APPENDIX.

NITYAM BY SRI RAHANUJA.

OR

THE DAILY DUTIES OF A PAPAUDA

FREELY RENDERED INTO ENGLISH.
Sri Ramamurja wrote three polemical works — viz. Sri Bhāṣya, Vedānta Dīpa and Vedānta Sūra. He wrote three prose praises or lauds viz. Saranaṭati Gāḍya, Śrīranga Gāḍya and the Vaikuntha Gāḍya. He also wrote the Nityam or the daily duties of the Pra- paṇa or Bhakta.

The daily routine of duties for every devotee consists in the observance of the five-fold timely duties — pañcaśāla niyama. These duties are derived from the Pañcarātra āgama which is stated to have been expounded by Śri Rāmānanda Himself. It is said also to be in tune with the highest of the Vedic teaching perhaps referring to that aspect of the Veda which goes beyond the trīgūna or trī-purusārthas.

The five-fold timely observances are said to be Abhigamana (preparing for worship of God), Upādana obtaining materials (dravyas) for Bhagavādarādhana Iṣya preparing for Bhagavādarādhana by taking bath etc. Svādhyāya reading or chanting the Vedas and other sacred literature, and lastly performing Yoga of

1. Bhagavat śiśu II, 43 Trāyāguna vīṣṇu Vedaḥ nistra- gūnya bhavajuna /
Surrender to God. The times roughly are from 4–30 or 5.30 or 6–9—equally divided into five parts.

**Aṣṭiṣṭa Mānakā.**

When one wakes up from sleep in the early hours of the morning he should utter the name of Hari and offer worship to Him. By knowing the meaning of the word Hari one gets rid of sins. The supreme Lord had incarnated as Hari for the sake of removing the sorrows of Gajendra (the chief of the elephants): therefore the word Hari indicates the meaning— as one who rides men of his sorrows and obstacles to spiritual progress.

Those who possess the capacity and those who are having time to recite the 108 names of God or the aṣṭaśākha in praise of God have to utter them in a melodious voice. The following aṣṭaśākha have to be remembered: "Fix the mind on the Lord alone by knowing the nature of the Lord who exists in the self which is dependent on the Lord alone. The Lord fit to be worshipped is the Supreme person (paramapuraṇa) who is omniscient by nature and who is to be realized by Yoga and who is
to be loved for the sake of the self"  "The Lord to be worshipped and loved by the performance of Yajñī and by doing dütion in Vāsudeva"1.

The devotee has to perform the first duty of the day by this remembrance and prayer and perform also the act of renunciation (sātvika-tyāga) which consists in surrendering all fruits of praise and worship to God alone. This is done by sitting up in his bed thinking that his praises and others are of no use to him and it is not possible for him to attain mōkṣa (liberation) by himself, he does not grieve over for those things which he had committed in the past. A praying being akinsana, finding no other refuge than God, does not grieve over the past sins, for he has surrendered his entire burden to God Himself. He knows that when he is in difficulty to obtain fruits which are opposed to the

1. Vīśṇu Purāṇas reveals the symbolic offering to God:

Akiṃcā prathaman puspam puspam indriyanigrahah
Sārvabhūtadayaḥ puspam kmaṇi puspam viśeṣataḥ
Cāndana puspam tapah puspam dhūlaṃ puspam tathaiva ca
Satyaṃ astuvidham puspam Viśṇuḥ pritaḥkaran bhavet

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on account of the body. The purva-caryas hold the view that in order to attain moksa one has to get rid of saṁsāra. Thus on arising every day one should offer his prayer of surrender of all karmas and fruits thereof.

The abhigamana is the sankalpa or determination to do what is pleasing to the Lord. "I will perform the duty of the Lord whose greatness lies in dwelling within me by giving Him satisfaction. I will worship Viṣṇudeva by doing His duty, "With this anuvandhana saying By the strength of the Lord, by the vitality of the Lord, by the prowess of the Lord, I will be devoted to Him by performing the action divine."¹

What is to be remembered daily in the morning as soon as one rises by those who want to attain moksa is briefly and clearly said in the two verses viz:² is by one word: Varada. Then rising from one's bed uttering

1. Bhagavate balema, bhagavate viṁcena, bhagavatam tejasam Bhagavatah karmam bhagavataḥ karma kariṣyumi.  
2. Anuvandhānena stava niṣṭhito guru-muktahāreṇa prepadyutmaṇiḥ prārthitum parihiṣitaḥ karmanakalaksanakṣiṃ karmāntarāḥ.  

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the mantra Om Kaitîsa one places his right leg on the floor and worships Śhūdevi Mother Earth uttering "Salutation to the Who are dear to the Mother Earth".

Abhigamana is the first and foremost of the Pañcabālakṛtyas. As a woman goes to meet her lover, so goes the devoted soul to meet the supreme Lord. Happiness in life consists when one lives with God. Misery in life consists when one lives without God.

Of course it is impossible to perform the right abhigamana by a sick person or one suffering from disease.

A person getting up from sleep is awakened by the illumination of his consciousness with the help of the Divine Light. It is this moment which is free from all worldly care and may be spent in seeing God in the very chamber of one's heart.

The abhigamana then is followed by one attending to one's calls of nature (mala-ātra-visarjanam).

These have to done also by uttering the words of salutation to Lord Ksava. One has to go out of the house.

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1. Samostupriyadattāyān tuḥḥayān deva Vasundhara tvaḿ satā sarvaleshānāṁ pādaśepras aṃ kṣamaṁ na
2. Śivāraṣṭrasūtra, 29. cf. Vedānta Desika Pāñcarātrarakṣa
he should not himself where there are insects, where there are no impure things, where there has been no other persons' exorcisms. Taking sand where there is no mud and going to the place of the arid, sitting in northern direction in daytime, but facing the southern in nighttime, one should ease himself. He should not talk to any one or see sacred objects during the process of easing himself.

All these precautions are taken in order that the devotee be free from bodily impurity so that he is fit to worship the Lord.

Cleaning oneself after easing is given then in detail. The process is given so as to attain a very high degree of purity or cleanliness of the genitive as well as the excretory organ (pāyu and upaśtha) - One has to clean one's mouth by rinsing it many times. Then one performs the sipping of water with God's name three times as prescribed. Then he has to do karanyāsa by placing one's fingers on the places prescribed and thus purify the body sacramentally.
When a person performs ācamana (sipping of water) he should sit in a neat place, by placing the two hands in the middle of two legs and remaining silent, face either the east or west. He should only the right palm like the ear of the cow and touching the water with his left palm. Then taking a small quantity of water in the right palm he should utter the names of the Lord such as Om Acyutāya namah, Om Anantāya namah, Om Gūvindāya namah, and after each utterance he should swallow the water. This forms three fold sipping.

