

RAHASYA-TRAYA-SĀRA
(YOGA OF SURRENDER)

Introduction

The following chapters are translated from the Sanskrito-Tamil magnum opus of Śrī Venkatanātha, the most illustrious teacher of Vedānta of the Śrī Vaisnava Sāmpradāya and Viśtādvaīta, after Śrī Rāmānuja. The manifold writings of this master-poet, philosopher, mystic and saint are so well known in South India that there is no necessity to detail them here. The *Rahasya-Traya-Sāra* is an esoteric work which undertakes to give the most intimate and occult meanings to the three important Mantras of the school: it is considered to be Śrī Venkatanātha's most mature work as it was written almost in his nineties. The first six chapters deal with the Line of Teachers *Guruparampara*, *Sārāsāraniskarasa*, *Pradhanapratitantra* of the Viśtādvaīta school, *Arthapanchaka*, *Tattvatraya*, and *Paradevatā-paramartha*. The following chapters are there that deal with the nature of the seeker after Liberation, Individual fitness, Means to salvation, and Fitness for Surrender. The Yoga of Surrender to the Divine is the essential means given to us in the *Gītā* and these chapters will reveal the unique synthesis that the great Acarya has made in the teaching, without any ambiguity and without reservation. It is clear that the most deep and true path must always be that which the individual sees to be most fitted to him. The path of Surrender is clearly one that whilst capable of being essentially independent is also capable of assisting every other means such as Karma, Jñānā and Bhakti whenever there arise difficulties on there paths, for they demand absolute performance of and attention to details. Further they are ego directed and ego seeking in a way even in the disinterested action, one-pointed attention and devotion, and clarities of intellectual discrimination. Prapatti once it is performed moves on the plane of divine-direction. Man no longer is acting for himself even for his own salvation but as a limb of God. The Yoga of transformation, elevation, gnosis-giving and pouring all are for the divine and nothing but the willing abnegation of self through placing it t the absolute service of God, even as our bodies are to us, is

the necessity. The Viśtādvaita theory of śārīra-śārīrī or Sesa – Sesi relationship of unity between the divine and the individual soul makes this Atma-niksepa easy and essential and logically necessary, obligatory and mystically imperative.

*Mumukshutva Adhikara: Nature of the seeker after salvation
(Rahasya-Traya-Sāra. Chap. VII)*

He who knows all about time's changes, the categories of material causes and effects, the sins inhering in desires and enjoyments, the experiences of miseries that are comparable to burning cauldrons and the supreme abode of both one's self, and the nature of this body which is like a prison, could be put up with this bondage?

One should know about oneself from the esoteric or Adhyatma-Sastras (autologies) that one has self-luminosity, knowability, ability to act and the ability to enjoy, of being a body (to the Supreme Being), and as infinitesimal, eternal, without organs, possessing a nature that cannot be cut, burnt or hurt, that cannot feel thirst, and that can neither expand nor contract. Knowing all these to be one's nature and thus differentiating oneself from his body and its organs, he should get established in the knowledge that there is none greater than the Supreme Lord of all, since he has learnt that this self goes to another supreme world on emancipation and that he is different from the ordinary world's (bereft of which) he becomes afraid of Hell and misery after death, etc., and thus renouncing all the activities that are the cause of these (results of Hell, misery after death etc).

After studying truths regarding his being supported (by the Divine) of dependence, of serviceability, of being possessed of little strength by himself, of his atomicity, ignorance, doubt and of his being subject to misery on account of clinging to false notions, he becomes fit to desire he doing of service to the Divine which leads to the realization of one's own true nature. He should

