiy uṛaṅkāvilli dāsar tuṭakkamāṇavarkaḷ pakkalile
kānalām |

This truth may be seen in the case of the emperor (Daśaratha), King Janaka's blessed daughter (Sītā), Viśvāmitra, the ṛṣis who dwell in the Daṇḍaka Forest, Tiruvaṭi (Hanumān), the Mahārāja (Sugrīva), the cowherd Śrī Nanda, Śrī Vidura, Piḷḷai Uṛaṅkāvilli Dāsar, and others.

Sūtra 248

இளையபெருமானை ஸ்ரீமஹப்பெருமாள் கூதிரங்கெ பண்ண இருவரையும் கூதிரங்கெ பண்ணி ஸ்ரீமஹப்பெருமாள் வரிகாரம் பெருமானை நொக்கித்திறை ।

- 2 நொக்கித்திறை (nokkittire) E1; நொக்குத்திறை (nokkuttire) E2+E3

ilaiyaperumālai śrīguhap perumā! atisaṃkai paṇṇa iruvaiyum atisaṃkai paṇṇi śrīguhap perumā! parikaram perumālai nokkittire |

The blessed Lord Guha suspected the younger Lord (Lakṣmaṇa); suspecting them both, the army of Lord Guha protected the Perumā! (Rāma).

Sūtra 249

ஒருளுள் ஁வத்திலே விழித்தவர்களை வடிவழகு படுத்தும் பாடாயத்திது ।

- பாடாயத்திது (pāṭāyattitu) E1; பாடாயத்துது (pāṭāyattutu) E2+E3

oruṇā! mukhattile viḷittavarkaḷai vaṭivalaku paṭuttum pāṭāyattitu |

Having gazed at [His] face one day, the beauty of [His] form made it (protecting the Lord) become a duty to them.

Sūtra 250

இவர்கள் நம்முடைய கொடியிலேயென்னும் படியாயத்தாழ்வார்கள் நிலை ।

- ஆழ்வார்கள் நிலை (ālvārkaḷ nilai) E1; ஆழ்வார்கணிலை (ālvārkaṇilai) E2+E3

ivarkaḷ nammuṭaiya koṭiyiley eṇnum paṭiyāyattālvārkaḷ nilai |

The nature of the *ālvārs* is gathered in these people who are among our number.

Sūtra 251

ஆழ்வார்கள் எல்லாரையும் பொல்லர் பெரியாழ்வார் ।

ālvārkaḷ ellāraiyaṁ polallar periyālvār |

Periyālvār is not like all the [other] *ālvārs*.

Sūtra 252

அவர்கள் உக்கது காடாவிதழ் ।

இவர்கிது நிகுழ் ।

- இவர்கிது E1+E2; இவற்கிது E3

avarkaḷukkatu kādācitkam |

ivarkitu nityam |

For them, it (protecting the Lord) is occasional; for him, it is constant.

Sūtra 253

அவர்கள் உடையவாழங்கால் தானையிவர்க்கு மெடாயிருக்கும் ।

- தானையிவர்க்கு E1; தானையிவர்க்கு E2; தானையிவற்கு E3

avarkaḷ uṭaiyavāṅkāḷ tāneyivarkku meṭāy irukkum |

The bottom of the depth for them (the other *ālvārs*) is shallow for him.

Sūtra 254

அவர்களுக்கு உஹய ஸௌக்ஷத்தையும் அழித்து ஸ்ரூபத்தைக்கும்

இழிநீருன்னப்பண்ணும் ।

அதிவற்கு உஹய ஷூலிக்கும் ஹேதாவாய் ஸ்ரூபத்தைக்கரையெற்றும் ।

- 2 இழிநீருன்ன (ilīnīrunṇa) E1; இழிநீருண்ண (ilīnīrunṇa) E2+E3
- 3 அதிவற்கு (ativarku) E1; அதிவர்க்கு (ativarkku) E2+E3

avarkaḷukku ubhaya śeṣatvattaiyum aḷittu svarūpattaikkum ilīnīrunṇap paṇṇum | ativarku ubhaya vṛddhikkum hetuvāy svarūpattaik karaiy errum |

For them, diving deep into the essential nature destroys the subservience to both (the Lord and the devotees).⁶² For him (Periyālvār), that (diving deep) redeems the essential nature which is the cause for the increase [of subservience] to both.

Sūtra 255

ஹய நிவத்தூகங்களுக்கு ஹயப்படுவது ஹதிகுஹரையும் சுஹுகுஹராக்கிக்கொளுவது |
 சுதீதகாஹங்களில் சுஹபஹங்களுக்கு உதூகாஹத்திலெவயிறெரிவது ஹாஹிஹஹ
 இதுஹெயென்பது |
 சுநிஹிஷெஹெப்பார்த்து உஹகஹுஹகல் என்பதாய்க்கொண்டு இது தாஹெயாஹெயாய்
 நடக்கும் |

- 1 ஹயப்படுவது (bhayappaṭuvatu) E1+E2; ஹயப்பயப்படுவது (bhayappayappaṭuvatu) E3
- 1 கொளுவது (koḷuvatu) E1; கொளவது (koḷavatu) E2+E3
- 4 உஹகஹுஹகல் (urakalurakal) E1; உஹகொஹுஹகொல் (urakolurakol) E2+E3

bhaya nivarttakaṇkaḷukku bhayap paṭuvatu pratikularaiyum anukularākkik koḷavatu |
 atītakālaṇkaḷil apadānaṇkaḷukku uttarakālattilevayīṇerivatu prāptiphalam ituvey eṇpatu |
 animiṣaraip pārttu urakal urakal eṇpatāyk koṇṭu itu tāṇeyātraiyāy naṭakkum |⁶³

Fearing for the fear-removers, changing unfavourable ones into favourable ones, feeling pangs of the heart in later times for the pure conduct in former times, saying ‘this indeed is the fruit of

⁶² Maṇavāḷamāmuni defines the two (*ubhaya*) subserviencies (*śeṣatvas*) as: “the subservience to the Lord that is achieved in the first and middle steps and the subservience to the devotees that is the limit of that (subservience)” (*pratamamattyamapatasittamāṇa pakavaccēṣatvamum tatkāṣṭṭaiyāṇa pākavatcēṣatvamum*).

⁶³ 1) Source unknown, does not occur in Periyālvār’s *Tiruppallāṇṭu* or *Tirumoli*; 2) Periyālvār *Tirumoli* 5.2.9: *urakal urakal*.

attainment,’ and, [upon] seeing those who are vigilant, saying ‘Do not sleep! Do not sleep!,’ this indeed is his occupation.

Sūtra 256

அல்லாதவர்களைப்பொலெ கெட்கிறவர்கள் உடையவுஞ் சொல்லுகிறவர்கள் உடையவுந்
தனிமையைத்தவிர்க்கையன்றிக்கெ ஆளுமாளார் என்கிறவன் உடைய
தனிமையைத்தவிர்க்கக்காயத்து ஊஷுகாரரும் இவரும் உபதேசிப்பது ।

allātavarkaḷaip pole keṭṭikīravarkaḷ uṭaiyavuñ collukīravarkaḷ uṭaiyavun taṇimaiyait tavirkkaiy
aṇṇirike ālumālār eṇkīraṇ uṭaiya taṇimaiyait tavirkkaikkāyattu bhāṣyakārarum ivarum
upadeśippatu |

Unlike the others [who are] removing the solitude of the ones who speak and the ones who listen,
he and Bhāṣyakāra (Rāmānuja) give religious instruction for the removal of the solitude of he
who is called ‘Ālum Ālār’ (the Lord).

Sūtra 257

அல்லாதார்க்கு ஸத்தாஸஜ்ஜிகள் உபநாநுஹவகெஃகயுங்களாலெ ।
இவர்க்கு மமலாஸாஸநத்தாலெ ।

- 1 அல்லாதார்க்கு (allātārkkū) E1; அல்லாதவர்களுக்கு (allātavatkaḷkkū) E2+E3

allātārkkū sattāsamṛddhikaḷ darśanānubhavaḥkaiṃkaryāṇkaḷāle |
ivarkkū maṃgalāśāsanaṭṭāle |

The existence and sustenance of others are because of seeing, enjoying, and serving [the Lord];
for him (Periyālvār), it is because of the *maṃgalāśāsana*.

Sūtra 258

உகந்தருளின நிலங்களையநுஸநித்தால் ஊணும் உறக்கமும் இன்றிக்கெயிவருடைய
யாசெயெ நமக்கெல்லாற்கும் யாசெயாக வெணும் ।

ukantarūḷiṇa nilaṅkaḷaiyanusandhittāl ūṇum urakkamum iṇṇikkey ivaruṭaiya yātraiye
namakkellāṅkum yātraiyāka veṇum |

If thinking about the beloved places, the practice of him (Periyālvār), [being] without food or sleep, must be the practice of all of us.

Sūtra 259

ஆகையாலெ ஊமலாஸாஸநம் ஸ்ரூபாநாமுணஃ |
ākaiyāle maṅgalāśāsanam svarūpānugūṇam |

Therefore, the *maṅgalāśāsa* is suitable to the essential nature.

Sūtra 260

இனி சுநுகுஹர் ஆகிரார் ஐநாமஹக்தி வெராஹுங்கள் இட்டுமாறினர்ப்பொலெ வடிவிலெ
தொடை கொள்ளல்லாம் படியிருக்கும் பரஹாதூர் |

- இனி (*adv.* meaning ‘now, henceforth’) E1 is the only text among the manuscripts and printed editions to attest இனி as the first word of this sūtra.

iṇi anukular ākirār jñānabhakti vairāgyaṅkaḷ iṭṭu māṇiṇarppole vaṭivile toṭai koḷḷallām
paṭiyirukkum paramārttar |

Those who are extremely distressed are of a nature [such that they] may understand the truth like those who, having cast away⁶⁴ knowledge, devotion, and renunciation, have been corrected; henceforth, they are favourable.

⁶⁴ This could be a rather controversial interpretation of the adverbial participle *iṭṭu* in this phrase. Mine is, of course, only one possible interpretation of this phrase. Lester, for example, interprets it to mean, “in each of whom knowledge, devotion or renunciation seems to be prominent” (Lester, *Śrīvacana Bhūṣaṇa*, 75-76). Maṇavāḷamāṇuni’s commentary, however, would seem to bear out my understanding of the sūtra. “That which it is acceptable to relinquish may be seen by separating the truth, that which has the characteristic of protection that precedes discrimination, for the purpose of casting aside the excess flood-water [extraneous elements]; He is the supreme truth. [This may be seen] from the unprofitable attainment that corresponds to knowledge, the unprofitable experience that corresponds to devotion, and the unprofitable aversion obstructing that corresponds to renunciation” (*tyājyōpātēya vivēkapūrvakamāṇa tāyarūpamāṇavaṭivilē vakaintu kāṇalām paṭi puraveḷḷamiṭavirukkum paramārttar; jñānānurūpamāṇa*

Sūtra 261

ஒரு செய் நிரம்ப நீர் நின்றால் அசற்செய்

பொசிந்துகாட்டுமாப்பொலையிவையில்லாதார்க்கும் இவர்கள் ஒட்டை ஸஃவநத்தாலெ
உராவுதல் தீரக்கடவதாய் இருக்கும் ।

- 1 நிரம்ப நின்றால் (nirampu nirāl) E1; நிரம்ப நீர் நின்றால் (nirampu nīr nirāl) E2+E3

oru cey nirampa nīr nirāl acarcey pocintukāṭṭumāp poley ivaṇi illātārkkum ivarkaḷ oṭṭai
saṃbandhattāle urāvutal tīrakkaṭavatāy irukkum ।

Just like a field standing full oozes out to the neighbouring field, by relation with these people,
for those without these things [knowledge, devotion, and renunciation], distress will completely
vanish.

Sūtra 262

ஆரு நீர் வரவணித்தானால் அதுக்கீடான வடையாளங்கள் உண்டாமாம் பொலெ
பொலையணித்தானவாறெயிந்த ஷூலாவ விசெஷங்கள் தன்னிடையெ
விசேயக்கடவதாய் இருக்கும் ।

- 1 உண்டாமாம் பொலெ (uṇṭāmām pole) E1; உண்டாமாப்பொலெ (uṇṭāmāpole) E2+E3

āru nīr varavaṇittāṇāl atukkīṭāṇa vaṭaiyāḷaṅkaḷ uṇṭāmāp pole prāptiyaṇittāṇavāreyaṇi inta svabhāva
viśeṣaṅkaḷ tanniṭaiye viḷaiyak kaṭavatāy irukkum ।

Like the symbols which are the condition for it (a flood) arise by the approaching river water
itself, these distinctions of self-nature shall be produced of their own accord [when] attainment is
near.

*prāptyalāpattālum paktyanurūpamāṇav anupavālāpattālum vairākyānurūpamāṇa
virōtinivruttyalāpattālum).*

Sūtra 263

இவைற்றைக்கொண்டு ஁ர஁ ஁ர஁஁஁ ஂன்று தனக்கெயறுதியிடலாய் இருக்கும் .

- இவைற்றை (ivairrai) E1; இவையிற்றை (ivaiyirrai) E2+E3⁶⁵

ivairraik koṇṭu carama śarīram eṇru taṇakkey arutiyaṭalāy irukkum |

Having these [marks], the last body is being confirmed for him.

Sūtra 264

പ്രതികൂഘർഷകിരാം ।

தென்னாத்தாவிதானிகளும் ஸ்துதனும் சுநுரெக்சு ஹிதரும் உபாயானா நிஷ்டரும் ஸ்லப்யொஜந பாரதும் ।

- 1 പ്രതികுயர் (pratikular) E1; இனி പ്രതികுயர் (ini pratikular) E2+E3

pratikular ākirār |

dehātmābhimānikaḥ svatantrarum anyāśeṣatva bhūtarum upāyāntara niṣṭharum svaprayojana
pararum |

Those who are unfavourable are: prideful in body and soul, independent, subservient to another, believe in another *upāya*, and engage in self-purpose.

Sūtra 265

இவர்களுக்குடேயுடும் உபாயபெயங்கடும் ஹெதித்திருக்கும் ।

ivarkaḷukkuddeśyarum upāyopeyaṅkaḷum bheditirukkum |

For those who have a purpose in view, *upāya* and *upeya* are different.

⁶⁵ All printed editions attest *ivarrai*.

Sūtra 266

தெஹாதூஹிநிகளுக்குதேஸ்யுந் தெஹவஃகரான உஹுஷுர்கள் ।
உபாயதீ சுக்ஷுதீ ।
உபெயதீ ஹெஹிக ஹொமதீ ।
ஸ்துதநுருக்குதேஸ்யுந் ஸ்துமூஹி ஹொமதீ ।
உபாயதீ கஃகாநுஷாநதீ ।
உபெயம் ஸ்துமூஹி ஹொமதீ ।
சுநுஸெஷ ஹிதருக்குதேஸ்யுந் ஸ்ரஹுரூஹிகள் ।
உபாயதீ தக் ஸஹாஸ்யணதீ ।
உபெயநக் ஸாயுஜதீ ।
உபாயானா நிக்ருக்குதேஸ்யுந் தெவதாஹ்யூஹியான ஸ்ரஹுந் ।
உபாயதீ கஃகாநஹஸ்திகள் உபெயதீ ஹமவதஹவதீ ।
ஸ்துதயொஹ பரருக்குதேஸ்யுந் நெஞ்சினால் நினைப்பானயவன் என்கிறவன் ।
உபாயம் ஸ்துதீயஸ்தீகாரதீ ।
உபெயம் ஸ்தாக்ஷு கெஹ்யுதீ ।

dehātmābhimānikaḥkukuddeśyar dehavarddhakarāṇa manuṣyarkaḥ |
upāyam artham |
upeyam aihika bhogam |
svatantrarukkuddeśyar svargādi bhogapradar |
upāyam karmānuṣṭhānam |
upeyaṁ svargādi bhogam |
anyaśeṣa bhūtarukkuddeśyar brahmarudrādikaḥ |
upāyam tat samāśrayaṇam |
upeyantat sāyujyam |
upāyāntara niṣṭharukkuddeśyan devatāntaryāmiyāṇa īśvaran |
upāyam karmajñānabhaktikaḥ upeyam bhagavadanubhavam |
svaprayojana pararukkuddeśyan neñciṇāl niṇaippāṇayavaṇ enṇiravaṇ |
upāyaṁ svakīyasvīkāram |
upeyaṁ svārtha kaimkaryam |⁶⁶

⁶⁶ Tiruvāymoli 3.6.9: neñciṇāl niṇaippāṇayavaṇ.