Then taking water with his little finger he has to touch the right palm with his left hand. He should utter Om Kesavāya namah, Om Narāyanāya namah, Om Madhavāya namah, Om Gūvindāya namah, Om Vīśno namah, Om Madhusūdana namah, Om Trivikramāya namah, Om Yāmuna namah, Om Śrīdhāra namah, Om Kraikaśya namah, Om Padmanābhīya namah, Om Śrīmadśarvanāmash, by touching the cheeks, the eyes, the nostrils, the two ears, the two shoulders, the stomach and the head with the respective fingers.

The slow sipping of the small quantities of water from the palm of the right hand enables the individual to gain refreshing energy (from the God).
The repetition of the names of the Lord such as Acyuta, Ananta, Lovinda enables us to remove all kinds of sorrows and discarn. The wiping, with a little water, the different portions of the body enables us to refresh the senses and the body itself as a whole and the mind that is in the body. It is probable that when one finger has been used for wiping one, lane it becomes dirty and therefore another finger is used for another part.

(It means that Ramana does not think that there is any intrinsic connection between the finger and the part of the body touched or wiped). In the Ramana if the sipping should be done with the mantras even the small quantity of water that is sipped on reaching the stomach is apprised by the person who acquires much greater virtue, and effect)

Then is described the manner of cleansing the teeth. ... After cleansing the teeth he should perform Ramana twice. Then he should perform simasika anuma (mental bath) by praising the waters: O waters, verily thou art bliss-conferring. Being such grant us food, and great and luminous insight into the great Truth. Further make us in this very life participators of that joy of yours which is most auspicious just like fond mothers.
May we attain to that satisfactory abode of yours which you are pleased to grant us. Generate for us also the waters of life and pleasure on Earth. (He should contemplate on the Divine Form of God as having the light of a thousand crores of suns, having couch and discus, club, bow, and other instruments for saving the souls in distress. Dayāna is mental anzāna.) Then he should take bath.) When taking bath he should wash the used cloth and put it by his side.

(He should bath in hot water when ill. He should not bath in hot water when he is in pollution. When he is not able to take aṁāna head bath) he should bath up to the neck. When he is not able to do that even he should take bath as enjoined in the śāstra and in accordance with one's own capacity.)

He should then perform prānāyāma which represents an exercise at once physical and spiritual.

Going the temple door of the Lord (saṁnidhi) he should sit either facing the East or the North, wearing the Pavitram (purifying ring made of sartha grass)

1. Saṁtti, Up. I. Ṣvahaṁ viśvēvaṁ havaṁ eṁa saṁtamanah

(222/2)
one should perform ṣrānyāma.

(He should perform ṣrānyāma by pressing the left nostril with the little finger and the finger wearing the pavitra—the ring finger, and eject the air through the right nostril.

Then after fully exhaling the air through the right nostril, he should close the right nostril with the thumb and take inspiration through the left nostril. He should then close both the nostrils and meditate on God by uttering the seven vyāhrtis¹, Gayatri², and the Gayatri-siras³, three times. Then he should exhale the air by the right nostril and then touch the right ear with the pranava (om). He should perform the renunciation of the fruits of performance (sāttvika-tyāga). He should recite the dhyāna slokas which are known to him as belonging to the river or tank.)

Then the procedure of getting out and drying the cloth is mentioned. All these are mentioned as duties to the Lord.

1. Bhū, Bhuvah, Suvaḥ, Mahāh, Janah, Tapah, Satyaṃ.
2. Tat savituvavasya bharga devasya dhīmāhi dhīyō ye nah prasūdayāḥ
3. On the ṣrāntaṭa stotra threṣna ṗrīṭhīvar suvar om.
The Śrī Vaishnava wear the ārdhva Pundra — the upward triple lines with a curved once connecting them on the forehead just above the one. If these two lines are drawn with sacred mud which is white and the central one is drawn with yellow or red. The ārdhva pundram is worn not only on the forehead but also on the specified parts of the body.

"Taking the sacred mud in his hand uttering the pranava he should perform dvādasāṣṭara japam by uttering the mantra.

"Earmestly I glorify the exploits of Viṣṇu, who measured the three worlds, who sustained the lofty aggregate of the spheres, thrice traversing the whole who is praised by the exalted". He should then apply the tiruman (sacred mud) to the forehead, abdomen, heart, front neck, right abdomen, right hand, right neck, left abdomen, left hand, left neck, back and back of the neck. When as applying he should in the order mentioned also utter the names of Kesava. Further he should apply Śri Chānman (sacred power) in the middle by reciting mantras: Śriyai namah, Amṛtāḥbhavai namah.

1. Ṛg. V. I. 134. 1
kcmlayai namah, candra-abhinayai namah, vis: upatiyai namah, 
vaiśnava namah, Varāhohai namah, sarivallabhāyai namah, 
jārānām namah, devavedvikai namah, Mahā-lakṣmī-i namah, 
lakṣmī-sundarāyai namah, sarvaśistapalayāradāyai namah."

Then by reciting the mantra he should touch the 
pundara: in proper way. He should pray to God by folding 
his hands and standing in front of each pundara he should 
recite the twelve alokās.

1. I worship Kasava who is like the golden form 
   having four discs.

2. I worship Kārēyana who is blue like a cloud having 
   four couches.

3. I worship Visnu who is like the dust of lotus 
   having four ploughs.

4. I meditate on Nādhava who is like a piece of blue stone 
   having four clubs.

5. I seek refuge in Govinda who is of the colour of 
   the moon having four bows.

6. I surrender to Nādhausādana who is of the colour of 
   the lotus having four portals.

7. I worship Trivikrama of the colour of Fire having 
   four swords.

8. I worship Vāman who is young of the colour of 
   the sun having four thunderbolts.
9. I seek refuge in Śrīdhara of the colour of the lotus having four weapons.

