In Śrī Vaishnavism as in Śrī Aurobindo's yoga the places of devotion and self-surrender are well-known and indeed similar. The Divine Lord or Īśvara is the most important object and goal of both the yogas. Both namamūrja and Śrī Aurobindo have accepted that the bhāgavata Gītā teaches the path of devotion (ṣaṅktyoga) as the means to liberation or service to the Godhead who is in all being. Both of them have accepted that the most important need to sustain devotion is total surrender without any mental or vital or physical reservation. The limbs of surrender show according to Viśistādvaīta the integral or total nature of surrender. Prapatti is necessary for any upward progress and prapatti is to be done with clear knowledge of the goal to be achieved. Though the goal at the beginning is to get out of immediate or proximate danger or disaster and similar misery and suffering and fear, the ultimate goal is to gain a state of being always free from these threats. God realisation is what makes for this realisation. It also reveals that the individual depends on God for this realisation of the condition of freedom from all fear. This is a discovery of one's
nature and stature. God's allation takes one realize oneself as distinct and organic with God. This also could be imprinted as oneness with God. Sri Aurobindo draws the conclusion that all soul realize there oneness with God and therefore God is indeed the one in the Many and further holds that the individual souls are the manyness of the One, and both these states that as oneness and manyness are eternal ( satānena).

As is well-known Sri Ramanuja emphasizes the sārīra-sarīri-sambandha between the individual souls and God. The devotion which the individual soul must bear to Īśvara should be even like that of the body to its soul. Similarly when the body is in serious afflictions it seeks the help of the soul so that it can survive. It places itself as the disposal of the soul, which is surrender. Thus devotion and surrender could be explained in terms of Sri Ramanuja's metaphysics.

Sri Aurobindo's conception of the relationship being manyness-oneness the relationship of devotion to the One is purely metaphysical, and surrender to the Divine by the manyness becomes equally difficult to explain except as the metaphysical visis or urge. Many individuals seek the One, or aspire for the One, and
giving up of their separative maya to integrate to form or attain the One in which they could find fulfillment in unity. Similarly the one invites the many to itself and gives up itself to them. A double surrender two of the many, the other, of the one - tvoas loko. The most important act of Yoga so far as the individual soul is concerned is to dedicate all his being and nature for the expression of the One, the Divine in and through it. This is the surrender and then the self offering a conscious and deliberate placing oneself under the divine evolutionary operation of God. It is this total surrender, that is surrender that is physical, vital, mental or intellectual, that leads to the transformation of the individual into a divine nature - divyamsa of God.

Sri Ramanuja the need for swarupa samarpanam to God and his Shakti is also an intellectuality which has developed devotion. Surrender therefore means an intellectual or mental, vital and physical placing of oneself at the feet of God.

The development of love for God is a process which has to be carefully considered. Is it because one has surrendered to God and has been granted refuge that
one begins to love God because he has granted succour and salvation or promise of it? The vic. is that God is always willing and anxious to save that only His nature, and therefore His love is always ready to help. It is uncased - nirhukta - katūke, etc. But man's love of God is rarely uncaused. It is always because God is lovable or has made Himself lovable by the expression of His Grace that the individual soul begins to love. That at the beginning love of God is self-interested love. Then it becomes disinterested love. Lastly it becomes love of God for God's sake. It is therefore known as the tāmasika, rajasika and sattvika kinds of offering of oneself to God as well as Love of God.

Sri Aurobindo speaks of the three stages of love.
"True love for the Divine is a self-giving, free of any demand, full of submission and surrender: it makes no claim, imposes no condition, strikes no bargain, indulges in no violation of jealousy or pride or anger — for these things are not in its composition. The soul must make an attempt to get realisation by rendering service to the Divine nor for one's own sake but for the sake of the Divine".
This pure love is something that does not fear death itself for it is ready to give life for the sake of love. Sri Aurobindo has in a marvellous poem 'Love and Death' showed that the price of love is death—death to anything and everything other than the Divine, the beloved. This is altogether exemplified as ātma-yajñā—self-sacrifice which is the offering of the very best by which one lives to the Divine.

Sri Aurobindo brings out fully the implications of the concept of sacrifice or offering (yajñā) by insisting on the love that losses all things including life at the service of the Divine without seeking anything in return. However his main contention is divine evolution of man which could be effected only by the Divine. Sri Ramanuja does not envisage this but leaves it to God. Man or the individual soul has to attain liberation in God for God, whether it be in the īść-vibhūti namely this world or nitya—vibhūti namely the Divine world, eternal and blissful. Sacrifice does not mean immolation of the self but dedication which is the self-fulfilment of the self in God of whom it is the ātma, the sarīra, ātma, and ātma.
Sri Aurobindo explains the significance of the sacrifice as enunciated by the Vedins and the Vedantists. While the former lays emphasis on the active ideal of acquiring enjoyment here and the highest good beyond (after life) by means of sacrifice, the latter lays stress on the austere ideal of the liberated man, who has nothing to do with enjoyment in the human or the Divine worlds but exists for the attainment of peace of the Supreme Self, and joys only in the calm joy of Brahman. Nonattachment becomes his watchword or detachment from the fruits of all works when done as duty. Such duties are for the welfare of the world and counselled by God, and are done to please God only. Lokasamgraha even is not his concern for it is God's. Such actions do not cleave to man they are done with the fullest knowledge that their fruits belong to God alone.