For those who are prideful in body and soul, men who cause the body to thrive is their aim, prosperity is the means, [and] worldly enjoyment is the goal. For those who are independent, those giving the enjoyment of heaven, etc. is their aim, practicing karma is the means, [and] enjoyment of heaven, etc., is the goal. For those who are devotees of another, Brahma, Rudra, etc. is their goal, choosing that [god] is the means, [and] union with that [god] is the goal. For those who believe in another *upāya*, Īśvara, the indweller of the gods, is their aim, *karma*, *jñāna*, and *bhakti* are the means, [and] experience of God is the goal. For those who are engaged in self-purpose, “He who is perceived by the heart” is their aim, their own acceptance is the means, [and] service of their self-purpose is the goal.

Sūtra 267

முதற் சொன்ன மூவரும் நியுஹத்துக்கிலக்கு ।
மற்றையிருவரும் சுருஹத்துக்கிலக்கு ।

mutar conṇa mūvarum nigrāhattukkilakku |
marraiyriravarum anugrahattukkilakku |

The first three mentioned are the target for punishment; the other two are the target of favour.

Sūtra 268

மூவருடையவும் கஷ்ட சுருஹவிநாஸ்யு ।
நாலாடி சுயிகாரிக்கு ப்ராயஸ்சித் விநாஸ்யு ।
அஞ்சம் சுயிகாரிக்கு பூருஷகார விநாஸ்யு ।

mūvaruṭaiyavum karmam anubhavavināśyam |
nālām adhikārikku prāyaścitta vināśyaṃ |
aṅcām adhikārikku puruṣakāra vināśyam |

The karma of the [first] three is destroyed by experience. For the fourth claimant, it is destroyed by expiation. Aor the fifth claimant, it is destroyed by intercession.

Sūtra 269

உபாயஃ ஷ்ரீகார காதத்தில் ஸுருஸ ஸாவெக்ஷமுமாய் இருக்கும் ।
காயு காதத்தில் உஹ நிரவெக்ஷமுமாய் இருக்கும் ।

upāyam svīkāra kālattil puruṣa sāpekṣamumāy puruṣakāra sāpekṣamumāy irukkum |
kārya kālattil ubhaya nirapekṣamumāy irukkum |

At the time of accepting the means there is dependence on the *puruṣa* and the *puruṣakāra*; at the time of attainment there is no dependence on either.

Sūtra 270

ஷ்ஷப்யொஜந பரர் எல்லாரையும் ।
புதி கூஹராக நினைக்கலாமொவென்னில் இங்கு ஷ்ஷப்யொஜநம் என்கிறது
சூஸ்யஹொஷ ஜ்ஞானத்தை ।

- 2 என்கிறது (eṅkirutu) E1+E2; என்கிறது (eṅkiratu) E3

svaprayojana parar ellāriyum |
prati kularāka niṇaikkalāmovēṇṇil iṅku svaprayojanam eṅkirutu āśrayadoṣa janṇyamāṇattai |

If it is said, “might it not be thought that all those engaged in self-purpose are unfavourable?”
[The answer is that] here, “self-purpose” is that which is arising from the defect of attachment.

Sūtra 271

ஆகையாலெ ஹொஷம் இல்லை ।

ākaiyāle doṣam illai |

Therefore, there is no defect.

Sūtra 272

விஷய ஷொஷத்தாலெ வரும் அவையெல்லாநு ஊஷுஜமாயிறெயிருப்பது ।

viṣaya doṣattāle varum avaiyellān dustyajamāyireyiruppatu |

All those [things] that come with the defect of [attachment to] the object are difficult to abandon.

Sūtra 273

உளமையரொடு செகிடர் வார்தை ।

கயாஜனுஹிஸூதி ।

- 1 வார்தை (vārtai) E1; வாந்தை (vārtai) E2+E3
- 2 கயாஜனுஹிஸூதி (kathamannyadicḥsati) E1; கயாஜனுஹிஸூதி (kathamanyadiścati) E2+E3

uḷamaiyaroṭu cekiṭar vārtai |

kathamannyadicḥsati |⁶⁷

‘The speech of the deaf with the mute...’; ‘How can it desire anything else...’

Sūtra 274

இப்படியிவையித்தனையும் ஸஜாயாயு ட்ரஸாஜத்தாலெ வகிடிக்கும் பொதைக்கு வஸூவுஃ ।

சூயாயு ஸனியியும் ஹவஸூனியியும் ।

வஸூவுஃ சூயாயு வெவஹமும் ஸூநிகுஷ்டமும் ।

ஜஸூவுஃ மூரூபரஹ்ஸூயும் ஹமும் ।

பரிமூஹுஃ ட்ரவாயாயுரீகள் உடைய வஹமும் சுஹூநமும் ।

பரிதூஜுஃ சுஹெஷ்வ ஸஹவாஸமும் சுஹிநமும் ।

கஸூவுஃ சூயாயு கெஹ்ஸூயும் ஹவக் கெஹ்ஸூயும் ।

- 2 வஸூவுஃ (vastavyam) E1+E2; வஸூவுஃ (vastavyah) E3

ippaṭiyivaiyittanaiyum sadācārya prasādattāle varddhikkum potaikku vastavyam |

⁶⁷ 1) *Nācciyār Tirumōḷi* 12.1: *uḷamaiyaroṭu cekiṭar vārtai*. 2) *Stotra Ratna* 27: *kathamannyadicḥsati*.

ācārya sannidhiyum bhagavat sannidhiyum |
vaktavyam ācārya vaibhavamum svanikaṣamum |
japtavyaṁ guruparamparaiyum dvayamum |
parigrāhyam pūrvācāryarkaḥ uṭaiya vacanamum anuṣṭhānamum |
parityājyam avaiṣṇava saha-vāsamum abhimānamum |
karttavyam ācārya kaimkaryamum bhagavat kaimkaryamum |

Thus, all these [virtues] increase by the grace of the true *ācārya*: the wise one should dwell in the proximity of the *ācārya* and the Lord, should speak of the *ācārya*'s greatness and his own inferiority, should repeat the *guruparamparā* and *dvaya* [*mantra*], should favour the speech and conduct of the former *ācāryas*, should renounce dwelling with and love of non-Vaiṣṇavas, and should do the service of the *ācārya* and the service of the Lord.

Sūtra 275

கீட்சொன்ன ஹவக் கெஃகயுறிவது ஸாஸுஶுவத்தாலெ ।
சூஶாயு கெஃகயுறிவது ஸாஸகுஶுவத்தாலும் சூஶாயு வஶநத்தாலும் ।

- 1+2 கெஃகயுறிவது (kaimkaryarivatu) E1; கெஃகயும் அறிவது (kaimkaryam arivatu) E2+E3

kīṭconṇa bhagavat kaimkaryarivatu śāstramukhattāle |
ācārya kaimkaryam arivatu śāstramukhattālum ācārya vacanattālum |

As referred to before, service of the Lord will be known by the *śāstra*; service of the *ācārya* will be known by the *śāstra* and by the word of the *ācārya*.

Sūtra 276

கெஃகயுந் தான் இரண்டு ।

kaimkaryan tāṇ iraṇṭu |

Indeed, there are two [kinds of] service.

Sūtra 277

அதாவது ஐஷ்டு செய்கையும் சுநிஷ்டு தவிருகையும் ।

atāvatu iṣṭaṁ ceykaiyum aniṣṭan tavirukaiyum |

That is to say, doing what is desired and abstaining from what is not desired.

Sūtra 278

ஐஷ்டாநிஷ்டங்கல் வண்டாரூபங்களையும் சூதூஷ்டரூபத்தையும் சுவஹித்திருக்கும் ।

iṣṭāniṣṭaṅkaḥ varṇāśramaṅkaiyum ātmasvarūpattaiyum avalambittirukkum |

That which is desired and that which is not desired depends on *varṇāśrama* and the essential nature of the soul.

Sūtra 279

ஸுணுத்துக்கஞ்சுகிறவன் பாவத்தைப்பண்ணுநிறெ ।

puṇyattukkaṇcukiravaṇ pāpattaiḥ paṇṇānirē |

He who fears [to do] good won't do evil.

Sūtra 280

இவன் ஸுணுத்தை பாவம் ஂன்றிருக்கும் ।
அவன் பாவத்தை ஸுணும் ஂன்றிருக்கும் ।
அவனுக்கது கிடையாது ।

ivaṇ puṇyattai pāpam eṇṇirukkum |

avaṇ pāpattai puṇyam eṇṇirukkum |

avaṇukkātu kiṭaiyātu |

He (the *prapanna*) calls merit demerit; He (the Lord) calls demerit merit; that [demerit] is not obtained by Him (the Lord).

Sūtra 281

கெஃகய்யுந் தான் ஹக்தி ஜலமம் அல்லாத பொது திஜலமமாய் வரவெணும் ।

- கெஃகய்யுந் (*kaiṃkaryan*) E1+E2; கெஃகய்யு (*kaiṃkarya*) E3
- ஹ்திஜலமமாய் (*bhītimūlamāy*) E1; ஹ்திஜலமமாக (*bhītimūlamāka*) E2+E3
- வர E1; not attested in E2+E3⁶⁸

kaiṃkaryan tāṇ bhakti mūlam allāta potu bhītimūlamāy varaveṇum |

Service, indeed, should come such that its source is fear when its source is not devotion.

Sūtra 282

அதுவும் இல்லாத பொது சுயிகாரத்திலும் உபாயொபெயங்களிலும் சுங்யம் இன்றிக்கெயொழியும் ।

- 2 இன்றிக்கெயொழியும் (*iṇṛikkeyoliyum*) E1; அன்றிக்கெயொழிய வெணும் (*aṇṛikkeyoliya veṇum*) E2+E3⁶⁹

atuvum illāta potu adhikārattilum upāyopeyaṅkaḷilum anvayam iṇṛikkeyoliyum |

When it is not this, the fitness (of the *prapanna*) and the connection to *upāya* and *upeya* will be lost.

Sūtra 283

கெஃகய்யுந் தன்னை வஹ ஸா஧நம் ஆக்காதெ வஹம் ஆக்க வெணும் ।

kaiṃkaryan taṇṇai phala sādhanam ākkāte phalam ākka veṇum |

⁶⁸ *vara* is also attested in all the printed editions.

⁶⁹ All of the printed editions agree with E1.

Service, indeed, should be the fruit, not bring about the means to the fruit.

Sūtra 284

அதாவது தான் கையெராதெ அவனைக்கையெற்கப்பண்ணுகை ।

atāvatu tāṇ kaiyerāte avaṇaik kaiyerḱappannukai |

That is to say, do not take in hand from Him; produce what was taken in hand for Him.

Sūtra 285

கொடுத்துக்கொள்ளாதெ கொண்டதுக்குக்கைக்குலி கொடுக்க வெணும் ।

- கொடுத்து (koṭuttu) E2+E3; குடுத்து (kuṭuttu) E1
- கூலி (kūli) E1; குலி (kuli) E2+E3

koṭuttuk kolḷāte koṇṭatuk kukkaik kūli koṭukka veṇum |

Giving, not grasping, one should give payment for receiving [acceptance].

Sūtra 286

ஸ்ரீவிஊரரையும் ஸ்ரீஜாமாகாரரையும் கூனியையும் பொலெ கிணிக் கரித்தால் ஷ்ரூபம் நிறம் பெறுவது ।

- 1 ஸ்ரீஜாமாகாரரையும் (śrīmālākāraraiyum) E1; ஜாமாகாரரையும் (mālākāraraiyum) E2+E3
- 1 கூனியையும் (kūṇiyaiyum) E1; கூனியையும் (kuṇiyaiyum) E2+E3

śrīviduraraiyum śrīmālākāraraiyum kūṇiyaiyum pole kiñcit karittāl svarūpam niraṁ peruvatu |

Like Śrī Vidura, Śrī Mālākāra, and the hunch-backed woman, if one does something the essential nature will obtain lustre.

Sūtra 287

மடி தடவஆத சொறும் சுறுணூராத புவுஞ் சுண்ணாம்பு படாத சாந்துமிறையிவர்கள்
கொடுத்தது ।

maṭi taṭavāta coṟum curuṇārāta pūvuṇ cuṇṇāmpu paṭāta cāntumiṟey ivarkaḷ koṭuttatu |

They gave food without checking [their] pockets, flowers without a bad smell, and sandalwood
untouched by lime.

Sūtra 288

கெஃகய்யு உசெபொலெ முன்புள்ள உசெகளிலும் ஸ்ரூபத்தை உஜ்ஜும் ஆக்க
வெணும் ।

kaiṁkarya daśai pole munpuḷḷa daśaikaḷilum svarūpattai ujvalam ākka veṇum |

As in the state of servitude, in the prior states too, the essential nature should be made
resplendent.

Sūtra 289

முன்பெநாலு உசெயுண்டு ।

munpenālu daśaiyuṇṭu |

There are four prior states.

Sūtra 290

அதாவது ஜ்ஞாந உசெயும் வரண உசெயும் ஞாபி உசெயும் ஞாபுநாஹவ
உசெயும் ।

atāvatu jñāna daśaiyum varaṇa daśaiyum prāpti daśaiyum prāpyānubhava daśaiyum |

That is to say, the state of knowledge, the state of choosing, the state of attainment, and the state
of experiencing the goal.

Sūtra 291

ஐநா உஸெயில் சுஐநாதத்தை முன்னிடும் ।
வாண உஸெயில் சுவல்தியை முன்னிடும் ।
பாவதி உஸெயில் சூதியை முன்னிடும் ।
பாவபூஹவ உஸெயில் சூநிநிவெஸத்தை முன்னிடும் ।

jñāna daśaiyil ajñānattai munṇiṭum |
varaṇa daśaiyil apūrttiyai munṇiṭum |
prāpti daśaiyil ārttiyai munṇiṭum |
prāpyānubhava daśaiyil abhiniveśattai munṇiṭum |

In the state of knowledge one bears in mind [his] ignorance; in the state of choosing one bears in mind [his] non-accomplishment; in the state of attainment one bears in mind [his] mental anguish; in the state of experiencing the goal one bears in mind [his] eagerness.

Sūtra 292

சுஐநாம் பாவது சூநாயு ஐநாத்தாலெ ।
சுவல்தி பாவது ஈஸூர வல்தியாலெ ।
சூதி பாவதருளாலெ ।
சூநிநிவெஸம் பாவதஹவத்தாலெ ।

ajñānam povatu ācārya jñānattāle |
apūrtti povatu īśvara pūrttiyāle |
ārtti povataruḷāle |
abhiniveśam povatanubhavattāle |

Ignorance will go because of the knowledge of the *ācārya*; non-accomplishment will go because of the fullness of *īśvara*; mental anguish will go because of [the Lord's] grace; eagerness will go because of experience.

Sūtra 293

சுஜ்ஞாநத்துக்கடி சுபராயஃ ।
சுபுலித்தூக்கடி ஜ்ஞாந வலித்தூ ।
சூத்தூக்கடி சுஅாஃ ।
சுஹிநிவெஸத்துக்கடியழகு ।

ajñānattukkaṭi aparādham |
apūrttikaṭi jñāna pūrtti |
ārttikaṭi alābham |
abhiniveśattukkaṭiyaḷaku |

The source of ignorance is transgression; the source of non-accomplishment is the fullness of knowledge; the source of mental anguish is non-attainment; the source of eagerness is the beauty [of the Lord].

Sūtra 294

சூத்தூயும் சுஹிநிவெஸமும் இருக்கும் படியஜ்ஞராஜி மதியிலும் சொன்னோம் ।

- மதியிலும் (gatiyilum) E1; மதியிலெ (gatiyile) E2+E3

ārttiyum abhiniveśamum irukkum paṭiy arccirādi gatiyilum conñom |

Mental anguish and eagerness have been discussed in the *Arccirādi Gati*.⁷⁰

Sūtra 295

இவன் தனக்கு நாலு ஁ஸெ பொலெ நாலு முணமும் உண்டு ।

- முணமும் (guṇamum) E1; முணங்களும் (guṇaṅkaḷum) E2+E3

⁷⁰ Another one of Piḷḷai Lokācārya's *rahasyagranthas*. According to Venkatachari, the *Arccirādi Gati* “deals with the journey of a departed soul from earth to Heaven (Vaikuṇṭha) and gives the details of where it stops along the way, its reception in Vaikuṇṭha, etc.” (Venkatachari, *The Maṇipravāḷa Literature of the Śrīvaiṣṇava Ācāryas*, 138).

ivaṇ taṇakku nālu daśai pole nālu guṇamum uṇṭu |

Like the four states, there are four qualities of him (the *prapanna*).