10. I pray to Bṛhaspatī of the colour of lightning having four hammers.

11. I offer worship to Śrīmadānha of the colour of the sun having four weapons.

12. I worship Damodara who is of the colour of the Indra-gopa insect having four mooses.

13. I offer my prayer to Vāsudeva having the brightness of a thousand mooses."

He should not wash his hands after applying the Pundaram. (Whether he could find time or has no capacity he should apply the pundaram in the face and in the back of his neck. He should not forget at any time to apply the pundaram in the face and in the back of the neck. He should wear the garland of tulasi or lotus and tirupavitram.

The application of the pundaram on the twelve parts of the body with appropriate mantras enable the individual to remember constantly the supreme Brahma to whom he has dedicated his entire body. Though Śrīyai namah Aṃśutothvāṃ namah, etc are uttered by the individual when he is applying the pundaram on the respective parts, the various names of the spouse of the lord are really applicable to the Supreme Person called Śrīyai namah. Similarly the
several colours and several weapons of the Lords enables the individual to remember constantly (the forces of) the One Supreme Lord who is known by several names.

Then one performs the tarpana or ablutions to the Devas and the Pitras, and the Rais. (One should perform the oblations to the devas, pitras, raiks, having in mind that God dwells in their hearts as their inner ruler (antaryāmin). Wearing his clothes, legs, and by after doing sipping he should utter the following mantras "I will perform oblation to Brahna and others. I will perform oblation to other gods. I will offer oblation to devagāṇās. I will offer oblation to the wives of the gods and I will offer oblation to Devagana-patnīs. " Similarly he should perform oblation to the Raiks and Forefathers (Pitras) and their wives.

One should not perform these tarpanas when one has not taken bath for his head and at the time of bath.

"By performing the śāttvika recitation one should complete the morning bath by uttering the mantra "By this morning bath by doing the duty of the lord, Lord Kāmadeva is immensely pleased". (... 227 /
The performance of the tārāṇi to the God, Rāma
and Pitru not only enables one to renounce them constantly
so as to get rid of sorrows and sufferings (of the adhī-
dhāla order), but it also gives peace of mind and makes us
assure the path of Yoga to attain spirituality.

Then one performs the morning-sandhyāvandana.
He should perform the jaṭāma of the eight-lettered
mantra.
He should perform the ablation to the adhara-
sakti—the power of the Lord which supports the entire
universe.
He should perform Brahman-jājñā.

PRAṬASAṬANDHYA VANDAAMI

In the morning performing ānamana twice, doing
prāṇāyāna, and making sankalpa, and worshipping gods,
rudra, and mother Gayatri, one should touch his head, nose
and heart with his fingers. Saying prakṣaṣayana viniyogah,
touching the water with his right hand he should do the
sprinkling. He should sprinkle with prajñā at least
once with the vyākṣītyya — mūḥ, bhūvaḥ savah — and with
the Gayatri and with the mantra 'Apahiteḥ' ... ' He
should perform the sprinkling of his feet with the mantra

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Yasyaksayāya jīvantaḥ he should perform pradaksinam (of himself) by uttering the śyāhrti associated with the pranava. He should touch the head, nose and heart by saying "Sūryascetyanivāksaya Agni Haiḥ, Devī Gayatri Chandah, Sūryo Devata" (Agni is the ṛṣi, Gayatri is the Chandas (metrical), Sun is the deity). Saying appū praśane vimyogah, he should take water like for performing ācama (sipping) and utter the aksa "May the Sun Anger, and guardians of Anger guard me from the mind resulting from anger. May the night efface completely whatever sin I have committed during the night by thought, words, hands, feet, stomach and the procreative organ. Further whatever sinful deed has been committed by me all that and myself do I offer as an oblation into the Light of the Sun, the womb of immortality Svāhā."

1. Sūryasya na Mayasya Manyupatayasya manyuktyabhyaḥ
   Tapatyaḥ rakṣatmyam yadrūtyāṃ pāpasahāxam mānasaḥ viṣā
   hār-Śīhavan padāhyah udarasaḥ sanāṁ, Bhāratadvalakṣumat
   Jathīsa daritam mayā īśam abham śivaṃ kartavyam, Sūryo
   Jyotihis jahāmi Svāhā. (Mahāmārīyanapaniṣad, 32, 1)
Then he should perform ṛcāmanam. He should perform placing or offering (āyāsa) by uttering the mantra known as Dadhilrāvan, of which Vīśadovēn is the Kai, Anuṣṭubh is the meter, Dadhilrāvan is the deity. He should perform nyāsa by uttering the Arghya pradāna mantra (Vivāmitra is the Kai, Devi Gayatri is the Chandas, and Devitār is the Devātā). By saying the Āpāṃ prāsana viniyogah he should utter "I offer worship to the Lord Vāsu-
deva who is free from evil and imperfection, who pervades the whole universe existing both inside and outside the world, whose purpose lies in granting protection to his devotees, who rules and controls the entire universe."

The Lord is capable of making our face clean. He is capable of granting life (āyus) completely without any hindrance and the waters are verily bliss-conferring.

Before the performance of arghya to the Sun who must have risen, one must perform the prāṇāyāna, and utter-
ing the vyākhyā Gayatri mantras seven times. Then with pranava, vyākhyā, saying 'Aṣāvaditya Arahna' one

1. Dadhilrāvino abhiruna Jīsamṛtyasya vijinaḥ

Sarabhdhi mahākarm at prama āyagatārīnaṁ ...
should perform circumambulation. After that if the Sun had risen before one has done the arghya one has to perform the additional Śay scita arghya in the same way as before once. Then, performing camasa one should take water as for arghya and offer it twelve times to the dvādasātman as tarpāna saying Om Krsana Tarpājñānī.

If one wishes to perform sandhyāvandanam in the water itself as in a well or river, one should do so standing at the level of the water itself. If he wishes to worship the Sun at the tank bank he should do so sitting down half. One should not perform sandhyāvandanam with wet cloth. If he wants to do it, he should worship the Sun by standing in the water upto his knees in it.

Then he should perform other namaskāras (salutations) which are other than pradakṣina. He should take a seat in a place which is pure and uttering pranava and vākṣṭhitrayam and possibly in a temple. Seated on a dhāraṇī-seat, facing East, and performing nyūsa he should utter the mantra: Īśana mantrasya prthivyāsṛtu pristā

1. Here is the Rāj, Sutala is the Chandas and the Deity
   is Kṛṣṇa.
(Asana viniyoga) his then performed. He should worship the goddess of the earth. "The world is supported by earth; Lakshmi is supported by Visnu as also I who am supported by Him. Make the seat pure and sacred".