Sri Aurobindo points out that in the Vedic system there was always a double sense, physical and psychological, outward and symbolic and exterior form of the sacrifice and the inner meaning of all its circumstances. But the secret symbolism of the ancient Vedic

---

mystical, exact, curious, poetic, psychological, had been long forgotten, by this time and it is now replaced by a large, general and philosophic I in the spirit of Vedanta and a later Jiva. The fire of the sacrifice is Brahman, the inner Agni, priest of the sacrifice into which one pours the offering. The fire is self-control or it is a unified sense-action or it the vital energy in that discipline of the control of the vital being through his control of the breath, or it is the fire of self-knowledge, the flow of the supreme sacrifice. The food eaten in the sacrifice gives immortality to the soul. Here we find the Vedic symbolism wherein the soma was the physical symbol of the Amrita, the supreme happiness of immortality won by the sacrifice, offered to the Gods and drunk by men. The offering itself whether physical or psychological is co-created by him in action of body or action of mind to the Gods or God, to the Self or to the universal powers, to one's own higher self or to the self in mankind and in all existences.

Sri Ramana commentating on the Gita passage

"Brahman is the giving, Bramhan is the food - offering, by Brahman it is offered into the Brahman-fire.
Arahman is that which is to be attained by samādhi in Brahman action.¹ says "He is a sākna kuru - samādhi who thinks that all actions are actions of Arahman and are performed by Arahman."

The importance of sacrifice or offering or self-offering could mean the individual offering of the different organs of sense and action, of mind, of egoism, of buddhi itself and finally the totality of the body and the self or soul itself; 'psychologically' they form the hrdaya yajñā or purusa-mūdha. But the outer sacrifices have been recognized by others as equally permissible. However Śrī Vaisnavism considered the 'spiritual and psychological sacrifice' as most important and found that it means self-surrender and self-offering, prapatti and bhakti. The outer sacrifices were conceded though involving himsā since they were insculpted in the śāstras. Ahimsā is the general rule: only that himsa commanded to be performed by the śāstras (Veda) could be performed. In all cases these sacrifices were of the order of iṣṇya

1. "Arahmārpanam Brahmasāvitr Brahmsāgnau Brahmane butam/
   Brahmaiva tena gāntavyam Brahms-karme-samādhitam"
and naimittika, and not nitya: to individual. Actually the performance of sacrifice in the outer form fell into disuse: the inner or psychical i.e. ritual sacrifice of śapatti and śakti became consciously and an education for every individual, after liberation or freedom from fear of saṃsāra, etc. Dana became a kind of sacrifice that does not involve himself but only karma, (comm. on). Service became a kind or variety of sacrifice (yājñā). The concept of service brought out the possibilities of sacrifice in the realm of society or sangha of śāṅgavatās. However the necessity to keep the ideal of service of God as an end in itself became very important and its corollary service of śāṅgavatās is service of God also became recognized as an axiom of spiritual work.

Sri Aurobindo recognizes the importance of the service of the Divine in respect of the highest fulfillment of the Divine Ideal of establishing the Kingdom of God on Earth. The service of man is not for the sake of man but for the sake of preparing them for the ultimate transformation into divine nature. It is not for individual salvation or liberation but for cosmic change.
Sri Imanuja accepts the need for a Divine Mother Sri, who has other aspects, as the necessary intermediary Guru, act as the human and the Divine. The intermediation consists in linking up man with God by revealing man’s destiny to be the body of God, and also of linking God with man by revealing the excellences of the soul to the Divine for doing His body etc., therefore the Divine Mother is very necessary for sadhana as a sadhana-upaya.

Sri Aurobindo considers equally the necessity for a Divine Mother, who is the intermediary between God the Absolute Divine, and the individual human with his finite mind. The Infinite One and the finite many could only be made real to each other by the intermediary Divine Mother known as the Supermind. The supermind is very necessary for the emergence of the superman by its descent into man and since it is always in the Divine the link is established between man and God, the many and the one, in a real play of infinity. The Divine Mother concept has been developed by Sri Aurobindo in his small but pregnant work THE MOTHER. The mother performs the role of Sādhana-upāya and devotion to her means sādhana-bhakti in the language of Sri Ramana.

Sri Aurobindo feels that the worship of the Mother and treating her as one’s guru is important on the
path of supramental evolution. There is no difference he says between him self and that of the mother, for her mind and his are one, whether this could equally apply to the relationship set in [As the Absolute and the Mother, the supramental personality, is not quite clear. Is the mother just one more soul, one of the many, or is the One-in-many, a problem which one school of Sri Vaisnavism decided in the affirmative, whereas the other decided it otherwise. Mother is an infinity in duality with the Divine Godhead, and has an equal function at all levels of the Divine incarnation or manifestation or descents.

If mother is to be considered as fourfold as in manifestation, as Nāhēsvārī, Laksī, Kāli and Sarasvatī, and each operates at different levels integrally with the rest, or severally in the different levels of evolution and action or goals (purusārthas), then the supramental nature of each one of these personalities of the One Divine Mother (of Supermind) would have to be evident and worshipped. Popular religion of course worships these personalities as different though metaphysically they are conceived as one in Tanthra. Sri Ramanuja has accepted the triple status of the Mother,
as Mother Śrī of the ascent towards divine liberation,
as Śrī-devī, as the Mother of this earth—the vast
prakṛti or riches and plenty albeit transitory, and
as the Śīla-devī who intercedes with the Divine for the
emancipation and forgiveness of the souls that seek her. ¹

¹. Akṣara - twaya - saspanāśa aravinda - nivāsinām
Jagatāh Īśātīm vande Varada - Vallabhām.