Sūtra 296

அதாவது ஐநாமும் சுஐநாமும் ஸக்தியும் சுஸக்தியும் ।

atāvatu jñānamum ajñānamum śaktiyum aśaktiyum |

That is to say, knowledge, ignorance, power, and powerlessness.

Sūtra 297

இது தான் அவனுக்கும் உண்டு ।

itu tān avaṇukkum uṇṭu |

This, indeed, is so for Him too.

Sūtra 298

அவன் உடைய ஐநமத்துக்கிலக்கு இவன் உடைய மூணம் ।
சுஐநமத்துக்கிலக்கு இவன் உடைய டொஷம் ।
ஸக்திக்கிலக்கு இவன் உடைய ரக்ஷணம் ।
சுஸக்திக்கிலக்கு இவன் உடைய பரிதூயம் ।

avaṇ uṭaiya jñānattukkilakku ivaṇ uṭaiya guṇam |

ajñānattukkilakku ivaṇ uṭaiya doṣam |

śaktikkilakku ivaṇ uṭaiya rakṣaṇam |

aśaktikkilakku ivaṇ uṭaiya parityāgam |

The target of His knowledge is the quality of him; the target of His ignorance is the fault of him; the target of His power is the protection of him; the target of His powerlessness is the abandonment of him.

Sūtra 299

இவன் உடைய ஜ்ஞாநத்துக்கிலக்கு சூறாய்டு முண்ட் ।
சுஜ்ஞாநத்துக்கிலக்கு சூறாய்டு ஷொஷ்ட் ।
ஸாக்திக்கிலக்கு சூறாய்டு ஸெஃஃய்டு ।
சுஸாக்திக்கிலக்கு நிஷ்டிஃபாநுஷ்டாந்ட் ।

ivaṇ uṭaiya jñānattukkilakku ācārya guṇam |
ajñānattukkilakku ācārya doṣam |
śaktikkilakku ācārya kaimkaryam |
aśaktikkilakku niṣiddhānuṣṭhānam |

The target of his knowledge is the quality of the *ācārya*; the target of his ignorance is the fault of the *ācārya*; the target of his power is service of the *ācārya*; the target of his powerlessness is doing forbidden things.

Sūtra 300

நிஷ்டிஃபாநு தானும் நாலு படியாய் இருக்கும் ।

- நிஷ்டிஃபாநு (niṣiddhan) E1+E2; நிஷ்டிஃப (niṣiddha) E3
- தானும் (tānum) E1; தான் (tān) E2+E3

niṣiddhan tānum nālu paṭiyāy irukkum |

There are four kinds of forbidden things.

Sūtra 301

அதாவது சுக்ஷுத்ரு காரணமும் ।
ஹவஃத் சுபவாரமும் ஹமவதாவவாரமும் சுஸஹ்யாவவாரமும் ।

atāvatu akṛtya karaṇamum |
bhagavad apacāramum bhāgavatāpacāramum asahyāpacāramum |

That is to say, doing what ought not to be done, disrespectful conduct toward the Lord, disrespectful conduct toward devotees, and intolerable disrespectful conduct.

Sūtra 302

சுக்ஷுத் கரணம் ஆவது பரஹிஃஸெ பரஸ்தோஷு பரஹார பரிமுஹு
பரஹ்வாபஹாரஃ சுஸது சுயநஃ சுஹக்ஷுஹக்ஷணஃ துடக்கமானவை ।

akṛtya karaṇam āvatu parahiṃsai parastostram parādāra parigraham paradravyāpahāram asatya
kathanam abhakṣyabhakṣaṇam tuṭakkamāṇavai |

What ought not be done is: harming others and praising others; seizing another's wife; stealing another's property; telling un-truths; and eating the inedible; etc.⁷¹

Sūtra 303

ஹவத் சபவாரம் ஆவது டேவதாந்தரங்கள் ஒடொக்க ஈஸ்வரனை நினைக்கையும்
ராஹக்ஷுஷ்டாஹ்வதாரங்களில் உஹக்ஷு ஸஜாதீயதாஸுஹியும் வண்டாஸுஹ விபரீதமான
உபவாரமும் சுஹ்வாவதாரத்தில் உபாஹந திரஹபணமும் சுஹ்வாபஹாரமும் ஹவத்
ஹ்வாபஹாரமுந் துடக்கமானவை ।

bhagavad apacāram āvatu devatāntaraṅka! oṭokka īśvaraṇai niṇaikkaiyum
rāmakṣṣṇādyavatāraṅkaḥil manuṣya sajātīyatābuddhiyum varṇāśrama viparītamāṇa upacāramum
arcāvatārattil upādāna nirūpaṇamum ātmāpahāramum bhagavad dravyāpahāramun
tuṭakkamāṇavai |

Disrespect of the Lord is: thinking that other gods are equal to Īśvara; the thought of the similarity of [ordinary] men to the *avatāras*, Rama, Kṛṣṇa, etc.; practice that is contrary to *varṇāśrama*; searching for a material cause in the *arcāvatāra*; thinking ill of the soul; and stealing the property of the Lord; etc.⁷²

⁷¹ *tuṭakkamāṇavai*, which I have translated above as “etc.,” literally means “those being the beginning.”

⁷² See note 340 (above).

Sūtra 304

ஹவத் துவதத்தத் தன் சுவஹரிக்கையும் சுவஹரிக்கிறவர்களுக்கு ஸஹ
கரிக்கையும் அவர்கள் பக்கலிலையாஹிதமாகவும் சயாஹிதமாகவும் பரிஹ்ஹிக்கையும்
ஹவாஹுக்கஹிஷ் மாய் இருக்கும் ।

bhagavad dravyataittāṇ apaharikkaiyum apaharikkiravarkaḷukku saha karikkaiyum avarkaḷ
pakkalileyācitamākavum ayācitamākavum parigrahikkaiyum bhagavāṇukkaniṣṭamāy irukkum |

[Actions that are] undesirable to the Lord are: stealing the property of the Lord oneself; helping
those who steal; and receiving that which is asked or unasked for from them (those who steal).

Sūtra 305

ஹமவதாபஹாரமாவது சஹஹாராக்ஹகாஹங்கள் அடியாக
ஸ்ரீஹெஷ்வரீகளுக்குப்பண்ணும் விரோஹ ।

- 1 சஹஹாராக்ஹகாஹங்கள் (ahamkāṛtthakāmaṅkaḷ) E1; சஹஹாராக்ஹகாஹம்
(ahamkāṛtthakāmam) E2+E3.

bhāgavatāpacāram āvatu ahamkāṛtthakāmaṅkaḷ atiyāka śrīvaiṣṇavarkaḷukkup paṇṇum
virodham |

Disrespect of the devotee is hostility toward Vaiṣṇavas such that it is based on pride, wealth, and
desire.

Sūtra 306

சஹஹாபஹாரம் ஆவது ஹிஹிஹஹஹமாக ஹவக் ஹமவத விஷயம் ஂஹ்ரூல்
சஹஹமாஹ்ஹம் இருக்கையும் சூஹயூபஹாரமும் தக் ஹஹாபஹாரமும் ।

asahyāpacāram āvatu nirṇibandhanamāka bhagavat bhāgavata viṣayam eṇṇāl asahamāṇaṇāy
irukkaiyum ācāryāpacāramum tat bhaktāpacāramum |

Intolerable disrespect is: being impatient without cause if the subject under discussion is
devotees of the Lord; disrespect of the *ācārya*; and disrespect of the Lord's devotees.

Sūtra 307

இவையொன்றுக்கொன்று கூுரங்களுமாய் உபாய விரோதிகளுமாய் உபெய
விரோதிகளுமாய் இருக்கும் ।

ivaṃ onrukkonru krūraṅkaḷumāy upāya virodhikaḷumāy upeya virodhikaḷumāy irukkum |

Each of these is [more] wicked than the next, hostile to the means and hostile to the goal.

Sūtra 308

தான் ஹிதொபதேசம் பண்ணும் பொது தன்னையும் ஸிஷ்யனையும் வமத்தையும் மாறாடி
நினைக்கை கூுர நிஷேதஃ ।

tāṇ hitopadeśam paṇṇum potu taṇṇaiyum śiṣyaṇaiyum phalattaiyum māṛāṭi niṇaikkai krūra
niṣiddham |

Indeed, when [the *ācārya* is] giving the auspicious instruction, thinking derangedly about
himself, the disciple, and the fruit is fiercely forbidden.

Sūtra 309

தன்னை மாராடி நினைக்கையாவது தன்னை சூதாயுன் என்று நினைக்கை ।
ஸிஷ்யனை மாராடி நினைக்கையாவது தனக்கு ஸிஷ்யன் என்று நினைக்கை ।
வமத்தை மாராடி நினைக்கையாவது உஷ்ஷயஜகத்தையும் ஸிஷ்யந் உடைய
உஜ்ஜ்வலத்தையும் ஹவக் கெஞ்சுத்தையும் ஸஹவாஸத்தையும் வமமாக
நினைக்கை ।

taṇṇai māṛāṭi niṇaikkaiyāvatu taṇṇai ācāryaṇ enru niṇaikkai |
śiṣyaṇai māṛāṭi niṇaikkaiyāvatu taṇakku śiṣyaṇ enru niṇaikkai |
phalattai māṛāṭi niṇaikkaiyāvatu draṣṭaprayojanattaiyum śiṣyaṇ uṭaiya ujjīvanttaiyum bhagavat
kaiṃkaryattaiyum sahaṇvāsattaiyum phalamāka niṇaikkai |

That is to say, the deranged thought about him is thinking of himself as *ācārya*. The deranged
thought about the disciple is thinking of (the disciple) as his disciple. The deranged thought

about the fruit is thinking that the fruit is: seeing profit, the salvation of the disciple, service of the Lord, and co-habiting.

Sūtra 310

நினையாதிருக்க இன்னாலு மெழும் வலிக்கிற படி என்னென்னில் சொஷஹிதன
ஸிஷ்யநு நினைவாலெ ஁ஷ வஹி வலிக்கும் ।
ஈஸுரநு நினைவாலெ ஁ஷ்வநு வலிக்கும் ।
சுபாயநு நினைவாலெ ஹவக் கெஹ்யு வலிக்கும் ।
஁பகார ஹுதியாலெ ஹஹவாஸஃ வலிக்கும் ।

nīṇaiyātīrūkka iṇṇālu phalamum siddhikkīra paṭi eṇṇennil śeṣabhūtaṇāṇa śiṣyan nīṇaivāle draṣṭa
phalam siddhikkum |

īśvaran nīṇaivāle ujjīvanam siddhikkum |

ācāryan nīṇaivāle bhagavat kaimkaryam siddhikkum |

upakāra smṛtiyāle saḥavāsaṃ siddhikkum |

If it is said, “not thinking [about these], how are these four to be accomplished?” [The answer is that] the fruit of the manifest [world] is accomplished by thinking about the disciple as a devotee; salvation is accomplished by thinking about Īśvara; service of the Lord is accomplished by thinking about the *ācārya*; and co-habiting is accomplished by remembering assistance.

Sūtra 311

ஸாக்ஷாஃ மெழும் சூபாயஹுமும் வலிக்கிற படியென்னெந்நில் தன்னினைவாலும்
ஈஸுரநு நினைவாலும் வலிக்கும் ।

sākṣāt phalamum ācāryatvamum siddhikkīra paṭi eṇṇennil taṇ nīṇaivālum īśvaran nīṇaivālum
siddhikkum |

If it is said, “how are the direct fruit and *ācārya*-hood accomplished?” [The answer is that] they are accomplished by thinking of his (own *ācārya*) and by thinking of Īśvara.

Sūtra 312

இப்படியொழிய உபதேசிக்கில் இருவர்கும் ஸ்ரூப வலியில்லை ।

- இருவர்கும் (ivarkum) E1; இருவற்கும் (ivarḥum) E2+E3

ippaṭiy oliya upadeśikkil iruvarkum svarūpa siddhiyillai |

Except by teaching in this way, the essential nature of the two (the *ācārya* and the disciple) is not established.

Sūtra 313

சூதாயுனுக்கு ஸிஷுன் பக்கல் கூபெயும் ஸூதாயுன் பக்கல் வாரதனுமும் வெணும் ।

ācāryaṇukku śiṣyaṇ pakkal kṛpaiyum svācāryaṇ pakkal pāratantryamum veṇum |

For the *ācārya* there should be compassion toward the disciple and dependence upon this own *ācārya*.

Sūtra 314

கூபெயாலெ ஸிஷுந் ஸ்ரூப வலிக்கும் ।
வாரதனுத்தாலெ தான் ஸ்ரூப வலிக்கும் ।

kṛpaiyāle śiṣyaṇ svarūpam siddhikkum |
pāratantryattāle tāṇ svarūpaṁ siddhikkum |

The essential nature of the disciple is accomplished by compassion; his [the *ācārya*'s] essential nature is accomplished by dependence.

Sūtra 315

நெரெ சூதாயுன் என்பது ஸம்ஸார நிவதூகமான பெரியதிருநுத்தை உபதேசித்தவனை ।

nere ācāryan̄ en̄patu saṃsāra nivarttakamāṇa periya tirumantrattai upadeśittavaṇai |

The direct meaning of *ācārya* is he who teaches the great *Tirumantra* that destroys *saṃsāra*.

Sūtra 316

ஸஃஸார வஃசுங்களுமாய் சுசுஜங்களுமான ஹவநு ஜ்ஞங்களை
உபதேஸித்தவர்களுக்கு சூசாயுகு வலித்தியில்லை ।

saṃsāra varddhakaṇkaḷumāy kṣudraṇkaḷumāṇa bhagavan mantraṇkaḷai upadeśittavarkaḷukku
ācāryatva pūrttiyillai |

Ācārya-hood is incomplete for those who teach the insignificant Lord-*mantras* that promote *saṃsāra*.

Sūtra 317

ஹவநு ஜ்ஞங்களை சுசுஜங்கள் என்கிறது ஹசாரா ।

- என்கிறது (en̄kiratu) E1; என்கிறது (en̄kirutu) E2+E3

bhagavan mantraṇkaḷai kṣudraṇkaḷ en̄kirutu phaladvārā |

By way of [their] fruit, it is said that the Lord-*mantras* are insignificant.

Sūtra 318

ஸஃஸார வஃசுங்கள் என்கிறதும்த்தாலெ ।

- என்கிறதும் (en̄kiratum) E1; என்கிறதும் (en̄kirutum) E2+E3

saṃsāra varddhakaṇkaḷ en̄kiratum attāle |

Because of that, it is also said that they are promoters of *saṃsāra*.

Sūtra 319

இது தான் ஷ்வபாபிக்ஷு ।

itu tāt aupādhikam |

This, indeed, is conditional.

Sūtra 320

தெதனருடைய ருதியாலே வருகையாலே ।

- தெதனருடைய (cetanarūṭaiya) E1; தெதனனுடைய (cetanānuṭaiya) E2+E3

cetanarūṭaiya ruciyāle varukaiyāle |

[It is conditional] because it comes from the desire of sentient beings.

Sūtra 321

ஸிக்ஷன் என்பது ஸாஃபாஜா நிஷுத்தியும் ஹை ஸாபந ஸாஸூரிக்ஷையும் சூத்தியும் சூஃரமும் சுநஸூரியெயும் உடையவனை ।

- 1 ஸாஸூரிக்ஷையும் (śūśrūṣaiyum) E1; ஸூஸூரிக்ஷையும் (śūśrūṣaiyum) E2+E3

śiṣyaṁ enpatu sādhyāntara nivṛttiyum phala sādhana śūśrūṣaiyum ārttiyum ādaramum
anasūyaiyum uṭaiyavaṇai |

He is said to be a disciple who: has aversion to anything other than that which is to be attained; is desirous of hearing of the means to the fruit; is distressed; is affectionate; and is not envious.

Sūtra 322

ஊமும் ஷ்வதையும் ஹமும் ஹதாநுபநிகளும் ஹை ஸாபநமும் ஷ்வஹிக
ஹைமும் எல்லாம் சூஃபாயுனெயென்று நினைக்கக்கடவன் ।

mantramum devataiyum phalamum phalānubandhikaḥum phala sādhanamum aihika bhogamum
ellām ācāryaṇey eṇṇu niṇaikkak kaṭavaṇ |

He (the disciple) is obliged to think, “the *ācārya* is all – the mantra, the divine, the fruit, the things related to the fruit, the means to the fruit, and the worldly enjoyments.