The yagna process is then described. He should utter the mantra:

"Pranavanaya Kasi Arahma, Devi Gayatri Chandah, Paramatma Devata. Shraddi septa vyahritnam Atri Shru
Ratna Vasiata Gautama Mayapa Angirasas Mayah; Gayatrusni
amstibh, Ashata pankti Tratubh Jaatya chandogasai; Agni
Vayuraka Vagise Varunandra Vasvedva devatah; Savitryah
Ksiih Visvanitrah Devi Gayatri Chandah Savitha Devatah, Siras-
so Arahma Ksish Anustubh Chandah Paramatma Devatah.)

By saying Sarvasa Pranayama Viniyoga at one should perform yagna at the legs by saying: Om Bhūh

At the knee by saying: Om Bhurah
at the stomach: Om Gruhah
at the heart: Om Mahah
at the nose: Om Janaḥ
at the forehead: Om Tapaḥ
at the crest: Om Satyam,

1. Prathivaya chaḥ labah Devi tve Viśnu mahā
Teṣaḥ sa diṁṣaya nīśa devī pavitraṁ kuru saṁsana.
Then touching his heart he should utter Om Tat Savituh and touching the head say Om Vareniyan aiyavaryaya sirasasvah, touching the tuft saying Om Shargodevaaya saktai sukhyai vausat. And then touch the body from neck upto abdomen saying Om Driyami taluyah kavasaya bum and touching both the eyes say Om. Dhiyo yo nah taijasanstraahiyaam Vausat. He should pray

"I adore Gayatri with many faces which have the eyes and which have the colour of the pearl, coral, gold and also blue and white colours, and who has the crescent Moon on her head, who is of the form of sounds signifying the truth and who bears in her hands the posture (andra) of granting boons of protection, good, whip, a white potsherd, a rope, bunch, and disc and a pair of lotussas".

Further he should meditate on God by uttering the aiekn "I bow to Brahma who is the Lord of the GODDESS LAKSHMI, who dwells in the middle of the orb of the sun and whose feet are being worshipped by the fourfaced Brahma and others" and perform pranayama three times. He should surrender to the Lord by uttering the mantra त्यस्तित्वस्तविनयया वृजादेवाय साधित, amunabaah ahunah, Gayatri Devata, saying Gayatri आश्रयित and विनयित he should perform avahana and also utter the mantra "May the bea-
confering Divine Gayatri come to us with the Imperishable Brähman who is taught in the Vedânta. Jay Gayatri the mother of metros, favour us with the Supreme Being afore mentioned. O Gayatri Thou art the eye of strength, Thou art Patience, the subduing of, thou art the physical capacity. Thou art splendour. Thou art the abode of the gods and their names. Thou art the insentient Universe. Thou art the span of life (ayum) of all beings. Thou art the vanquisher of all that is hostile to us. Thou art the truth denoted by pranava (Om). I invoke Gayatri (into my heart). I invoke Savitri. I invoke Sarasvatī."

Further he should do nyâsa (placing) by saying "Pranavaya Hoi Brahman, Devi Gayatri Chandah, Paramatma devātā". He should do the Vyāhrti as previously shown Japa vinîyogah, and vîryaya aśūnya sat. He should utter the mantra suitable to a particular finger 'Om Bhūḥ angustâbhyaṁ aśmah'.

1. Arûra-mandala madhyastan śûryakrti smaprabham Brahmani savya pūdhjena nauni Brahman-Radmābhena.

Om bhavah sarjanibhyam namah; Om suvah madhyasabhyam
namah. Sa Tat savitur varenyam anunikabhyam namah. Om
bhargodevaseya shilahi kanistikabhyam namah, Om dhiyo yo
naah precodayat karatara karapratabhyam namah.

Further he should perform dik bandhana by facing the eight
directions. He should contemplate on the meaning of the
Gayatri by reciting the sloka "We meditate on the vener-
able effulgence of that God Savitr who will stimulate
ideas relating to dharma and others".

Just like the Sun who is capable of insoucating
dharma and others and that kind of splendour he has, we
worship such a God who has splendour and glory. Saivas
think that the word 'bharyah' refers to Rudra. If the
word 'bhargastrayambhavan' is in a masculine gender then
it refers to Rudra. Since here it refers to the neuter
gender and no special reference has been made or attached
to the Sun, it refers to the Lord Narayana, the supreme
Self who swells in the Orb of the sun. This view is held
by the Sri Vaisnavas.

One should meditate on God by uttering the sloka
"Adityasandha dhyayet parasvatmanam avyaya. Vismnu
caturthi jena raktepihe samamadhyagun. Kirttakira"

1. Ye devas savitrasaham dhiyodharamdi gocaran

Preseyat tunya yad bhargas tad varenyam upasantahe

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kasya batali vishutasam, Svratasa vanamaharitulasi
Kaustubholavam, saris pitarbharatam sankara gada-
dharam, prasana vadanam raksakundalair manditenamam, sar-
varatra samayukta sarvabharana bhutasam,
and perform japa or repetition of the Gayatri mantra.
The meditation should be silent. Persons belonging to
Vaishu Veda should pronounce Varaniyan. Brahmacaris should
perform dhyana by stopping after repeating pranava, vyah-
ritrayam, dhimahi prasodayat. Uragatas should perform
dhyana by stopping at other places except at the end of
the pranava.

One should count the number of Gayatri ten times
with his left hand fingers and digits. He should not talk
in the middle of the japa. He should not see or converse
with sudras, devantra bhaktas and others. When such occa-
sions arise to speak to them he should think of his purva-
caryas and punya purusas. In Shankaras and other brahmanas
come to see him in the middle of his japa, he should pro-
strate before them and after getting permission from them
he should complete the rest of the japa.

After the japa he should perform pranayama and
by making sankalpa he should surrender to the Lord and
utter the mantra "Uttamasyaamvahaya Vamanadeva Rajaaha,
Amsotaha abandah, Gayatri Devatah". He should then say

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Gāyatrī āsana vinīyād and also ( O Goddess Gāyatrī thou go and remain at thy pleasure in the highest and holiest seat on the Earth or in any high place until śrāvastamās remember thee again). The greatness of Brahman which consists in making the jñāni to attain knowledge capable of making him play, making him attain wonderful qualities by the study of arūtis makes him to render service to him. At the time of death it is incapable of being destroyed. It is capable of giving extreme happiness on seeing the wonderful qualities of the Lord. The Lord is free from partiality or wrath and without mercy. He bore the Earth and the sky ...