meditate on the inner meaning of the ill-desire-fulfilling sacred Mantra. He should meditate on the nature of the knowability (of the self) as revealed in the third letter in the first word, and thus give up the I-ness and mine-ness which arise from the body, and meditating on the hidden dative in the first word that reveals the utter dependence (Sesatva) give up the I-ness and mineness which arise from the identification of oneself with the body and its characteristics as expressed in the verse: "You are mind" and as something unique. He should give up the I-ness and mine-ness that arise from the feeling 'I am dependent on the Supreme Lord alone: and "None but the supreme Lord is my Lord" revealed in the middle word 'Nimah'. Because of the prohibition implied in the second letter regarding self-protective activity of giving up the I-ness and mine-ness of the form of independence and unconditioned Lordship (of oneself) because of the force of these prohibitions, knowing the meaning of the dative in the third word (Narayanaya) in the matter of the attainment of the fruit of enjoyment of service (Kainkrya), he should abolish according to their respective sounds and meanings the ordinary notions that are available in one's own activities of independent doings and enjoyments and performance of these for one's own benefit and enjoyments that are illusions of 'I-ness and mineness'.

In this manner he should definitely fix his knowledge as stated in the following verses: "In the non-essential enjoyments have I been submerged, having seen heard, created, smelt and fed thus have I wasted my time in the pleasures of the five senses and known not the indefinable Bliss" (Tiruvaymoli.III.2.6) and "If God wills, what is impossible (to attain) in this world? Enough this going after the useless pleasures of Dharma, wealth and desire", and "The enjoyments that accrue from Dharma, wealth and desire are impermanent. The ignorant alone strive after them. Seek refuge in Me from the impermanent and unhappy world".

"The bravest, strongest, wealthiest kings and others have died due to efflux of time. We hear only of their names", "knowing this, man must give up attachment to wife, children, house, lands and wealth give up the egoism", and

“The whole world is full of sorrow. Even in Heaven, there is no joy for him who through fear of Hell is becoming thin”, and “Selfish-minded and egoistic and drunken fools, even if in possession of kingdoms, cause misery”, and “O Sage, these faults are found even in the satyaloka. Therefore the intelligent do not pray for Heaven (Swarga). Above the truth-world is Visnu’s abode. That is pure, eternal, and of light. Know that that is Supreme Brahma. Those fools who re-excelling in display, anger, deceit, and desire, cannot go there. Those who have no selfishness or egoism, who have transcended the duality of heat and cold, the self-controlled, those who are devoted to the Divine and the truthful alone go to that Supreme Abode; the beautiful, the aerial cars that move everywhere as wished, the several types of play, pure waters, and fine lakes, etc., are compared with that Supreme Abode equivalent to Hell.”

They who meditating clearly on the nature of the supreme experience which is quite other than what the other passages show, namely the impermanence, productive of sorrow and fused in grief, productive of violent pain, productive too of perverse afflictions and destructive of natural delight (that belongs to the soul as such) which produce through constant commerce with the unintelligent (Achetana) the faulty delusory feeling of egoism, attaining the state of “him who has love for the Divine and has renounced every other”, have renounced with the outward (extravert-Pravrtti) and taken up the path of Nivrtti (involution) as taught by the Rsis, they are fit for seeking Liberation (Moksa).

If one, even though knowing the several categories, does not follow the goal of practice, one becomes extremely laughable as it is said. “The fruit of knowledge and practice is known thus: the knowers of the Sastras for the sake of peace have established the Sastras. He whose mind is a peace is a knower of all Sastras”, “If one loses the fruit of study given as the dog’s tail is neither useful for the piece of cloth nor for driving away flies and mosquitoes, and thus is of no use learning that does not find exemplification in conduct and practice is of no use.”

Therefore it has been said that one should act according to one's age, duty, wealth, learning, family, office, speech, and trade. One who is intent upon following the path of practice for realization of the Highest End (*summum bonum*) according to the teaching of his Gurus "Such a man is called a Brahman by the gods. Him do the gods adore, for when he did his work others were glad. He will gain that glory."