Sūtra 323

ஊதாவிதா யுவதய: என்கிற ஸ்ரோகத்திலே இவ்வகூத்தை வரஜாயுரும்
அருளிச்செய்தார் ।

- 1 ஊதாவிதா (mātāpitā) E1+E3; ஊராவிதா (mārāpitā) E2⁷³
- 1 யுவதய: (yuvatayaḥ) E1+E2; யுவத: (yuvataḥ) E3

mātāpitā yuvatayaḥ eṇkiṛa ślokattile ivvartthattai paramācāryarum aruḷicceytār |⁷⁴

The highest *ācārya* gracefully bestowed this meaning in the verse that says, “Mother, father, women”

Sūtra 324

இதுக்கடி உபகார ஸ்மதி ।

itukkaṭi upakāra smṛti |

The source for this is the memory of assistance.

Sūtra 325

உபகார ஸ்மதிக்கு முதல் அடி சூரியுந் பக்கல் கூதஜுதை ।
முடிந்த நிலம் ஈஸ்வரந் பக்கல் கூதஜுதை ।

upakāra smṛtikku mutal aṭi ācāryan pakkal kṛtajñatai |

⁷³ *mārāpitā* is also attested in LR

⁷⁴ *Stotra Ratna* 5: *mātāpitā yuvatayaḥ*.

muṭinta nilam īśvaran pakkal kṛtajñatai |

For the memory of assistance, the beginning is gratitude toward the *ācārya*, the end is gratitude toward *Īśvara*.

Sūtra 326

ஸிஷ்யனும் சூதாயுனும் சுநெநுநுஃ விரயஹிதங்களை நடத்தக் கடவர்கள் ।

- கடவர்கள் (kaṭavarkaḥ) E1+E3; கடவனவர்கள் (kaṭavaṇavarkaḥ) E2

śiṣyaṇum ācāryaṇum anyonyam priyahitaṅkaḥai naṭattak kaṭavarkaḥ |

The disciple and *ācārya* are obliged to behavior that is proper and agreeable toward each other.

Sūtra 327

ஸிஷ்யநு தான் விரயத்தை நடத்தக்கடவன் ।
ஈஈரணக்கொண்டு ஹிதத்தை நடத்தக்கடவன் ।
சூதாயுன் மாராடி நடத்தக்கடவன் ।

śiṣyan tān priyattai naṭattak kaṭavaṇ |

īśvaraṇaik koṇṭu hitattai naṭattak kaṭavaṇ |

ācāryaṇ mārāṭi naṭattak kaṭavaṇ |

The disciple indeed must behave pleasantly; clinging to *Īśvara* he must behave properly; the *ācārya* is obliged to return such behavior.

Sūtra 328

ஸிஷ்யன் உகப்பிலெயுன்றிப்பொரும் ।
சூதாயுன் உஜீவநத்திலெயுன்றிப்பொரும் ।

śiṣyaṇ ukappileyūṇriporum |

ācāryaṇ ujjīvanattileyūṇriporum |

The disciple becomes fixed to the pleasure [of the *ācārya*]; the *ācārya* becomes fixed to the salvation [of the disciple].

Sūtra 329

ஆகையாலெ ஸிஷ்யுநு சூதாயுன் உடைய ஹஷ்டத்துக்கிலக்காகையொழிய
ரொஷத்துக்கிலக்காகைக்கவகாஸம் இல்லை ।

ākaiyāle śiṣyan ācāryaṇ uṭaiya harṣattukkilakkākaiy oliya roṣattukkilakkākaikkavakāśam illai |

Therefore, the disciple becomes the target for the delight of the *ācārya*; there is no opportunity for being the target of [his] anger.

Sūtra 330

நிமுஹத்துக்கு வாசுமாம் பொது அது ஹித ரூபமாய் இருக்கையாலெ இருவர்கும்
உபாடெயழி ।

- 1 ரூபமாய் (rūpamāy) E1; ரூபம் (rūpam) E2+E3
- 1 இருக்கையாலெ (irukkaikyāle) E1; ஆகையாலெ (ākaiyāle) E2+3
- 1 இருவர்கும் (iruvarkum) E1; யிருவற்கு (iruvarku) E2+3

nigrahattukku pātramām potu atu hita rūpamāy irukaiyāle iruvarkum upādeyam |

When he (the disciple) becomes the recipient of punishment, being that it is beneficial, it should be acceptable to both (the *ācārya* and the disciple).

Sūtra 331

ஸிஷ்யனுக்கு நிமுஹகாரணத் துாஜ்யம் ।

śiṣyaṇukku nigrahakāraṇam tyājyam |

The cause of punishment should be relinquished by the disciple.

Sūtra 332

நிமுஹநு தான் ஹவநு நிமுஹம் பொலெ ப்ராப்யாநாஃ மதஃ ।

nigrahan tān bhagavan nigraham pole prāpyāntar gatam |

Punishment, indeed, like the punishment of the Lord, is included in that which is to be attained.

Sūtra 333

சூதாயுநு ஸிஷ்யனுடைய ஸ்ரூபவத்தைப்பெணக்கடவன் ।
ஸிஷ்யன் சூதாயுன் உடைய டெஹத்தைப்பெணக்கடவன் ।

ācāryan śiṣyaṇuṭaiya svarūpattaip peṇak kaṭavan |
śiṣyaṇ ācāryaṇ uṭaiya dehattaip peṇak kaṭavan |

The *ācārya* is obliged to nurture the essential nature of the disciple; the disciple is obliged to nurture the body of the *ācārya*.

Sūtra 334

இரண்டும் இருவற்கும் ஸ்ரூபமமாய் ஹவக் கெஃக்யமுமாய் இருக்கும் ।

- இருவர்கும் (iruvarkum) E1; இருவற்கும் (iruvarkum) E2+E3

iraṇṭum iruvarkum svarūpamumāy bhagavat kaimkaryamumāy irukkum |

For the two [the disciple and *ācārya*], both [of the above] are in the state of being [their] essential nature and [is a] service of the Lord.

Sūtra 335

சூதாயுனுக்கு டெஹாக்ஷணஃ ஸ்ரூப ஹாநி ।
ஸிஷ்யனுக்கு சூதூக்ஷணஃ ஸ்ரூப ஹாநி ।

ācāryaṇukku deharakṣaṇam svarūpa hāni |

śiṣyaṇukku ātmarakṣaṇam svarūpa hāni |

For the *ācārya*, protection of [his own] body is neglect of [his] essential nature; for the disciple, protection of [his own] soul is neglect of [his] essential nature.

Sūtra 336

சூயாயநு சூதூரகூணஃ பண்ணும் இடத்தில் கூஹகாரம் விரோயி ।
ஸிஷ்யநு டேஹரகூணம் பண்ணும் இடத்தில் ஊகாரம் விரோயி ।

ācāryan ātmarakṣaṇam paṇṇum itattil ahaṁkāraṁ virodhi |
śiṣyan deharakṣaṇam paṇṇum itattil mama kāraṁ virodhi |

Pride is an impediment to the *ācārya* who is performing protection of the soul; self-interest is an impediment to the disciple who is performing protection of the body.

Sūtra 337

சூயாயநு தன்னுடைய டேஹ ரகூணஃ தன் வஸூவெக்கொண்டு பண்ணக்கடவன் ।
ஸிஷ்யநு ஸ்வேஹ ரகூணஃ சூயாயநு வஸூவெக்கொண்டு பண்ணக்கடவன் ।

- 2 the entire second line is omitted from E1⁷⁵

ācāryan taṇṇuṭaiya deha rakṣaṇam taṇ vastuvaik koṇṭu paṇṇak kaṭavaṇ |
śiṣyan svadeha rakṣaṇam ācāryan vastuvaik koṇṭu paṇṇak kaṭavaṇ |

The *ācārya* is obliged to take the property of him (the disciple) for the protection of his body; the disciple is obliged to take the *ācārya*'s property for the protection of his own body.

Sūtra 338

சூயாயநு ஸிஷ்யநு வஸூவெக்கொள்ளக்கடவன் அல்லன் ।
ஸிஷ்யநு தன் வஸூவெக்கொடுக்கக்கடவன் அல்லன் ।

⁷⁵ NV also omits the second line of this sūtra.

ācāryan śiṣyan vastuvaik koḷḷak kaṭavaṇ allāṇ |
śiṣyan taṇ vastuvaik koṭuk kakkaṭavaṇ allāṇ |

The *ācārya* must not take the disciple's property; the disciple must not give his own property.

Sūtra 339

கொள்ளில் மிடியனும் கொடுக்கில்க் கள்ளனும் |

- கொடுக்கில்க் (koṭukkilk) E1; கொடுக்கிற் (koṭukkiṛ) E2+E3
- E2 and E3 do not mark off the following sūtra from this one (any variants will be treated below)

koḷḷil miṭiyaṇām koṭukkilk kaḷḷaṇām

If taking he is destitute, if giving he is a thief.

Sūtra 340

கொளை கொடையுண்டானால் ஸம்ബாங் குலையும் ।

koḷai koṭaiy uṇṭāṇāl saṁbandhaṇ kulaiyum |

If taking and giving arise, the relationship will be upset.

Sūtra 341

இவன் மிடியனாகையாலெ கொடன் ।

அவன் டுலிண்டன் ஆகையாலெ கொள்ளான் ।

- 1 இவன் (ivaṇ) E1+E3; இவனுக்கு (ivaṇukku) E2

ivaṇ miṭiyaṇākaiyāle koṭāṇ |

avaṇ pūrṇaṇ ākaiyāle koḷḷāṇ |

Since this one (the disciple) is poor he cannot give; since that one (the *ācārya*) is full he cannot take.

Sūtra 342

அவனுக்கு வரித்தியாலெ ஸ்ரூபவத் ஜீவித்தது ।
இவனுக்கு மிடியாலெ ஸ்ரூபவஜ் ஜீவித்தது ।

- E2+E3 reverse the order of these two lines

avaṇukku pūrttiyāle svarūpañ jīvittatu |
ivaṇukku miṭiyāle svarūpam jīvittatu |

For this one (the disciple), the essential nature subsists by poverty; for that one (the *ācārya*), the essential nature subsists by fullness.

Sūtra 343

ஆனால் ஸ்ரீஷ்ரீ சூதாயுனுக்குப்பண்ணும் உபகாரம் ஒன்றும் இல்லையொவென்னில்
சூதாயுந் நினைவாலெயுண்டு ।⁷⁶

āṇāl śiṣyan ācāryaṇukkup paṇṇum upakāram oṇṇum illaiyov eṇṇil ācāryan niṇaivāley uṇṭu |

If it is said, ‘but is there not one favour the disciple does for the *ācārya*?’ [The answer is that] there is, [but] only because of the thinking of the *ācārya*.

Sūtra 344

அதாவது ।
ஜ்ஞாந வ்யவஸாய டெஜஸைஜாசாரங்கள் ।

atāvatu |
jñāna vyavasāya premasamācāraṅkaḥ |

Namely, they are knowledge, resolve, affection, and proper conduct.

⁷⁶ PN inserts *eṇṇpatu cūttiram* between *illaiyoveṇṇil* and *ācārayan niṇaivāleyuṇṭu*.

Sūtra 345

சூயாயு ஸ்ரீதூக்ஷமாக இவனுக்குத்தவிர வெண்டுவது ।
ஹவஜ்ஜுவூத்தை சுபஹரிக்கையும் ஹவக் ஹஜநத்தை விலக்குகையும் மூரூஜ்ஜு
ஜெவதாவரிஹவமும் ।

ācārya prītyartthamāka iṇṇukkuttavira veṇṇuvatu |

bhagavaddravyattai apaharikkaiyum bhagavat bhojanattai vilakkukaiyum gurumantra
devatāparibhavamum |

For the purpose of pleasing the *ācārya*, this one (the disciple) must abstain from: stealing the property of the Lord; obstructing the enjoyment of the Lord; and disrespect of the guru, mantras, and god.

Sūtra 346

ஹவஜ்ஜுவூபஹாரம் ஆவது ।
ஸூராதஜ்ஜுமும் சுநூஸெஷகூமும் ।
ஹவக் ஹஜநத்தை விலக்குகையாவது அவனுடைய ரக்ஷககூத்தை விலக்குகை ।
அவனுடைய ரக்ஷககூ கூஜ்ஜ் ஜ்ஜவஹ வரிசூரணத்திலெ சொன்னெனும் ।
மூரூபரிஹவம் ஆவது கெட்டவகூத்தின் படியெ சுநூஸூயாதொழிகையும்
சுநயிகாரிகளுக்குவஜெஸிக்கையும் ।
ஜ்ஜு வரிஹவம் ஆவது சுகூத்தில் விஸூதியும் விவரீதாகூ ஜ்ஜிவதூதியும் ।
ஜெவதா வரிஹவம் ஆவது ।
காரணசூயத்தையும் சுஜூபூ விஜயங்களிலெ ஜ்ஜவணம் ஆக்குகையும் தஜிஜயத்தில்
ஜ்ஜவணம் ஆக்காதொழிகையும் ।

- 5 படியெ (paṭiye) E1; படி (paṭi) E2+E3

bhagavaddravyāpahāram āvatu |

svātantryamum anyasēṣatvamum |

bhagavat bhojanattai vilakkukaiyāvatu aṇṇuṭaiya rakṣakatvattai vilakkukai |

aṇṇuṭaiya rakṣakatva kramam prapanna paritrāṇattile conṇom |

guruparibhavam āvatu keṭṭavarthattin paṭiye anuṣṭhiyātōlikaiyum

anadhikārikaḷukkupadeśikkaiyum |

mantra paribhavam āvatu arthattil vismṛtiyum viparītārtha pratipattiyum |
devatā paribhavam āvatu |
karaṇatrayattaiyum aprāpta viṣayaṅkaḷile pravaṇam ākkukaiyum tadviṣayattil pravaṇam
ākkātoḷikaiyum |

That is to say, stealing the property of the Lord is independence and being subservient to another; obstructing the enjoyment of the Lord is obstructing His protectorship; the methods of His protectorship were said in the *Prapanna Paritrāṇa*; disrespect of the *guru* is not practicing that which was prescribed and teaching to those who are unqualified; disrespect of the *mantra* is forgetting the meaning and ascribing a false meaning; disrespect of God is devoting the three actions (thought, word, and deed) to improper objects and not devoting [them] to that object [god].

Sūtra 347

இவனுக்கு ஸரீராவஸாநகாலத்தளவும் சுயாயு விஷயத்தில் என்னைத்தீமனங்
கெடுத்தாய் மருவித்தொழும் மனமெதந்தாயென்று உபகார ஷூதி நடக்க வெணும் ।

ivaṇukku śarīrāvasānakāḷattaḷavum ācārya viṣayattil eṇṇait tīmaṇaṅ keṭuttāy maruvittoḷum
maṇametantāy eṇṇu upakāra smṛti naṭakka veṇum |⁷⁷

The remembrance of assistance should occur for this one (the disciple) [thinking] about the *ācārya*, ‘you redeemed my evil mind,’ and ‘you have given [to me] a mind enjoined in worship,’ until the time of the cessation of [his] body.

Sūtra 348

உநனுக்குத்தீமையாவது ஷூமுணத்தையும் ஹமவக் ஹமவக் ஷோஷத்தையும் நினைக்கை ।

- ஷோஷத்தையும் (doṣattaiyum) E1; ஷோஷங்களையும் (doṣaṅkaḷaiyum) E2+E3

manassakkuttīmai āvatu svaguṇattaiyum bhagavat bhāgavata doṣattaiyum niṇaikkai |

⁷⁷ 1) *Tiruvāymoḷi* 2.7.8: eṇṇait tīmaṇaṅ keṭuttāy. 2) *Tiruvāymoḷi* 2.7.7: maruvit toḷum maṇamē tantāy.

That is to say, sin for the mind is thinking about one's own quality and the defect of the devotees of the Lord.

Sūtra 349

ஊஷ நினயாதொழிகிறது ஸுணம் பொலெயுண்டாயிருக்கவன்று ।
இல்லாமையாலெ ।

doṣam ninaiyātoḷikīratu guṇam poley uṇṭāy irukkav aṇru |
illāmaiyaḷe |

One must stop thinking [about] the defect; [it] does not exist like quality because it is absent.

Sūtra 350

ஊஷம் உண்டென்று நினைக்கிலது பரஊஷம் அன்று ஸுஊஷம் ।

doṣam uṇṭeṇru ninaikkilatu paradoṣam aṇru svadoṣam |

If thinking, “there is defect,” that is not the defect of others, it is one's own defect.

Sūtra 351

ஸுஊஷமான படியென்னென்னில் ஸுஊஷத்தாலும் ஸங்கத்தாலும் ।

svadoṣamāṇa paṭiy enṇeṇṇil svadoṣattālum bandhattālum |

If it is said, “what is the manner of one's own defect?” [The answer is that it is] because of his own defect and bondage.