The Lord makes people shine. He protects them with his foremost knowledge. We perform nivedana (offering) to the Lord with ghee combined with pūradana. By śrāvastamān

1. Nīmarega sarvamāl dīptas āravo devaṇa saṁsāra, satya citra śrāvastamān, nītreyasamāyātari prajānaṁ nītra śākāra prakāśīṁ uddyāṁ nītrāśrīṁ abhūtvā satyakāmaiva havyam pastavāvidhāna. Prasanitva astu prajyestva pustavā pustaviḥ śrītva śilpati vratana.
we mean service rendered to the Lord by speech. By mitro-
janan we mean service done to the Lord by the mind, by
satyāya havyam we mean service performed to the Lord by t
the body (kāyika). He who performs ārādhana to the Lord
thinking he should not eat food without worshipping the
Lord, to him the Lord Purusottama is food i.e. the Lord
gives him Brahamānubhava which fills one completely and
satisfies all hunger. He who has reached this stage can-
not be killed by death. He cannot be conquered by sound
touch and other elements, gross or subtle. The devotees
of God either in this life or after death will not suffer
from sin.

By folding his hand in salutation he should
offer prayer to the Sandhyā devīs, Savitri, Gayatri and
Sarasvati, by turning to the four directions. He should
also say "Sarvebhya devatābhya nāme nāmaḥ, Kṣamākārīt,
manyutābhārī tāt nāmaḥ" (Salutations to all devatās.
Desire had done (all) anger has done (all). By perfor-
mless abhimānam (informer the person saluted one's Veda,
Gītra, sūtra, and nīma) he should offer prayer to the sky
and to the earth saying Uṣkānāya nāmaḥ, Adhānāya nāma.
Further he should say folding his hands " May God who
dwells in the middle of the Orb of the Sun (Savitri) who
occupies the latus seat, wearing anklet, ear ring, crown,

1. Nahanyate na jīyate tvoto nainam abh
asanyanti tona dūrāt.
whose body is golden in hue, and has conch and disc, who
dwells in Dwārakā, who is Govinda, who possesses lotus-
eyes, protect me when I seek refuge in Him
de.\(^1\)

Then he should perform abhivadana. If he has
completed japa before sunrise and if he has to perform
upasthānam after sunrise, he should practice the japa of
the eight-lettered mantra up to the time of sunrise. Some
say that if the sun rose before the performance of the japa,
he should perform upasthānam in the ordinary way. Some
others say he should perform the japa of the 8 lettered
mantra before upasthānam. He could do japa in the morning
either standing or sitting. But he should do japa only
sitting in the evening. When a person performs japa he
should utter all preparatory mantras and also the rāj,
chandas and devatā, which are the three aspects. It is
not without significance that when the chandas is referred
to the place that is near the mouth because chandas is but
the regulation of the sound which proceeds from the mouth.

\(^1\) Bhupasacā savitrmandala madhyavarti Bārūyana sarasijāsana
Sanvityēh kalyāvan maharajamālavān kiriti hari hiramoṣa-
vapah dīrṇa śakra śankhasakravadāpani Dwārakā nīlaya
sayuta Govinda Pandarikākṣa rakṣa naṁ āraṇāgatām.
Rai, Chandas and Deity are the three requisites of every mantra. They are the source, the form and the spirit of each mantra. By the performance of the Gayatri Japa, the spiritual faculty in us will increase slowly and will in due course serve to endow the organs with tremendous spiritual potency. He can exercise spiritual control over others by his will power and grant bliss and cure.

ASTIKSHA JAPA.

By uttering the mālamantra (root mantra) twenty times and performing pānāyāsa one should surrender to God by naming the Rai Narayana, Chandas Gayatri and Narayana the Deity. He should perform anganāyāsa and karanāyāsa, aksara nyāsa and padanāyāsa. Only here is pada-nyāsa indicated. He should know the aksara nyāsa by observing the Shānika-krāma (the method for performing day-duties.)

Further he should perform nyāsa just as in regard to Gayatri by saying "Om Angatābhyām namah, Om Tarcayāya namah ... Further he should perform anganāyāsa by reciting the sloka "Om Śrīnāya haśayāya namah. Om Īśvarāya nirante svāha, Om Mārāyāya sauktya, sakāīya vaneat. Om Sākṣya Kavaśāya hum Om ...
By folding his hands he should meditate on the Lord as follows. "O Lord of Vaikuntha! be pleased to bestow benefit to the world with thy left foot which removed the sins of the devotees stretched and thy right foot contracted, thy right hand resting on thy knee and other hands resting on the body of the serpent, and wearing in the two other hands the conch and discus that strikes down the foes"¹. He should there after recite the Bhayan, Carama ślokam, Dwādaśāksaram and Sadaksāraṁ Jayams.

The Tirumantra helps us to realise our essential nature that finds true happiness only in being the aesa (dependent) of the supreme Divine. By that realisation the longing for God as the supreme goal is increased preceded by the removal of all obstacles thereeto, and also a feeling of urgency in regard to that attainment where by competency for the adoption of the Upāya (means) becomes perfected.

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¹ Savyam pādam prasārya śritadurita haran daksinān kuncayitvā jñānaśūña savyetaraṁ itarabhujanga bhoge nidhiyā, pascād bāhirvayana pratibhāvitasamaneśāravayāt sankascakre devibhūṣa-anādi justajanayata jagatam śarma Vaikunṭhanāthah.
Adhāra sakti tarpana is performed. After doing ācamana and pūṇāyāma one takes water in the palms like the performance of arghya in sandhyāvandanam and offers tarpana to the Adhāra sakti.

Om Adhāra saktiyai namah; Om prokrtya namah.
On akīla jag Adhāraṇya kūrma rūpine Prajñāpāya namah etc... ending with Sarva ganapatimastarpayaim. So should also perform tarpana by uttering " Prajñapti kāndarsim tarpayāmi, Somā kāndarsim tarpayāmi, Agnim kāndarsim tarpayāmi, Viśvā devan kāndarsim tarpayāmi, Śaṅhitirdevatā Upaniṣada tarpayāmi, Viṣṇukirdevatā Upanisad tarpaṇāmi. Then he should perform ācamana.

Thus the morning worship of the Sun God is completed, finally by sātvika-tyāga.