"The meditation on the auspicious feet of the Lord who is awaiting an opportunity to help His devotees, is the Supreme End. It is the Supreme End, the Highest Abode, which we who have conquered our senses attain through the grace of our Teachers who have taught us to distinguish between good and bad, and about the liberation and the Samsaric ocean with its changing states of birth and continuance and cessation." "In the world a self-controlled individual through the grace of God having renounced the individual through the grace of God having renounced the (ought)-to-be-renounced sweetness of the ought-to-be-renounced enjoyments (of Heaven etc.,) having no attachment for the supreme fruits of Liberation is capable of having undivided devotion to the Supreme Brahma without even a thought of Samsāra."

Adhikari-Vibhaga.Adhikara:

(On Disinctions Due to Individual Differences or Fitness)

(Rahasya-Traya-Sāra, Chapter VIII)

Even though salvation is identical (for all persons), even as there are the differences in methods (followed by seekers) like Madhu-Vidya etc, (by which that final state is attained) in the same manner in Prapatti (surrender) and in other transcendental methods, because of individual differences, the experiences of the knowers are different. The activities of the Unknown force (Adrsta) manifests itself in this manner.

Thus among those who have entered into the path of Nivrtti which leads to realization of the Highest End of the Self (Purusartha) there are two kinds: (1) Advaraka Prapatti and the Sadvaraka Prapatti doers.

Since there are two kinds of Prapatti (surrendering), Swatantra-Prapatti and the Anga-Prapatti, there are two kinds of surrenderers. Since there are two kinds of Bhakti (devotion), the devotion to fruit and the devotion to attainment, there are two types of devotees, as is the case with, as the Smrti says, bathing is of seven kinds due to differences of conditions, 1. Mantric bath, 2. Mental bath, 3. Divine bath, 4. Air bath 5. any other equivalent fruitful baths.

In the same manner mere utterance of surrender(Ukti) and attachment to Acharya (Acharyanistha) are the main characteristics in Prapatti.

Ukti means those who having not known about the several part (of Prapatti) as Anukuulya-Sankalpa (willing the favourable to salvation) etc., have chosen the Lord as the only Saviour and none else, and who have utter belief that He would save them (without fail), and have known that the Supreme Lord is capable of being our refuge, and have sought the Divine with words of complete surrender instructed by the Teacher, entreats, "O Master, it is your burden to save me," even as the incapable feudatory chief approaches the Emperor with the words told him by the inner circle of (the Emperor's) friends. This is comparable to the following example of (also) a boy who knowing nothing of the meaning of the words says only once. "*Bhavati Bhiksam Dehi*" (I crave Bhiksa) and he gets what he wants at the houses of the all-plenteous good men, that is to say, he gets his food, so also, as it has been said. "The all-auspicious Lord can give everything that is desired", the completely over-flowing LORD the supreme Giver, can grant everything when the above Surrender (Saranagati) is made to Him.

In the case of those who are ignorant, who have trust in this one passage alone "Just as it has been said in some manner you have become one who has

said the *Dwaya*”, the knowledge and full meaning of words cannot accrue. That is (entirely) God’s grace.

This meaning is expressed in the passages by our ancient teachers.

1. “Even the sinful can utter the words of surrender.”
2. “Alas, they would not say ‘I surrender, with all their minds.’”
3. “I am waiting for (O Lord) uttering the words of refuge.”

Both kinds of those who have recourse mere Ukti (utterance of the word of the Teacher) have been referred to in the following passage:

“O Śrī Ranganatha, my dutiful Ācāryas have made me keep all my burden on you. Evryone knows this. Therefore please bear my burden on Thyself.”

In the above passage by the use of the word (Api) it is shown that either o the methods is enough (to lead to salvation).

Acarya-Nishtha

Just as the Sandilya Smrti says, “This son, the servant and the disciple, all these are offered (to the Divine Lord”.

When the Acarya seeks refuge in the Supreme Lord by throwing the burden of protection of himself and those related to him, he becomes one with them all.