Sūtra 352

ஊஷம் இல்லையாகில் ஸுண ஸுதிவதி நடக்க வெணும் ।⁷⁸

doṣam illaiyākil guṇa pratipatti naṭakka veṇum |

If there is no defect, the perception of quality shall occur.

Sūtra 353

நடந்துதில்லையாகில் ஊஷ ஜ்நாமெ ஊஷமாம் ।

naṭantutillaiy ākil doṣa jñāname doṣamām |

If [this perception of quality] does not happen, knowledge of defect is a defect.

Sūtra 354

இது தானக்கவஸரம் இல்லை ।

itu taṇakkavasaram illai |

There is no occasion for this.

Sūtra 355

ஸூஷுஷத்துக்கும் ஹவக் ஹவத் ஸுணங்களுக்குமெ கூஹம் பௌருகையாலெ ।

- பௌருகையாலெ (porukaiyāle) E1+E3; பௌருகையாலெ (porutukaiyāle) E2

svadoṣattukkum bhagavat bhāgavata guṇaṅkaḷukkume kālam porukaiyāle |

Because there is sufficient time only for [considering] one's own defect and for [considering] the qualities of the Lord and devotees.

⁷⁸ None of the printed editions attest *veṇum* in final position, but it appears here in all of the manuscripts.

Sūtra 356

ஸஃஸாரிகள் ஷொஷமும் ஷுஷொஷம் என்று நினைக்கக்கடவன் ।

- என்று (eṇru) E1+E2; அன்று (aṇru) E3

samsārikaḥ doṣamum svadoṣam eṇru niṇaikkak kaṭavaṇ |

He is obliged to think that the defects of those caught in *samsāra* are his own defects.

Sūtra 357

அதுக்கு ஹேது வபு ஜ்ஞாநடி ।

- அதுக்கு (atukku) E1; அதுக்கும் (atukkum) E2+E3
- வபு (bandha) E1+E3; வந் (vandha) E2

atukku hetu bandha jñānam |

The cause for that is the knowledge of [his] relationship [to those caught in *samsāra*].

Sūtra 358

இறைப்பொழுதும் என்னொமெயென்கையாலெயது தான் தொன்றது ।

- என்னொமெ (eṇṇome) E1; என்னொமெ (eṇṇome) E2+E3

iraippolūtum eṇṇomey enkaiyāley atu tāṇ tonrātu |⁷⁹

That (knowledge of defects) indeed does not come to mind with the saying, ‘we do not think for even a moment.’

⁷⁹ *Periya Tirumoli* 2.6.1: *eṇṇātē iruppārai iraippolūtum eṇṇōmē* “we do not think for even a moment about those who have not thought [of Him].”

Sūtra 359

தொன்றவது நிவத்தூநு சூகூமாக ।

tonruvatu nivarttan ārtthamāka |

Brining [defects] to mind is for the purpose of cessation.

Sūtra 360

பிராட்டி ஈராக்ஷவிகள் செய்த குற்றம் பெருமாளுக்கும் திருவடிக்கும்
அறிவியாதாப்பொலெ தனக்குப்பிறர் செய்த குற்றம் ஹவக் ஹமவத விஷயங்களில்
அறிவிக்கக்கடவன் அல்லன் ।

- 1 செய்த குற்றம் (ceyta kurram) E3; செய்த்துற்றம் (ceytturram) E2; §§§§§ E1⁸⁰

pirāṭṭi rākṣasikaḥ ceyta kurram perumāḷukkum tiruvaṭikkum ariviyātāp pole taṇakkup pirar ceyta
kurram bhagavat bhāgavata viṣayaṅkaḷil arivikkak kaṭavan allan |

Like Pirāṭṭi not making the offence done [by] the demonesses known to the Lord and Tiruvaṭi,
one is not obliged to make known to the Lord and devotees the offences done to him [by] others.

Sūtra 361

அறிவிக்கவுரியவன் அகப்பட வாய்திறவாதெ ஸவஹு விஷயங்களுக்கும் மறைக்கும்
என்னு நின்றதிறெ ।

arivikkavuriyavan akappaṭa vāyṭiravāte sarvajña viṣayaṅkaḷukkum maraikkum enṇā ninratire |

Is it not such that, for the subjects of the All-Knowing [Lord] and for the purpose of concealing
[the offences of others], he who has the right to make known does not open his mouth to be
entangled.

⁸⁰ None of the printed additions attest *ceyta* or *ceyttu* in the first clause.

Sūtra 362

குற்றஞ் செய்தவர்கள் பக்கற் பொறையும் க்ஷுபெயும் சிரிப்பும் உகப்பும் உபகார ஸ்மத்தியும் நடக்க வெணும் ।

- பக்கல் (pakkaḷ) E1; பக்கற் (pakkar) E2+E3

kurrañ ceytavarkaḷ pakkar poraiyum kṛpaiyum cirippum ukappum upakāra smṛtiyum naṭakka veṇum |

One should behave toward those who have done offence [with] patience, compassion, laughter, joy, and remembrance of assistance.

Sūtra 363

ஸ்வஹொஷாநுஸாநாநம் ஹய ஹேது ।
ஹமவக்ஷ மூணாநுஸாநாநஜ் சுஹய ஹேது ।

svadoṣānusandhānam bhaya hetu |
bhagavat guṇānusandhānam abhaya hetu |

Examination of one's own defects is the cause of fear; examination of the qualities of the Lord is the cause of fearlessness.

Sūtra 364

ஹயாஹயங்கள் இரண்டும் மாராடில் சுஜாதையெ வலிவிக்கும் ।

bhayābhayaṅkaḷ iraṇṭum mārāṭil ajñataiye siddhikkum |

If inverting the two – fear and fearlessness – only ignorance is accomplished.

Sūtra 365

ஆனால் நலிவான் இன்னம் எண்ணுகின்றாய் ஆற்றங்கரை வாழ்மரமு பொலஞ் சுகின்றென் என்கிற பாசுரங்களுக்கடியென்னென்னில் வஹாநுஸாநாநஜ் ।

Sūtra 368

இவனுடையவநுஜதி பெற்றுக்கு ஹேதாவல்லாதாப்பொலெ அவனுடையவநுஜதியும்
இழவுக்கு ஹேதாவன்று ।

ivaṇuṭaiyav anumati perrukku hetuvallātāp pole avanuṭaiyav anumatiyum ilavukku hetuvanru |

Just as his (the cetana) assent is not the reason for profit, His assent is not the reason for loss.

Sūtra 369

இரண்டும் இருவர்கும் ஸ்வரூபை ।

- இருவர்கும் (iruvarkum) E1; இருவற்கும் (iruvarkum) E2+E3

iraṇṭum iruvarkum svarūpam |

The two are the essential nature for both.

Sūtra 370

இழவுக்கடி கஷ்டை ।
பெற்றுகடி கூடுபெ ।
ilavukkaṭi karmam |
perrukaṭi kṛpai |

Karma is the basis of loss; compassion is the basis of profit.

Sūtra 371

மற்றைப்படி சொல்லில் இழவுக்குறுப்பாம் ।

- E2 does not mark off the following sūtra from this one (any variants will be treated below)

marraip paṭi collil ilavukkuṛuppām |

If saying otherwise, there will be loss.

Sūtra 372

எடுக்க நினைக்கிறவனைத்தள்ளினாய் என்கையெடாமைக்குறுப்பிறெ ।

eṭukka niṇaikkiravanaittallināy enkaieṭāmaikkuruppire ।

For he who thinks to rescue, there is reason for not rescuing [one who is] saying “you pushed [me].”

Sūtra 373

சீற்றமுளவென்றவனந்தரத்திலெ இவ்வகூத்தைத்தாமெயருளிச்செய்தாரிறெ ।

cīrramuḷav enṇav anantarattile ivvartthattait tāmey aruḷic ceytārire |⁸²

He [Periyālvār] graciously gave this meaning after saying “to be angry.”

Sūtra 374

சீற்றம் உண்டென்றறிந்தால் சொல்லும் படியென்னென்னில் அருளும் சூதூயும் கூடநு
மதிசுமுஞ் சொல்லப்பண்ணும் ।

- 1 உண்டென்றறிந்தால் (uṇṇararintāl) E1; உண்டென்றறிந்தாற் (uṇṇararintār) E2+E3

cīrram uṇṇararintāl collum paṭiy ennennil aruḷum ārttiyum ananya gatitvamuñ collappaṇṇum ।

If it is said, “If [he] knows that there is anger, how can [he] speak thus?” [The answer is that] grace, mental anguish, and having no other path make [it possible] to speak [in this manner].

⁸² *Periya Tirumoli* 11.8.2: *cīrram uḷa ākilum ceppuvaṇ makkaḷ tōrrak kuḷi tōrruvippāykol enṇaṇci kārattiṭaiappaṭṭa kalavar maṇampōl ārrat tuḷaṅkā nirpaṇ āḷi valavā*. “O Discus spinner! Even though I am one who speaks of anger, I am standing, swaying greatly from side to side like the minds of navigators caught in a [fierce] wind, fearing that you may cause [me] to be born of the stomach such that [I am] born [again] as a human being.

Sūtra 375

சீறினாலுங் காலைக்கட்டிக்கொள்ளலாம் படியிருப்பான் ஒருவனைப்பெற்றலெல்லாம்
சொல்லலாமிறெ ।

- 1 பெற்றல் (perrāl) E3; பெற்றால் (perrāl) E1+E2
- 2 சொல்லலாமிறெ (collālāmirē) E2+E3; சொல்லாமிறெ (collālāmirē) E1

cīriṇālun kālaikkattik kollālām paṭiy iruppān oruvaṇaipperralellām collālāmirē |

Even though angry, all may be said because of knowing the one [whose] feet he may embrace.

Sūtra 376

கூபயாபயு வாயசு ।
அரிசினத்தால் ।

krpayāparya pālayat |

ariciṇattāl |⁸³

“He protected by compassion.” “By extreme anger.”

Sūtra 377

சிவாஹிஹிதியிலெ வரிவலிண்டாநுஹம் நடவாநிற்க அதுண்டதுருக்காட்டாதெ
உயரானமதனா ஸுசுநு பக்கலிலெ விசு ஹூஹங் கிடக்குமாப்பொலெ ஸஃஸாரிகள்
பக்கலிலெ திருவுள்ளங் குடிபொய் இவர்களைப்பிரிந்தால் ஆற்றமாட்டாதெயிவர்களாதெ
கலந்து பரிமாறுகைக்கு காரணகௌஸரங்களைக்கொடுத்து அவைத்தைக்கொண்டு
வூவாரிக்கைக்கீடான ஸகி விஸெஷங்கையுங் கொடுத்துக்கண்காண நிற்கில்
ஆணையிட்டு விலக்குவர்கள் என்று கண்ணுக்குத்தொற்றாத படியுறங்குகிற
உயரெயைத்தாய் முதுகிலெயணத்துக்கொண்டு கிடக்குமாப்பொலெ தான் அறிந்த
ஸஃஸங்மெ ஹேதுவாக விடமாட்டாதெயகவாயிலெயணத்துக்கொண்டு
ஆட்சியிற்றுடர்ச்சிநன்றென்று விடாதெ ஸகெதெயெ நொக்கியுடன் குடனாயிவர்கள்
கவலத்துங்களிலெ உயவத்துக்கும் பொதும் ।

⁸³ 1) Rāmāyaṇa 5.36.29: *krpayāparya pālayat*. 2) *Perumāḷ Tirumōḷi* 5.1: *ariciṇattāl*.

மீடகமாட்டாதெயநுஜதி ஊநத்தைப் பண்ணி உஊவீநரைப்பொலையிருந்து
மீளக்கைக்கிடம் பார்த்து நன்மையென்று பெரிடாவதொரு தீமையுங் காணாதெ
நெற்றியைக்கொத்திப்பார்த்தால் ஒருவழியாலும் பசை காணதொழிந்தால் கூடாடும்
என்று கண்ண நீரொதெமீளாவது தனக்கெறவிடம் பெற்றவளவிலையென்னுரைச்சொன்னாய்
என்பெரைச்சொன்னாய் என்னடியாரை நொக்கினாய் அவர்கள் விடாயைத்தீர்த்தாய்
அவர்களுக்கொதுங்க நிழலைக்கொடுத்தாய் என்றப்பொலெ
சிலவைத்தையெறிட்டுமடிமாங்காய் இட்டுப்பொனவாணியன்
பொன்னையுரைகல்லிலையுரைத்து மெழுகாலெயெடுத்துக்காலகழஞ்சென்று
திரட்டுமாப்பொலெ ஜநபரஂபெரெகள் தொறும் யாஜஹிகுஷ ட்ராஸஂகிகுஷ
சூநுஷஂகிகம் என்கிற ஸுகூக விசெஷங்களைக்கறபித்துத்தானெயவற்றையொன்று
பற்றுக்கி நடத்திக்கொண்டு பொரும் ।

- 3 இவர்களொதெ (ivarkaḷote) E1+E3; இவர்களொத (ivarkaḷota)E2
- 4 கொடுத்து (koṭuttu) E1; குடுத்து (kuṭuttu) E2+E3
- 5 கீடான (kīṭāṇa) E1+E3; கீடா (kīṭā) E2
- 7 முதுகிலெ (mutukile) E2+E3; முதுலெ (mutule) E1
- 8 ஸஂவஂமெ (saṁbandhame) E2+E3; ஸஂவஂமெ (saṁbame) E1
- 9 நொக்கியுடன் (nokkiyuṭaṇ) E1+E2; மனாக்கியுடன் (maṇukkiyuṭaṇ) E3
- 12 நன்மை (naṇmai) E1+E3; நனர்மமய் (naṇarmamay) E2
- 13 கொத்தி (kotti) E1; கொற்றி (korri) E2+E3
- 17 சிலவைத்தை (cilavaittai) E1; சிலவயிற்றை (cilavayirrai) E2+E3
- 19 E2+E3 இவர்கள் (ivarkaḷ) is attested between திரட்டுமாப்பொலெ (tirattumāppole) and ஜநபரஂபெரெகள் (janmaparamparaikaḷ)
- 20 சூநுஷஂகிகம் (ānuṣaṁgikam) E1+E2; சூநுஷஂகிகம் (ānuṣṭhaṁgikam) E3
- 20 கறபித்து (kaṇapittu) E2+E3; கல்பித்து (kalpittu) E1
- 20 அவற்றை (avarrai) E1; அவைற்றை (avairrai) E2+E3
- 21 பொரும் (porum) E1+E3; பொதும் (potum) E2⁸⁴

tripādvibhūtiyile paripūrṇānubhavam naṭavāṇirka atuṇṭaturukkāṭṭāte deśāntaragataṇāṇa putran
pakkalile pitra hrdayaṇ kiṭakkumāp pole saṁsārikaḷ pakkalile tiruvuḷḷaṇ kuṭipoy ivarkaḷaip
pirintāl ārramāṭṭātey ivarkaḷote kalantu parimārukaikku karaṇakaḷebarāṇkaḷaikkuṭuttu avaittaik
koṇṭu vyāparikkaikkīṭāṇa śakti viśeṣaṇkaḷaiyuṇ koṭuttukkaṇ kāṇa nirkil āṇaiyiṭṭu vilakkuvarkaḷ

⁸⁴ RJ and PN attest *pōkum*; NV and LR attest *pōrum*.

enru kaṇṇukkuttoṛṛāta paṭiyuraṅkukira prajaiyattāy mutukileyaṇaittuk koṇṭu kiṭakkumāp pole
 tān aṛinta saṁbandhame hetuvāka viṭamāṭṭāteyakavāyileyaṇaittuk koṇṭu āṭciyirruṭarccinanrenru
 viṭāte sattaiye nokkiyuṭaṇ keṭaṇāyivarkaḷ asatkarmaṅkaḷile pravarttikkum potum |
 mīṭakamāṭṭātey anumatiḍānattaip paṇṇi udāsīnaraip poley iruntu mīḷakkaikkīṭam pārttu naṇmai
 enru periṭalāvatoru tīmaiyaṇ kāṇāte nerriyaik korrip pārttāl oruvaliyālum pacai kāṇātolintāl
 aprāpyam enru kaṇṇa nīroṭemīlāvatu taṇakkeṛaviṭam perṛavaḷavileyennūraic conṇāy enṇeraic
 conṇāy enṇaṭiyārai ṇokkināy avarkaḷ viṭāyattīrattāy avarkaḷukkotuṅka niḷalaikkotuttāy enrāp
 pole cilavayirraiyeṛittumaṭimāṅkāy itṭupponavāṇiyaṇ poṇṇaiyuraikallileyuraittu
 melukāleyeṭuttukkālakaḷaṇcenru tiraṭṭumāp pole ivarkaḷ janmaparamparaikaḷ toṛum yādṛchśikam
 prāsaṅgikam ānuṣaṅgikam eṅkīra sukrta viśeṣaṅkaḷaikkaraṇapittuttāney avarraiya onru parrākki
 naṭattik koṇṭu porum |

In the splendor of the 3/4ths [Vaikuntha] the experience of complete fullness is going on; that
 [experience] does not assume a form. Like the mind of the father that dwells on the son who has
 moved to a foreign country, if they are separated, having moved to a new home, the mind of the
 divine [dwells] on those living in *saṁsāra*. Unable to bear [this], [He] gives them bodies for
 acting in co-operation with them, and, to those who are distinguished, [He] gives the power that
 is the condition for engaging them. Unseen to the eye, if [He is] seen they give the command,
 “withdraw!” Like the mother [who] sleeps embracing the back of the sleeping child, He knows
 embracing the interior without leaving is the cause of the relationship. [As the inner controller]
 there is: the good of continuation in governing [them]; seeing that the existence is not
 abandoned; being together with those who are miserable; not liberating [them] even when they
 proceed in bad karma, [He] makes a gift of permission; being as if indifferent, [He] seeks virtue
 in [them] for redemption. Thus, putting a name [to it]- not seeing even one fault, if seeing a
 scratch on the forehead, if not seeing blood with a test, such that it is not obtained- [He is] with
 watering eyes. An opportunity obtained, liberation comes under His control – you said [the
 name of] my place, you said my name, you saw my devotees, you removed their thirst, you gave
 them the shade of shelter. As such, being like the gold merchant [who] examines a small piece
 of metal charges falsely, having rubbed gold on a touchstone and weighs a gram with wax. Thus
 creating distinctions of good deeds as the consequences derived from each accidental [deed] in
 the series of births of them, [He] collects them- one becoming ten.