BRAHMA YAJĪ

Brahma Yajī is necessarily performed after the above. By performing ācamana twice and pūṇāyāma and sātvika tyāga, he should utter "Thou art the lightning who destroys all sin. Thou destroyest my sin. I approach satya (Truth) through Rta (dharma). He should take water with the right hand and wash the left hand and perform ācamana three times without uttering the mantra. After
washing his hand and mouth, he should touch the head with all his fingers, the eyes, the nose, the ears with the respectively fingers. Then he could wash his hands without uttering the mantr. He should sit on the darbhāsana and wear the pavitra and perform the ājñāna three times. The posture to take is to by placing the right foot on the left thigh and place the hands on the knees. He should utter the Gayatri mantra three times.

Those who belong to the Vélas should recite at least one prāṇam according to their capacity. Even when this is not possible at least they should recite the Purussa-Sūkta. The Gayatri japa should be done at least ten times. At the time of performing the morning worship of the Sun God if one fails to do the Śrādhna-Yajña he should do it at least either at the time of performing Madhyāhnikam (noon worship) or after performing Vaisvadevan.

After performing the morning ablutions one should go to the temple. One should have immense faith and devotion to one's Ācarya (Ācaryanistha) and in the Pāñcaratra Tīrtha which teaches worship of the Arcavatara (iconic form). One circumambulates the sacred tree and the cowshed etc, and the inner prakāra of the temple, after having obtained permission to enter the shrine.
he should worship Visvēkaṇa and the Dvārā pāla. He should
and in the precinct of the right side of the Lord's inn (vīgāha). He should surrender to him. He should recite
the stotras which are ur and pleasing to the Lord. He should take the sacred water given to him by the priest
(arach). Thereafter prostrating to God, with his head bent down and saluting with his folded hands, he should
leave the precincts uttering his name and sit down within
the prekāra somewhere and perform the tirunātṭrum.

After leaving the temple he should not become lazy. He should not speak to materialists (pāśūndis).

Returning home he should proceed to do the Upāsana
( the prescribed rites in the fire). After Ṛṣa-mānasam and
vaṁśa-mānasam and uttering the following mantra " O God Jata-
vedas Descend O knower please convey the oblation offered
by us to the Gods. Please bestow life, progeny and wealth
upon us and shine always in our abode", he should perform
ŪŚa-samārahana of the fire either with the darbha-grass
or the samiti (twigs). If he wishes to perform soma-
harana in the samiti he should also perform avarahana.

† Kṛṣṇa mentions the apacāra-banda as mentioned in the
Varāhāryupāya faults and sins which should not be com-
mitted. This section is omitted.
He should perform &atvika-tyasam. Then he should do the aupāsana.

A U P A - A D .

Taking the darbha crosswise three lines from south to west and East and from west to south and North placing the darbha down and performing prakṣam and throwing away the darbha south west, touching the water and reciting three vyāhritis associated with pragyaya and taking the fire, throw the rest of the water which have been used for prakṣam either in the East or the North. Taking water again in the vessel which is useful for pari-āstharama, it should be kept either in the East or the West.

Bogią...la with the eastern direction he should place sixteen darbhas as prādakṣipam. Then he should pray to God as mentioned in the sloka "The syllable Om Conceived as the Bull possesses four horns, three feet and two heads, He has seven hands. This bull connected in a three fold manner eloquently declare the Supreme Being. The self-luminous deity has entered the mortals everywhere".

1. The aupāsana method is here omitted.

2. Catvāri aṣṭāḥ trayo asya pāda dve śirasa sapta hastiṣṭa asya tridha baddha vrasbhō voraveti saha deve martyāṃ arivāde

M. N. Up. 12
Taking akṣata (rice) on the left hand he should place it taking it round, i.e., starting from east to south-west, etc. to the eight directions. He should utter the mantra "Om Agra u namah, Om Jānavāda namah. Om Gajabhjane namah, Om ajirinrabhave namah, Om vīktirābhva namah, Om vījarpino namah," Taking the akṣata he should place it in the middle of the fire (in the annāva altar) saying, "Om Yajña śurūgāya u maha". He should then take akṣata and place it in the floor saying 'Om vasuḥ yajyo biḥ vaise

svākapartho namah". Further performing ṛg kriya to the air saying aditi manyaśva anvantum tāṭāsva, oṃ vوت

tonu manyaśva, āva svitoh orasūva", he should take one samit and offer it in the fire. Taking rice and keeping it in his left hand and performing prākṣanam by the right hand, taking half of it he should put it in the fire uttering the mantra "Om Śuryāya Svāha " Saying śuryāya idam na mama ' placing the half of the rice in the fire saying 'Om Agnaye Svistakrte svāha,' he should utter 'Agniye Svistakrte idam na mama". Then he should perform 'Agniye Svāha' and Agnaye idam na mama". Then he should place another samit on the fire. He should perform parisesānanam and pariṣṭhāranam. He should perform homam saying 'Śuryāya svāha, Śuryāyedam na mama, Prajāpataye svāha prajāpataye

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idam na mano. Both in the morning and in the evening he should perform japa of Vaisnavas and śūnā jana. Āhūti should or be associated with one astādī. If they do so he should make samkūpam saying, "I will perform Vanaspati homam as a prayāscittta for Āhūti. Then enforming pradakṣina of the fire-altar by votor and arisesamam and performing Āhūti by taking one samit or two darbhas he should say "Om Śrī Vaiṣṇava Svāha and Śrī Vaiṣṇava īmānāṁtmane idam na nama". Then he should perform uvestrānam saying 'O Fire Lead us on by the good path to our reward (wealth) O God thou knowest all our deeds. Take away from us our crooked sins. We offer to thee many words of salutation". Saying finally Śrī Kṛṣṇaḥ namah, he should prostrate before the fire and perform abhirādanam and ēsamamam. Then performing sāttvika tyāgam he should perform prātaraupāsanam. Wearing the pavitra on the ear and showing his alms to the fire he should inhale the fire within himself (ātmasamāranam).

AŚTAMĀTRA Dṛḍhānam.
(Morning worship of the Deity.)