Since it is said that there is doubt as to whether the devotees of God will ever attain, (it is replied that there is) no such doubt to those who serve the devotees of God. There is nothing more o be said with respect to the attainment of salvation by one who is entirely dependent on his Acarya (Teacher). Of this there is no doubt absolutely, just as the animals which are within the lion’s body

go along with it, when moving from mountain to mountain. Also, when Śrī Rāmānuja attained salvation, we who are attached to Him, through that relationship to Him will cross over this bondage (and gain salvation): Thus has said Mudaliyandan. (*Samkhyān*)

“Like a blind man walking along with a man having sight, like a lame man being seated by the side of a sailor (boatman) being transported by him (to the yonder shore), like a son of the-King’s servant enjoying royal pleasures without knowing the king, “My kind teacher, O Ranganatha, makes me attain your presence.” Thus has it been said in *Nyasa-Tilaka*.

Whatever that might be, on whatever method one depends, it is clear that except by Absolute Surrender, the Lord’s mind does not melt for granting Moksa, the transcendental attainment for Man.

In the same manner:

1. “A Cow (animal), a man or a bird, any one who is connected with Śrī Visnu, attain the Vaikunta of Śrī Narayana”.
2. “Because we belong to your kingdom we are entitled to be protected by you. Whether we are in the city or the forest, thou art our king.”
3. “It was He who related Himself, the Supreme End, and to All the moving beings, and unmoving things of the excellent City of Ayodhya.”
4. “A Vaisnava is resident in thy temple, is related to you as a means (vanmai) to the Divine Salvation.”

Sooner or later there happens the relationship-of means (Upaya) between the lovers of God and oneself as is expressed by the word ‘vanmai’ in the above verse which means utter love of service to the lovers of God. If it be asked how these (lovers of God, Ācāryas) can become helpful to the attainment of God by making one pursue earnestly either Tapas or self surrender, we can say that they are able to speed up the attainment of the Divine and thus become helpful (on the path) by increasing attachment to

Tapas (askesis) in those who are attracted to it and by granting opportunities of service to the Divine in this world itself to those who have entered the path of self-surrender directly.

Amongst these, he who, like Vyasa, not being poor (in spirit), having ability to pursue the path because he is prepared to wait for salvation, for him who has taken to (the path of) Surrender as means, and who is entirely dependent (dependent on no other but God), as soon as his Prarabdha-Karma (Karma which has come to man by his works in lives previous) has worked itself out, the final remembrance which has as its (Angi) goal of practice the final affirmation (Avadhi) is Moksa, rich enlightenment.

Capable of being used by all, capable of over-riding all other practices, capable of being used freely by all for attainment of all things sweet, which is to be done at once (Sakrt) capable of yielding fruits soon, granting no opportunity for interferences (Pratibandhakah), like the *arrow* of Brahma which does not tolerate any other method or praxis for attainment of fruits, this Direct Prapatti (to the Divine Lord) which an individual has recourse to, since there is no other obstacle, gains complete enjoyment from the very moment of Prapatti.

1. It does not matter where he is if only God's Grace is on Him.
2. I shall not consent to abandon singing the praise of God in this Universe and go to the Supreme abode (Parama-pada).
3. Why should I leave the enjoyable food which is in my hands and run after that (which is not here) (cf. a bird in the hand is worth two in the bush).
4. O King, I have got extreme friendship for you always. Devotion to you have I in plenty: my mind does not wander out to any other except to yourself at any time.

Thus, as it has been said, even the desire to perform service to the Divine - a desire whose cause is the Arca and other manifestations of the Divine Lord,

with this body, a body that has come into being by the will of the Lord, having a (beginning) fruition and an end, distinguished in space and time, and having as its cause (for continuance) all activities performed fully as service, has as its realization freedom, Liberation, Moksa.

1. "Ask of Me whatever boon thou wilt. Those who have My grace shall attain all. With respect to you what is the difficulty when the supreme Lord, the Creator of the world is kindly disposed towards you? When He is pleased, what is that that cannot be attained in this world? What is there impossible for one who has love for the Divine, in this world or in any other? (nothing is impossible.)"
2. "Fruits come about from God." As the uthor of the Brahma-Sūtras says.