Sūtra 378

அன்திதா அரிதா஁களிஸெயிவ்வகூழ் சுருக்கம் ஒழியக்காணலாம் ।

lalitā caritādikaḷiley ivvarttham curukkam oḷiyak kāṇalām |

This meaning may be seen in the story of Lalitā and other places.⁸⁵

Sūtra 379

சுஜ்ஞரான ஁நுஸூர்கள் வாளாதந்தான் ஁ன்றிருப்பர்கள் ।

- சுஜ்ஞரான (ajñarāṇa) E1; சுஜ்ஞரான (ajñarāṇa) E2+E3

ajñarāṇa manuṣyarkaḷ vālātantaṇ enṇirupparkaḷ |

Ignorant men will themselves be His indifferently.

Sūtra 380

ஜ்ஞானவான்களின்றென்னைப்பொருள் ஆக்கித்தனையென்னுள் வைத்தான் ஁ன்னன்றி
 செய்தென ஁ன்னெஞ்சிற்றிகழவதுவெ நடுவெ வந்துய்யக்கொள்கின்றனாதன் ।
 அறியாதனவறிவித்தவத்தா நீ செய்தனவடியென் அறியென பொருள் அல்லாத
 வென்னைப்பொருள் ஆக்கியடிமை கொண்டாய் ஁னைத்தீமனங்கெடுத்தாய்
 மருவித்தொழும் மனமெ தந்தாய் ஁ன்றீடுபடாநிற்பர்கள் ।

- 2 செய்தென (ceytenā) E1; செய்தென (ceytenā) E2+E3
- 5 ஁ன்று (enṇu) E1+E2; அன்று (anṇu) E3

jñānavāṅkaḷinṇennaip poruḷ ākkittannaiy enṇuḷ vaittāṇ enṇanriceytenānenṇeñcirikaḷavatuve
 naṭu ve vantuyyakkoḷkinṇaṇātan |

⁸⁵ The story of Queen Lalitā is narrated in the *Viṣṇu Dharma Purāṇa*. According to Srilata Raman, “the Queen Lalithā, favourite wife of the king of Vāraṇasī, is asked to account for her favoured position. Being blessed with insight into her former lives, she explains that in her last birth as a female rat, she had lived in a Viṣṇu temple. There, she had accidentally rekindled a dying lamp with her breath and had now, for this unintentional act of devotion, been blessed with an illustrious birth” (Raman, *Self-surrender (prapatti) to God in Śrīvaiṣṇavism*, 220).

ariyātaṇavaṇivittavattā nī ceytaṇavaṇiyen ariyeṇe poruḷ allāta vennaipporuḷ ākkiyaṭimai koṇṭāy
ennaittīmaṇaṇketuttāy maruvittolūm maṇame tantāy enṛīṭupaṭānirparkaḷ¹⁸⁶

Wise men are engrossed thus, ‘Having graced me this day, [He] placed Himself inside me...’; ‘What goodness did I do [that] He shines inside my heart...’; ‘Having come inside [me], the Lord is saving [me]...’; ‘I, who am your slave, do not know [how] to make known all your deeds...’; ‘I am not worthy, [yet,] you made me worthy [by] accepting my servitude...’; ‘You removed my evil mind...’; ‘[You gave me] a mind enjoined in worship...’

Sūtra 381

ஹாஷுகாரரீ காவததிலெ ஒருநாள்பெருமாள் புறப்பட்டருளுந்தீனையும் பார்த்திருந்துப்பெரிய திருமண்டபத்துக்குக்கீழாக முதலிகள் எல்லாறுந் திரளவிருந்தவளவிலெ இவ்வகூடி டுரவூதமாகப்பின்பு பிறந்தவார்த்தைகளை ஸ்ரீப்பது ।

- 2 பார்த்திநுந்துப்பெரிய (pārttiruntupperiya) E1; பார்த்துப்பெரிய (pārttupperiya) E2+E3

bhāṣyakāraṁ kālattile oruṇāḷ perumāḷ purappattaruḷuntanaiyum pārttu iruntup periya
tirumaṇṭapattukkukḷāka mutalikaḷ ellāruṇ tiraḷaviruntavaḷavile ivvarttham prastutamākappiṇṇu
pirantavārttaikalai smarippatu |

One day, in the time of Bhāṣyakāra (Rāmānuja), all the religious teachers had assembled to the East of the great hall, [and] while [they] were looking at him, Perumāḷ graciously set forth; let the discussion that was produced after the beginning [of the procession] be remembered.⁸⁷

⁸⁶ 1) *Tiruvāymoli* 10.8.9: *eṇṇaip poruḷākkit taṇṇai eṇṇuḷ vaittāṇ*. 2) *Tiruvāymoli* 10.6.8: *ennanri ceytēṇā eṇṇēñcil tikaḷvatuṇē*. 3) *Tiruvāymoli* 1.7.5: *naṭuvē vantu uyyak koḷkiṇra nātaṇ*. 4) *Tiruvāymoli* 2.3.2: *aṇṇiātaṇ aṇṇiitta attā! nī ceytaṇa aṇṇiēṇ*. 5) *Tiruvāymoli* 5.7.3: *poruḷ allāta eṇṇaip poruḷākki aṭimai koṇṭāy*. 6) *Tiruvāymoli* 2.7.8: *eṇṇait tīmaṇaṇ keṭuttāy*. 7) *Tiruvāymoli* 2.7.7: *maruvit toḷum maṇamē tantāy*.

⁸⁷ This, again, may be a reference to an incident that has been recorded in one of the *saṃpradāya* hagiographies. Maṇavāḷamāmuni reports that Rāmānuja declared that the Lord's bewtowal of His grace occurs according the *cetana's* accidental good deeds (*yādr̥cchika sukṛta*), and defines accidental as follows: "The meaning of accidental (*yādr̥cchika*) is in the opportunity that is accomplished by devotion" (*yātruccikavivvarttam prasaṅkāt prastutamānavavilē*).

Sūtra 382

ஆகையால் சுஜாதமான நன்மைகளையே பற்றாசாகக்கொண்டு கூடாக்கியாநிற்கும் ।

- நன்மைகளையே E1; நன்மைகளே E2+E3

ākaiyāl ajñātamāna naṇmaikaḷe parrācākak koṇṭu kaṭākṣiyāṇiṛkum |

Therefore, a good deed [done] unknowingly is the [thing that] grabs the glance of [the Lord's] gracious favour.

Sūtra 383

இவையுங்கூடவிளையும் படியிறே இவன் தன்னை முதலிலே அவன் ஸூஷித்தது ।

- ஸூஷித்தது (srṣṭittatu) E1; ஸூஷித்தது (srṣittatu) E2+E3

ivaiyuṅkūṭaviḷaiyum paṭiyiṇe ivaṇ taṇṇai mutalile avan srṣṭittatu |

Even these [good deeds] are such that they are produced for him (the *cetana*), He (the Lord) first produced [them] for him (the *cetana*).

Sūtra 384

அது தன்னை நிரூபித்தால் இவன் தனக்கொன்றுஞ் செய்யவெண்டாத படியாய் இருக்கும்।

atu taṇṇai nirūpittāl ivaṇ taṇakkonruṇ ceyyaveṇṭāta paṭiyāy irukkum |

If this is examined, it becomes [clear] that it is unnecessary that he (the *cetana*) does even one [thing] for himself.

Sūtra 385

பழையதாகவுழுவது நடுவது விளைவதாய்ப்பொரும் க்ஷேசத்திலெயுதிரிமுளைத்து வஹ வயுஹமாமாபொலெ இவை தான் தன்னடையே விளையும் படியாய் அத்துப்பத்தியுழவன் பழம்புனத்தை ஸூஷித்த கட்டளை ।

- 2 இவை (ivai) E1; இது (itu) E2+E3
- 3 ஸுஷ்ரீத்த (sṛṣṭitta) E1; ஸுஷ்ரீத்த (sṛṣṭitta) E2+E3

paḷaiyatākavuluvatu naṭuvatu viḷaivatāyp porum kṣetrattileyutirimuḷaittu phala
paryantamāmāpole itu tāṇ taṇṇaṭaiye viḷaiyum paṭiyāy attuppattiyuḷavan paḷampunattai sṛṣṭitta
kaṭṭalai |

Like the seed that falls into the field that has been continually ploughed, planted, and reaped for a long time grows up to fruit, these are produced on their own for him (the *cetana*)- the ploughman of devotion (the Lord) creates fruit in a dry land by its own accord.

Sūtra 386

அவை தானெவையென்னில் வலிவுகூத ஸுணூஸுணூ வலங்களை விரகாவடி
ஹஜித்து உதூரகாவத்தில் வாஸனை கொண்டு வரவதூக்கும்த்தனையென்னும்
படிகையொழிந்த உஸெயிலெ நாமார்நாம் நின்ற நிலையெது நமக்கினிமெற்
பொக்கடியெதென்று பிறப்பன சில திரூபண விஸெஷங்கள் உண்டு ।
அவையாதல் ।
முன்பு சொன்னவையாதல் ।

- 1 என்னில் (eṇṇil) E1; என்றால் (eṇṇāl) E2+E3
- 3 ஒழிந்த உஸெயிலெ E2+E3; ஒழிந்து நிற்க்கிர உஸெயிலெ E1
- E1 does not mark off the following sutra from this one (any variants will be treated below)

avai tāṇevaiyeṇṇil pūrvakṛta puṇyāpuṇya phalaṅkaḷai cirakālam bhujittu uttarakālattil vāṣaṇai
koṇṭu pravartikkumttaṇaiyeṇṇum paṭikaiyolinta daṣaiyile nāmārnām niṇṇa nilaiyetu
namakkiṇimer pokkaṭiyetenṇu piṇappaṇa cila nirūpaṇa viṣeṣaṅkaḷ unṭu |
avaiyātal |
muṇpu conṇavaiyātal |

If it is said, “What are those?” Having endured the fruits of good and bad former deeds, in a later time, to him there is the unconscious impression [of life simply] proceeding; in the state of

being free from work a few questions are produced, “Who are we?” “What is our condition?” “Henceforth, to what place do we go?” Those are [the fruits] referred to before.

Sūtra 387

யயாஹிஷொஷகா: யாஹெயென்று துடங்கியிதினுடைய கூத்தை ஹவஜ்ஜாவூத்திலெ சொல்லுத்து ।

yathāhimoṣakāḥ pāntheyeṇru tuṭaṅkiyitiṇuṭaiya kramattai bhagavachśāstrattile colluttu |

The manner of this is explained in the Lord’s *śāstra* from, “Just as the murderous thieves in the [case of] the traveller”⁸⁸

Sūtra 388

வெறுதெயருள் செய்வர் என்று இவ்வகூத்தை ஸுஷ்ஷமகவருளிச்செய்தாரிறெ ।

veruteyaruḥ ceyvar eṇru ivvartthattai suspaṣṭamākavaruḥ ceytāriṇe |⁸⁹

He clearly graced [us] with these words, “He who is gracious without profit”

Sūtra 389

செய்வார் கட்கென்று அருளுக்கு ஹேது ஸுகூதம் என்னு நின்றதெயென்னில் அப்பொது வெறுதெயென்கிறவிடஞ் செராது ।

- 1 நின்றதெ (niṇrate) E1; நின்றதீ (niṇratī) E2+E3
- 2 செராது (cerātu) E1; சொராது (corātu) E2+E3

⁸⁸ *Ahīrbudhnyā Saṃhitā* 14.34: “Indeed, just as the thieves who [have] returned to stealing are as if indifferent to the traveller when [he] approaches [his] property” (*yathā hi moṣakāḥ pānthe paribarhamupeyuṣi | nivṛttamoṣaṇodyogāḥ samāḥ santa udāsate ||*).

⁸⁹ *Tiruvāymoli* 8.7.8: *aṟiyēṇ marraṟuḥ eṇṇaiyālum pirāṇār veritē aruḥceyvar ceyvārkaṭku ukantu ciṟiyēṇuṭaic cintaiyuḥ mūvulakum taṇ neṟiyā vayirril koṇṭu niṇrōḷintārē*. “I do not know another grace. The Lord who rules me, having been pleased with his devotees [lit. ‘those who do’], is gracious without profit. Having taken the three worlds into his stomach without bending, he remains continually in the mind of me, who am minute.”

ceyvār kaṭkenru aruḷukku hetu – sukr̥tam eṇṇāninrateyennil appotu veruteyenkiraviṭaṇ cerātu |

If it is said, “Are not good deeds the cause of grace as in [the words] ‘for those who do’?” Then there is disagreement in the word “abundant.”

Sūtra 390

ஹவஹிஷுஷு ஸுகூதத்தால் அன்றிக்கே ஹவக் கூபெயாலெ பிறக்கிறது ।
சுஷெஷு ஸுகூதத்தாலெயென்னில் இந்த ஹ விஸெஷத்துக்கு அத்தைக்காரணம்
ஆக்கவொண்ணாது ।

bhagavadābhimukhyam sukr̥tattāl aṇṇrikke bhagavat kṛpaiyāle piṛakkirutu |
adveṣam sukr̥tattāleyennil inta phala viśeṣattukku attaikkāraṇam ākkavoṇṇātu |

If it is said that the face of the Lord being turned toward [the soul] is produced by the Lord’s compassion but not by good deeds and that the lack of hatred [toward the Lord is produced] by good deeds, it is not possible that the cause for this special fruit is that.

Sūtra 391

ஸாஸூமும் விஹியாதெ நாமும் அறியாதெயிருக்கிறவித்தை ஸுகூதம் என்று நாம்
பெரிடுகிற படியென்னென்னில் நாமன்று ஈஸூரனென்று கெட்டிருக்கையாய் இருக்கும் ।

śāstramum vidhiyāte nāmum aṇṇiyātey irukkīravittai sukr̥tam eṇru nām peritukīra paṭiy eṇṇennil
nāmaṇru īśvaraṇeṇru keṭṭirukkaiaiyāy irukkum |

If it is said ‘How are we giving the name “good deed” to this [which is] unknown to us and not enjoined in the *śāstra*?’ [The answer is that] it is heard, ‘Īśvara, not at all us.’