Dressing oneself neatly and decorated with flowers, sandalwood paste, ornaments, having chewed betel leaves and nuts and washing or rinsing his mouth, and hands and feet,
he should enter the āśa-temple to perform āṭāvān. He should utter the following alaṁ "O thou precious son of Kausalyā, O hero, the blessed and supreme among men, the day is dawning in the east. The daily ablutions and prayers to God are to be performed. Wake up, therefore from thy slumber". O Good hero, dear son of Kausalyā, be thou awake. O Jra. ādana - the world sleeps when you sleep. He should offer tulasi, flowers and fruits with devotion to the Iconic image of the Lord. He should repeat dhyan mantra and remember the meaning of it contained in the Saranāgati Gāḍya.

If one is not able to perform the Abhigamanā one should fall at the feet of the ācaryas and surrender to them. He should utter tirumantra japam and dhyāna if he is not able to do this even. One can perform abhigamanā in the heart. Standing in a distant place he should offer prayer to the Lord by folding in salutation his hands.

1. Every householder has to have a prayer room where the household deity is kept in a Koil (small temple like abode of God).

2. Kausalyā prasāda Rama purvāśandhyā pravartate
   Uttasṭa Sarasārdīla kartavyam daivaśūhnaṁ. Ram. Bala. 23.2

3. Vīrāṇyaśvindhyāvya Kausalyaśriandavardhana
   Jagad hi sarvasvam svapiti tvayi supta naradiya. ibid.
Then he should complete his abhigam by performing sattvika tyāgam. He should give brana to the cow belonging to others by uttering the sloka "The cow which descends from the celestial world cow Śāmodāma beneficial to it all the pure heaps of virtues and the master of all the three worlds. Let it accept and take from this vessel of gās".

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2. UPAĐAṆA

Acquisition of certain things necessary for the service of the Lord is called Upadana (material cause). One should offer fruits and flowers to the Lord. For this he should purchase flowers that are pure and clean and gathered from pure places.

He should purchase butter milk, milk, ghee (clarified butter) and place them in a good place. Of these the superior quality lies in their being got by one's own efforts. Medium quality is found in the forest etc. The inferior quality is that which is purchased with money. A still further inferior quality is that which is got by begging and by force.

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white flowers are auspicious, and red flowers, or black are the two tvaka. One should use flowers which are cold, and those which have been used by others or those which have been touched by man and in such flowers are found or those which have been grown in an insecure spot. One should use the mantra: *vityya astraya prat.* One should use tulasi leaves, silva, or their flowers. One should use a\IL of dovadana, abil, sandal, and other. He may use knetiul in the sandal paste. One should put into anything given by prostitutes and fallen women and men who are averse to God.

One should gather sandal wood and offer the mantra: "O twin, sacred and venerable with your form, whole and above the knots I carry you home for offering, veneration with you to the fire."

1. According to Vedanta Desika (Purushartha Sataka P. 138)

Upadana is not the acquisition of material for worship but the acquisition of qualities of the mind and the virtues of the soul. It is better to possess that eternal sweetness of the soul than the evanescent smell of the flowers. God will be immensely pleased with the sweetness of the soul.
we should, after donning the Īśā, go darbha gītā to see together with Brahma and outside of the world, God removes all our pain and sees our well-being.

One should gather tulasi by all means and make your want.
"O plant you are born of sect or you are always beloved of the Lord Rama. O material, may it full our desires."

One should not pluck flowers on Sunday or Fridays, afternoons, night at the time of aparāsna, new moon or full moon and dwadasi. If he plucks flowers on those days it is equal to that of giving blows on the head of the Lord.

Dravya-upadanam (earning the materials). Both the giver of the materials and the receiver of the same should say, cyutah priyatem! (May Śyāma be pleased). Just as ahimsā, īḍāyanigraha, daya, krṣṇa, jñānam, dhyānam

1. Cf. Vedānta Desika holds the view that the plucking of flowers for image worship either from the forest or from one’s own garden suggests acquisition rather than misappropriation: Pāñcarātra rakṣa, p. 137.
and satyam. We do not perform artha in order to become content or attain a good life, but to clear holding conviction into Self, forming Kula-ram, all these are tendencies of the citta, or natural or inherent. Those who are not in need of rotting those tendencies or convictions would spend the time of upadana for kalamkara (or kala or dina or dina).

3. Kala

\[\text{Līlā (Sacrifice) (Worship)}\]

These would perform the mūti ya (mañjali-nimana) with saññā (sala) and perform the yajña day samāya worship, then offer samit in the tara, vātikara japa etc. with suitable modifications of the mantras.\(^2\)

The yajna or liña is then offered after offering mantras. The first to be done is bhuta-sukhdi or purification or cleaning of the elements. It is done with the mantras 'Om lām namah parāya sarvātmane namah' and then Prañihgandhatamsātra vilāpayaṇī'. Rasa tattva tattva vilāpayaṇī', jūptanamsātra vāyau vilāpayaṇī', sparsa-tantra ākasa vilāpayaṇī', Subhātanmsātra

1. Sandhyāvandana at midday uses the mantra beginning with 'āpu na mantra' instead of Sūryasā nā manysusca ... (Mahānārayana-parisad 30-2)
And āsatyana rajasanvartamano nivesāyan ...
indriyani ca ahankaro vilapayami ahankaro mahati vilapayami mahantas arakrtau vilapayami urakrtim tamosi vilapsam tamah paramatmanyapi skhibhawami" vitu tec nyasa at the feet, guhya, heart, nose, head.

In the sruti-krama he should perform nyasa at the head, nose, heart, guhya and feet ut ayaṁ "Om paramatmanah tamah uppadayam tamah arakrtim uppadayami, prakrtci mahantam uppadayami, mahato ahankaram uppadayami, ahankarat indriyani sabda tamatram ca uppadayami, raksat sparsatanmatram uppadayami, sparsatanmatrad vayum uppadayami, vayurupatansmatram uppadayami, rupatansmatrad teja uppadayami, tjaso rasatansmatram uppadayami, rasatansmatrad abhyudiuppadayami, abhyogandhatansmatram uppadayami, gandhatansmatrat prthvim uppadayami" respectively suitable to the limbs. We should then perform anganyasa and karanyasa as in the astaksara yajna. We should then perform hittyagam (giving up his heart to God) by uttering the verse" O Lotus-eyed Lord, Received my heart when it is offered by me. Do it accordingly O lord of Lords, I am devoted to thee by performing image-worship (ara). O Ruler of the whole world I am devoted to thee by doing puja (worship) and performing arghya (water offering).
he should worship God uttari 'अनायावयम् namah'. He should offer all upasāras (services) uttari the tiru mantra. The idol is prostrated, to be circumambulated, sought forgiveness, given seat for bath (swana), given oland, incense, shown light sun to with holy songs of the rivers, and then uttar-śāmāna.