Since the Supreme Lord is capable of granting all fruits, the surrender to His holy feet, which is instrumental in bringing about all fruits, grants wherever fruit is chosen (or rather that fruit that is chosen) by these two kinds of seekers.

3. " All the four caste-people seek refuge in me" Thus the meditation of practice becomes instrumental in some manner in bringing about the four types of results accordingly. In the same way. "As long as a man has not sought refuge, so long as his sin has not been destroyed, so long there is desire, there is delusion and pleasure (Sukha)."

In this passage is it not clear that Prapatti is instrumental for the realization of the fourfold fruits? Thus have the sages said. In the above verse '*that much*' means that a man's desire gets fully satisfied as soon s desired (that much as is desired gets immediately satisfied or that much of desires are attained as they arise. The realization is proportional to the intensity of asking or craving).

Remembering this supreme power of the Lord alone is it stated: Whether they be devoted to Karma or Sāmkhya they cannot equal even to he extent of

one in a crore the power possessed by the surrender to the Divine Lord(Saranagati).

For him the extent of (or difference in) the delight in the service of the Divine Lord in this world, must be known from his desire. The cause of that is his Prarabdha-karma, inherited Karmic excellence or potency. After leaving this body, there is not any (real) difference in the fruits attained. Other-dependence (Dependence on the Divine) is the one result.

Thus has it been said, “Swatantra, Independence is really freedom from Karma and complete fitness in doing all types of service to the Divine. Thus has it been defined in the Doctrine of Fruits (Phala-vāda) of worship.

1. Having known that Moksa is the supreme goal of man, by Bhakti which has to be practiced for a *long* time, or by Prapatti for a *short* duration only, according to their peculiar (particular) developments, the seeker having chosen either of these methods, for the sake of getting rid of sin should seek the refuge at the feet of the Lord as their only protector.
2. The Lord will not grant salvation except for the *Surrenderers*. Amongst them there are two kinds, those who practice *Sadvaraka* and those who practice *Advaraka* surrender. Amongst these it takes more time (for salvation) for those who go by the *Sadvaraka* method. But for him the experience of the Divine is *full*. For him who practices *Advaraka*, Moksa will happen quickly. But for him life here will not be so full or rich (Saravanta).

Upaya-Vibhaga-Adhikra:
(Distinction of Means to Salvation)
(Rahasya-Traya-Sāra, Chapter IX)

The Supreme Lord praised in the Upanisads is the means for the attainment of Self. To attain that Supreme Lord it is said in the Sastras that the means are Bhakti (devotion) and Prapatti (surrender). For a man to ascend those two paths is possible because of the attainment of great merit. Even for this the cause is Himself, the destiner of all.

For the seekers of the means what is needed is a kind of knowledge-expansion. With the help of this, the object of knowledge that is attained is also another kind of knowledge expansion (Jñānā-vikasa). Amongst these that kind of knowledge that is the means is what seeks the help of perception is guided by scriptures, is combined with the fivefold attributes that define the nature of the self (Swarupa-Nirupaka-Dharmas) and thus assists the several methods of meditation (Upasanas) of Brahma. The desired knowledge (Upeya) is that which does not seek the help of the senses, but which reveals the self-nature and is fullest experience of Brahma who is complete with auspicious qualities and manifestations (Saguna).

Even as stated in the passage, “That which even at the time of attainment does not give up the qualities with which it has been worshipped, that which is experienced as having intelligence without abandoning its manifold forms”, the service performed due to abundant experience of attainment is the goal of practice. Because the Supreme Lord is at once the inspirer of the knowledge of means and of knowledge that is the goal, and is their enjoyer. He is both the means and the goal. The Lord’s meansness (Upayatva) in the case of practitioner of direct (Advaraka) surrender is capable of being qualified by other means. In the case of other kinds of surrenderers from the beginning of the Yoga of works till the fulfillment of that Yoga, the Lord who has been won over through surrender (Prapatti) at every difficult stage in the Yoga could remove the sins attendant upon such performances of activities, and increase the harmonious quality (Sattvaguna) within them and thus lead their practices to their fruition.