Sūtra 392

இவ்வகூட ஷிஷ்யமாக ஆழ்வார்கள் பாசுரங்களிலெ பரஸ்பர விரோ஢பு பொலெ
தொற்றும் ।

அவைற்றில் சொல்லும் பரிஹாரங்களும் மற்றும் உண்டான வக்ஷவுங்களும்
விஷுரஹயத்தாலெ சொல்லுகிறிலொம் ।⁹⁰

- 1 விரோ஢பு (viroddham) E1; விரு஢பு (viruddham) E2+E3
- 3 அவைற்றில் (avairril) E1; அவைத்திற் (avaittir) E2+E3
- 4 ஹயத்தாலெ (bhayattāle) E1+E3; ஹரத்தாலெ (bharattāle) E2

ivvarttham viṣayamāka ālvārkaḷ pācuraṅkaḷile paraspara viroddham pole torrum |
avairril collum parihāraṅkaḷum marrum uṇṭāṇa vaktavyaṅkaḷum vistarabhayattāle collukirilom |

Regarding the meaning of this matter, the hymns of the *ālvārs* appear as if contrary to each other, but those statements which are to be avoided and those which are fit to be declared we do not say for fear of their expansiveness.⁹¹

Sūtra 393

ஆகையால் இவன் விஶுவனா உஸெயிலுங்கூட உஜீவிக்஢ைக்கு
கூஷ்பண்ணினவீஸுரஶையநுஸநித்தாலெப்பொதும் திஹுயனயெயிருக்கும்த்தனை ।

- 2 திஹுயனய் (nirbharaṇāy) E1; திஹுரனய் (nirbharaṇāy) E2+E3

ākaiyāl ivaṇ vimukhaṇāna daśaiyilunkūṭa ujjīvikkaikku kṛṣipañṇiṇav īśvaraṇaiy anusandhittālep
potum nirbhayaṇāyey irukkumt taṇai |

Therefore, even in the state of turning away [from the Lord], by thinking of *Īśvara* who toiled for [his] revival, he will always be free from fear.⁹²

⁹⁰ 3 *collum* E1, E2, and E3; *collukira* RJ, NV, LR, and PN.

⁹¹ E2 gives the last phrase, “...we do not say for fear of their expansiveness” as “...we do not say because of the burden of their expansiveness.”

⁹² E2 gives the last phrase, “...he will always be free from fear,” as “...he will always be free from burden.”

Sūtra 394

எதிர் துழல் புக்கென்று ஒருவனைப்பிடிக்க நினைத்தாரை வளைவாரைப்பொலெ வுளவியும் ஸுஷ்ருவதாராஹிகளை பொலெ ஸ்ராக்ஷமாக்கவென்றிறெ ஜ்ஞாநாயிகரநுஸநிப்பது ।

- 2 ஸுஷ்ருவதாராஹிகளை (sr̥ṣṭyavatārādikaḥ) E1; ஸுஷ்ருவதாராஹிகள் (sr̥ṣṭyavatārādikaḥ) E2+E3

etir cūḷal pukkenru oruvaṇaippiṭikka niṇaittūrai vaḷaivāraippole vyāptiyum sr̥ṣṭyavatārādikaḥ pole svārtthamākaveṇṇiṇṇe jñānādhikaranusandhippatu |

Those who reflect on knowledge consider that creation, the *avatāras*, etc. are like that, being [His] self-purpose.

Sūtra 395

கஃபலம் பொலெ க்ஷபாஹமும் க்ஷபவித்தெயறவெணும் ।

karmaphalam pole kṣpāphalamum anubhavittēyaṇum |

Like the fruit of *karma*, the fruit of compassion must be wholly experienced.

Sūtra 396

க்ஷபெ பெருகப்புக்கால் இருவருடைய ஸ்ராக்ஷுத்தாலும் தகையவொண்ணாத படியிருகரையும் அநியப்பெருகும் ।

kṣpai perukappukkāl iruvaruṭaiya svātantryattālum takaiyavonṇāta paṭiyirukaraiyum aḷiyapperukum |

If compassion begins to overflow, the independence of the two [the Lord and the *cetana*] cannot stop it, it will overflow to unsettle both sides.

Sūtra 397

ஹய ஹேது கர்மஃ ।

அஹய ஹேது காரuணஃ ।

bhaya hetu karmam |

abhaya hetu kārūṇyam |

The cause of fear is *karma*; the cause of fearlessness is compassion.

Sūtra 398

ஹயாஹயங்கள் இரண்டும் மாறிமாறி வராவியுளவும் நடக்கும் ।

bhayābhayaṅkaḥ iraṇṭum māṛimāṛi prāptiyaḥavum naṭakkum |

Fear and fearlessness, these two will happen alternately until attainment.

Sūtra 399

நிவர்த்து ஜ்ஞாநஃ ஹய ஹேது ।

நிவர்த்துக் ஜ்ஞாநஃ அஹய ஹேது ।

nivarttya jñānaḥ bhaya hetu |

nivarttaka jñānam abhaya hetu |

The cause of fear is the knowledge of what should be removed; the cause of fearlessness is the knowledge of the removal.

Sūtra 400

ஸ்வதனாநாயுபாயமாகத்தான் பற்றுகிற பொதிநெ இவ்வுலகம் தானுள்ளாது ।

- பற்றுகிற (parrukira) E1; பற்றின (parrina) E2+E3

svatantraṇaiy upāyamākat tān parrukira potire iprasaṅgan tānulaṭu |

This attachment is destined when the self-dependent one [the Lord] is grasped as the only means.

Sūtra 401

உண்ட பொதொரு வாதெத்யும் உண்ணாத பொதொரு வாதெத்யுஞ் சொல்லுவார்
பத்துப்பெர் உண்டிறெ ।

அவர்கள் பாசரங் கொண்டன்று இவ்வகும் அறுதியிடுவது ।

அவர்களைச்சிரித்திருப்பாரொருவர் உண்டிறெ ।

அவர் பாசரங் கொண்டிவ்வகும் அறுதியிடக்கடவொம் ।

- 1 வாதெத்யுஞ் (vārttaiyum/ñ) E1; வாத்யுஞ் (vārttayum/ñ) E2+E3
- 3 கொண்டன்று (koṇṭanru) E1; கண்டன்று (kaṇṭanru) E2; அரு காணாயன்று (aru kāṇāyanru) E3
- 5 அவர் (avar) E1+E2; அவர்கள் (avarkaḷ) E3

uṇṭa potoru vārttaiyum uṇṇāta potoruvārttaiyuñ colluvār pattupper uṇṭire |

avarkaḷ pācurañ koṇṭanru ivvarttham arutiyaṭuvatu |

avarkaḷaiccirittiruppāroruvar uṇṭire |

avarapācurañ koṇṭivvarttham arutiyaṭakkaṭavom |

There are 10 people who say one thing when they have eaten and another when they have not eaten; it is not from grasping their hymns that the meaning is determined. There is one person [Madhurakavi] who laughs at them; having grasped his hymns, we should determine the meaning.

Sūtra 402

ஸ்வரூபத்துக்கும் ப்ராப்யத்துக்கும் செர்ந்திருக்க வெணுமிறெ ப்ராவகஃ ।

svarūpattukkum prāpyattukkum cerntirukka veṇumire prāpakam |

Indeed, the means should be suitable to the essential nature and to the goal.

Sūtra 403

வடுகநம்பி ஆழ்வானையும் ஆண்டானையும் இருகரையர் என்பர் ।

vaṭukanampi ālvānaiyum āṇṭānaiyum irukaraiyar enpar |

Vaṭukanampi says that Ālvāṇ and Āṇṭāṇ are two-sided men.⁹³

Sūtra 404

பொய்யுத்துக்கு ப்ரம பவசு சூழாயு கெஞ்சயுடி ।

ஊயசு பவசு பவசு ஹவசு கெஞ்சயுடி ।

புர பவசு ஹவசு கெஞ்சயுடி ।

prāpyattukku prathama parvam ācārya kaimkaryam |

maddhyam parvam bhagavat kaimkaryam |

carama parvam bhāgavat kaimkaryam |

The first step to the goal is service of the *ācārya*; the middle step is service of the Lord; the last step is service of the *bhāgavatas*.

Sūtra 405

ஸ்வரூபபொய்யுதைய ஸாஸ்திர ஸுருஷாக்ஷமகச்சொல்லாநிற்க

பொய்யுதையுமாய்க்கொண்டு கெஞ்சயுடி வருகிறுப்பொலெ ஸாஸ்திரவிஷயாய்க்கொண்டு

புர பவசு வரக்கடவது ।

svarūpaprāptiyai śāstram puruṣārthamākac collāniṛka prāptiphalamāyk koṇṭu kaimkaryam

varukiṛāp pole sādhyavivṛddhiyāyk koṇṭu carama parvam varak kaṭavatu |

Śāstra teaches that attainment of the essential nature is the goal of man, just as service is the fruit of attainment; the last step should come as an augmentation of the goal.

⁹³ Ālvāṇ and Āṇṭāṇ are other names for Kūrattālvāṇ and Mudaliyāṇṭāṇ, respectively. Because Kūreśa and Mudaliyāṇṭāṇ would seek out both the Lord and Rāmānuja, Vaṭaku Nampi accused them both of being “two-sided,” or “two-faced” (Mumme, *The Śrīvaiṣṇava Theological Dispute*, 244; Lester, *Śrīvacana Bhūṣaṇam*, 110).

Sūtra 406

இது தான் ஊஹூஹ |

itu tān durllabham |

This, indeed, is difficult to attain.

Sūtra 407

விஷய ப்ரவணனுக்கத்தை விட்டு ஹவலிஷயத்திலெ வருகைக்குள்ளவருமை
பொலன்று ப்ரஃபவபுத்தை விட்டுஹ்ரஃபவபுத்திலெ வருகைக்குள்ளவருமை |

viṣaya pravaṇanukkattai viṭṭu bhagavadviṣayattile varukaikkulavarumai polanru prathama
parvattai viṭṭuc caramaparvattile varukaikkulavarumai |

For he who is attached to sensory objects, the difficulty of leaving that [and] coming to the object
of the Lord is not like the difficulty of leaving the first step [and] coming to the last step.

Sūtra 408

அங்குஷோஷ ஊஹூஹத்தாலெ மீளலாம் |
இங்கது செய்யவொண்ணாது |

aṅkuddoṣa darśanattāle mīlālām |
iṅkatu ceyyavonṇātu |

There, there may be redemption at the sight of the defects; here, it is not necessary to do that.

Sūtra 409

ஊஷம் உண்டானாலும் ஸுணம் பொலெ உபாஹேயமாய் இருக்கும் |

doṣam uṇṭāṇālum guṇam pole upādeyamāy irukkum |

Even if defect arises, like virtue, it will be admissible.

Sūtra 410

ஹௌ விவரீதமாயிறெயிங்கிறுப்பது ।

loka viparītamāyireyīṅkiruppatu |

It is opposite to the world.

Sūtra 411

முண்டி உவாடியெமகைக்கீடாக ஹைது ஹைத்துக்கும் உண்டிறெ ।

guṇam upādeyamākāikkīṭāna hetu doṣattukkum uṇṭire |

The reason is equal for virtue being acceptable as it is for defects.

Sūtra 412

நிஷுணந் என்று வாய் மூடுவதுக்கு முன்னெ ஷுணாவான் என்று சொல்லும் படியாய் இருந்ததிறெ ।

- 1 என்று (eṇru) E1; என்ற (eṇra) E2+E3
- 1 மூடுவதுக்கு (mūṭuvatukku) E1; மூடுவதற்கு (mūṭuvatarṅku) E2+E3

nirghṛṇan eṇravāy mūṭuvatarṅku munṇe ghrṇāvān eṇru collum paṭiyāy iruntatire |

There was the saying, “He is cruel,” [but] even before the mouth is closed that, “He is compassionate.”

Sūtra 413

இப்படி சொல்லும் படி பண்ணுத்து கூபெயாலெயென்று ।
ஸுஹமும் உபகார ஷுதியும் நடந்துதிறெ ।

ippaṭi collum paṭi paṇṇuttu kṛpaiyāleyeṇru |

snehamum upakāra smṛtium naṭantutire |

Because of the compassion that produced by speaking in this manner, love and the remembrance of assistance occur.

Sūtra 414

நிவ்ருணாக்ரஹித்துச்சொல்லும் சுவஸ்யையிலும் காரணத்தை வ்ருமதமாகவிநெ சொல்லுவது ।

nighṛṇaṇākaśaṃkittuc collum avasthaiyilum kāraṇattai svagatamākaviṇe colluvatu |

Having doubted [Him] and being in the state of saying He is cruel, the cause is said to be the self alone.

Sūtra 415

முண டொஷங்கள் இரண்டும் க்ஷுஜஹுஷாக்ஷுத்தையும் ஹுஷாக்ஷு காக்ஷெயையும் குலைக்கும் ।

guṇa doṣaṅkaḥ iraṇṭum kṣudrapuruṣārthattaiyum puruṣārthā kṣṭhaiyaiyum kulaikkum |

Both virtue and defect disturb the lowest and highest goal of man.

Sūtra 416

நிக்ருசுஹாயிநெயிருப்பது ।

nityaśatruvāyireyiruppatu |

Indeed, it is the eternal enemy.

Sūtra 417

இப்படி ஹ்ராவுத்தையறுதியிட்டால் இதுக்கு ஸஹுமமாக வெணுமிநெ ஹ்ராவக்ஷ ।

- இதுக்கு (itukku) E1+E2; அதுக்கு (atukku) E3⁹⁴

⁹⁴ RJ and PN attest atar̥ku; NV & LR attest atukku

ippaṭi prāpyattaiy arutiyiṭṭālittukku sadṛśamāka veṇumire prāpakam |

If the goal is to be accomplished in this way, the means should be suitable for that.

Sūtra 418

அல்லாத பொது வராபுராவகங்களுக்கு னெகும் இல்லை ।

allāta potu prāpyaprāpakaṇkalukku aikyam illai |

When this is different, there is no identity of goal and means.

Sūtra 419

ஈஸ்வரனைப்பற்றுகை கையையப்பிடித்துக்காரியங் கொள்ளுமொ பாதி ।
சூதாயுனைப்பற்றுகை காலப்பிடித்துக்காரியங் கொள்ளுமொ பாதி ।

īśvaraṇaip parrukai kaiyyaippiṭittukkāriyaṇ kolḷumo pāti |
ācāryaṇaipparrukai kālaippiṭittukkāriyaṇ kolḷumo pāti |

Embracing Īśvara is like grasping the goal beginning with the hand; embracing the ācārya is like grasping the goal beginning with the foot.

Sūtra 420

சூதாயுன் இவற்கும் உபகாரகநு ।

ācāryaṇ iruvaṛkum upakāraṇaṇ |

The ācārya assists both [the Lord and the soul].

Sūtra 421

ஈஸ்வரனுக்கு ஸெஷவஸூஸெவ உபகரித்தான் ।
செதநனுக்கு ஸெஷியை உபகரித்தான் ।

Sūtra 425

ஈஸ்வரஸம்ബங் வங்ஜொக்ஷங்கள் இரண்டுக்கும் பொதுவாய் இருக்கும் ।
சூதாயுஸம்ബங் ஜொக்ஷத்துக்கெ ஹெதுவாய் இருக்கும் ।

Īśvarasaṃbandham bandhamokṣaṅkaḥ iraṇṭukkum potuvāy irukkum |
ācāryasaṃbandham mokṣattukke hetuvāy irukkum |

That which is common for both bondage and release is a relationship to Īśvara; that which is the cause for release is a relationship to the *ācārya*.

Sūtra 426

ஹவஹுஹ சூதாயுனலெ

bhagavallābham ācāryaṇāle |

Attainment of the Lord is because of the *ācārya*.

Sūtra 427

சூதாயு அஹஹ ஹவஹுனலெ ।

ācārya lābham bhagavāṇāle |

Attainment of the *ācārya* is because of the Lord.

Sūtra 428

உபகாயு வஸு மௌரவத்தாலெ ।
சூதாயுனிற்காட்டில் மிகவும் உபகாரகநு ஈஸ்வரநு ।

upakārya vastu gauravattāle |

ācāryaṇīrkāṭṭil mikavum upakārakan Īśvaran |

Because of the importance of the nature of [His] assistance, Īśvara is doing greater service than the *ācārya*.

Sūtra 429

சூதாயுஸம்வங் குலையாதெ கிடந்தால் ஐந ஹகி வெராஹங்கள்
உண்டாக்கிகொள்ளலாம் ।
சூதாயுஸம்வங்குலேந்தால் அவையுண்டானாலும் ப்ரயொஜநம் இல்லை ।

ācāryasaṁbandhaṁ kulaiyāte kiṭantāl jñāna bhakti vairāgyaṅkaḥ uṇṭākkikoḥlalām |
ācārya saṁbandhaṁ kulaintāl avaiy uṇṭāṇālum prayojanam illai |

If abiding without ending [in] the relationship with the *ācārya*, knowledge, devotion, and renunciation may be grasped; if the relationship with the *ācārya* is ended, those are not useful even if they arise.