Then he offers seat for food (bhojasana) and offers the relishable dishes to the Lord with deep piety. During the entire proceeding he should be reciting the eight-lettered mantra. After the bhoja of God is over he should offer the same to Visvākrama and Dwarpālakas. Then he should keep apart a portion for the Acarya and other Śrī Vasāivasas. Then he should utter auspicious mantras (mangalasanaas).

He should offer to the All Gods (Vaisvadevam) food kept apart for them. He should prepare for homam with auspāna (fire).

He then should perform Pañcamaḥyajnas. Deva Yajña, Pitṛ yajña, Bhūta yajña, Manusya yajña, and then offer the food to the guests.

Thereafter alone should one take the food that remains after the divine offering. He should perform
offering to the indriya lora (inturyani) by folding his hands on vi, four vibhuma was placed on the
loca by his wife or satri, perform arca-puja and dikā-dāhān with asīt mantra so that one should eat without
disturbance.

If a person wants to eat at other hours he should perform offering (nivedana) in the hāt before
the performance of arca-puja. He should do arisocana twice saying, the mantra "Om abhūbhav h m h, t e
vārtena parisinōmi. This is in the day time. At night time he should do parisinohana by saying "Om abhūbhavah
svah Rtvā Sadyona parisinōmi." He should drink sacred water with the mantra Om amrtopethamam asī. May
thou be necter to me. Then he should do Pranāhutī.

That is, he should take a little food each time saying "Om prāṇaya svāha, Om apāṇaya svāha, Vyānīya svāha,
udānaya svāha, Samābaya svāha" and take them in. In the middle after each āhuti he should say Prāṇayaḥm na mām,
apāṇedam na mām, Vyānīyedam na mām, udānayedam na mām, Samābaya svāha. He thus performs altar-bhūmik to the
lord who is Jatharāgni (stomach fire) in all creatures.

There is strict regulation as to what one should
after to God and what one should eat. Only those offered
to God should be eaten. Prohibited foods should not be eaten. He should not eat standing, but face that is to be eaten on a seat and then eat. He should not be touching others or speaking to men of rajasic or tamasic nature. He should not get up in the middle when he is eating with others. After getting up he should wash his mouth and teeth all. After that he should perform ānūsmāna (sī., 14). Sitting part in silence he should touch the heart and say: "Oudra thou art the binding, knot of the breath and the organs of the air functioning in the body. Know me as the end maker of sorrow and increase and protect me by this food which I am to eat in," by saying, "May the sorrowhood be not in me, by this meal just take, who is the ruler of all the worlds and the envy of all, who is the person dwelling in the body is of the size of the thumb, and who is the support of the body, imparting to it sentience and activity from the toe to the crown of the head." He should take water

1. Pranāma granthir asi Rudro na visnātakah. Tejanaanana
   ānasva (Sh. N. Up 74)

2. Angustamātrah purusa angustam ca samuṣaritah

   Šīh sarvasya jagatah prabhuh prīnutu viśvabhuk, ibid. 71,7
and pour it on the right leg. He should perform japa by touching the stomach uttering the mantra 'Firm in my spiritual faith, I have offered this oblation of ambrosia into prana with reverence. O Prana increase the power of my in-breath by this food. Firm in my spiritual faith O apana I have offered this oblation of ambrosia into apana with reverence. Increase the power of my out-going breath with this food. Firm in my spiritual faith I have offered this oblation of ambrosia in vyana with reverence. O Vyana increase the power of my diffused breath with this food. " So also in regard to Udana and Samana breaths.

These five formulas are to be repeated at the end of a dinner and before one leaves. Then on seeing the Sun God one should say " We adore God who is inseparable from his nature who is omniscient, who possesses the name Jatavedas and who possesses the auspicious and wonderful qualities like fimana, bala, vatsalya etc., Sakti".

After taking food he should take pan leaves and nuts.

IV. KILA

AŚĪRAHYĀYAM (STUDY)

In the fourth Kila that is after food in the afternoon, one should devote for enquiry into the nature of Reality by studying the Upanisads through the Sri Bhāṣya of Ramanuja and other works. An enquiry into the meaning (... 257 /
of the Mulamatra (8 lec Mulamatra) etc also could be taken. He could discuss in a ritual wise with learned persons. Or he could study the ur̄ja and itiś- sans like the karṇā and the samāñ̄ ati and the bhagavat Gītā. If he is not competent to perform all these he should recite the names of God. But the way the meanings is thus cultivated. In the evening he should again perform the evening sandhyāvandana. This is very similar to that of the morning sandhyā with requisite changes in respect of God, who is now br̄uh, instead of Śūrya. The Devi of the evening is sarasvati. The avatka to be recited is Imām ma Varūpa....

After Sandhyāvandana of the evening one should as in the morning do the sāyam upāsam. He should go to the temple as in the morning and he should offer to God nivedana of all satables prepared for the night. He should thereafter recite the purānas or study them. He should perform satvika tyāgas.

V. Kīla.  

I. P. A. M.

The final kala of the day is to go to sleep. He should perform dhyaña (meditation on the Lord) by cleaning his hands and feet, and performing śaasanam three times.
he should sit facing the east. He would sit kaumudī and sitvika tyā, he would or chi the Lord and take the divine and loving form. He should think only of the head at the foot of the Lord and do rest upon him till he enters into the samādhi state (of sleep). Then in this condition he should keep his head on the Lord's feet and take 0ūśāniya, the glow of brahma, the demon of the form of nectar, who has a form of glorious transmigration with drops of the milk ocean and lying on the body of the body of the serpent (Ananta).

It can be seen from the above that the five times of the day are devoted to spiritual life of a bhakta. The first abhisamana is to get ready for the day's work devoting everything to being godly in the day, speech and mind. The second portion of the day is for upādana or securing things of the world for worship. It is the period of earning (for God and guests and all). The third

1. Maduranṭā 39. Kāraṇāra taranga śākaraṇāra śāhakita
sūra mūrtaye bhogi bhoga śāyāya śāyāre Madhavāya
Madhavādyādipyāne Namah.

(... 259 /
is for worship of the Divine and dinner. The fourth is for meditation or study of the sacred literature. The last is for the divine sleep in Yoga or union with God.
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