Karmayoga means the performance of activities that a man could perform, activities that are prescribed by scriptures, after knowing the relationship existing between the Supreme Lord and himself, activities which are performed without desire for fruits but which are fused with the ordinary and prescribed duties (Nitya and Naimittika karmas). The differentiation between the types of karma is what is described in the *Bhagavad Gītā* as Devarchana, Tapas, pilgrimage, charity and performance of sacrifices. It is according to individual fitness, even as one might make surrender (Prapatti) or Bhakti (devotion) in the middle of Karmayoga or not, for the sake of liberation, so also, the karmayoga may take in Jñānā-yoga or not. These activities could yet aid the direct vision of self (Atma-sāksatkāra).

Jñānā yoga is that constant meditation of one, who having controlled mind through disinterested works, on the nature of the self whose nature is different from matter, and having the relationship of body (Śarīra) to the Supreme Being because of being supported by Him and dependence on Him and devotion to Him.

By the knowledge and Works Yoga when there happens self-consciousness, there happens also that attractive ecstasy of self-experience which causes renunciation of mundane pleasure (of the senses). There happens, too, from this that true faith-consciousness which facilitates the Divine Experience (Brahmanubhava). Just as one perceives the container before seeing the precious stone in it, so also before having final vision of the Indwelling Ruler, one has the vision of its body, the individual soul. The Jñānāyoga provides the cause for seeing the individual soul, as well as the basis for the practice of Bhaktiyoga.

Bhaktiyoga:

There having no other Goal (Nistha) without being dependent on any one else but having one-pointed loving contemplation on the Supreme Lord who is

not dependent on anyone else, is called Bhakti, which is, like a stream of oil, uninterrupted meditation becoming almost equivalent to direct vision, which from the moment (of beginning) till the time of leaving the body and reaching the Supreme Abode day by day increases in intensity. Bhakti is the stream of consciousness (Jñānā-parampara). The Varnasrama duties cause the enhancement of consciousness, and of the harmonious quality which destroys the Tamasic and Rajasic qualities that are causative of obstacles. Thus they become helpful to devotion (Bhakti).

This Bhaktyoga, as has been said “In order to create faith (in the attainability) of Moksa alone have the attainments mentined” –becoming the means for turning the wandering (wayward?) mind into a steady stream of devotion towards the Divine helps the realization of wealth and happiness, etc.

In this context it is mentioned in the *Bhagavad Gītā* (VII, 16,17,18) “My devotees are of four kinds. The suffering, the seeker for good I the word, the seeker for liberation, and those who adore Me with knowledge, O lord of the Bharatas. Of these the knower, who is ever in constant union with the Divine only, whose Bhakti is all concentrated on Me, is the best; he loves Me perfectly and is My beloved. Noble are all these without exception, but the knower is verily My self; for as the highest goal he accepts Me, the Purusottama, with whom he is in union”.

[The supremest are those who trust in Him alone and not seek the help of other gods. These are the Ekantins (one-point-minded devotees). Without seeking any fruits those who perform action find their refuge in Me. For the other three because they perform actions for the sake of certain results do not attain to that Moksa which the Ekanti alone gains].

Thus that devotion that is the means for realization is supreme Devotion or devotion to the Supreme Lord alone. For this there is needed that loving Sattvic

spiritual discrimination which causes the clear knowledge of the Divine to arise. This, indeed, is mentioned as Bhakti. Through this attainment—as it has been said—‘having purified my mind through Bhakti I am learning the nature of the Divine, through the scriptures, the knowledge born out of the study of Sastras. The supreme devotion born out of Karmayoga (actions done as worship without any desire for fruits) causes that supreme aspiration for direct knowing or intuition of Bhrahma’—cries out thus:

1. O Lord of Yogis, reveal to me thy supreme form which is free from mortality.
2. “Couldst Thou not show Thyself once atleast?”
3. “Reveal Thyself to me atleast some day (if not now)”.