Sūtra 430

தாலி கிடந்தால் ஹிஷணஃ பண்ணிப்பூணலாம் ।
தாலி பொனால் ஹிஷணங்கள் எல்லாம் சுவடித்தை விளைக்கும் ।

tāli kiṭantāl bhūṣaṇam paṇṇippūṇalām |
tāli poṇāl bhūṣaṇaṅkaḥ ellām avadyattai viḷaikkum |

If the marriage necklace abides, ornaments may be fitted and worn; if the marriage necklace is gone, ornaments produce only shame.

Sūtra 431

தாமரையையலர்த்தக்கடவ்வாடிதுநு தானே நீரைப்பிரிந்தால்
அத்தையுலர்த்துமாப்பொலெ ஷுரூப விகாஸத்தைப்பண்ணும் ஈஸுரநு தானே
சூதாயுஸம்வங்குலேந்தால் அத்தை வாடப்பண்ணும் ।

tāmaraiyaiyalarttakkaṭavavādityan tāne nīraip pirintāl attaiyularttumāp pole svarūpa vikāsattaip
paṇṇum īśvaran tāne ācārya saṁbandhaṅkulaintāl attai vāṭap paṇṇum |

Just as the sun that causes the lotus to bloom dries it if it is separated from water, Īśvara Himself causes the blossoming of the essential nature; if one ends the relationship to the *ācārya*, [He] causes that [the essential nature] to fade.

Sūtra 432

இத்தையொழிய ஹவக் ஸஃஸந் ஊஹ் ।

ittaiyoḷiya bhagavat saṁbandham dullabham |

Without this [the relationship to the *ācārya*] the relationship with the Lord is difficult to attain.

Sūtra 433

இரண்டும் அமையாதொ நடுவிற்பெருங்குடியென்னென்னில் ।

iraṇṭum amaiyāto naṭuvirperuṅkuṭiy ennennil |

If it is said, ‘is it not the case that the two [the Lord and the *ācārya*] are suitable? Why is the noble family [of *bhagavatas*] in the middle?’

Sūtra 434

கொடியைக்கொழுகொம்பிலெதுவக்கும் பொது சுள்ளிக்கால் வெண்டுமாப்பொலெ
சூறாயுடையத்துக்கும் இது வெணும் ।

koṭiyaikkolukompiletuvakkum potu cuḷḷikkāl veṇṭumāppole ācāryānvayattukkum itu veṇum |

Just as the shaft of a small stick is necessary when tying a creeper to the kolkampu, so there is need of this [noble family] for association with the *ācārya*.

Sūtra 435

ஹாஹாஹத்தாலெ ஈஹாஹாஹாஹத்தைக்குலைத்துக்கொண்டவிவனுக்கு
சூறாயுடையஹாஹமொழிய மதியில்லையென்று பிள்ளை பலகாலும்
அருளிச்செய்யக்கெட்டிருக்கையாய் இருக்கும் ।

svābhimānattāle īśvarābhimānattaik kulaittuk koṇṭav ivanukku ācāryābhimānam oḷiya gatiy illaiy
eṇru piḷḷai palakālum aruḷic ceyyak keṭṭirukkaiyāy irukkum |

Piḷḷai was often heard to graciously say, ‘there is no path except the affection of the *ācārya* for
he whose self-conceit disturbs [his] affection for Īśvara.’

Sūtra 436

ஸ்வஸ்தான்ய ஸ்வாத்நாஸை ஸக்தி நழுவத்து |

svasvāntrya bhayattāle bhakti naḷuvuttu |

Devotion slips away because of the fear of one’s own independence.

Sūtra 437

ஹவஸஃ ஸ்வாத்நாஸை ஸ்வாத்நாஸை நழுவத்து |

bhagavat svāntrya bhayattāle prapatti naḷuvuttu |

Surrender slips away because of the fear of the Lord’s independence.

Sūtra 438

சூதாயுஜனயந்தான் பற்றும் பற்று சுஹக்ரா மஹம் ஆகையாலே காலன்
கொண்டுமொதிரம் இடுமொபாதி |

ācāryaṇaiy untāṇ parrum parru ahaṁkāra garbham ākaiyāle kālaṇ koṇṭumotiram iṭumopāti |

Since attachment to the *ācārya* is itself pregnant with pride, it is like taking and putting on the
ring of the god of death.

Sūtra 439

சூறாயுடாஹிநாமெ உதாரகஸி ।

ācāryābhimāname uttārakam |

The affection of the *ācārya* alone is the saviour.

Sūtra 440

கைப்பட்ட பொருளைக்கைவிட்டுப்புதைத்தபொருளைக்கணிசிக்கக்கடவன் அல்லன் ।

kaippaṭṭa poruḷaikkaiviṭṭupputaittaporuḷaikkaṇicikkakkaṭavaṇ allan |

One should not forsake things in the hand, desiring things that are buried.

Sūtra 441

விடாய் பிறந்த பொது கரஸுமான உகத்தை உபெகஸித்து ஜீலித ஜமத்தையும் ஸாமர ஸலிதத்தையும் ஸரிசு ஸலிதத்தையும் வாவீசுபபயஸுக்களையும் வாணிக்கக்கடவன் அல்லன் ।

viṭāy piṛanta potu karasthamāṇa udakattai upekṣittu jīmūta jalattaiyum sāgara salilattaiyum sarit salilattaiyum vāpīkupapayassukkaḷaiyum vāñchikkakkaṭavaṇ allan |

When thirst is produced, one should not desire the water of the clouds, ocean, river, tanks, and well, neglecting the water remaining in the hand.

Sūtra 442

பாட்டுக்கெட்கும் இடமும் கூப்பீடு கெட்கும் இடமும் குதித்தவிடமும் வளைத்தவிடமும் ஊட்டும் இடம் எல்லாம் வகுத்தவிடமெயன்றிருக்க கடவன் ।

- 2 இடம் (iṭam) E1+E3; இடமும் (iṭamum) E2

pāṭṭukkeṭkum iṭamum kūppīṭu keṭkum iṭamum kutittaviṭamum valaittaviṭamum ūṭṭum iṭam ellām
vakuttaviṭamey eṇṇirukka kaṭavan |

One ought to be [thinking thus], ‘in the place that is wholly separate, the place where singing is heard, the place where calls are heard, the place which is surrounded, the place of feeding.’

Sūtra 443

இவனுக்கு வரதிகுமார் ।
ஸுதனாரும் டெவதானார வரதனாரும் ।
கமுகுமார் குமாயு வரதனார் ।
உபெகஷணியர் ஈஸ்வர வரதனார் ।

- 4 உபெகஷணியர் (upekṣaṇīyar) E1; உபெகஷணியர் (upekṣiṇīrar) E2+E3

ivaṇukku pratikular |
svatantrarum devatāntara paratantrarum |
anukular ācārya paratantrar |
upekṣaṇīyar īśvara paratantrar |

Those who are independent and those who dependent on other gods are hostile to him; those who are dependent on the *ācārya* are friendly; those who are dependent on *īśvara* are to be overlooked.

Sūtra 444

ஜானானுஷ்டானங்கள் இரண்டும் அல்லாதாற்க்குவாயாமமாய் இருக்கும் ।
இவனுக்குபெயாமமாய் இருக்கும் ।

- 1 ஜானானுஷ்டானங்கள் (jñānānuṣṭhānaṅka!) E1+E3; ஜானானுஷ்டானம் (jñānānuṣṭhānam) E2

jñānānuṣṭhānaṅka! iraṇṭum allātārkkupāyāṃgamāy irukkum |
ivaṇukkupeyāṃgamāy irukkum |

For others, knowledge and religious practice are both ancillaries of the means; for him, [they] are ancillaries of the goal.

Sūtra 445

இவனுக்கு நிஷ்டாநுஷ்டாநத் தன்னையும் பிறரையும் நசிப்பிக்கையாலெ த்யாஜ்யம் ।

ivaṇukku niṣiddhānuṣṭhānam taṇṇaiyum pīrariyum naṣippikkaiyāle tyājyam |

For him, forbidden practices should be relinquished because [they] cause destruction to himself and others.

Sūtra 446

தான் நசிக்கிறது மூன்றபவாரத்திலும் சுனயிக்கையாலெ ।

பிறர் நசிக்கிறது தன்னை சுநாஹித்தும் தன்னநுஷ்டாநத்தை சுஃகரித்தும் ।

- 1 நசிக்கிறது (naṣikkiratu) E1; நசிக்கிறது (naṣikkirutu) E2+E3

tāṇ naṣikkirutu mūṇṇapacārattilum annvayikkaiyāle |

pīrār naṣikkirutu taṇṇai anādarittum taṇṇanuṣṭhānattai aṇḡikarittum |

He destroys himself by association to the three offences; having disrespected himself and undertaking their religious practice, others are destroyed.

Sūtra 447

விஹித ஹொமத் நிஷ்டா ஹொமம் பொலெ ஹொக விரூஹமும் அன்று ।

நாக ஹொதும் அன்று ஆயிருக்கச்செய்தெயும் ஷூரூஹ விரூஹமாய்
வெஹாஹொமாய் ஸிஷ்ட மஹிதமுமாய் ப்ராஹு ப்ரதிஸங்கமுமாய்
இருக்கையாலெ த்யாஜ்யம் ।

- 2 செய்தெயும் (ceytesyum) E1; செய்தெ (ceyte) E2+E3

vihita bhogam niṣiddha bhogam pole loka viruddhamum aṇṇu |

naraka hetuvum aṇṇu āyirukkac ceyteyum svarūpa viruddhamumāy vedāntaviruddhamumāy śiṣṭa garhitamumāy prāpya pratibandhakamumāy irukkaiyāle tyājyam |

Prescribed enjoyment, unlike forbidden enjoyment, is not at all contrary to the world, and not at all the cause of hell. Even so, it should be abandoned because of being contrary to the essential nature, contrary to Vedānta, condemned by the wise, and an obstruction to the goal.

Sūtra 448

ஹொதுதா ஸுஹியாய் குலெந்து யஜு ஸுஹ்யாய் ப்ரவத்யுத்தாலும் ஸுரூபங் குலெயும் ।

- ஸுஹியாய் (buddhyāy) E1; ஸுஹ்யா (buddhyā) E2+E3

bhogyatā buddhi kulaintu dharma buddhyāy pravartittālum svarūpaṅ kulaiyum |

Having put an end to understanding through enjoyment, even if one proceeds with knowledge of the *dharma*, the essential nature is destroyed.

Sūtra 449

கெதாசாணிஸிசாணி என்கிற ஸெரூகத்தில் சுவஸெஸு பிறக்க வெணும் ஸுரூபங் குலெயாமெக்கு ।

kṣetrāṇimitrāṇi eṇkiṛa ślokattil avasthai piṛakka veṇum svarūpaṅ kulaiyāmaikku |

For there to be no destruction of the essential nature, it is necessary for one to live (as shown) in the *śloka* stating, “Fields, friends”⁹⁵

Sūtra 450

ப்ராபு ஹிஸியில் ப்ராவணுமும் தூஜு ஹிஸியில் ஜிஹாஸெயும் சுஹவாஹத்திற் சூத்யாரணாயொதுதையும் உபாய உதஷெ யத்துக்கும் வெணும் ।

⁹⁵ Source unknown. According to Lester this citation is from the *Hastigiri Māhātmya*, but I have been unable to confirm this attribution.

prāpya bhūmiyil prāvaṇyamum tyājya bhūmiyil jihāsaiyum anubhavālābhattil
ātmadhāraṇyogyataiyum upāya catuṣṭayattukkum veṇum |

Devotion to the state of attainment, desire to abandon the state of being abandoned, and the inability of the soul to bear the lack of experience, are necessary for the four-fold means.

Sūtra 451

பழதாகாதொன்ற அறிந்தென் என்கிற பாட்டை ஹவெவாவாயத்துக்கு ஸ்ரீராமமாக
கூறுவாபிப்பது ।

- 1 பழதாகாதொன்ற (paḷatākātonra) E1+E2; பழதாகாதொன்ற (paḷutākātonra) E3

paḷatākātonra_{rinteṇ} eṇkīra pāṭṭai pūrvopāyattukku pramāṇamāka anusandhippatu |⁹⁶

The verse saying, ‘I have understood one [thing] that won’t be in vain,’ is to be considered as the authority for the former means.

Sūtra 452

நல்லவென்தொழீமாராய் தான் அவனையென்கிற பாட்டுக்களையும் ஸ்ரீராமத்தில் முடிந்த
ஸ்ரீராமத்தையும் பசுரமூலம்: என்கிற ஸ்ரீராமத்தையும் இதுக்கு ஸ்ரீராமமாக
கூறுவாபிப்பது ।

nallaventoḷimārāy tāṇ avaṇaiyeṇkīra pāṭṭukkalaiyum stotrattil muṭinta ślokattaiyum
paśurmanuṣyaḥ eṇkīra ślokattaiyum itukku pramāṇamāka anusandhippatu |⁹⁷

⁹⁶ *Naṇmukan Tiruvantāti* 89: *paḷutu ākātu onru arintēṇ pārkāḷālāṇ pātam vaḷuvāvakai niṇaintu vaikal toḷuvāraik kaṇṭu iraiṇci vālvār kalanta viṇai keṭuttu viṇ tirantu vīrriruppār mikku*. “I have understood one [thing] that won’t be in vain: those who have [true] prosperity, having thought without error of the feet of the Lord of the Milk Ocean, having seen and payed reverence to those who worship the [whole] day, having destroyed [their] mixed karma, and having opened the door to heaven, reside [there] with unsurpassed greatness.”

⁹⁷ 1) *Nācchiyār Tirumoli* 10.10: *nalla eṇ tōḷi nākaṇaimicai namparar celvar periyar ciṟu māṇiṭavar nām ceyvateṇ villi putuvai viṭṭucittar taṅkaḷ tēvarai valla paricu varuvipparēl atu kūṇṭumē*. “O good maid! Our Lord, high up on [His] serpent-bed, is a wealthy man, a great man. What ought to be done by us mere mortals? If Viṭṭucittar (Periyālvār) of Villi Putuvai [can] cause their gods to come with a powerful boon [then] show that!” 2) *Naṇmukan Tiruvantāti* 18: *mārāy tāṇ avaṇai vaḷ ukirāl mārva iraṇṭu kūṛākak kīriya kōḷariyai vēṛāka ētti iruppārai vellumē maru avarai cātti iruppār tavam*. “The praise of those who adorn

These verses, ‘My good maid’ and ‘Him, who was himself hostile,’ the final *śloka* in the *stotra*, and the *śloka* saying ‘Beast and man...’, will be considered as authority for this.

Sūtra 453

சூதாயுடாஹிநாநு தான் ட்ரவத் து பொலெ ஁பாயானுரத்துக்கு சு஁முமாய்
ஸுராதனுமுமாய் இருக்கும் ।

ācāryābhimānan tān prapatti pole upāyāntarattukku aṅgamumāy svātantramumāy irukkum |

Indeed, the affection of the *ācārya*, like *prapatti*, is ancillary to other means and an independent [means].

Sūtra 454

஁க்தியில் சுரகனுக்கு ட்ரவத் ।
ட்ரவதியில் சுரகனுக்கு இது ।

bhaktiyil aśaktaṇukku prapatti |
prapattiyil aśaktaṇukku itu |

Prapatti is for he who is powerless in *bhakti*; this is for he who is powerless in *prapatti*.

Sūtra 455

இது ட்ரய஁ ஸுரலிபத்தை ப஁விதமாக்கும் ।
பின்பு ஁஁தமாக்கும் ।
சுநனா஁ ஁஁ ப஁தமாக்கும் ।।

- 2 பின்பு (piṇpu) E1+E3; பின்பு (piṇampu) E2

them (the *Bhāgavatas*) subsequently overcomes those who have praised separately the man-lion who scratched him, who was himself hostile [Hiraṇyakaśipu], with sharp claws such that there were two pieces of [his] chest.” 3) *Stotra Ratna* 65: *akṛtrimatvaccaraṇāravindapremaprakarṣāvadhimātmavantam| pitāmahaṃ nāthamuniṃ vilokya prasīda madvṛttamacintayitvā* || “Having beheld my grandfather, Nāthamuni, who is self-possessed [and] has a natural, most excellent love for the refuge that is your lotus [feet], and disregarding my own conduct, please be gracious.” 4) Source unknown. According to Lester, the full text of this citation is: “Cattle or humans or birds, who associate with Vaiṣṇavas, by that alone they will enjoy that highest place of Viṣṇu” (Lester, *Śrīvacana Bhūṣaṇa*, 120).

itu prathamam svarūpattai pallavitamākkum | piṇṇu puṣpitaṁākkum | anantaraṁ phala
paryantaṁākkum ||

First this causes the essential nature to sprout; then [it] causes the bloom; and finally, [it] causes
the fruit.

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