This supreme hankering for divine revelation happens through His grace and fulfils it. This direct vision is known as Supreme knowledge.

Thus this supremely enjoyable Form of the Divine as soon as it is directly seen (intuited)—just Like the thirsty man walking in the hot sun perceiving a tank full of clear water gets delighted, produces supreme love for it in the individual. This is known as supreme devotion.

Thus, as mentioned in the *Tiruvaymoli*¹ ‘Muniye nanmukhane..... the absolutely free experience of Brahma alone can make me live: having created such a passion, compelling one to pursue it without forgetting it (even for a moment) and even to cry out for that consummation, which produces in the Lord that Grace to grant that fulfillment soon, the individual reaches the Highest State. Since this Bhaktiyoga, the Yoga of Devotion, is not the means for those who do not belong (1) to the three higher castes, (2) even to those among the three castes who had; intelligence or capacity, (3) to those yearning souls who could not wait for realization for a long time, the all-attaining direct surrender (Advaraka Prapatti) is to be preferred by them according to their condition. It is this surrender that occupies the status of (equality) with supreme devotion, and leads

those who are devoted to it gradually higher and higher, just as Bhakti itself does, to the fullest experience of Brahma.

In this manner the fruitional differences between Prapatti and Bhakti are almost equal. They are indeed identical. Whatever method he followed (according to one's nature) the results are identical. In the Adhikarana (Vedānta Sūtra, III, iii 56) Nanasabdadbhedat, because of the differences between the several text, it is clear that there is some difference between these two. In the Adhikarana Vikalpo Vistaphalatvat (Vedānta Sūtra, III.iii.57) it is clear that there is identity, of results for both these.

¹10.10.1 “O willer! The inner ruler of the Four-faced, and the Three eyed! Thou hast the blue-gem-hued Form with lotus eyes and rosy lips! Thou hast overpowered me. Who art fully life to me who am alone. I will not permit Thee who have come fully above my head t leave me. Do Thou not deceive me in any manner!”

It should be known that there are differences between surrender and Mantras (Mantra yoga), just as there are differences in the methods of practice in the different branches as mentioned in the Pāñcarātra Agama.

Just as prayer is divided into speech, mind and physical body, Prapatti is also for the same reason probably distinguished as mental, vocal and physical. When all these coincide, or are identical, it is called complete prayer. So also those excellent sayings regarding complete surrender could only mean that when the mental surrender is complete it overflows into vocal and physical manifestations. Equally according to efficacy of surrender in each of these directions, one gets fruits.

Those who have found that there is the method of complete surrender even when Karmayoga, that is followed according to the rules laid down in

consonance with varnasrama, Jñānāyoga that is followed as the correct one by the discriminating mind, Bhaktiyoga that is followed by those whose love is for the highest experience, are impossible for an individual who is very anxious to have the fullest results (within the smallest duration), they are Brahmans. Amongst the Karma, Jñānā, Bhakti and Prapatti methods of release mentioned in the Scriptures of Release for the Sadvaraka and Advaraka practicers Prapatti which has the capacity of producing both results (of Jñānā and Devotion) that has been propounded by Lord Śrī Kṛṣṇa in the *Gītā* in the last verse has been chosen by the Knowers of Release (Budhah). (XVII. 67)

Prapatti-Yoga-Adhikara:-
(Fitness for Prapatti)

(Rahasya-Traya-Sāra. Chapter X)

Linked up with the love for fruits and with the triple fitnesses and powers, coupled with the six fold and eightfold limbs of Yoga has the fitness (for Bhakti and Prapatti) been determined. The Lord's all-refugeness is established not merely by Scripture (Sruti revelation) but also by Smritis dealing with the (nature of the) Lord. Even like the truths of the Veda, in the matter of following Sarangati (surrender) propounded by the Veda, all are fit (including the Sudras and outcastes).

Not permitting the mind to wander into the other methods for the sake of attainment of fruits, he who follows the path of surrender, to him the following have to be explained.

What is fitness? Fitness means the capacity of the man who takes to the path to have desire and knowledge and ability for following the) means (to realize the goal).

Ability means to know the Sastra, to follow it and the fitness by possession of caste and character (according to Sastraic injunction). This ability might exist from the very beginning itself. What such an individual chooses to attain is called the fruit (Phala). The prescribed means to be adopted to attain such fruit (end-result) is called the means (Upaya).

Having the yearning for freedom (Mumuksutva) he, who follows the path of self-surrender out of his own free will, even though he possesses in an equal measure as the follower (Upasaka) the knowledge of the relationship (between the Lord and the finite being) from the scriptures, has more fitness (ability), because of his Akincanya (non-ability due to having no other means) and Ananyagativa (having no aspiration for any other goal).

Akincanya means having no other method for pursuit towards the goal (that is to say his utter consecration to one method alone leads to utter concentration of mind).

Ananyagativva means turning away from my other fruit, not desiring any other fruit. (This leads to one-pointedness of mind also). This might also be described as 'turning away from everything except surrender to the highest'. This might be occasioned by the 'turning away from every end other than Moksa (release)'.

This could be learnt from the scriptural passages such as the following:-

1. "Knowers will not pray to Brahma, the fourfaced, Rudra and other gods, because the fruits accruing from them are very limited."

Even if one who has extreme desire for Moksa, one who has not renounced (or had not become indifferent to) the pleasures of the body, etc., desiring those pleasures of the body, and on that account is addicted to means that (bring them about) realize them, for the sake of Moksa performs Prapatti, it

would yet grant that scope Moksa however limited it be by these desires for other pleasures of the body.

The reason why an individual is asked to cultivate, as it were one pointed mind regarding the method (Akincanya) and one pointed mind towards the goal (Ananyagatitva) is due to:-

1. The inability to wait (or tolerate delay) with reference to the realization of the end in the matter of choosing other means, due to ignorance and inability;
2. When we said that there should be (one pointed mind regarding the goal which is not other than surrender) saranyantaravaimukhya, the reason is; “just as we easily hold straw bundles together so also the strong Brahma holds in his grip all creatures, O Bharata.”

In the same manner the (quality of) supreme determination to be dependent on the Supreme who is t one with oneself and all and the (quality of) absolute one pointedness of mind towards the goal are special attributes of Prapatti.

1. Having been abandoned (refused quarter) by father and mother, the gods and Maharsis, Kakasura who went about all the three worlds to find refuge and not finding it, had to go to the self-same Śrī Ramachandra, seeking refuge.”
2. “I am the abode of all transgressions. I have no other method. I have no other goal (except you)”.
3. “Having no virtue about me, having no other goal, I have surrender to you.”
4. “Looking ahead into the far future, I see no other means by which I could attain (salvation). Therefore I have come to the conclusion that there is no

way, even if one were to live for a crore of years (Yugas), other than to surrender to your auspicious feel.”

5. “Having no other way do I seek your refuge.”

By these and other texts and traditions, it becomes evident (that there is no other method except through the one pointed mind regarding method and regarding the goal).

Thus if there is earned this much capacity, since there is no other restriction regarding caste and heredity(Gotra), it becomes evident that Prapatti could be followed by anyone.

Since Brahmans and outcastes are all subject to pain (Samsāra) if they having no other refuge come and prostrate themselves (before You), You, who are determined to bless all, and who are the cause of all and are devoid of any end; Yourself with Love make them choose You as their means (to salvation).

Because of the lack of strength to pursue methods of Bhakti, etc, which depend upon merit (Bhagya), because of the lack of intelligence to discriminate (the true from the false), because of the incapacity to learn from the Sastras, or from holy discussions, good men, differing from one another by all these four (defects) or by one, two or three, without any doubt, for the sake of Moksa seek the Lord through direct Prapatti, (Swatantra-Prapatti).